

**ISLAMIC LEADERSHIP CHARACTERIZATION THROUGH
CHARACTER EDUCATION AT ISLAMIC BOARDING SCHOOL
OF ANWARUL HUDA KARANGBESUKI MALANG**

THESIS

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**ISLAMIC EDUCATION PROGRAM
TARBIYAH AND TEACHING SCIENCES FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY**

MALANG

June 2016

**ISLAMIC LEADERSHIP CHARACTERIZATION THROUGH
CHARACTER EDUCATION AT ISLAMIC BOARDING SCHOOL
OF ANWARUL HUDA KARANGBESUKI MALANG**

THESIS

*Presented to Tarbiyah and Teaching Sciences Faculty of Maulana Malik
Ibrahim State Islamic University Malang as the Requirement to Acquire
(S-1) First Degree of Sarjana Pendidikan Islam (S.Pd.I)*

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TARBIYAH AND TEACHING SCIENCES FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG
2016**

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**ISLAMIC LEADERSHIP CHARACTERIZATION THROUGH
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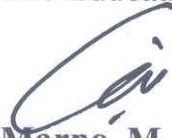


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MOTTO

﴿ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴾

﴿ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

Indeed, mankind is in loss,
Except for those who have believed and done righteous deeds and
advised each other to truth and advised each other to patience.

(Q.S. Al –Ashr : 2-3)

PAGE OF DEDICATION

With the blessing of Allah SWT and His mercies,

I am grateful and I want to thank to :

My beloved mother and father, who support me with their great efforts,

Robb, irhamhuma kama Robbayani shoghiro . .

My cleric who teach me the meaning of this world,

Hopefully his knowledge always lighten up Islam

All of the teacher who sincerely educated me,

Thanks for the priceless knowledge

My friends at Islamic Boarding School of Anwarul Huda Malang,

Keep finding that absolute truth, until we reach the eternal happiness

My little family, Islamic Education Program PAI I ICP Class of 2012,

Thank for your smiles, you all are my spirit during my study in this University

And all of the parties who support me in this thesis finishing process,

Thank for your time in helping me during the process

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CERTIFICATE OF THESIS AUTHORSHIP

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Malang, 6 June 2016



Zulfahmi Firman Eko Putro

PREFACE

Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has help the writer finished this thesis, entitled : “Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang” . In this opportunity, the writer give so much thank and appreciation for the respectables :

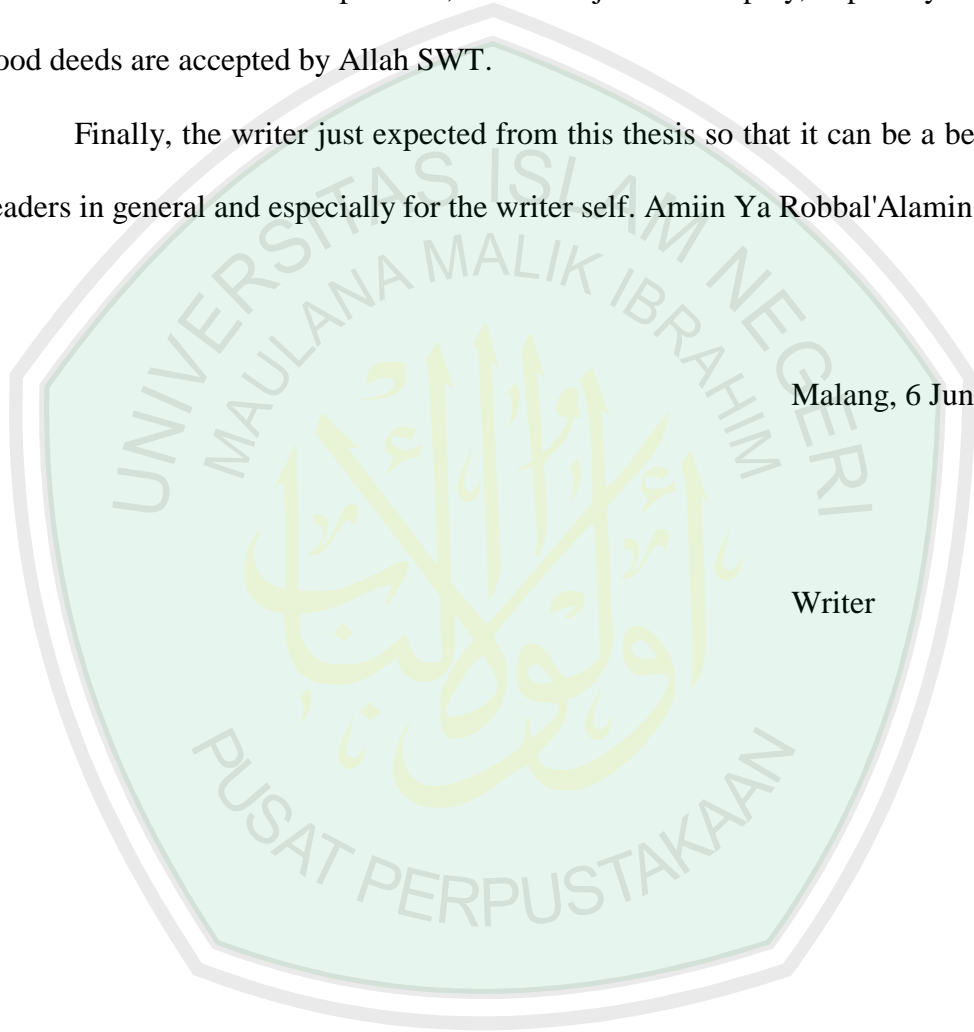
1. Prof. Dr. H. Mudjia Rahardjo, M.Si. as the Rector of Maulana Malik Ibrahim State Islamic University Malang, who has given me a opportunity, so that this thesis can be well finished.
2. Dr.H. Nur Ali, M.Pd. as the Dean of Tarbiyah and Teaching Sciences Faculty who has given me permission to conduct this research.
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6. My beloved Mother who always supports me and pray for me, hopefully Allah SWT always guard her.
7. All of my friends of Islamic Education Program 2012 who have struggled in this four years. Joy, fun, laugh, motivation and experiences that came from you all is unforgettable.
8. All of the parties who has help me, both directly and indirectly who have great contribution in this thesis finishing process.

The writer is aware that, this thesis is still far away from perfection. Therefore suggestion and critic are expected from any parties so that it can be an improvement in the future. As thankful expression, the writer just able to pray, hopefully all of your good deeds are accepted by Allah SWT.

Finally, the writer just expected from this thesis so that it can be a benefit for readers in general and especially for the writer self. Amiin Ya Robbal'Alamin.

Malang, 6 June 2016

Writer



TRANSLITERATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

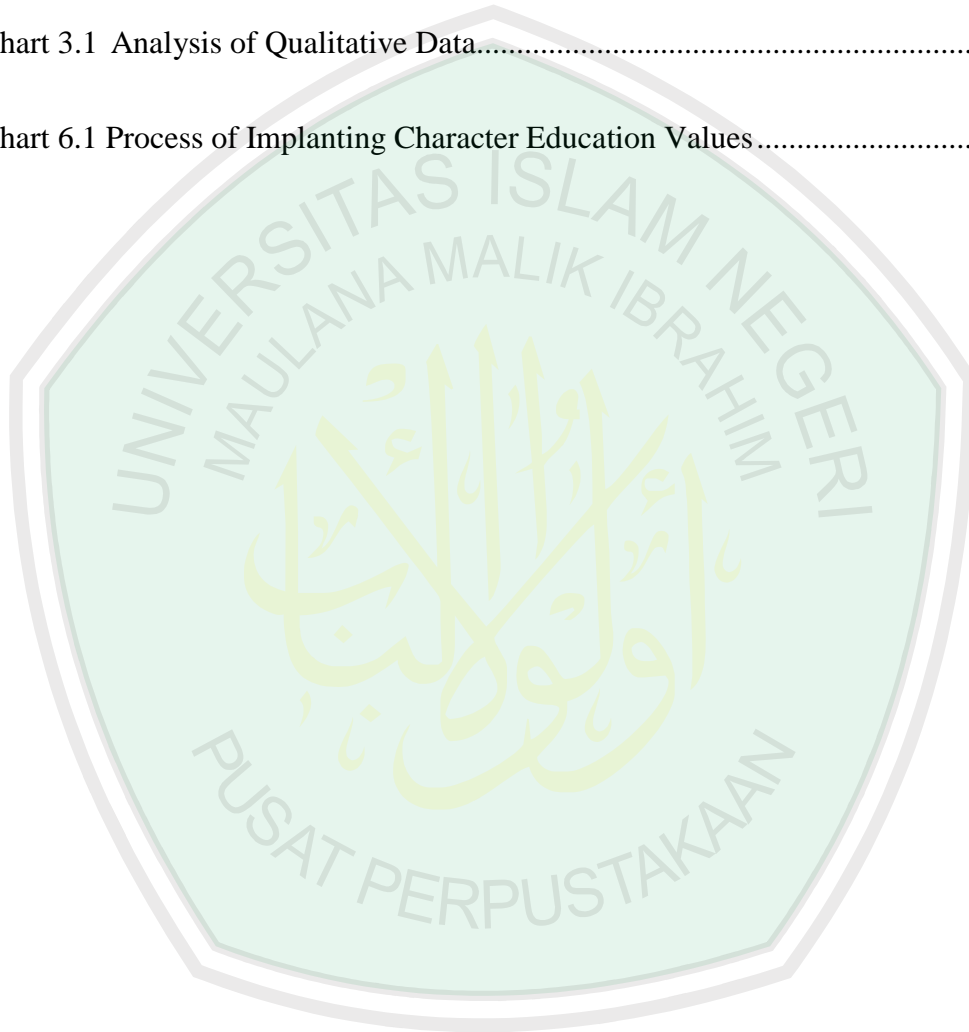
Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أُ	=	aw
أَي	=	ay
أُو	=	û
إَي	=	î

LIST OF CHART

Chart 2.1 Framework	41
Chart 3.1 Analysis of Qualitative Data.....	52
Chart 6.1 Process of Implanting Character Education Values.....	87



LIST OF TABLE

Table 1.1 Originality of Research	8
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LIST OF ATTACHMENT

1. Biography
2. Evidence of Consultation
3. Official Statement Letter of Research
4. Instrument
5. Schedule of Madrasah Diniyah Nurul Huda
6. Schedule of Cleaning Activities
7. Schedule of Al-Manna Mineral Water Production
8. List of Documentation at Islamic Boarding School of Anwarul Huda

TABLE OF CONTENT

APPROVAL SHEETii
PAGE OF VALIDATIONiii
MOTTOiv
PAGE OF DEDICATION v
OFFICE MEMO OF ADVISORvi
CERTIFICATE OF THESIS AUTHORSHIPvii
PREFACE.....	..viii
TRANSLITERATION GUIDELINES OF ARAB LATIN.....	.. x
LIST OF CHART.....	..xi
LIST OF TABLE.....	..xii
LIST OF ATTACHMENTxiii
TABLE OF CONTENTxiv
ABSTRACTxviii
CHAPTER I INTRODUCTION.....	.. 26
A. Background of Problem.....	.. 26
B. Formulation of Problem 28
C. Research Purpose 29
D. Benefit of Research 29
E. Problem Limitation 30
F. Originality of Research.....	.. 32
G. Technical Term Definition 34

H. Systematic of Discussion	35
CHAPTER II THEORITICAL REVIEW.....	37
A. Character Education.....	37
1. Definition of Character Education.....	37
2. Character Education Values.....	39
3. Method of Character Education.....	43
4. Form of Character Education.....	46
5. Evaluation of Character Education	48
B. Education at Islamic Boarding School	50
1. Definition of Islamic Boarding School	50
2. Methods of Education at Islamic Boarding School	52
3. Form of Education in Islamic Boarding School	54
C. Cleric Roles in Education of Islamic Boarding School	56
1. Cleric / Kyai Definition	56
2. Cleric Roles.....	57
D. Framework.....	59
CHAPTER III METHOD OF RESEARCH.....	61
A. Kind and Approach of Research	61
B. Attendance of Researcher.....	62
C. Location of Research.....	62
D. Source of Data	62
E. Technique of Collecting Data.....	63
F. Technique of Data Analysis.....	65

G. Procedure of Research	68
CHAPTER IV EXPOSURE DATA AND RESEARCH FINDINGS	69
A. Exposure Data	69
1. Profile of Islamic Boarding School of Anwarul Huda Malang	69
2. Vision and Mission of Islamic Boarding School of Anwarul Huda Malang	69
3. Facilities and Infrastructure	70
4. List of Extracurricular	71
B. Research Findings	72
1. Conducted Activities that Support Implementation of Character Education Values at Islamic Boarding School of Anwarul Huda Malang	72
2. Methods of Character Education at Islamic Boarding School of Anwarul Huda Malang	76
3. Cleric Roles Toward Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang	78
4. Encountered Problems in the Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang	80
CHAPTER V DISCUSSION	83
1. Conducted Activities that Support Implementation of Character Education Values at Islamic Boarding School of Anwarul Huda Malang	83
2. Methods of Character Education at Islamic Boarding School of Anwarul Huda Malang	87
3. Cleric Roles Toward Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang	89
4. Encountered Problems in The Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang	91

CHAPTER VI CLOSING	93
A. Conclusion.....	93
B. Suggestion	94
BIBLIOGRAPHY	96
ATTACHMENT.....	98



ABSTRACT

Firman E.P, Zulfahmi. 2016. Islamic Character Education at Islamic Boarding School of Anwarul Huda Malang. Thesis, Islamic Education Program, Tarbiyah and Teaching Sciences Faculty, Maulana Malik Ibrahim State Islamic University, Malang.

Advisor : Dr. H. M. Padil, M.Pd.I

This research background is because there is a difficulties to find a behavior that corresponding with applied ethics and norms in the society, especially among young generation such as sexual harrasement, aggressive attitudes and lack of religious tolerance. These attitudes indicated that Indonesia nation is experiencing moral degradation which lead them toward a destruction. An education that capable to fix these bad attitudes is needed. Islamic Boarding School of Anwarul Huda is an educational institution which prioritize establishment and maintenance of character among it students for the next generation in order to have a good personality who can be a leader of nation according religious character and values

According to background above, then the formulation of problem in this research, among others (1) what are any conducted activities as the implementation of character values at Islamic Boarding School of Anwarul Huda Malang, (2) how does the method of character education at Islamic Boarding School of Anwarul Huda Malang, (3) How does cleric roles in the character education at Islamic Boarding School of Anwarul Huda Malang, (4) What are any encountered problems in the implementation of character education at Islamic Boarding School of Anwarul Huda Malang.

The purposes of this research are (1) to know any conducted activities as the implementation of character values at Islamic Boarding School of Anwarul Huda Malang, (2) to know the method of character education at Islamic Boarding School of Anwarul Huda Malang, (3) to know the cleric roles in the character education at Islamic Boarding School of Anwarul Huda Malang, (4) To know the encountered problems in the implementation of character education at Islamic Boarding School of Anwarul Huda Malang.

This research is using qualitative approach. Islamic Boarding School of Anwarul Huda Malang which located at Jl. Raya Candi 3/454, Karangbesuki, Sukun, Malang . Focus of this research are (1) Implantation of character values, (2) Cleric roles in character education, (3) Problems of character education. Technique of collecting data which used are observation, interview with closely related person with the problems of research that will be discussed and documentation. Technique of Data Analysis which used are interactive method that started from data collection and data reduction, exposure data and verification of conclusion

Research findings indicated that (1) character education is educated among students in their daily activities. Character education is aimed to fix and maintaining

students character and attitudes in the social life. Various character values implanted by this Islamic boarding school, among others; religious, discipline and responsible. To achieve a successful character education then the whole applied rules at Islamic boarding school should be obeyed by students, and who violate the rules is punished corresponding with the level of penalty, (2) conducted activities can be well implemented through using dialogue method in morning recital and madrasah diniyah activity, practice method in daily life and exemplary method in the acts or procedures according applied rules, (3) cleric roles in character education is not only as scholar (ulama), but also as the owner of Islamic boarding school, caregiver, educator and as a central figures at Islamic boarding school. Cleric involvement in increasing students knowledge as well as educate them to be competent generation in society, (4) encountered problems in the implementation of character education at Islamic boarding school, such as : there are students who feel tired and sleepy while attending Islamic boarding school activities, so that there are several students who got punishment, retardment in administration, and new students behavior or attitudes who just registered at Islamic boarding school that is difficult to control because they are still need an adaptation.

Keywords: *Character Education, Islamic Boarding School, Character Values*

مستخلص البحث

فراستيو، ذوالفهم فرمان عيكو. 2016. خصائص القيادة الإسلامية من خلال التعليم الأحرف في معهد الإسلامي السلفي أنوار الهدى، كارانج بسوكي، مالانج. البحث الجامعي. قسم التربية الإسلامية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف : الدكتور الحاج محمد فاضل الماجستير.

على خلفية هذه الدراسة بسبب صعوبة العثور على السلوك المناسب مع القيم الحميدة والأعراف السائدة في المجتمع، وخاصة جيل الشباب، على سبيل المثال : التحرش الجنسي والعوانية وعدم التسامح في الدين. يشير السلوك السيئ ان اندونيسيا تشهد التدهور الأخلاقي الذي يمكن أن يتم تسليمها في الخراب. فإنه يأخذ على التعليم أن يكون قادرا على تغيير السلوك السيئ أن تكون جيدة. معهد الإسلامي السلفي أنوار الهدى مالانج هي المؤسسات التعليمية التي تعطي الأولوية لإنشاء وصيانة الحرف على شخصية المتعلم، وهكذا كان حسن الخلق ليصبحوا الجيل القادم للقيام بدور الزعيم مع القيم الدينية الأساسية والطابع الديني وفقا لتعاليم الإسلام.

وبناء على الخلفية المذكورة أعلاه، وصياغة المشكلة في هذا البحث هي : (1) ما هي الأنشطة التي نفذت في تطبيق القيم شخصية في معهد الإسلامي السلفي أنوار الهدى مالانج، (2) كيف أساليب التعليم الطابع في معهد الإسلامي السلفي أنوار الهدى مالانج، (3) دور المعلمين في التعليم الطابع في معهد الإسلامي السلفي أنوار الهدى مالانج، (4) ما هي المعوقات التي تواجهها في تنفيذ التعليم الطابع في معهد الإسلامي السلفي أنوار الهدى مالانج.

والغرض من هذا البحث ما يلي : (1) تحديد الأنشطة التي نفذت في تطبيق القيم شخصية في معهد الإسلامي السلفي أنوار الهدى مالانج، (2) تحديد أساليب التعليم الطابع في معهد الإسلامي السلفي أنوار الهدى مالانج، (3) تحديد دور المعلم في التعليم الطابع في معهد الإسلامي السلفي أنوار الهدى مالانج (4) تحديد العقبات التي واجهتها في تنفيذ التعليم الطابع في معهد الإسلامي السلفي أنوار الهدى مالانج.

النهج المتبع هو نهج نوعي .موقع البحوث في معهد الإسلامي السلفي أنوار الهدى مالانج، الذي يقع في شارع راية جاندي 3/454، كارانج بسوكي، سوكون، مالانج. وتركز هذه الدراسة ما يلي (1) : غرس القيم الشخصية، (2) دور رجال الدين في التعليم الطابع، (3) معوقات تعليم الشخصية. وكانت أساليب جمع البيانات المستخدمة الملاحظة والمقابلات من الناس الذين يعتبرون أن تكون مرتبطة بشكل وثيق مع المشاكل درس،

وثائق. وقد تم تحليل البيانات باستخدام الأساليب التفاعلية، وتشمل الخطوات التالية : جمع البيانات، والحد من البيانات، وعرض البيانات، والاستنتاج.

أظهرت النتائج ما يلي : (1) يتم تدريسها في التعليم الطابع للطلاب في كل نشاط. ويهدف التعليم شخصية في معهد لتحسين والحفاظ على طابع وموقف التلاميذ في الحياة العام. وقد تفاوتت القيم الطابع غرست عن معهد، ومنها القيم الدينية، وقيمة الانضباط، وقيم المسؤولية. لتحقيق النجاح للتعليم حرف، ثم كل النشاط والتنظيم في المعهد، كانت إجبارية لجميع الطلبة إلى الالتزام بالقواعد. للطلاب الذين سوف يعاقب وفقا لدرجة الجرم الذين ينتهكون، (2) تنفيذ التعليم الطابع لتكون فعالة باستخدام أسلوب الحوار في العديد من الأنشطة، مثل :قراءة القرآن و مدسة الدينية (Madin)، وأساليب ممارسة في الحياة اليومية، وكذلك أساليب إجراءات رادعة على أساس القواعد، (3) دور المعلمين في التعليم الطابع ليس فقط كعالم، ولكن أيضا مثل مالك، البناء، المشرف ويعتبر شخصية محورية في المعهد. ويهدف إشراك المعلمين في تحسين الرؤية الطالب والمعرفة أيضا أن الطلاب يمكن أن يكون جيل من الناس الذين هم أكفاء في المجتمع، (4) القيود التي تواجهها في تنفيذ التعليم الطابع في المعهد، وتشمل : كان الطلاب في كثير من الأحيان بالتعب والنعاس عندما لمتابعة أنشطة المعهد، حتى لا عدد قليل من الطلاب الذين حصلوا على عقوبات، تأخير الخدمات

الإدارية، وكذلك طبيعة وعادات الطلاب الذين دخلوا للتو في بداية الفصل الدراسي في المعهد لا يزال من الصعب التعامل معها.

الكلمات المفتاحية : التعليم الطابع، والمؤسسات، والقيم الشخصية.



ABSTRAK

Firman E.P, Zulfahmi. 2016. Karakterisasi Kepemimpinan Islam Melalui Pendidikan Karakter di Pondok Pesantren Anwarul Huda Malang. Skripsi. Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang.
Dosen Pembimbing : Dr. H. Moh. Padil, M.Pd.I

Penelitian ini dilatarbelakangi karena semakin sulitnya saat ini menemukan perilaku yang sesuai dengan nilai – nilai etis maupun norma yang berlaku dalam masyarakat khususnya pada generasi muda seperti pelecehan seksual, sikap agresif dan kurangnya toleransi beragama. Perilaku – perilaku buruk tersebut menandakan bahwa Indonesia sedang mengalami degradasi moral yang dapat mengantarkannya pada sebuah kehancuran. Dibutuhkan sebuah pendidikan yang mampu mengubah perilaku buruk tersebut untuk menjadi baik. Pondok Pesantren Anwarul Huda Malang merupakan lembaga pendidikan yang mengutamakan pembentukan dan pemeliharaan karakter pada kepribadian peserta didik sehingga memiliki karakter yang baik untuk menjadi generasi penerus bangsa yang dapat berperan sebagai pemimpin dengan berdasarkan pada nilai – nilai religius dan karakter keagamaan.

Berdasarkan latar belakang di atas, maka rumusan masalah dalam penelitian ini yaitu (1) apa saja kegiatan yang dilaksanakan dalam penerapan nilai – nilai karakter di Pondok Pesantren Anwarul Huda Malang, (2) bagaimana metode pendidikan karakter di Pondok Pesantren Anwarul Huda Malang, (3) bagaimana peran kyai dalam pendidikan karakter di Pondok Pesantren Anwarul Huda Malang, (4) apa saja kendala yang dihadapi dalam penerapan pendidikan karakter di Pondok Pesantren Anwarul Huda Malang.

Tujuan dalam penelitian ini adalah (1) mengetahui kegiatan yang dilaksanakan dalam penerapan nilai-nilai karakter di Pondok Pesantren Anwarul Huda Malang, (2) mengetahui metode pendidikan karakter di Pondok Pesantren Anwarul Huda Malang, (3) mengetahui peran Kyai dalam pendidikan karakter di Pondok Pesantren Anwarul Huda Malang, (4) mengetahui kendala yang dihadapi dalam penerapan pendidikan karakter di Pondok Pesantren Anwarul Huda Malang.

Pendekatan yang digunakan adalah pendekatan kualitatif. Lokasi penelitian adalah Pondok Pesantren Anwarul Huda Malang yang terletak di Jalan Jl. Raya Candi 3/454, Karangbesuki, Sukun, Malang. Fokus penelitian ini adalah (1) penanaman nilai-nilai karakter, (2) peran kyai dalam pendidikan karakter, (3) kendala pendidikan karakter. Teknik pengumpulan data yang digunakan adalah observasi, wawancara terhadap orang-orang yang dianggap berhubungan erat dengan permasalahan yang diteliti, dan dokumentasi. Teknik analisis data menggunakan metode interaktif dengan langkah meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan.

Hasil penelitian menunjukkan bahwa: (1) pendidikan karakter diajarkan pada santri dalam setiap kegiatan. Pendidikan karakter di pondok pesantren bertujuan untuk memperbaiki dan menjaga karakter dan sikap santri dalam kehidupan bermasyarakat. Nilai-nilai karakter yang ditanamkan oleh pondok pesantren pun beragam, diantaranya yaitu nilai religius, nilai kedisiplinan, serta nilai tanggung jawab. Untuk mencapai keberhasilan pendidikan karakter, maka setiap kegiatan dan peraturan yang ada di pondok pesantren diwajibkan bagi seluruh santri. Bagi santri yang melanggar akan dikenakan sanksi sesuai dengan tingkat pelanggarannya, (2) pelaksanaan pendidikan karakter dapat berjalan dengan efektif dengan menggunakan metode dialog dalam beberapa kegiatan seperti mengaji dan madrasah diniyah, metode praktik dalam kehidupan sehari – hari serta metode keteladanan dalam tindakan tatacara yang berdasarkan aturan, (3) peran kyai dalam pendidikan karakter tidak hanya sebagai ulama, akan tetapi juga sebagai pemilik, pembina, pembimbing serta dianggap sebagai tokoh sentral di pondok pesantren. Keterlibatan kyai dalam meningkatkan wawasan dan pengetahuan santri juga bertujuan agar santri dapat menjadi generasi bangsa yang kompeten dalam masyarakat (4) kendala yang dihadapi dalam penerapan pendidikan karakter di pondok pesantren, meliputi: sering kali santri kelelahan dan mengantuk dalam mengikuti kegiatan pondok pesantren sehingga tidak sedikit santri yang pernah menerima hukuman, keterlambatan pelayanan administrasi, serta karakter dan kebiasaan santri yang baru memasuki semester awal di pondok pesantren masih sulit untuk diatasi.

Kata Kunci: *Pendidikan Karakter, Pondok Pesantren, Nilai -nilai Karakter*

CHAPTER I INTRODUCTION

A. Background of Problem

Human are life in this world and entrusted by Allah SWT to be a leader on the earth. Human assigned to maintain this earth are trying to well engaged with this mandate by exploring and expanding available potention, including examine theirself in many aspects.¹ Human are essentially have potention of being honest and godly. If they have this potention, then the good character will be formed in theirself.

Historically, character education is a main objective of the apostles, Islam is exist as a movement to improve character of human. Since 7th Century, Rasulullah Muhammad SAW explicitly declares that his main objective is to improve morals (character) ². This apostolic manifestation of Muhammad is indicated that,character development is main necessary for the religious establishment which able to create the civilization.³

Human that have good character, if they given a mandate as a leader of a country, then that country will managed to be righteous and vice versa, if human have bad character then the destruction will be came toward the country.

Lickona stated, there are several signs of country that will be ruined, i.e ; (1) increasing of young violance; (2) dishonesty become a culture; (3) fanaticism of peer group; (4) lack of respect toward parents and teacher; (5) good and bad moral became vague; (6) the use of language that gets worse; (7) increasing self-destructive behavior, like narcotic use, alcohol and free sex; (8) lack of responsible feeling both as an individu

¹ Djamaluddin Darwis(a), *Manusia menurut Pandangan Qur'an dalam Reformulasi Filsafat Pendidikan Islam*, Editor: Chabib Thoha, Fatah Syukur, dan Priyono, (Yogyakarta: Pustaka Pelajar in corporated with Fakultas Tarbiyah IAIN Walisongo Semarang, 1996) Hal. 99

² Achmad Sunarto & Syamsudin Nor, *Himpunan Hadits Shahih Bukhori*, (Jakarta: AnNur Press, 2005)

³ Bambang Q-Anees dan Adang Hambali, *Pendidikan Karakter Berbasis Al-Qur'an*, (Bandung: Simbiosis Rekatama Media, 2008), page. 100.

or citizen; (9) decrease in work ethic and presence of distrust; (10) lack of concern to each other.⁴ Therefore, Indonesia intensively inflame character development that covers the social life and nation.

The background of character development coming from honorable purpose of Indonesia nation founder as stated in the pancasila and opening of UUD 1945. Various efforts done by the government to establish character toward society and one of the strategy is through education. The aim is started from children until adult stage. Education purpose is not only to enrich students thinking with various explanation, but also improve their moral, train and increase their spirit, appreciate spiritual and humanity value, teach honesty and immoral behavior and preparing them to be aware that, religious ethic is prioritized than others.⁵

Education is an effort to educate students so that, they can be wisely behave and practice it in daily life and can give positive contribution toward their environment. Character value that need to be instilled toward students is universal value, which any religion, tradition and culture absolutely uphold them. These universal value can be a connector among society member although they have different background, culture, tribe and religion.⁶

One of nonformal institution that establish character toward their students in Indonesia nation is Islamic boarding school. Islamic boarding school is Islamic educational institution that has a purpose to educate their students to understand,

⁴ Thomas Lickona, *Educating for Character, How Our Schools Can Teach Respect and Responsibility*, (New York : Bantam Books, 2012), page. 20-31

⁵ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 2011), page. 45

⁶ Ratna Megawangi, *Pendidikan Karakter Solusi Tepat Untuk Membangun Bangsa*, (Bogor: Indonesia Heritage Foundation, 2004), page. 95

appreciate and implement islamic teachings with emphasizing the importance of religious moral as life guidance in society life.⁷

Generally, Islamic boarding school has a dormitory as students residence so that they can expand more their personality, especially to increase their experience about moral with the control of teacher and Cleric.

Islamic Boarding School of Anwarul Huda Malang is salafiyah based islamic boarding school. Located on Jl. Raya Candi 3 / 454, Karangbesuki, Sukun, Malang. Islamic Boarding School of Anwarul Huda Malang is one of educational institution that instill religious value and character, and preventing negative behavior as the development of age. Therefore, Islamic Boarding School of Anwarul Huda Malang be one of solution to expand and maintain students personality corresponding with religious value. Islamic Boarding School is a educational institution that prioritize good personality and behavior establishment. In academic subject students are taught to be discipline and submit to rules and in the daily life, they are taught to be polite and responsible. According the above description, researcher wanted to undertake research with the title **“Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang”**.

B. Formulation of Problem

Based on the background of problem description above, then the problem can be formulated into four points, among others :

1. What are any conducted activities as the implementation of character values at Islamic Boarding School of Anwarul Huda Malang?

⁷ Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur dan Nilai Pendidikan Pesantren*, (Jakarta: INIS,1994), page. 6

2. How does the method of character education at Islamic Boarding School of Anwarul Huda Malang?
3. How does cleric roles in the character education at Islamic Boarding School of Anwarul Huda Malang?
4. What are any encountered problems in the implementation of character education in Islamic Boarding School of Anwarul Huda Malang?

C. Research Purpose

According the formulation of problem above, so that the purposes that want to be achieved from this research , are :

1. To know any conducted activities as the implementation of character values at Islamic Boarding School of Anwarul Huda Malang.
2. To know the method of character education at Islamic Boarding School of Anwarul Huda Malang.
3. To know the cleric roles in the character education at Islamic Boarding School of Anwarul Huda Malang.
4. To know the encountered problems in the implementation of character education at Islamic Boarding School of Anwarul Huda Malang.

D. Benefit of Research

This research hopefully can be beneficial for all parties that theoretically and practically related to this research. The benefits are :

1. For Islamic Boarding School,
 Deeply understand about Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang so that can give motivation, inspiration and innovation among students,

administrator and teacher by various ways of efforts to realize the purpose that want to be achieved.

2. For University,

Give the science contribution in increasing education quality especially for Islamic education program through character education .

3. For Society

As a contribution toward wide society to open their mind about the solution of character education that is needed by next generation to face the development of age.

E. Problem Limitation

Problem limitation can be based on the level of novelty of information that will be obtained from a social situation (field).⁸ This focus of research is very helpful toward qualitative research in making the decision to eliminate and saves the obtained information. Based on the description, then that becomes the focus of researchers in this research are:

1. Instilling Character Education

a. Character Education Values

- 1) Religious
- 2) Discipline
- 3) Responsible

b. Methods of Character Education

- 1) Exemplary
- 2) Dialogue

⁸ Maman Rachman, Metode Penelitian Pendidikan Moral, (Semarang: UNNES Press, 2011), page. 155

- 3) Practice
- 4) Confirmation
- c. Evaluation of Character Education
 - 1) The quantity of the individual's presence in educational institutions.
 - 2) Achievement of students in character can be seen from their success in mastering the subjects lesson which they must master as well as learning outcomes of Madrasah Diniyah that held by Islamic boarding school.
2. The Role of The Cleric in Character Education
 - a. As a ulama
 - b. As a caregiver
 - c. As a educator
3. Character education problems in the institution, the learning process, students and cleric.

F. Originality of Research

There are several previous research that related with the discussion of this research, among others ; Thesis of Purwanti entitled “Implementasi Pendidikan Karakter Berbasis Pondok Pesantren Dalam Pembelajaran Pendidikan Agama Islam di SMP Ali Maksum Yogyakarta” concluded that the students learned several character values that make them motivated to be honest, respect to the older and increasing their worshipping intensifies.

The other thesis from Rizky Dwi Kusmayanti entitled “Pendidikan Karakter di Pondok Pesantren Askhabul Kahfi Semarang” described that institution implementing various character values such as religious, independent and responsible to aim the purposes of character education.

Beside that, thesis from Muhammad Asrofi entitled “Peran Pondok Pesantren Fadlun Minalloh dalam menanamkan pendidikan Karakter santri di Wonokromo Pleret Bantul” described that the roles of Islamic boarding school in implementing character education is importantly needed by society. The institution itself is using madrasati or classical educational system that implemented in several activities including religious recital and skills training in order to prepare the students both hard and soft skill.

All of these previous research are presented in the table below, that will be used as basis to propose a reasonable research and fulfil the originality aspects from this writing , among others:

No	Researcher Name, Title, Form (Thesis/Journal/etc.) , Publisher, and Year of Research	Similarity	Difference(s)	Originality of Research
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1	Purwanti, <i>Implementasi Pendidikan Karakter Berbasis Pondok Pesantren Dalam Pembelajaran Pendidikan Agama Islam di SMP Ali Maksum Yogyakarta</i> , UIN Sunan Kalijaga Yogyakarta, 2014	Implementation of Character Education	Implementation of character education is conducted at senior high school	Describes the implementation of character education through Islamic education subject in senior high school of Ali maksum Yogyakarta
2	Rizky Dwi Kusmayanti, <i>Pendidikan Karakter di Pondok Pesantren Askhabul Kahfi Semarang</i> , UNNES, Semarang, 2015	Describes the character education at Islamic boarding school	Located at Islamic Boarding School of Askhabul Kahfi Semarang	Describes character education in Islamic Boarding School of Askhabul Kahfi Semarang
3	Muhammad Asrofi, <i>Peran Pondok Pesantren Fadlun Minalloh dalam menanamkan pendidikan karakter santri di Wonokromo</i>	Describes the role of character education in Islamic boarding school	Research conducted at Islamic boarding school of Fadlun Minalloh Wonokromo Pleret Bantul	Describes the output of character education in Islamic Boarding School of Fadlun

	Pleret Bantul, UIN Sunan Kalijaga Yogyakarta, 2013			Minalloh
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Table 1.1 Originality of Research

G. Technical Term Definition

1. Character Education

Character education is a instiling character values system toward human which cover science component, awareness, will and to act according values as implementation, either toward God, self, to each other, his environment or nation in order to be an *insan kamil*.⁹ So that there are many aspect that related with character education values which covers cognitive, affective and psychomotor aspect.

2. Islamic Boarding School

Islamic boarding school is a Islamic education institution that grow and upheld by surrounding society which use dormitory system as residence where the students receive religion teaching through recitation (*pengajian*) or school under the sovereignty of leadership of single person or some of Cleric / *kyai* that has charismatic and independent characteristics in various ways.¹⁰

3. Cleric / *kyai*

Definition of cleric is the only dominance hierarchy that is founded based on moral authority as the savior of the students from the possibility of misguidance step, these powers have absolute disposition so that students constantly be bound by their

⁹Sri Narwanti, *Pendidikan Karakter Pengintegrasian 18 Nilai Dalam Mata Pelajaran*, (Yogyakarta:Familia, 2011)

¹⁰ Muzayyin Arifin, *Kapita Selekta Pendidikan Islam*, (Jakarta: Bumi Aksara. 2003), page. 229

cleric for the rest of their life, at least as an inspiration and as a source of moral support in his personal life.¹¹

H. Systematic of Discussion

The systematic of this research divided into three parts, among others : Initial part, Main part and Final Part. The initial part consist of ; Cover, Title page, page of dedication, page of motto, memorandum of services page, statement page , introduction, transliteration page, list of tables, list of pictures, a list of attachments, table of contents, and the abstract page.

The main part contains a description of research begin from the introduction to the conclusion part as a form as stated in the chapter as a whole of research. In this research the authors divided the results into six chapters. Each chapter consists of a sub-chapter that describes the subject of the relevant chapters, among others :

Chapter I, is an overview of writing that includes: background of problem, formulation of problem, research purposes, benefits of research, problem limitation, originality of research, technical term definition and systematic discussion.

Chapter II, is a theoretical review of the object of research, i.e *“Islamic Boarding School of Anwarul Huda Malang”*

Chapter III, is method of research that used by researcher and it consist of kind of research and research approach, attendance of researcher, location of research, data and source of data, technique of collecting data, technique of data analysis and procedure of research.

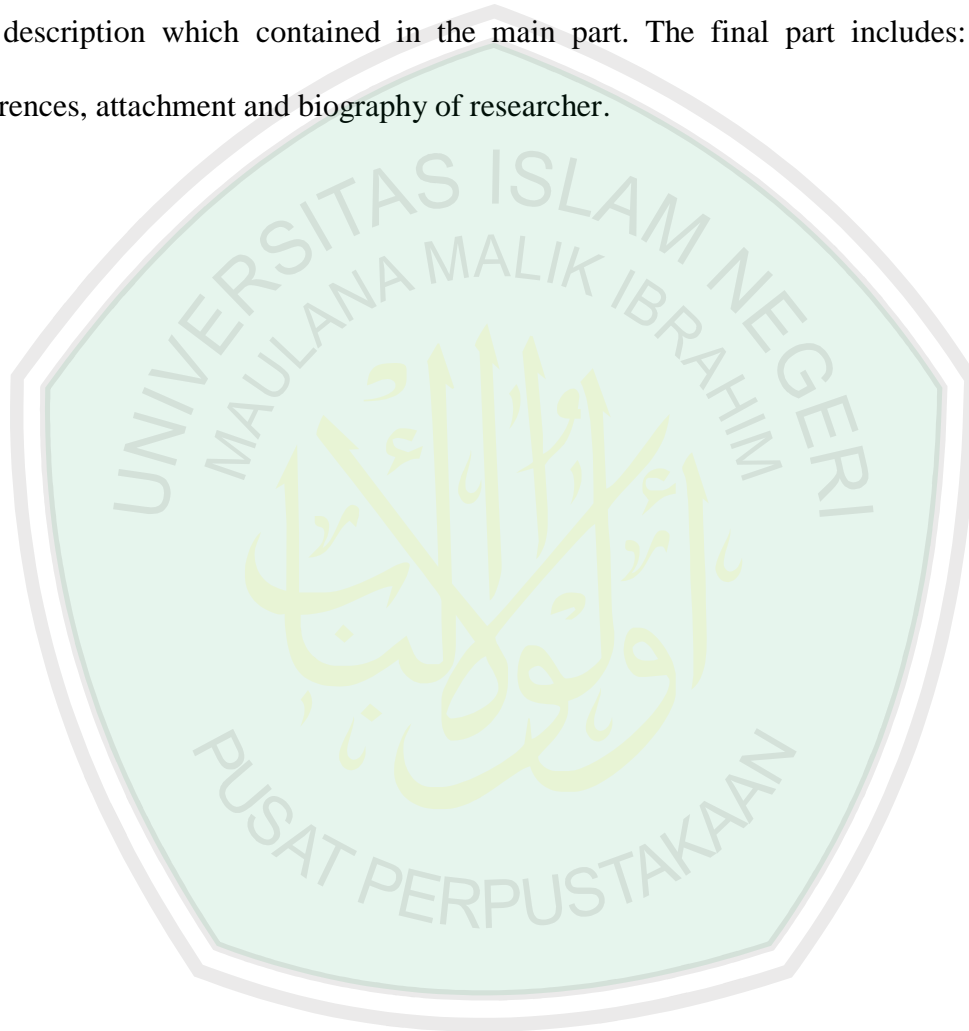
Chapter IV is exposure data and research findings, which obtained by researcher that related with Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang.

¹¹ Abdurrahman Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren*, (Yogyakarta: LKIS. 2001), page. 6-7

Chapter V is a discussion of exposure data and research findings that obtained by researcher related with Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang.

Chapter VI is Closing that consist of conclusion and suggestion.

The final part of this research are several supporting objects or closely related to the description which contained in the main part. The final part includes: a list of references, attachment and biography of researcher.



CHAPTER II

THEORITICAL REVIEW

A. Character Education

1. Definition of Character Education

Character education is education that teaches habitual ways of thinking and behavior that help the individual to live and work together as a family, society and the state, and help them to make decisions that can be accounted for.¹²

Character education is deliberate attempt to make someone understand, care and act on the basis of ethical values. Character education is moral education that involves aspects of knowledge (cognitive), feeling, and action. Character related to moral knowing, moral feeling and moral behavior. Based on these three components can be stated that the characters are well supported by the knowledge of the good, the desire to do good and do deeds of kindness.¹³

In other words, the moral components will form good character, strong as well as superior. Another opinion was also expressed by Anne Lockwood, she expand the "temporary" definition of character education. He defined the character education as a school-based activities that aims to systematically establish the student's behavior, as she said: " Character education is defined as any program school institutions, designed in collaboration with the other social institutions, to directly and systematically the behavior of young people by clearly affect the non-relativistic believed values to directly establish such behavior ". He details the three main propositions: first, the moral education goals can be pursued, not only handed over to the hidden curriculum that are not controlled and these goals must have public

¹² Yahya Khan, *Pendidikan Karakter Berbasis Potensi Diri*, (Yogyakarta: Pelangi Publishing, 2010), page. 1

¹³ Thomas Lickona, *Educating for Character, How Our Schools Can Teach Respect and Responsibility*, (New York : Bantam Books, 2012), page. 82

support and consensus at a reasonable level; second, the purpose of behavior is part of character education; third, antisocial behavior on the part of the students is the result of a lack of values which there is a presumption of the value relationships with behaviors.¹⁴

Larry P. Nucci added a fourth proposition, that a lot of character education is not only trying to fix the behavior, but really trying to produce a certain type of character, help to form it in different ways. The usage of the term "form" and "establish" here is not passively understood, but as an active and conscious participation of individuals in forming themselves. Character education can be raised hopes of how a personality of individual should be, instead of what they are now. Character education is not the same as controlling behavior, discipline, training or indoctrination, but is much broader in scope and has further ambitious goal. Despite the good character and good manners are the same.¹⁵

Character is important to develop strong human resources, then the need for character education must be done properly and it can be said that the formation of character can't be separated from life. Therefore, the necessary in awareness of the various parties, both by the government, schools, communities, and families.¹⁶

William Russel in Ratna Megawangi illustrates that the character is like a muscle, it will become flabby if it was never trained, and will be strong and sturdy if often used. As a bodybuilder who constantly practice to form the muscles, it characters will also be formed by many exercises that ended up become a habits.¹⁷

¹⁴ Larry P Nucci and Darcia Narvaez, *Handbook Pendidikan Moral dan Karakter*, (Bandung: Nusa Media.,2014), page. 131

¹⁵ *Ibid.*, page. 131 - 132

¹⁶ Furqon Hidayatullah, *Pendidikan Karakter Membangun Peradaban Bangsa*, (Surakarta: Yuma Pustaka, 2010), page. 2-3

¹⁷ Ratnamegawangi, *Pendidikan Karakter, Solusi Tepat Untuk Membangun Bangsa*, (Jakarta : Viscom Pratama, 2007), page. 83

Character education has the two-way of direction, where they lead every human being is capable of having the intellectual acuity and personal integrity as a person who has a strong character.¹⁸

Kilpatrick and Lickona as the originator of the main character education believe in the existence of moral absolutes that should be taught to the younger generation to well understand what is good and true. Kilpatrick and Lickona realized that there is a universal moral absolutes which are sourced from various religions in the world, which he called "*the golden rule*", such as telling the truth, helping people, respect their parents and responsible.

2. Character Education Values

Director General of Basic and Secondary Education Ministry of National Education revealed that based on the study of religious value, social norms, legal, academic ethics and human rights principles have been identified this value and grouped into five main values, among others¹⁹:

a) Character Values in Relation to God

1) Religious

Thoughts, words and actions of a person who always strived based on the values of divinity.

b) Character Values Related to the Self

1) Honest

Behavior based on an attempt to make himself as the person who always so trustworthy in word, action and work.

¹⁸ Dony A Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: Grasindo, 2007), page. 112

¹⁹ Mahbubi, *Pendidikan Karakter Implementasi Aswaja sebagai Nilai Pendidikan Karakter*, (Yogyakarta : Pustaka Ilmu. 2012), page. 44 - 48

2) Responsible

The attitude and behavior of people to realize their duties and obligations as they should do to themselves and their society.

3) Life Styling

Any attempt to implement good practice in creating a healthy life and avoid bad habits that can harm the health.

4) Discipline

An action that indicating orderly behavior and comply with various rules and regulations.

5) Hardworking

Behaviors that indicate an earnest effort to overcome various problems in order to complete the task as well as possible.

6) Confident

Confident attitude towards the fulfillment of the potential achievement of all desires and wishes.

7) Entrepreneurship

Attitudes and behaviors to identify independent and clever new product, specify the way of new production, compiling operations for the procurement of new products, as well as regulate the capital market operations.

8) Thinking logically, critically, creative and innovative

Thinking logically and do something to generate new ways of what has been owned.

9) Independent

Attitudes and behavior that is not easily dependent on others to complete tasks.

10) Curious

Attitudes and actions that always trying to find out more and spread of what is learned, seen and heard.

11) Love Science

This way of thinking, being and doing that show of loyalty, care and high appreciation toward knowledge.

c) Character Values in Relation to Fellow

1) Be aware of the rights and obligations of self and others

Attitude to know and understand and realize what belongs or the rights of self and others as well as the duties and obligations of ourselves and others.

2) Submit to Social Norms

Conformity and obedience to the rule of public and the public interest.

3) Respect for the work and achievements of others.

Attitudes and actions that drove him to produce something useful for society and recognize and respect other people's success.

4) Polite

A good and wise behavior that reviewed from the perspective of language and behavior toward everyone.

5) Democracy

How to think, behave and act that value equal rights and obligations toward himself and others.

d) The Value of The Character in Relation to The Environment

1) Care for social and environmental

Obtaining attitudes and actions that seek to prevent damage to the surrounding natural environment, and perform several efforts to repair the environmental damage that has occurred and always want to give help to others and communities in need.

e) Nationality Values

1) Nationalist

The way of thinking, being and doing that show of loyalty, care and high appreciation of language, physical environment, socio-cultural, economic and political nation.

2) Respect for diversity

The attitude of giving respect to various kinds of good things in physical form, characteristics, customs, culture, ethnicity and religion.

Another opinion expressed by Indonesia Heritage Foundation, as Ratna Megawangi stated, that there are nine important character values that important to be instilled in children, among others ²⁰:

- a) Love Allah, reverence, loyalty.
- b) Responsibility, excellence, self reliance, discipline, orderliness.
- c) Trustworthiness, reliability, honesty.
- d) Respect, courtesy, obedience.
- e) Love, compassion, caring, empathy. Generosity, moderation, cooperation.

²⁰ Ratna Megawangi, *Pendidikan Karakter Solusi Tepat Untuk Membangun Bangsa*, (Bogor: Indonesia Heritage Foundation, 2004), page. 95

- f) Confidence, assertiveness, creativity, resourcefulness, courage, determination and enthusiasm.
- g) Justice, fairness, mercy, leadership.
- h) Kindness, friendliness, humility, modesty
- i) Tolerance, flexibility, peacefulness, unity.

3. Method of Character Education

Methods derived from the Latin word "meta" meaning through, and "hodos" which means path or way. While the Arabic method called "tariqah" meaning the road, the way the system or order of doing things. The method according to the term is a system or a way of governing ideals or goals. Thus, it can be said that the method of character education is a procedure that used to achieve educational goals in character education. With the method of the character education then the character education can be integrally and intactly implemented , so that the goal will be more focused and effective.²¹

Basically, character education is closely related to moral education. There is a model for the consideration of moral education in the sense of developing an understanding of morality in students. The model is based on an ethic of care consists of four components, among others: ²²:

a. Exemplary

Almost all of approach realize the importance of exemplary in moral education. If we want to teach young people to have a high moral standards,

²¹ Novan Ardy Wiyani, *Konsep, Praktik, dan Strategi Membumikan Pendidikan Karakter di SD*. Yogyakarta: Ar-Ruzz Media, (2013), page. 38

²² Larry P Nucci dan Darcia Narvaez, *Handbook Pendidikan Moral dan Karakter*, (Bandung: Nusa Media. 2014), page. 246 - 252

we have to show the application moral behavior on them. From the perspective of concern, we have to show them what it means.

b. Dialogue

Dialogue is the most fundamental element of moral education that viewed from the perspective of concern. All forms of moral education use this kind of speech as well as statement of knowledge, command, resentment, praise, warnings and advice. But dialogue involving the search for common understanding.

c. Practice

We learn to care, the first is to be the one to watch out for. We watched as exemplified of concern and we explored the moral life through dialogue. Then we need the opportunity to practice the concern.

d. Confirmation

Confirmation refers to the act of conscious attention be approved or convince what is morally best in others. In an act of confirmation, we build the best possible motivation toward corresponding people to reality.

According Koesoma, education according the context of the school will be able to enliven and direct the school toward realistic appreciation of character education that consistent and integral. There are several elements that can be considered, among others ²³:

a. Teach

To be able to do a good, fair and worth acts, students should know clearly what is called goodness, justice and value. Education that rely on character

²³ Dony A Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: Grasindo, 2007), page. 212 -217

education will be able to deliver the values of behavior that could be developed to aim personal character establishment.

b. Exemplary

Exemplary become a classic case toward successfully of character education purposes. Students will learn from what is seen. The words that delivered to students will be able to drive them but this method is still interesting method in character education.

c. Determining Priority

Education has priority and the basic demands of the characters that needs to be applied, as well as advice in the use of effective methods of achieving educational purpose. With the selection and clear priorities, then we will get the process of evaluating of the success of character education. It is characterized by indication of progress and reverse among student's behavior.

d. Praxis priorities

Praxis priority is another element that is essential for the implementation of character education. It is proof of the values priority of the character education.

e. Reflection

Reflection is the ability of a typical human consciousness, through this ability, humans are able to overcome themselves and capable to improve their quality of life. So, after the action and character education praxis is occurred, there should be some sort of deepening, reflection, to see the extent, which is educational institution has succeeded or failed in implementing character education.

Megawangi said the need of 4M methods in character education, among others; knowing the good, loving the good, desiring the good and acting the good (mengetahui, mencintai, menginginkan dan mengerjakan kebaikan) as a stimulant and simultaneously.²⁴ This character education methods indicate that the character is something that is done on awareness intact, something consciously known, loved and wanted.

From the various statements above, it can be concluded that the method which proposed by Koesoma and Nucci and Narvaez was not much different. They describe two common element in character education methods, they are exemplary and confirmation. Based on these opinions, then exemplary and confirmation is an important aspect in the method of character education, in which the two elements will be able to indicate the success of character education.

4. Form of Character Education

Character is an inclusive term for the individual as a totality, so for many educators of character education have more contact with the someones establishment and change, that covers education in schools, families, and through a person's participation in social networking communities. It should be stressed that only a small percentages of people in America or the UK consider the school is the most important place for character education, though they still prioritize major public institutions as formal moral education for students. The mass media, religious communities, young culture, peer groups, voluntary organizations, and especially the parents and siblings exert significant influence on character education.²⁵

²⁴ Novan Ardy Wiyani, *Konsep, Praktik, dan Strategi Membumikan Pendidikan Karakter di SD*, Yogyakarta: Ar-Ruzz Media, 2013), page. 44

²⁵ *Ibid.*, page. 130 - 131

Mansur Munir in Mahbubi argues that there are three forms of design in programming character education effectively and intactly, among others²⁶:

a. School Based

This design is based on the relation of teachers as educators and students as learners. The meaning of this relation between teacher and learner here is, the teacher is not helping, but the dialogue is implemented in many directions because class community is composed from teachers and students interacting with the media of lesson.

b. Culture-based School

This design is trying to establish a school culture that capable of forming the character of the students with the assistance of school institutions so that value can be established in the students. As example, to instill the value of honesty, there is not only gives a moral message, but added with strict regulations and punishments for who act dishonestly.

c. Community Based

In educating students, school community are not struggling alone. Families, communities and countries also have a moral of responsibility to integrate character education outside of school.

Another opinion expressed by Yahya Khan on forms of character education. Education characters that can be implemented in the educational process is divided into four forms, among others²⁷:

a. Religious-value based character education is character education based on the truth of revelation (moral conversion).

²⁶ M. Mahbubi, *Pendidikan Karakter Implementasi Aswaja sebagai Nilai Pendidikan Karakter*, (Yogyakarta : Pustaka Ilmu, 2012), page. 49

²⁷ *Ibid.* page. 48

- b. Cultural-values based character education of in the form of character Pancasila, appreciation, literature, exemplary historical figures and national leaders.
- c. Environmental - based character education (environmental conversion).
- d. Self-potential based character education (personal attitude), the result of self-awareness of potential empowerment process that aimed at the quality of education improvement (humanist conversion). The process of this activity is done with all conscious and planned effort to direct the students to overcome themselves through freedom and reasoning as well as able to develop their any potential.

Based on the opinion of Yahya Khan, so that it can concluded that character education is applied in the boarding school as a form of religious- value based character education (moral conversion) as well as self- potential based (humanist conversion), so that the learners or students are not only taught to improve their personality quality through character education in Islam but also improve it in the further.

5. Evaluation of Character Education

Essentially, evaluation of character education is an evaluation of constant learning from individu to understand his role and freedom along with others in the school environment that aimed to moral integrity development as a human. Evaluation of character education is closely related to existency of understanding unsure, motivation, desire and praxis that comes from individu.²⁸

²⁸ Dony A Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: Grasindo, 2007), page. 281

Evaluation of character education also can be done toward educators performance, educational staff and pupils. Educators performance or educational staff can be viewed from anything that related with the number of rules that applied among them, among others;

- a. Work results; work quality, work quality, punctuality of work finishing and procedures conformity.
- b. Work commitment : work commitment, initiative, Attendance quality, Contribution toward successful work, willingness to carry out the task of leadership.
- c. Work relationship : cooperation, integrity, self control, directing skills and giving inspiration to others.²⁹

Beside that, evaluation of educators and educational staff, evaluation of cultural value achievement and character also can be directed among students according several indicators.³⁰ Koesoema stated several evaluation of character education material, to indicate if the implementation of character education in the school successfully conducted or not. Among others;

- a. Attendance quantity of students in the educational institution, can be one of objective criteria to determine wheter the school is capable or not in developing individu in it environment as a personal that responsible among himself, his duty and other people.
- b. Evaluation of character education also can be viewed from number of students that done their task according to targeted time.
- c. If character education is implemented in the school environment, where the institution is tried to implant cooperation value, respect to each other,

²⁹ Mahbubi, *Pendidikan Karakter Implementasi Aswaja sebagai Nilai Pendidikan Karakter*, (Yogyakarta : Pustaka Ilmu. 2012), page.127

³⁰ *Ibid.*, page. 128

appropriate the plurality, phenomenon of students fighting, violation and criminality can be one of indicator of character education

- d. Students fighting can be solved by giving as much as can of work program between school, so that the effect of students fighting can be minimalized.

B. Education at Islamic Boarding School

1. Definition of Islamic Boarding School

Islamic boarding school is an islamic educational institution that has a purpose to make their students understand, appreciate and practice the teachings of islam by emphasizing the importance of religion as a moral guide to live in the community.³¹

Whereas, according Arifin, Islamic boarding school is a Islamic education institution that grow and upheld by surrounding society which use dormitory system as residence where the students receive religion teaching through recitation (pengajian) or school that fully under the sovereignty of leadership of single person or several of Cleric that has charismatic and independent characteristics in many ways.³²

Present popular definition of Islamic boarding school is a Islamic education institution that has a purpose to understand more about islam religion and applicate it in daily life or can be referred *astafaqquh fi addin*, by emphasizing the importance of morality in social life.

Islamic boarding school has five element that can't be separated, among others, Islamic boarding school, mosque, books (kitab), students (santri) and cleric. Besides these five elements, in general Islamic boarding school has educational valid

³¹ Hasbullah, *Kapita Selektta Pendidikan Islam Di Indonesia*, (Jakarta: Raja Grafindo Persada, 1999), page. 40

³² Muzayyin Arifin, *Kapita Selektta Pendidikan Islam*, (Jakarta : Bumi Aksara, 2003), page. 229

principles in their organization. Mastuhu stated that, there are eight valid principles that applied into Islamic boarding school education, among others ³³ :

a. Has the wisdom according to the teachings of Islam

Students are assisted to be able understand the meaning of life, the existence, role and responsibilities in social life.

b. Has the guided freedom.

Every human being has the freedom in determining the rules of life, but in many ways they must accept the rules that come from the God.

c. Capability of self-regulating

In the Islamic boarding school, students set up their own life according to boundaries which taught by religion. So, there are element of freedom and independent here. Each of Islamic boarding school have an autonomy and does not have to same from the others. They set up their own curriculum and regulate their students activities.

d. Has high sense of togetherness

In the case of individual obligation, students must firstly fulfill their obligation before asked the rights, the individu must be altruistic before its own sake. This collectivism is instilled through the making of the rule, both on the rule of learning and other activities.

e. Respect to parents and teachers

This goal is achieved through the various rules in Islamic boarding schools such as kissing the hands of teachers, not to argue a teacher and speak polite words.

f. Love to science

³³ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: Remaja Rosdakarya, 1992), page. 201 - 202

Based on the number of hadith that teaches the importance of seeking knowledge and keep it.

g. Independent

Since the beginning, the students are trained to become independent. They are mostly cooking, managing money, wash the clothes themselves and others.

h. Simplicity

The attitude of looking at things, especially the material in a reasonable, proportionate and functional.

Broadly, the strength of Islamic education in Indonesia is still remain focused in Islamic boarding school system. The dominant position held by these schools produce a large number of high quality scholars, imbued with the spirit and perseverance in guiding, distributing and strengthen the faith of moslems through common teaching activities favored by the public. The success of Islamic boarding school leaders in the delivery of a large number of high quality “*Ulama*” is due to the method of education developed by the cleric in the form of personal guidance that apply qualitative mastery.³⁴

2. Methods of Education at Islamic Boarding School

Basic recitals is done at home, langgar and mosques are given individually. A student approached a teacher read a few lines of Qur'an or classic books in Arabic and translated into their respective areas throughout Indonesia. In turn, the students repeat and translate word by word exactly as is done by the teacher. Individual

³⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 2011), page. 45

system in Islamic boarding school education system is called sorogan system given by lectures to the students who have mastered reading Qur "an.³⁵

The main method of teaching system in Islamic boarding schools is bandongan system or sometimes also called weton system. In this system a group of students (between 5 to 500 students) listen to what is teacher read, translate, explain and often to review Islamic books in the Arabic language. Naturally in Arabic language books reviews given to the high-level group of senior students who know a great teacher can be understood by students. This particular student group called "class discussion" (seminar groups).

Every student listened to his own book and taking notes (both the meaning and description) about the words or the difficult idea. Group classes of bandongan system is called as halaqah which the meaning is students circles, or groups of students who are studying under the guidance of one's teacher. All Islamic boarding school would give the system also sorogan but only given to new students who still need individual guidance. Sorogan system in this study is the most difficult part of the entire education system Islamic boarding school, because the system sorogan requires patience, diligence, obedience and discipline both teacher and students.³⁶

Most of the boarding school, especially Islamic boarding schools are usually organized assortment of Halaqah (class of bandongan), who taught elementary books up to high levels, which is held everyday (except Fridays), from the early morning after the subuh prayer till the night. In addition there is also a system that known as classroom of teaching discussion. In this class of discussion, the teaching system is very different than the system sorogan and bandongan. Students must study the designated and referenced book by theirself . Cleric leads the deliberation

³⁵ *Ibid.*, page. 53 - 54

³⁶ *Ibid.*, page. 54

class as a seminar and more in the form of questions and answers, usually almost entirely conducted in the Arabic language, as well as exercise for the students to test their skills in exploring sources of arguments in the classic books.³⁷

Each of Islamic boarding school can use various method of education according to their educational goals that needs to be achieved and policies that implemented at . But it would be better if the methods that are also adapted to the stage and the ability of students, so that education in Islamic boarding school can be run effectively and efficiently.

3. Form of Education in Islamic Boarding School

Abuddin Nata express his opinion about the Islamic boarding school viewed in terms of the institutional component that establish it, there are five types, among others ³⁸:

- a. The first pattern, Islamic boarding schools that consist only of mosques and clerics house. it is still modest in where clerics used mosque or his own place to teach hus students.
- b. The second pattern, is Islamic boarding school that consist of mosques, clerics house, cottage or dormitory. In this pattern Islamic boarding school had a dormitory that provided to the students who come from other regions.
- c. The third pattern, is Islamic boarding school that consist of mosques, clerics house, dormitory, and madrasah. The Islamic boarding school was put on the classical system in where students receive education in madrasah.
- d. The fourth pattern, is Islamic boarding school that consist of mosques, clerics house, cottage, madrasah and place to train student's skills.

³⁷ *Ibid.*, page. 56 - 57

³⁸ Abuddin Nata, *Sejarah Pertumbuhan dan Perkembangan Lembaga-Lembaga Pendidikan Islam di Indonesia*, (Jakarta: PT. Grasindo, 2001), page. 120 - 121

- e. The fifth pattern, is Islamic boarding school that consist of mosques, cleric's house, dormitory, madrasah, place to train student's skill, universities, conference hall, sports venues and public schools.

Based on the opinion of Abuddin Nata above, then Islamic boarding school as an educational institution can organize both formal education and non-formal education that specifically teach religion that strongly influenced by the thoughts of scholars (cleric). The purpose of education in Islamic boarding school is focused on deepening of the religious sciences through studying classical texts and religious attitudes in daily life of the students. There are various forms of education Nowadays forms of education in Islamic boarding school are very varied. At least the forms of education in Islamic boarding school can be classified into five types, among others:

- a. Islamic Boarding School that organizes formal education by implementing the national curriculum.
- b. Islamic Boarding School that organizes religious education in the form of madrasah and teaching general sciences while not applying the national curriculum.
- c. Islamic boarding school that only teach religious sciences in the form of madrasah diniyah.
- d. Islamic boarding school that just simply be a place of recital (Majelis ta'lim).
- e. Islamic boarding school for public schools student and university students.

C. Cleric Roles in Education of Islamic Boarding School

1. Cleric / Kyai Definition

Zamakhshari Dhofier states that in Javanese, Cleric / Kyai term used for the three types of titles that different from each other, ie ³⁹:

- a. Cleric / kyai used as a title of honor for something that are considered as sacred. Cleric of Garuda Kencana is used as term of the eternal designation ("*gold train*" in keraton of Yogyakarta).
- b. Cleric / kyai used as nobel title for older people in general.
- c. Cleric as a title given by the public to a skilled person that in general become a leader of a Islamic boarding school and teach the classic books to his students.

According to these definition , the mostly known by society is the last definition ie someone who lead the Islamic boarding school. Similar statement also expressed by Dr. Manfred Ziemek as he stated that wide definition of cleric in modern Indonesian is a founder and leader of Islamic boarding school, as well as educated moslem that dedicated his life to Allah SWT by disseminate and deepening the Islamic teachings and perspective through education activities⁴⁰. Cleric / kyai position as central leader is plenipotentiary in Islamic boarding school, he has authority, and rights that are used to determine the whole aspect of education activities and religious life under his responsibilities.⁴¹

Abdurrahman Wahid defines the cleric / kyai term as the only dominance hierarchy that is founded based on moral authority as the savior of the students from the possibility of step toward misguidance, these powers have absolute disposition

³⁹ Zamakhshari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 2011), page. 93

⁴⁰ Manfred Ziemek, *Pesantren Dalam Perubahan Sosial*, (Jakarta: P3M, 1986), page. 138

⁴¹ *Ibid.*, page. 131

so that students constantly be bound by their cleric for the rest of their life, at least as an inspiration and as a source of moral support in his personal life.⁴²

Cleric existence in Islamic boarding school is an "apocalyptic emblem" which is always respected, obeyed and sincerely honored, free from hypocritical. The students and the surrounding community is always trying to be close to the Cleric / scholars to acquire their "blessings". Strictly, cleric is the place to ask, reference sources, and ask for advice and fatwas.⁴³

2. Cleric Roles

In social life, a Cleric as the elites in the social structure, political, economic and moreover among muslim religious groups, he has a very important role, among others:

a. As a Ulama

Cleric as ulama means, he must know and masterd the greatest knowledge of the Islamic religion, then interprets into the social order, deliver and set an example in practice and decide the case faced by the community. Ulama is an expert in Islamic religious sciences and it has a high personal integrity and noble, as well as actualizing *akhlakul karimah* and he was very influential in the central of the community.

b. As Social Controller

The Cleric especially in Java is an Islamic leader that is considered as most dominant and for centuries have played a decisive role in the process of social development, culture, and politics. because of his great influence in society, a Cleric is able to bring people to where he wants. Thus, a Cleric is

⁴² Abdurrahman Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren*, (Yogyakarta: LKIS, 2001), page. 6 - 7

⁴³ Abuddin Nata, *Sejarah Pertumbuhan dan Perkembangan Lembaga-Lembaga Pendidikan Islam di Indonesia*, (Jakarta: PT. Grasindo, 2001), page. 143

able to control the state of society although there are many of social developments as era is constantly changing. Cleric controlling the society as a result of this change with providing a solution that does not conflict with the rules of Islam.

c. As Struggle Movement Leader in the Society

Cleric as traditional leader in the society as well as prime mover of society's in order to achieve their hopes. Since dutch colonial era, most of cleric was lead the civil to repel the invader. Islamic society that now live in different scattering islands, can't be separated from the results of clerics struggle movement.⁴⁴

Cleric authority and his depth of knowledge is the main capital for the continuity of all the authority he teaches. His words and decisions are submitted by his students and society. Although the cleric spent his time more to educate his studentst than the others.⁴⁵

The existence of cleric at Islamic boarding school as well as heart in human life. Cleric intensity show his autocratic roles, because he is founder, manager, caregiver, leader, who responsible and the only owner of Islamic boarding school. Many of Islamic boarding school are suffered a reverse because the cleric is passed away, while he has no descendants or successors to continue his leadership.

In addition to these roles, cleric also have an essential role in making the Islamic boarding school in accordance with its own function, as well as

⁴⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 2011), page. 94 - 97

⁴⁵ Umarudin Masdar, *Membaca Pikiran Gus Dur dan Amien Rais Tentang Demokrasi*, (Yogyakarta: Pustaka Pelajar, 1999), page. 64

transferring science and religious value as implemented by most Islamic boarding school in general.

D. Framework

Implementation of character education in Islamic boarding school consists of several components, among others ; media of character education, character education materials, methods or models of character education and evaluation of character education. Media of character education in the Islamic boarding school as an educational institution that teaches students a variety of educational materials characters. The material of character education that will be examined are religious, discipline and responsible.

In addition to educational material, there are various educational methods that used, among others : exemplary method, dialogue, practice and confirmation. As part of the confirmation methods, evaluation should also be carried out in character education in order to determine any encountered problems in the implementation of character education. These components is closely related each others to increase the successfully of character education at Islamic boarding school. Implementation of character education in Islamic boarding school can't be separated from the cleric roles, as educators, caregivers and as a scholar.

Character education in the Islamic boarding schools is given among students to aim the students personality establishment who are discipline, responsible and obedient toward the teachings of Islam. Students who have these characters are indicator of successful implementation of character education at Islamic boarding school. Based on the description, then there is a framework which related to character education at Islamic Boarding School of Anwarul Huda Malang, below:

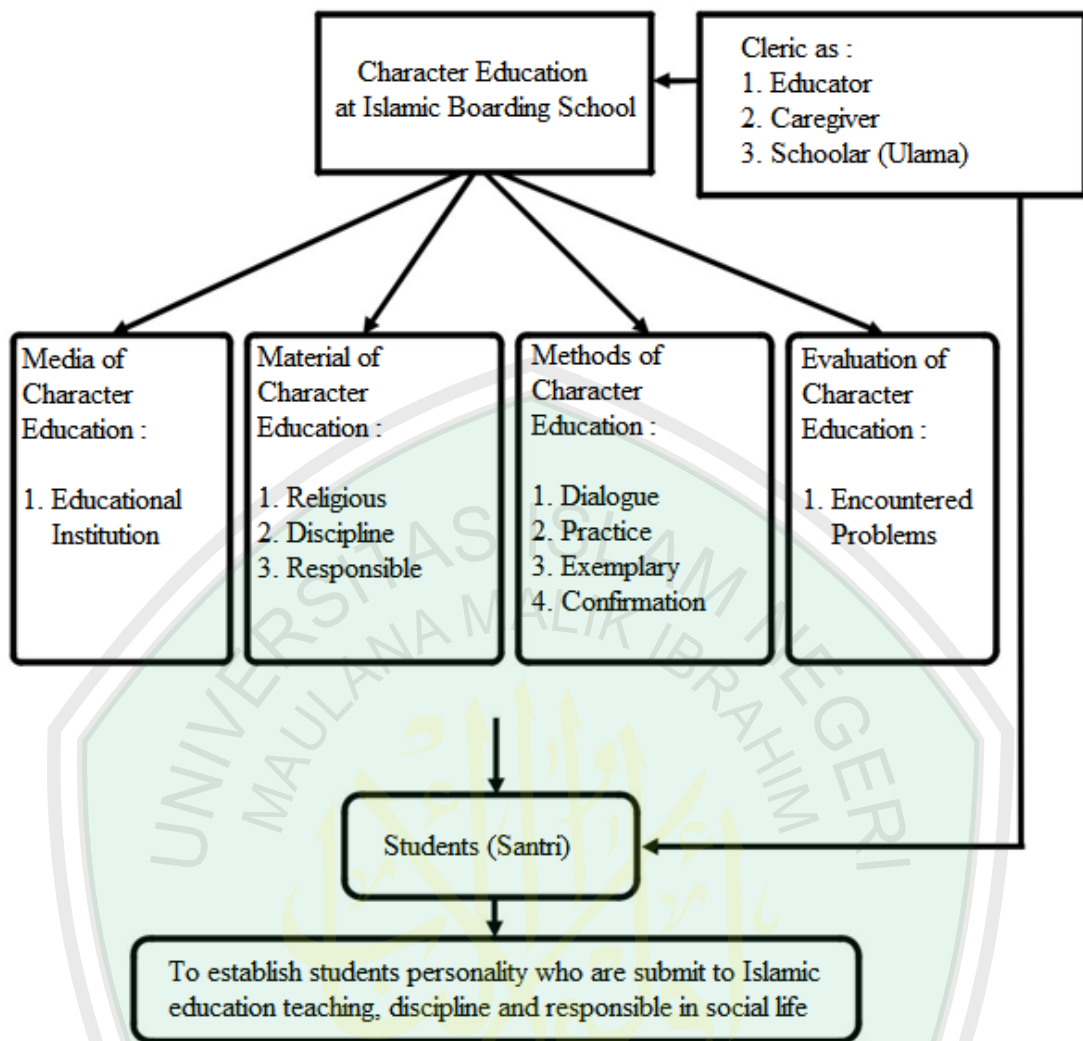


Chart 2.1 Framework

CHAPTER III METHOD OF RESEARCH

A. Kind and Approach of Research

Research is required an appropriate approach to obtain accurate data. Thus, it is a necessary to have method of research that should exist between the relevance of one component with the others to get the appropriate results. In this research, researchers used qualitative research methods. Methods of qualitative research is research that produces analytical procedures that do not use statistical analysis procedures or quantification method.⁴⁶

Kirk and Miller defines that, qualitative research is a certain tradition in social science that is fundamentally dependent on observations of humans in their own region and in touch with these people in their language and terminology. Qualitative research is descriptive, meaning that the data being analyzed is descriptive phenomena, not the form of numbers. Qualitative data is consist of form of words, sentences, schematics and drawings.⁴⁷

Qualitative research data collection is not guided by theory, but its guided by the discovered facts during research in the field. Consequently, the data analysis are inductively done based on the facts found and then it can be constructed into a hypothesis or theoritical construction.⁴⁸

The reason for using this method is, because researcher found the fact in the field, according the behaviors were observed. This research tries to explain, investigate and understand the implementation of character education at Islamic boarding school, methods of character education in Islamic boarding school, cleric role in character

⁴⁶ Lexy J Moleong , *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), page. 4

⁴⁷ *Ibid.*, page. 4

⁴⁸ Maman Rachman, *Metode Penelitian Pendidikan Moral*, (Semarang: UNNES Press, 2011), page. 149

education in Islamic boarding school and the encountered problems in the implementation of character education at Islamic boarding school.

B. Attendance of Researcher

In this research, researchers at the same time acting as instruments and data collectors. Researchers act as participant, where the researcher is a planner, data collector, analysis, interpreter of data, and finally as who reporting the result of research. Researcher also uses the other instruments such as documents, recorders and camera as supporting instrument in accordance with data collection.

C. Location of Research

The research location that used as the object of research by researcher is at the Islamic Boarding School of Anwarul Huda, Jl. Raya Candi 3 / 454, Karangbesuki, Sukun, Malang. This place is selected based on several considerations, among others:

- a. Islamic Boarding School of Anwarul Huda Malang activities that reflecting the embodiment of character education values that researcher discussing about.
- b. Islamic Boarding School of Anwarul Huda Malang is preferred by the majority of students from various universities in Malang, among others: State Islamic University of Malang, Brawijaya University, Malang University, etc.

D. Source of Data

The data source is the subject of research where data can be obtained. Sources of data in this research are :

1. Source of Primary Data

The main source of the data in this research are the words and actions of those who observed or interviewed. Recording sources of primary data through interviews or participant observation is the result of the combined efforts of viewing, listening, and asking.⁴⁹ Teachers, administrator and students at Islamic Boarding School of Anwarul Huda Malang. In this study, the primary data used were the result of direct observation and interviews with informants.

2. Source of Secondary Data

Sources except words and actions are a source other than the primary source of data. Source of data that coming from writing sources, can be divided into : books and journals, archival sources, personal documents, official documents. Secondary data sources in this study were obtained from the literature book of character education, records or documents of Islamic Boarding School of Anwarul Huda Malang and documentation of activities related to character education in Islamic boarding schools that support this research data.

E. Technique of Collecting Data

Technique of collecting data conducted in several ways corresponding with the character and group of data that will be presented by researcher:

a. Observation

Observation method is “Method of Research that use systematical recording with observing the investigated phenomenon”.⁵⁰ Researcher conduct the research at the Islamic Boarding School to know and deepening any exist phenomenon such as any conducted activities or applied rule that trying to establish character education at Islamic Education of Boarding School of Anwarul Huda.

⁴⁹ Lexy J Moleong , *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), page. 159

⁵⁰ Cholid Narbuko, *Metodologi Riset*, (Semarang: Fak. Tarbiyah IAIN Walisongo, 1986), page. 48.

Also as a way to obtain deep description about Islamic boarding school, especially related data of the condition of Islamic boarding school environment and the other data that related to the importance of analysis that has qualitative characteristic.

b. Interview

Interview method is: Process of obtaining information of research with directly asking question to interviewee with using tools namely interview guide.⁵¹

And the interview that will be used in this research is interview guide. Controlled interview or structured interview is an interview that using guidance about main problems that will be examined Interview will be focused to know about Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang.

c. Documentation

Documentation method is “the way of collecting data such as transcript, notes, books, letter, magazine, ancient inscription, notes of meeting, agenda and so on. that related to the required data”.⁵² As an implementation of this method, researcher is using books, archives that owned by the Islamic boarding school.

Documentation is used to know various data such as notes or writing that related to the object of research, ie. Islamic Boarding School of Anwarul Huda Malang that covers: general purposes of research, profile of institution, vision, mission, and the goal of examined object as well as Islamic Boarding School of Anwarul Huda Malang.

⁵¹ Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 2003), page. 194

⁵² Sutrisno Hadi, *Statistik, Jilid II*, (Yogyakarta: Andi Offset, 1995), page. 294.

F. Technique of Data Analysis

This kind of research is descriptive, consist of exposure data and research findings description, interview and documentation. Obtained data will be qualitatively analyzed then qualitatively described. According Patton data analysis is a process of data sorting, organize them into a pattern, category and basic description. This definition describes about the importance of data analysis position viewed from research purposes.⁵³

To analyze the data either from interview or documentation, researcher is trying to interpret it using qualitative method. Data analysis is conducted along with collecting data. Procedures of data analysis, are:

1. Collecting Data

Collecting data is conducted through interview, observation, or documentation to obtain complete data.⁵⁴ Researcher record obtained data from observation activities or observing the condition of students, teachers, administrators and cleric at Islamic boarding school, and also interviewing the teacher, administrators and students that exist at Islamic boarding school.

2. Data Reduction

Reduce the data means summarize, choose, focus into main things then looking for the theme and pattern. So that, reduced data will present clear description and makes the researcher easier to collect the next data and look it for if needed.⁵⁵ Results of collecting data are from observation activities of students, teachers, administrators and cleric at Islamic boarding school, Interview results with interviewee such as teachers, students and administrators and documentation from

⁵³ Lexy J Moleong , *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), page. 103

⁵⁴ Maman Rachman, *Metode Penelitian Pendidikan Moral*, (Semarang: UNNES Press, 2011), page. 174

⁵⁵ *Ibid.*, page. 175

Islamic boarding school in wide range, then categorize and eliminate which one is useless and not related to focus of research.

3. Exposure data

Exposure data can be conducted in form of short description, chart, relation between category, flow chart, etc. Miles and Huberman stated that exposure data that mostly used in qualitative research is narrative text.⁵⁶

Exposure data in this research is a text description in a form of paragraph and photos combined as documentation results as well as supporting and strengthen the data that are coming from observation and data collection which obtained by researcher during May until June 2016 by combining important and useful informations about Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang.

4. Conclusion and Verification

Early conclusion that is temporal, and will be changed if there is no supporting evidence and vice versa. If it supported by strong and consistent evidence so that is a credible conclusion.⁵⁷

From these four procedures of analysis, so that can be illustrated in a chart, below :

⁵⁶ *Ibid.*, page. 177

⁵⁷ *Ibid.*, page. 177

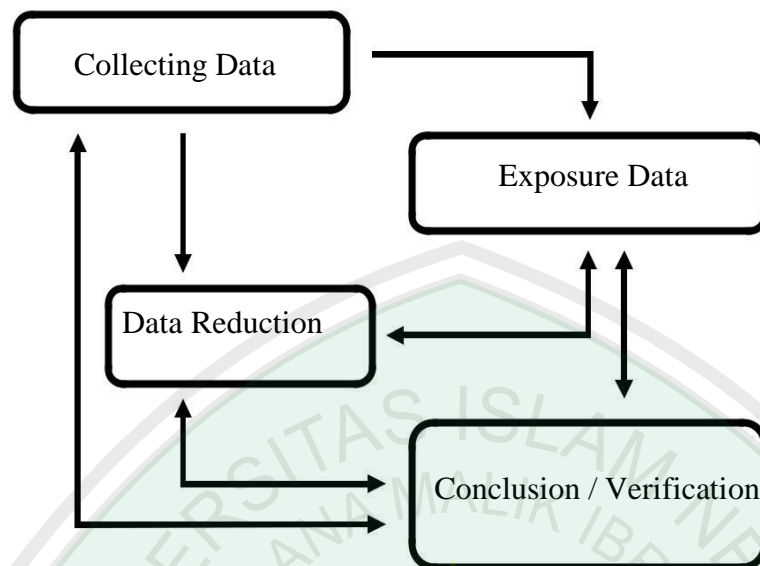


Chart 3.1 Analysis of Qualitative Data⁵⁸

⁵⁸ *Ibid.*, page. 175

G. Procedure of Research

1. *Early stage of research*

The research will be conducted by reviewing references which related to character education and documents of Islamic Boarding School of Anwarul Huda as reference, then look for the exposure of primary data through interview with the students, administrators and religious teacher in Islamic Boarding School of Anwarul Huda.

Results from the initial observation and interview will be researcher used as a reference to create and develop a research design. The research design that will be used is qualitative- descriptive research.

2. *Final Stage of Research*

The final stage of this research is exposure data which corresponding with the original sources in the form of descriptions and data analysis according to the theories that already exist and correspond with the purposes of research that want to be achieved based on various data which collected from the object ie. “*Islamic Leadership Characterization Through Character Education At Islamic Boarding School Of Anwarul Huda Karangbesuki Malang*”.

CHAPTER IV

EXPOSURE DATA AND RESEARCH FINDINGS

A. Exposure Data

1. Profile of Islamic Boarding School of Anwarul Huda Malang

Challenges that faced by Indonesian nation is more difficult along with the development of era, both extern and intern. As a nation that prioritize togetherness and unity , then all parties should be involved with these matters, including ulama (Islamic scholar) and the others. Islamic boarding school is an Islamic educational institution that owned privately by moslem. Islamic boarding school in generally developed by moslem society along with the cleric as the leader. Islamic boarding school as well as the others educational institutions in Indonesia has roles to educate the nation as mandated in UUD 1945 and Philosophy of Pancasila.

According this conception, the establishment of multi-dimension educational institution (Islamic boarding school) for young generation of indonesia is absolutely needed. An institution that simultaneously developing quality of faith, takwa, moral, intelligent and skills among young generation. Because, all of them are the rights of children and the duty of past generation as well as parents.

Then, according that noble intention, in 2 October 1997, ISLAMIC BOARDING SCHOOL OF ANWARUL HUDA MALANG established in Malang, along with the purpose of expanding intellectual resources in Malang which well known as students city.

2. Vision and Mission of Islamic Boarding School of Anwarul Huda Malang

a. Vision

Establish a moslem according *Ibadurrachman* as a model of servants of Allah who ready to lead the friendly nation toward *baldatun thoyyibatun warabbun ghofur* (QS. Al- Furqan : 63 – 67)

b. Mission

- 1) Educate the faithful and pious generation toward Allah SWT.
- 2) Establish intelligent and skillful students who ready for use in any field.
- 3) Prepare the candidates of leader and figure of Islamic society (da'I muballigh in order to continue the islamic teaching according *ahlussunnah wal-jama'ah*) and continue the struggles of ulama / cleric in Indonesia.

3. Facilities and Infrastructure

This is a list of facilities and infrastructure of Islamic Boarding School of Anwarul Huda Malang :

a. Non Formal Education

- 1) Madrasah diniyah salafiyah Nurul Huda

b. Facilities

- 1) Canteen
- 2) Language Laboratorium
- 3) Dormitory
- 4) Madrasah Diniyah Class Building
- 5) Kitchen
- 6) Musholla “Darul Kutub wal Mudzakaroh”
- 7) Musholla “Birrul Walidain”

- 8) Library
- 9) 2 Halaqah Building
- 10) Sub Business Al – Manna” Mineral Water Production & Refill
- 11) Cooperation and Stationaries Shop

4. List of Extracurricular

To support the development of Islamic Boarding School of Anwarul Huda Malang education, there are additional program that can increase the life skill experience of students, among others :

- a. Journalistic
 - 1) LP3AH (Lembaga Penerbitan Pondok Pesantren Anwarul Huda)
- b. Business and Management Skills
 - 1) Sub-Business Unit “*Al-Mana*” Mineral Water.
 - 2) Cooperation and Stationaries Shop of Anwarul Huda
 - 3) Canteen of Anwarul Huda
- c. Arts and Skills
 - 1) Banjari Group of Anwarul Huda
 - 2) Khitobiah that held twice per two weeks
- d. Sports
 - 1) Futsal
 - 2) Badminton

B. Research Findings

1. Conducted Activities that Support Implementation of Character Education Values at Islamic Boarding School of Anwarul Huda Malang.

Character can't be obtained since we was born, but it can be trained through habituation. Character that educated through education namely character education. Generally, in Islamic boarding school, several character values are educated among the students. Although not all of character values are educated, but each of Islamic boarding school commonly has their own specific educated values. Several character values that focused in Islamic boarding school among others ; religious, discipline and responsible.

Religious value become priority at Islamic Boarding School of Anwarul Huda Malang because it is related to general purpose of this Islamic boarding school itself. Beside that, religious value is considered as the main basic that required to be learned among the whole students in their daily life. Although the other two remaining values can't be ignored, but the implementation are not as intensive as religious ones.

This value implementation commonly educated through implanting Islamic Education values. The only objective of religious value is improving students faithfullnes and belief toward the unity of god.

There is interview result with one of students of Islamic boarding school Fahmi Fardiansyah (21 Years Old) who said, that⁵⁹ :

“Hubungan nilai religius dengan pondok pesantren tentu sangatlah erat, dikarenakan pesantren merupakan pusat pengkajian agama islam, hal ini dipelajari mulai dari tauhid, fiqih dan akhlak sebagaimana penanaman karakter”

⁵⁹ Interview with Fahmi Fardiansyah, Student of Islamic Boarding School of Anwarul Huda, 3 June 2016.

(Relationship between religious value and Islamic boarding School is important because it is an institution that become central of Islamic studies, such as tauhid, fiqh and moral as well as implantation of character education)

According that observation, Religious is an important value that absolutely needed to be educated in Islamic boarding school, as well as it main function which educate students through deep understanding of Islamic education. Religious value also teach the students about awareness of vertical relationship between human and god. Beside that, religious value is a easy understandable by students, because most of students commonly knew this value before they are registered in Islamic boarding school.

At Islamic Boarding School of Anwarul Huda Malang, religious value is implemented and can be viewed, through students activities, among others ; pray subuh jamaah, morning recital that conducted every day except friday, classic books reading (baca kitab kuning) and reading Al-Qur'an. Through, all of these activities, students are receiving the experience and education how to improve their worshiping activities toward god .

There is interview result with student of Islamic boarding school of Anwarul Huda, M. Zogi Mardiansyah (22 Years Old) who said, that⁶⁰

“Di pondok diajarkan disiplin dalam sholat berjamaah, karena setiap santri di anjurkan untuk sholat berjamaah tepat pada waktunya”

(At Islamic Boarding School, students are educated to be discipline in praying subuh jamaah on time)

Students who is resident of dormitory more than a semester is started to know how to adapt with their environment as well as how to do their activities at Islamic boarding school. Therefore, the development of students personality who deepening the Islamic education as well as result of religious activities are significantly

⁶⁰ Interview with M. Zogi Mardiansyah, Student of Islamic Boarding School of Anwarul Huda, 3 June 2016.

increased, and can be indicated through their behavior in attending scheduled activities of Islamic boarding school.

Islamic Boarding School of Anwarul Huda Malang also implements discipline and responsible value beside religious one. Those values can be indicated through several habituation, daily activities and curriculum that implemented at Islamic boarding school.

Discipline value teach how the students can be consistently conducted their duty and their daily schedule or activities without violate the rules that already applied by the institution. Discipline value can be viewed through how students submitted to any rules that applied at Islamic Boarding School of Anwarul Huda Malang such as wearing cape inside of environment of Islamic boarding school, obligation of night duty and park the motorcycle or bycycle in a parking lot that has been provided.

Responsible value can be viewed in any activities of students because, basically the scheduled activities at Islamic Boarding School are obligated among them. With this obligation, students are demanded to attend all of the activities and accept any consequence according how they will run those activities. Implantation of responsible value is not only teach how the students can be responsible to theirself, but also toward the others. There are several related activities that able to implant responsible value such as obligation of subuh pray jamaah and doing scheduled cleaning activities at Islamic boarding school environment.

If there is a student that does not participate in an activity, he will be punished. If their penalty is minimum, then they can still be tolerated but if it is categorized as violation they will be punished corresponding with the level of penalty.

Beside of these exemplaries, Islamic Boarding School of Anwarul Huda Malang also implement a curriculum in order to make the process of character education running properly. According the conducted observation on 10 May 2016, the institution is implemented salafiyah curriculum as the basis of it education. This curriculum is selected because Islamic Boarding School of Anwarul Huda Malang has prioritizes to educate and maintain the moral of its students as well as it basic purposes according religious value.

This curriculum is well planned in order to make the conducted activities at this Islamic boarding school can be a benefit, so that the establishment of character values implantation among students can be maximized. This curriculum also supported by systematical scheduled activities in order to make the students easily understand what is their duty are. The schedule of activities started from when students are wake up to prepare and be ready to pray subuh jamaah that continued by morning recital. This kind of activities can be medium of implanting religious value.

Beside of those activities , students are also obligated to assign the cleaning environment activity (ro'an) and night duty. That kind of activities also teach students about discipline and responsibility to theirself and others.

In extracurricular activities, students also directed toward character education values. These activities aimed to expand and build students personality to be creative innovative such as banjari group of Islamic Boarding School of Anwarul Huda Malang, journalistic as well as LP3AH and administration of business and management skill such as in ; Sub-unit business of mineral water of "Al-Manna", canteen of anwarul huda , cooperation and stationaries Shop of Anwarul Huda.

Journalistic as well as LP3AH, indirectly educate students to be discipline and responsible in consistenly publishing bulletin that published every Friday. As well as

extracurricular of journalistic, in the section of management and business skill activities also educate the sameway of values, ie. discipline and responsible to held production and administration activities. In banjari group of anwarul huda, beside teaching musical skill it also contains Islamic education material, so that banjari commonly used as media of Islamic religion endeavor.

2. Methods of Character Education at Islamic Boarding School of Anwarul Huda Malang

Using effective method is a way to achieve successful learning in character education . Cleric his self often using dialogue method. Dialogue method done by uniting whole students in a place and then students listening what lessons is delivered by cleric. This kind of method absolutely has advantages and disadvantages as a result of education process as well as the others. Although the number of students are many, the material of lesson that delivered by cleric can be understood by them. It all can be done because nice delivery of speech skill and charismatic characteristic of cleric that making them focus and gladly listen what is delivered by him.

To maximize the result of character education, Islamic Boarding School of Anwarul Huda Malang also implement the other method among their students. Other than dialogue method, practice and exemplary also be a way to implant character value at this Islamic boarding school. This is intended in order to make sure students not only received theoretical lesson but also a practical, so that they can synergize between them and finally consistently applicate it in their daily life as a result of education.

There is interview result with one of students Sidiq Nugroho (23 Years Old) who said, that ⁶¹:

“Metode yang digunakan oleh kyai dan pengajar biasanya berupa uswatun hasanah ataupun nasehat bijak yang disampaikan melalui lisan sehingga para santri dapat meneladani dari apa yang disampaikan”

(Commonly, method that used by the cleric and teacher are exemplaries or advice that conveyed by dialogue so that the students can be understood from what is delivered by them)

Islamic Boarding School of Anwarul Huda Malang applies several rules related to these method such as students are demanded to follow the procedure and ethic of asking permission to cleric or teacher, obligation of wearing cape inside of Islamic boarding school environment and limitation of using electronic media such as laptop and handphone in certain situation and condition.

Hopefully with these kind of rules, students can understand and inspired how important of moral values of the Islamic boarding school going to be established is.

As an evaluation of conducted activities and students habituation at Islamic Boarding School, there is a presence sheet. That presence is used as a record of students attendance as well as controlling students if they are not attend the scheduled activities. For who are not attend the scheduled activities will be punished corresponding with his level of penalty. That punishment is implemented because the scheduled activities at Islamic boarding school are obligated among them and as form of exemplary establishment among students their self.

Beside roles of administrator of Islamic boarding school, the role of parents also have big influence toward the process of character education. In each semester the administrator of madrasah diniyah send a progress report that consist of result of

⁶¹ Interview with Sidiq Nugroho, Student of Islamic Boarding School of Anwarul Huda, 2 June 2016.

study and attendance information of students directly to the addressed home of students parents.

There is interview result with Hasby Maulidzana Al amin as a Madrasah Administrator (22 Years Old) who said, that ⁶² :

“Untuk setiap semesternya pengurus madrasah diniyah melakukan kegiatan evaluasi setiap semesternya dengan melayangkan surat pemberitahuan berupa hasil pembelajaran siswa (KHS) kepada masing – masing wali santri sebagai bentuk perhatian Pondok pesantren kepada orang tua”

(For each semester the administrator of madrasah diniyah evaluate the students by send the notification letter to the students parents as a feedback of Islamic Boarding School of Anwarul Huda)

According that statement, this final evaluation done with the hope of feedback in order to fix the deficiency toward implementation of character education at Islamic Boarding School of Anwarul Huda Malang and as institutional improvement in the future.

3. Cleric Roles Toward Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang

Cleric is an important component in Islamic boarding school, he is considered as central figure that have great authority of leadership. Although there are several competent teacher that educate students, the existence of cleric can't be ignored or removed. Generally, the cleric is the owner of the place he teach as well as Islamic boarding school.

Cleric is considered as a figure that can be asked for a decision or opinion. Moreover, the cleric of Islamic Boarding School of Anwarul Huda Malang also has a position as Head of Majelis Ulama Indonesia in Malang. Because of his position as

⁶² Interview with Hasby Maulidzana Al amin, Students of Islamic Boarding School of Anwarul Huda, 5 June 2016.

ulama, it can be one of consideration factors why all of his statement are appropriated and obeyed by his students. Cleric also has a role toward the development of Islamic boarding school both physical or conceptional. He is the only figure that have authority to determine what and how the institution will be directed in the further.

There is a result of Interview with Ustadz Nurul Yaqien (38 Years Old), who said that ⁶³ :

“Peran kyai itu sebagai satu – satunya pemimpin di pondok pesantren, beliau merupakan figur tunggal yang mengembangkan dan membangun pondok secara fisik maupun dalam kurikulumnya seperti menambah materi pengajian dan lain sebagainya”

(The cleric roles is as a only leader of Islamic boarding school, he is a only figure who developed and expanded the institution both physical and curriculum such as increasing recital material and the others)

Although the cleric has a high position at Islamic boarding school, his decision is still flexible. Moreover, because the majority of his students are university students. The cleric provide ease among them such providing flexible time of attending morning recital and giving specific permission to students who has duty in their university.

There is a result of Interview with Alifi Romadhoni (24 Years Old), who said that ⁶⁴ :

“Kyai itu fleksibel dalam berbagai hal, seperti cara menyampaikan pengajian itu disesuaikan dengan santrinya yang mayoritas mahasiswa, selain itu apabila santri ada kegiatan di kampus yang bersifat wajib kyai pun akan memberikan waktu”

(Cleric is flexible in many ways, such as deliver the recital material which is corresponding with his students, if there is an activities that come from campus which obligate them, cleric will give them opportunity)

⁶³ Interview with Ustadz Nurul Yaqien, Teacher of Islamic Boarding School of Anwarul Huda, 2 June 2016.

⁶⁴ Interview with Alifi Romadhoni, Students of Islamic Boarding School of Anwarul Huda, 5 June 2016.

That kind of care form of cleric make the students feel more trusted and appreciate him and, so that the students can be started to learn about respecting to the others.

In order to increase students capability of social skill, the cleric preparing them with several activities and lesson with the purpose of preparation of his students when they come to the real society. Cleric also consistently held dialogue about actual and factual problems that faced by society through his recitals in order to directing how the students responding to what should be done toward related problems that discussed by him.

According to the result of observation and interview, the cleric roles is important toward the existence of Islamic boarding school, cleric is not only considered as a leader but also as second parents among the students. Although the rules and programs are implemented but if there is no cleric all of those thing will be useless and the aim of both students and institution become undirected.

4. Encountered Problems in the Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang.

In the implementation of character education there is must be an evaluation as the indicator of deficiency that need to be fixed. Generally, the problems are come both from the students or institution itself.

Problems that come from students commonly caused by the character of students his self that is difficult to be directed because, commonly students still need adaptation at the start of early period after they are registered. They are also experiencing difficulties how to communicate, socialize and running their obligation as well as scheduled activities at Islamic boarding school environment so that they still can't change their behavior. This is different with the students that have self

intention to study at Islamic boarding school , because they will easily adapted to the environment. Beside that, the other problems are related with the punctuality toward scheduled time as well as obligated activities . As example students are sometimes coming late when pray subuh jamaah or coming to their class of madrasah diniyah.

Problems that faced by the institution is commonly related with the source of operational funding, retardment of administration. So far, at Islamic Boarding School of Anwarul Huda Malang is rarely experienced lack of fund problem. The payment at this Islamic boarding school covering monthly meal cost and per semester Islamic boarding school operational education cost.

There is interview result with Lukman Yusuf as treasury of Islamic Boarding School (22 years old) who said, that⁶⁵:

“Terdapat dua jenis pembayaran yang harus dibayarkan santri setiap periodenya, yakni uang makan untuk perbulannya dan uang spp per semester yang diperuntukkan untuk kegiatan – kegiatan operasional pesantren maupun untuk pembangunannya dan biasanya kami umumkan info pembayarannya secara umum maupun dari ketua komplek masing - masing”

(There are two payments that must paid by students in each period, they are monthly meal and operational cost that used to support the operational activities or the development and commonly we generally announced or by each of head of each complex building)

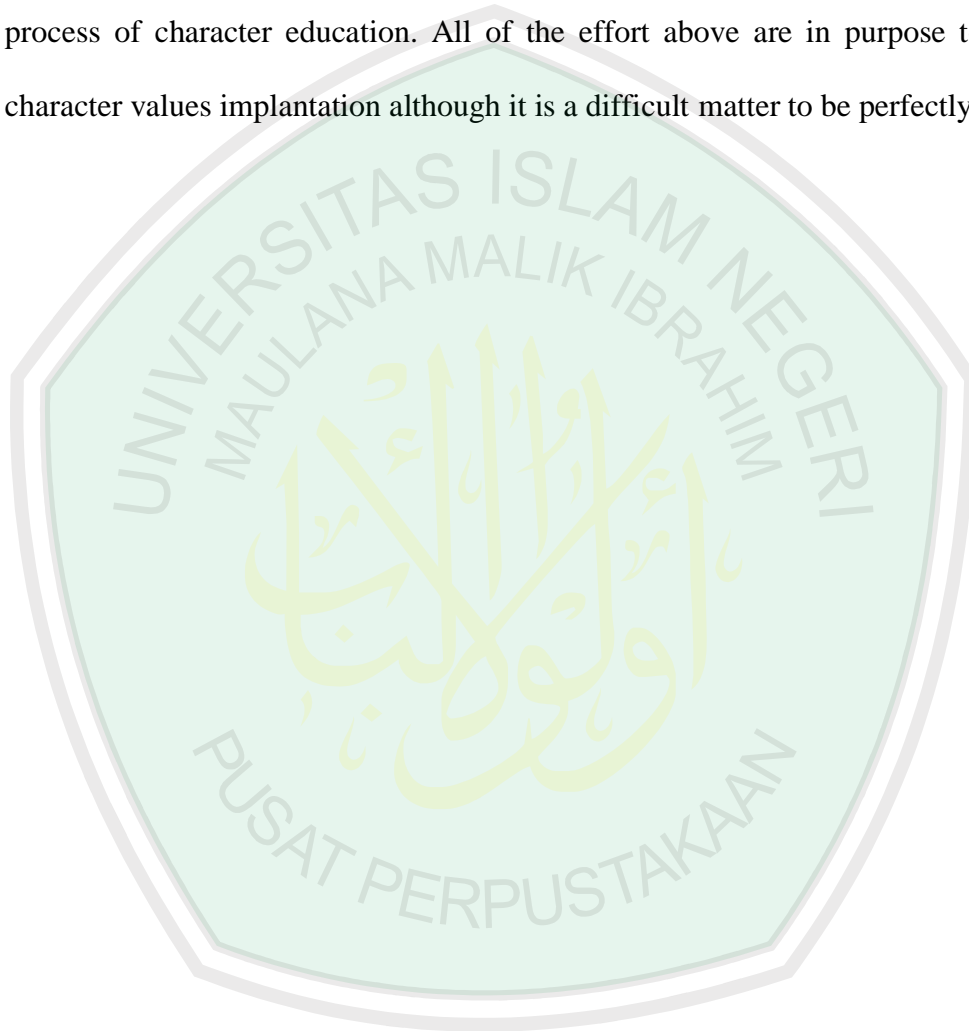
According the statement, to prevent the retardment, the administrator usually announced when the payment is due. So that the students and his parents can be able to preparing the fund before that time.

According that statement, as well as operational funding, in the case of madrasah diniyah, there is no serious problems because there is an anticipation from the administrator. The number of teacher at Islamic Boarding School of Anwarul Huda Malang are considered more than enough. Beside that, because of good management of madrasah diniyah administrator, the implementation of madrasah

⁶⁵ Interview with Lukman , Students of Islamic Boarding School of Anwarul Huda, 3 June 2016.

activities can run properly. Event though, the educator are still demanded to be patient while facing various characteristics and personalities of more than 300 students in total.

According to these statement, can be concluded that the operational of Islamic Boarding School of Anwarul Huda Malang overall is good that toward the process of character education. All of the effort above are in purpose to support character values implantation although it is a difficult matter to be perfectly realized.



CHAPTER V DISCUSSION

This research is conducted by using interview, observation, and documentation method. Discussion in this research is covering several problems, among others ; conducted activities that support implementation of character education at Islamic Boarding School of Anwarul Huda Malang, methods of character education at Islamic Boarding School of Anwarul Huda Malang, cleric roles toward implementation of character education at Islamic Boarding School of Anwarul Huda Malang and encountered problems in the implementation of character education at Islamic Boarding School of Anwarul Huda Malang.

1. Conducted Activities that Support Implementation of Character Education Values at Islamic Boarding School of Anwarul Huda Malang

Character education is can't be separated or removed from Islamic boarding school because it is the main core of the institution itself. Beside that, Islamic boarding school is one of alternative way to establish and maintain the moral of the students. Moreover, the students at this Islamic boarding are university students. As well as young generation, they are commonly vulnerable toward their social association and communication. Therefore they should be demanded to consistently maintain their behavior or moral according character values as well as their acts in society . This is supported by statement of Thomas Lickona that stated, "character education is an intentional effort to make someone understand, care and act according ethical values".⁶⁶

This education aimed to implant character education among students, in order to make them deeply understand of ethical values that exist in their daily life. Anne

⁶⁶ Thomas Lickona, *Educating for Character, How Our Schools Can Teach Respect and Responsibility*, (New York : Bantam Books, 2012), page. 53

Lockwood, she expand the "temporary" definition of character education. He defined the character education as a school-based activities that aims to systematically establish the student's behavior, as she said: "Character education is defined as any program school institutions, designed in collaboration with the other social institutions, to directly and systematically form the behavior of young people by clearly affect the non-relativistic believed values to directly generate such behavior ".⁶⁷

Islamic Boarding School of Anwarul Huda Malang is using salafiyah curriculum as basis in the implementation of it education. Character education at Islamic Boarding School of Anwarul Huda Malang is educated indirectly among the students, but the character values are implanted in any conducted activities. In the implementation of character education, students are demanded and obligated to attend every activities that scheduled by the institution. And for who is ignore or violate the applied rules, they will be punished corresponding with the level of penalty.

Implantation of character values among students are not only educated through any scheduled activities, but also implanted through extracurricular activities such as journalistic in LP3AH , Art and Skill such as Banjari Group, tilawatil qur'an, khitobiyah and several business and management skill that exist at Islamic Boarding School of Anwarul Huda Malang that also can be a media of implanting character values. Basically, there are several character values that are implemented at this Islamic boarding school, among others ; religious, discipline and responsibility.

Basically, religious value teach that, the most important relation is awareness of vertical relationship between human and god. So that, beside the student are

⁶⁷ Larry P Nucci and Darcia Narvaez, *Handbook Pendidikan Moral dan Karakter*, (Bandung: Nusa Media.,2014), page. 131

understood about the concept of faith, they also aware about any activities or happening are as the result of god desire. They are also educated to understand about the function and benefit of worshipping activities which they done in order to understand about their obligation.

As well as stated by Director General of Basic and Secondary Education Ministry of National Education that described the main five character values, which one of them is a value that related with the god as well as religious value.⁶⁸ This religious value is not only implanted inside of the mind or thought but also applied to the real acts.

Conducted activities that directing students to learn religious value, among others ; obligation of pray subuh jamaah, morning recital that conducted every day except friday, classic books reading (baca kitab kuning) and reading Al-Qur'an. If the students are punished because they got penalty or not attended the scheduled activities without permission, then students are still be directed toward implantation of religious value such as reading qur'an in front of cleric house or musholla as punishment.

Even though, the implementation of character education is difficult, because there are also several problems such as there is student who feels tired and slept while attending morning recital and moreover he is absent or not attended the scheduled activities. This is happened because the majority of students as well as university students who sometimes busy with their other activities, and whereas the scheduled activities at Islamic boarding school is an obligation. If their penalty is minimum, then they can still be tolerated but if it is categorized as can't be tolerated

⁶⁸ Mahbubi, *Pendidikan Karakter Implementasi Aswaja sebagai Nilai Pendidikan Karakter*, (Yogyakarta : Pustaka Ilmu. 2012), page. 44 - 48

anymore then the administrator take the further handling such as give them severe punishment.

Other than religious value, at Islamic Boarding School of Anwarul Huda Malang also implanting discipline and responsible value. Those values can be viewed through any conducted activities at Islamic boarding school. Discipline value teach how the students can be consistently conducted their duty and their daily schedule or activities without violating the rules that already applied by the institution. At Islamic boarding school

Discipline value can be viewed through how students submitted to any rules that applied at Islamic Boarding School of Anwarul Huda Malang such as wearing cape inside of environment of Islamic boarding school , obligation of night duty and park the motorcycle or bycycle in a parking lot that has been provided.

Responsible value can be viewed in any activities of students because, basically the scheduled activities at Islamic Boarding School are obligated among them. With this obligation, students are demanded to attend all of the activities and accept any consequence according how they will run those activities.

There are several related activities that able to implant responsible value such as obligation of subuh pray jamaah , attending madrasah diniyah activities and doing scheduled cleaning activities at Islamic boarding school environment.

Problems that faced by this values are commonly closely related with awareness of each students to assign their obligation. Basically, responsible value is applied among other Islamic boarding school because as an institution there is must be rules that need to be obeyed. At Islamic boarding school students are responsible to their attendance in scheduled activities. If there is a student that does not participate in an activity, he will be punished. If their penalty is minimum, then they

can still be tolerated but if it is categorized as penalty they will be punished corresponding with the level of penalty. Form of punishment are such as reading qur'an in front of cleric house or musholla, helping the production at sub – business of Islamic boarding school, cleaning the environment and paying fines. This kind of punishment also has great roles of supporting character education as well as established character values among students theirself.

Basically, all of those values are can't be perfectly internalized among them. New students behavior or personality at the start after they are registered at Islamic boarding school are a common problem

All of these effort are aimed in order to maintain the continuity of quality of character education outcome of Islamic boarding school.

2. Methods of Character Education at Islamic Boarding School of Anwarul Huda Malang

Cleric often using mukhasabah wa tarbiyah as well as dialogue method in his learning process . Dialogue method done by uniting whole students in a place and then students listening what lessons is delivered by cleric. This method is one of five models of learning as well as stated by Stengel and Tom , which is dialogue.⁶⁹ Dialogue method is a most fundamental aspect reviewed from character education. The whole of moral education using this kind of method, and it is done as sciences statement, command, piqued, compliment, warning and advice. But, dialogue method involves looking an agreement.

Every method always has advantage and disadvantage. As well as dialogue method. The advatages are increasing proximity between cleric and his students and

⁶⁹ Larry P Nucci and Darcia Narvaez, *Handbook Pendidikan Moral dan Karakter*, (Bandung: Nusa Media.,2014), page. 246 - 252

it is an effective method among mass number of students. The disadvantages is evaluation will be difficult to be conducted, because there are 300 students in total at Islamic Boarding School of Anwarul Huda Malang. So that it is almost impossible to control whether student is successfully applied or not according the lesson which already taught by cleric. Problems that commonly arise from this method is, students feel bored against the method but as the prevention, the cleric delivered the learning process in a flexible way and sometimes giving interesting material among them .

Other methods that are implemented at Islamic Boarding School of Anwarul Huda Malang are practice and exemplary among students. Practice method teach students to be care, and students are running their daily activities through morality and and dialogue. Then students requires a chance to practice it. Whereas in the method of exemplary, whole of the moral educations form are aware about how important this method is. If teacher want to teach students to has moral standard, then the teacher should point out how the moral action is. Reviewed from caring perspective, teacher should point out to them what is the meaning of caring.

Character values that educated through material and learning, not only learned by students when students receiving lesson as from their teacher. These character values also implemented in their daily life, both when they are in their Islamic boarding school environment or when they are will be in their home.

And as a way to maintain the character values among their students, the Islamic boarding school also applied several rules in the purpose of obligates the students to attend the scheduled activities. This is done as exemplary and habituation in order to make the students gladly attend or assign the scheduled activities.

The usage of educational method is needed in the process of education in order to achieve the planned purposes. Therefore, the evaluation of character education is

not only controlled by cleric only but the other parties that directly realted with the activities. Presence sheet always be provided in every scheduled activity. This is used as guidance to evaluate and controlling how discipline is the students while at Islamic boarding school. This is suitable with the statement of Koesoma toward indicating wheter character education is successfully implemented or not, by measuring the quantity of students attendance in a educational institution as a responsible personality among theirsself, their duty and other peoples and as an evaluation material viewed from the total of students punctuality in finishing their duties⁷⁰

Beside that, the sheet of presence can be used as a way to know who is students that did not attend the scheduled activities without permission, so that the administrator can implement punishment among them corresponding with the level of penalty.

The implementation of learning method and evaluation at Islamic Boarding School of Anwarul Huda Malang can be categorized as running properly and effective. Beside the implementation of methods that is innovative and systematical, evaluation that are done by the institution is also well conducted.

3. Cleric Roles Toward Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang

Cleric definition is someone who lead, educate and directing his students at Islamic boarding school. This definition also supported by the statement of Zamakhsyari Dhofier who said the one of the definition of cleric , Cleric is a title

⁷⁰ Dony A Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: Grasindo, 2007), page. 285 - 288

given by the public to a skilled person that in general become a leader of a Islamic boarding school and teach the classic books to his students.⁷¹

At Islamic Boarding School of Anwarul Huda Malang, The figure of cleric here is as a founder, because K.H. M. Baidhowi Muslich is the first generation who lead and build this Islamic boarding school. Cleric is considered as central or main figure at Islamic boarding school. And it is supported by statement of Dr. Manfred Ziemek who said that, position of cleric / kyai as central leader is plenipotentiary in Islamic boarding school, he has authority, and rights which is used to determine the whole aspect of education activities and religious life under his responsibilities.⁷²

Generally , the cleric has roles to educator, caregiver in any activities that implemented by Islamic boarding school. As a scholar (Ulama), the cleric of Islamic Boarding School of Anwarul Huda Malang also has a position as Head of Majelis Ulama Indonesia in Malang. So that his roles is not only covers the environment of Islamic boarding school but also the whole society of Malang are obeyed what fatwa is published by him. As scholar, commonly there are people who asked his advice about anything, including his students at Islamic Boarding School of Anwarul Huda Malang. Sometimes, students share his problem on him and asking for advice or solution.

As educator, the cleric educates his students at his recital that held every morning after pray subuh. He deliver his rectal material through dialogue with several innovation such as adding interesting discussing material or factual and actual problem in the society. According the description above can be concluded that not all of person can be given title as cleric. Because, as cleric he must be able to

⁷¹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 2011), page. 45

⁷² Manfred Ziemek, *Pesantren Dalam Perubahan Sosial*, (Jakarta: P3M, 1986), page. 138

lead himself moreover his students and society. Beside that, it is important to held a dialogue between cleric and his students to increase the proximity among them.

In the implementation of characer education, charismatic figure of cleric is one of factor why he can be able to deliver lesson material nicely, beside his great speech skill. Thus, the students are more focus and gladly listen what is delivered by cleric than other teacher that teach them. Therefore, most of students considered cleric as their second parent Islamic boarding school.

Because of his great responsibility , then Islamic boarding school needs an organization structure that can systematically support and help the cleric in controlling Islamic boarding school activities. Then, can be concluded that cleric roles toward Islamic Boarding School of Anwarul Huda Malang is not only as scholar (ulama), but also as educator, caregiver and central figure both at Islamic boarding school moreover wide society.

4. Encountered Problems in The Implementation of Character Education at Islamic Boarding School of Anwarul Huda Malang

At Islamic Boarding School of Anwarul Huda Malang there are several problems that exist and it can be a constraints against character education implementation. The sources of these problems can be categorized in few aspects. Among others :

a. Institution

Problems that are coming from institution, commonly related with sources of operational fund and retardment of administration. Until now, there is no serious problem related with the source of operational fund although there are student who is late to pay his payment. Beside that, infrastructure at

Islamic Boarding School of Anwarul Huda also can be considered as more than enough to support the conducted activities.

b. For Students

Problems that faced by students at Islamic Boarding School of Anwarul Huda Malang such as ; feeling tired and sleepy during scheduled activities because as well as university students they also have another activities outside of Islamic boarding school or the other agendas whereas the whole scheduled activities is obligated among them. There are also students who facing difficulties in adapting with the environment of Islamic boarding school so that the implantation of character education can't be well educated. But, at least a semester after they registered, their behavior will started to be better and corresponding with the expectation.

Although there are several problems that exist, the administrator or institution staff always taking a prevention toward these problem so that the continuity of the character education process at Islamic Boarding School of Anwarul Huda Malang will be maintained and running properly as well as the main purpose of the institution.

CHAPTER VI CLOSING

A. Conclusion

According the description and result of discussion that have been explained by the writer above, then character education at Islamic Boarding School of Anwarul Huda Malang can be concluded as, among others :

1. Character education at Islamic Boarding School of Anwarul Huda is implemented in students such as morning recital, praying subuh jamaah, and scheduled activities of Islamic boarding school such as Madrasah Diniyah and extracurricular activities. These kind of activities are aimed to establish students character as well as characters of Islamic leadership such as religious discipline and responsible in the implemenetation.
2. According the observation, method of character education at Islamic Boarding Scholl of Anwarul Huda is dialogue method that mostly implemented in several activites such as morning recital and madrasah diniyah activities as a medium to make students understand of character education material that is delivered by. This method is most suitable to be often implemented because it is effective among the mass quantity of students that are at Islamic boarding school itself.
3. Cleric roles in character education is not only as scholar (Ulama), but also as the owner of Islamic boarding school, caregiver, educator and as a central figures at Islamic boarding school. Cleric involvement in any activities both as leader of the institution or as who nurturing his students, make him to be a figure who obeyed by all the parties in a Islamic Boarding School. Therefore the students will

appreciate him as one of the way educated them to respect toward their teacher because his trusted knowledge.

4. Several problems, that faced by implementation of character education such as; there are students who feel tired and sleepy while attending Islamic boarding school activities, so that there are several students who got punishment, retardment in administration, and new students behavior or attitudes who just registered at Islamic boarding school that is difficult to control because they are still need an adaptation. This kind of problems are still can be handed by teacher and admin in Islamic Boarding School of Anwarul Huda.

According the several conclusion above, can be concluded that the Islamic boarding school of Anwarul Huda is having great role and proved in establishing character education values toward the students in order to have Islamic leadership character as well as the vision of the institution self.

B. Suggestion

1. Students should have a good time management with using spare time such as take a rest, so that they can still attend the scheduled activities at Islamic boarding school without feel tired or sleepy during the process although they have another activities or agendas outside of Islamic boarding school. Beside that, students should be serious during every education activities at Islamic boarding school, so that the lesson which delivered by cleric or teacher can be perfectly mastered among them as well as the application in their daily life as a result.
2. Islamic boarding school as a central of Islamic education should be consistently improve the educational process program and the administration to achieve the expected purposes of character education as well as improvement of the Islamic sciences in the future.

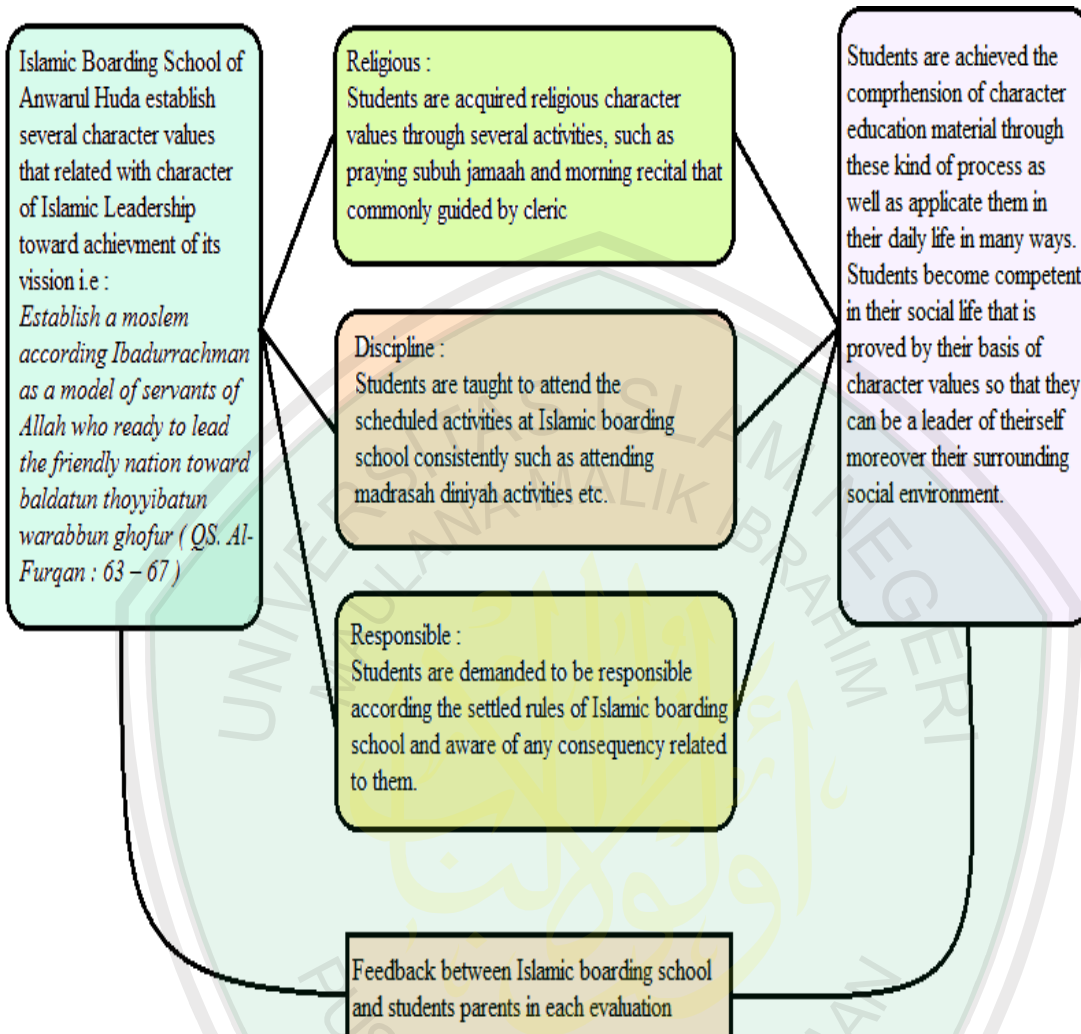


Chart 5.1 Process of Implanting Character Education Values

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Name : Zulfahmi Firman Eko Putro
 NIM : 12110037
 Advisor : Dr. H. M. Padil, M. Pd.I
 Title of Thesis : Islamic Leadership Characterization Through Character Education
 at Islamic Boarding School of Anwarul Huda Malang

No	Date of Consultation	Consultation Material	Signature
1	29 April 2016	CHAPTER I	1.
2	2 Mei 2016	CHAPTER II	2.
3	5 Mei 2016	CHAPTER III	3.
4	12 Mei 2016	Revision of Proposal	4.
5	19 Mei 2016	CHAPTER IV	5.
6	30 Mei 2016	Revision of Instrument	6.
7	2 Juni 2016	CHAPTER V	7.
8	6 Juni 2016	ACC	8.

Acknowledged by,
 Head of Islamic Education Program

Dr. Marno, M.Ag
 NIP. 197208222002121001

PENDIDIKAN KARAKTER
DI PONDOK PESANTREN ANWARUL HUDA MALANG
 (Untuk Santri Pondok Pesantren Anwarul Huda Malang)

A. Identitas Informan	
Nama	
Usia	
Alamat	
Lama Menetap	

B. Pertanyaan	
1. Penanaman Nilai Karakter	
a) Nilai –Nilai Karakter	
1)	Apakah alasan anda belajar di pondok pesantren?
2)	Apakah yang anda ketahui tentang pendidikan karakter?
3)	Apakah di pondok pesantren mengajarkan pendidikan karakter pada santrinya?
4)	Dalam kegiatan dan bidang apa saja pondok pesantren mengajarkan pendidikan karakter pada santrinya ?

5)	Nilai – nilai karakter apa saja yang anda dapat dari pendidikan karakter di pondok pesantren? Jelaskan!
6)	Bagaimanakah kurikulum yang digunakan oleh pondok pesantren?
7)	Apakah pendidikan karakter yang berjalan di pondok pesantren sudah efektif?
b)	Metode Pendidikan Karakter
8)	Metode apakah yang biasanya digunakan oleh Kyai dan tenaga pendidik di pondok pesantren ?
9)	Bagaimana tanggapan / umpan balik anda terhadap penggunaan metode tersebut?
10)	Apakah kyai dan tenaga pendidik lainnya menerapkan metode keteladanan? Dalam hal apa saja?
11)	Apakah kyai dan tenaga pendidik lainnya menerapkan metode pembiasaan?
12)	Menurut Anda apakah kekurangan dan kelebihan metode tersebut?

c) Penilaian Pendidikan Karakter	
13)	Apakah anda mengikuti kegiatan yang ada di pondok pesantren berdasarkan keinginan sendiri atau karena diwajibkan?
14)	Apakah anda melaksanakan kewajiban maupun tugas yang ada di pondok pesantren dengan tepat waktu?
15)	Apakah anda mendalami nilai – nilai karakter yang diajarkan oleh pondok pesantren? Jelaskan!
16)	Apakah anda mempraktikkan nilai kedisiplinan dalam kehidupan sehari – hari ? Contohnya?
17)	Apakah anda merasa bertanggung jawab terhadap berbagai kegiatan yang ada dalam pondok pesantren? Jelaskan!
18)	Apa yang anda harapkan dengan adanya pendidikan karakter yang telah diterapkan dalam pondok pesantren?

2. Peran Kyai di Pondok Pesantren	
19)	Bagaimanakah menurut anda sosok kyai di pondok pesantren?
20)	Apakah yang anda ketahui tentang tugas dan peran kyai di pondok pesantren?
21)	Menurut anda seberapa pentingnya seorang kyai dalam pondok pesantren?

3. Hambatan yang dihadapi dalam pelaksanaan pendidikan karakter	
22)	Apa yang menghambat anda dalam mempelajari maupun mendalami nilai – nilai karakter?
23)	Bagaimanakah upaya anda dalam menghadapi hambatan tersebut?

PENDIDIKAN KARAKTER
DI PONDOK PESANTREN ANWARUL HUDA MALANG
 (Untuk Tenaga Pendidik Pondok Pesantren Anwarul Huda Malang)

A. Identitas Informan	
Nama	
Usia	
Alamat	
Lama Mengajar	

B. Pertanyaan	
1. Penanaman Nilai Karakter	
a) Nilai –Nilai Karakter	
1)	Bagaimana anda menanamkan nilai – nilai karakter pada santri?
2)	Apakah anda mengajarkan nilai – nilai karakter secara rutin atau pada waktu – waktu tertentu saja?
3)	Dalam kegiatan apa sajakah anda berinteraksi dengan santri?

b) Metode Pendidikan Karakter	
4)	Metode apa sajakah yang anda gunakan dalam rangka menanamkan nilai – nilai karakter pada santri?
5)	Bagaimana respon santri terhadap penggunaan metode tersebut?
6)	Bagaimanakah menurut anda terkait kelebihan dan kekurangan metode yang digunakan?
c) Penilaian Pendidikan Karakter	
7)	Bagaimanakah anda melaksanakan penilaian pendidikan karakter?
8)	Apa yang hendak dicapai dari pelaksanaan pendidikan karakter?
9)	Apakah terlihat perbedaan santri sebelum dan sesudah menjalani pendidikan karakter?
10)	Apakah ada hal – hal yang dikembangkan oleh anda setelah mengetahui hasil penilaian pendidikan karakter?

2. Tugas dan Peran Kyai di Pondok Pesantren	
11)	Menurut anda Bagaimana sosok Kyai?
12)	Dalam kegiatan apa saja Bapak Kyai mendampingi kegiatan santri?
13)	Apa yang Anda ketahui tentang tugas dan peran kyai di pondok pesantren?
14)	Menurut anda seberapa pentingnya tugas dan peran kyai dalam pondok pesantren?

3. Hambatan yang dihadapi dalam pelaksanaan pendidikan karakter	
15)	Apakah pelaksanaan pendidikan karakter berjalan dengan baik?
16)	Apakah terdapat hambatan dalam pelaksanaan pendidikan karakter?
17)	Bagaimanakah upaya anda dalam menghadapi berbagai hambatan tersebut?

INSTRUMEN PENELITIAN
PENDIDIKAN KARAKTER DI PONDOK PESANTREN ANWARUL HUDA MALANG

NO	FOKUS PENELITIAN	INDIKATOR	PERTANYAAN	SUBJEK	TEKNIK PENGUMPULAN DATA
1.	Penanaman nilai – nilai karakter di Pondok Pesantren Anwarul Huda Malang	Nilai – nilai karakter	1. Bagaimana anda menanamkan nilai – nilai karakter pada santri? 2. Apakah anda mengajarkan nilai – nilai karakter secara rutin atau pada waktu – waktu tertentu saja? 3. Dalam kegiatan apa sajakah anda berinteraksi dengan santri?	Tenaga Pendidik	Observasi Wawancara Dokumentasi
			4. Apakah alasan anda belajar di pondok pesantren? 5. Apakah yang anda ketahui tentang pendidikan karakter? 6. Apakah di pondok pesantren mengajarkan pendidikan karakter pada santrinya? 7. Dalam kegiatan dan bidang apa saja pondok	Santri	Observasi Wawancara Dokumentasi

			<p>pesantren mengajarkan pendidikan karakter pada santrinya ?</p> <p>8. Nilai – nilai karakter apa saja yang anda dapat dari pendidikan karakter di pondok pesantren? Jelaskan!</p> <p>9. Bagaimanakah kurikulum yang digunakan oleh pondok pesantren?</p> <p>10. Apakah pendidikan karakter yang berjalan di pondok pesantren sudah efektif?</p>		
		Metode	<p>11. Metode apa sajakah yang anda gunakan dalam rangka menanamkan nilai – nilai karakter pada santri?</p> <p>12. Bagaimana respon santri terhadap penggunaan metode tersebut?</p> <p>13. Bagaimanakah menurut anda terkait kelebihan dan kekurangan metode yang digunakan?</p>	Tenaga Pendidik	Wawancara Dokumentasi
			<p>14. Metode apakah yang biasanya digunakan oleh Kyai dan tenaga pendidik di pondok pesantren ?</p>	Santri	Wawancara Dokumentasi

			<p>15. Bagaimana tanggapan / umpan balik anda terhadap penggunaan metode tersebut?</p> <p>16. Apakah kyai dan tenaga pendidik lainnya menerapkan metode keteladanan? Dalam hal apa saja?</p> <p>17. Apakah kyai dan tenaga pendidik lainnya menerapkan metode pembiasaan?</p> <p>18. Menurut Anda apakah kekurangan dan kelebihan metode tersebut?</p>		
		Penilaian Pendidikan Karakter	<p>19. Bagaimanakah anda melaksanakan penilaian pendidikan karakter?</p> <p>20. Apa yang hendak dicapai dari pelaksanaan pendidikan karakter?</p> <p>21. Apakah terlihat perbedaan santri sebelum dan sesudah menjalani pendidikan karakter?</p> <p>22. Apakah ada hal – hal yang dikembangkan oleh anda setelah mengetahui hasil penilaian pendidikan karakter?</p>	Tenaga Pendidik	Wawancara Dokumentasi
			<p>23. Apakah anda mengikuti kegiatan yang ada di pondok pesantren berdasarkan keinginan</p>	Santri	Wawancara Dokumentasi

			<p>sendiri atau karena diwajibkan?</p> <p>24. Apakah anda melaksanakan kewajiban maupun tugas yang ada di pondok pesantren dengan tepat waktu?</p> <p>25. Apakah anda mendalami nilai – nilai karakter yang diajarkan oleh pondok pesantren? Jelaskan!</p> <p>26. Apakah anda mempraktikkan nilai kedisiplinan dalam kehidupan sehari – hari? Contohnya?</p> <p>27. Apakah anda merasa bertanggung jawab terhadap berbagai kegiatan yang ada dalam pondok pesantren? Jelaskan!</p> <p>28. Apa yang anda harapkan dengan adanya pendidikan karakter yang telah diterapkan dalam pondok pesantren?</p>		
2.	Peran kyai dalam pendidikan karakter di Pondok Pesantren Anwarul Huda Malang		<p>29. Menurut anda Bagaimana sosok Kyai?</p> <p>30. Dalam kegiatan apa saja Bapak Kyai mendampingi kegiatan santri?</p> <p>31. Apa yang Anda ketahui tentang tugas dan peran kyai di pondok pesantren?</p>	Tenaga Pendidik	Wawancara Dokumentasi

			32. Menurut anda seberapa pentingnya tugas dan peran kyai dalam pondok pesantren?		
			33. Bagaimanakah menurut anda sosok kyai di pondok pesantren? 34. Apakah yang anda ketahui tentang tugas dan peran kyai di pondok pesantren? 35. Menurut anda seberapa pentingnya seorang kyai dalam pondok pesantren?	Santri	Wawancara Dokumentasi
3.	Hambatan yang dihadapi dalam pelaksanaan pendidikan karakter	Kelembagaan	36. Apakah pelaksanaan pendidikan karakter berjalan dengan baik? 37. Apakah terdapat hambatan dalam pelaksanaan pendidikan karakter? 38. Bagaimanakah upaya anda dalam menghadapi berbagai hambatan tersebut?	Tenaga Pendidik	Wawancara Dokumentasi
		Santri	39. Apa yang menghambat anda dalam mempelajari maupun mendalami nilai – nilai karakter? 40. Bagaimanakah upaya anda dalam menghadapi hambatan tersebut?	Santri	Wawancara Dokumentasi

PEDOMAN OBSERVASI
PENDIDIKAN KARAKTER DI PONDOK PESANTREN
ANWARUL HUDA MALANG

Hari / Tanggal :

Jam :

Tempat :

No.	Fokus Observasi	Hasil Observasi
1.	Profil Pondok Pesantren	
	a. Nama Pondok Pesantren	
	b. Alamat Lengkap	
	c. Jadwal KBM perhari	
	d. Tanggal Berdiri	
	e. Nama Kepala Pondok Pesantren	
	f. Jumlah Santri	
	g. Jumlah Tenaga Pendidik	
2.	Data Pondok Pesantren	
	a. Visi Pondok Pesantren	
	b. Apa misi pondok pesantren?	
	c. Apa saja sarana dan prasarana yang tersedia?	
	d. Apa saja daftar kegiatan penunjang pendidikan karakter?	

	e. Apa saja metode pembelajaran yang digunakan?	
--	---	--



HASIL OBSERVASI
PENDIDIKAN KARAKTER DI PONDOK PESANTREN
ANWARUL HUDA MALANG

1. Profil Pondok Pesantren

- a. Nama Pondok Pesantren : Pondok Pesantren Anwarul Huda
- b. Alamat Lengkap : Jl. Raya Candi 3 / 454, Karangbesuki,
Kec. Sukun, Kota. Malang, Jawa Timur, 65146
- c. Jadwal Harian : Dimulai dari pukul 04.30 WIB sampai dengan
pukul 06.30 WIB kemudian dilanjutkan KBM Madrasah Diniyah yang dimulai dari pukul 19.30 WIB sampai dengan 20.30 WIB dan gerbang ditutup pada pukul 22.00 WIB
- d. Tanggal Berdiri : 2 Oktober 1997
- e. Nama Kepala Pondok Pesantren : Nurul Yaqien, M.Pd
- f. Jumlah Santri : 300
- g. Jumlah Tenaga Pendidik : 35

2. Data Pondok Pesantren

- a. Visi Pondok Pesantren

Mencetak muslim “*Ibadurrachman*” sebagai contoh para hamba Allah yang siap memimpin bangsa yang ramah menuju *baldatun thoyyibatun warabbun ghofur* (QS. Al Furqan 63 -77)

b. Misi Pondok Pesantren

- 1) Mendidik generasi yang beriman dan bertaqwa kepada Allah swt.
- 2) Mencetak para santri yang cerdas trampil dan siap pakai di segala bidang (*ready for use*)
- 3) Menyiapkan para calon pemimpin dan tokoh masyarakat Islam (da’I Muballigh demi;
- 4) Melestarikan ajaran Islam Ala (ahlussunnah wal-jama’ah) untuk melanjutkan perjuangan para ulama’/kyai di Indonesia.

c. Sarana dan Prasarana

- 2) Pendidikan Non Formal
 - a) Madrasah diniyah salafiyah Nurul Huda
- 3) Fasilitas
 - a) Canteen
 - b) Laboratorium Bahasa
 - c) Gedung Madrasah Diniyah
 - d) Gedung Asrama
 - e) Dapur
 - f) Musholla “Darul Kutub wal Mudzakaroh”

- g) Musholla “Birrul Walidain”
 - h) 2 Bangunan Halaqah
 - i) Sub Bisnis “Al-Manna” produksi dan isi ulang air mineral
 - j) Koperasi dan toko perlengkapan alat tulis
- d. Daftar kegiatan penunjang (ekstrakurikuler)
- 1) Jurnalistic
 - a) LP3AH (Lembaga Penerbitan Pondok Pesantren Anwarul Huda)
 - 2) Bisnis dan Keahlian Manajemen
 - a) Kepengurusan “Al- Manna” produksi air mineral
 - b) Kepengurusan koperasi dan toko perlengkapan alat tulis
 - c) Kepengurusan Kantin dan Dapur Anwarul Huda
 - 3) Seni dan Pelatihan
 - a) Grup Banjari Anwarul Huda
 - b) Khitobiah yang diadakan 2 kali sebulan
 - c) Tilawatil Qur’an
 - 4) Seni dan Pelatihan
 - a) Grup banjari Anwarul Huda
 - b) Khitobiah yang digelar setiap 2 minggu sekali
 - 5) Olahraga
 - a) Futsal
 - b) Badminton

e. Metode pembelajaran yang digunakan

- a) Dialog
- b) Sorogan
- c) Wetonan
- d) Tahfidz





KEMENTERIAN AGAMA
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Nomor : Un.3.1/TL.00.1/150/2016
Sifat : Penting
Lampiran : -
Hal : Izin Penelitian

09 Mei 2016

Kepada
Yth. Kepala Pondok Pesantren Anwarul Huda Malang
di
Malang

Assalamu'alaikum Wr. Wb.

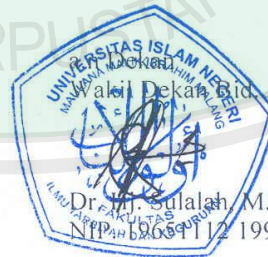
Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

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NIM : 12110037
Jurusan : Pendidikan Agama Islam (PAI)
Semester – Tahun Akademik : Genap - 2015/2016
Judul Skripsi : **Character Education at Islamic Boarding School of Anwarul Huda Malang**

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.



alsi Dekan Bid. Akademik,

Dr. H. Sulalah, M.Ag
NIP. 1960091121994032002

Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip



المعهد الإسلامي انوار الهدى
Lembaga Pembinaan Ibadur-Rochman
PONDOK PESANTREN ANWARUL HUDA

Akte Notaris Muhammad Shodiq, SH. Nomor: 5 / 2 Oktober 1997

Sekretariat : Jl. Raya Candi III No. 454 Karangbesuki Telp. 0341-562898 Malang

SURAT KETERANGAN

Nomor: 07/S.Ket-04/PPAH/VI/2016

Yang bertanda tangan di bawah ini:

Nama : Nurul Yaqien, M. Pd
 Jabatan : Kepala Pondok Pesantren Anwarul Huda
 Alamat Pondok : Jl. Candi III No. 454 Karangbesuki Sukun Malang

Menerangkan bahwa:

Nama : Zulfahmi Firman Eko Putro
 NIM : 12110037
 Jurusan : Pendidikan Agama Islam
 Semester : Genap – 2015/2016
 Perguruan Tinggi: Universitas Islam Negeri Maulana Malik Ibrahim Malang
 Judul Skripsi : **Character Education at Islamic Boarding School of Anwarul Huda
 Malang**

benar-benar telah melaksanakan Penelitian di Pondok Pesantren Anwarul Huda Malang pada tanggal 10 Mei – 04 Juni 2016.

Demikian surat keterangan ini kami buat, agar dapat dipergunakan bagi yang berkepentingan.

Malang, 04 Juni 2016

Kepala Pondok,



Nurul Yaqien, M. Pd

أسماء الأساتذ وعلامتهم:

1. الشيخ الحاج محمد بيضاوي
2. الأستاذ الحاج شمس الهدى
3. الأستاذ نور اليقين
4. الأستاذ محمد سلطان حنفي
5. الأستاذ الحاج محمد قشيري
6. الأستاذ الحاج مرتضى أمين
7. الأستاذ نور سالم
8. الأستاذ الحاج الحافظ محمد أسروحين
9. الأستاذ درسونو
10. الأستاذ محمد عز الدين
11. الأستاذ فخر الرازي سوهاستا
12. الأستاذ أنوار مسعدي
13. الأستاذ محمد عبده
14. الأستاذ محمد ألفان
15. الأستاذ غنانم فيثى
16. الأستاذ عبد المعز أفندي
17. الأستاذ أولي الألباب
18. الأستاذ توفيق
19. الأستاذ جمال
20. الأستاذ مقربين
21. الأستاذ ملطوف الله
22. الأستاذ تلخيص المراد
23. الأستاذ ذي النورين
24. الأستاذ عبد السلام
25. الأستاذ إندرا نورديانتو
26. الأستاذ عارف نصر الدين
27. الأستاذ شاتي
28. الأستاذ سهيا حسين
29. الأستاذ فهمي
30. الأستاذ فاتح
31. الأستاذ إسنا ربانا
32. الأستاذ حبيب شيخ
33. الأستاذ عزيز أمرزي
34. الأستاذ صفي عبيد الله
35. الأستاذ فخر الرازي

□



JADWAL RO'AN JUM'AT PAGI PONPES ANWARUL HUDA MALANG PERIODE BULAN APRIL-JUNI 2016

No	TEMPAT	BULAN DAN TANGGAL												
		APRIL					MEI				JUNI			
		1	8	15	22	29	6	13	20	27	3	10	17	24
1.	Gedung serba guna lt.1, Kantor Pondok, dan pos jaga depan	A2 A5	C1 C3	A8 A7	B9 A2	B3 B4	C1 C3	A10 A8	A7 A6	D1 D3	D2 D4	D5 D6	D7 D2	A2 A5
2.	Gedung serbaguna lt. 2 dan Lab. Bahasa	A3	C4	A6	A3	B6	C4	A11	A5	A2	B9	C6	A5	A3
3.	Halaman Depan dan teras depot pengisian ualang air	A4 A6	B2 B4	A5 A4	A8 A7	D6 D7	D5 D4	D1 D2	D3 D2	A3 A4	B8 B10	C4 B10	A6 A7	A4 A6
4.	Taman Surga	D7 D6	D5 D4	D1 D2	D3 D6	B9 B8	C5 B2	A1 A2	A4 A3	A5 A6	B6 B5	C2 C1	A8 A3	D7 D6
5.	Taman tengah	A7	B5	A2	A5	B10	B4	A3	A2	A7	B4	A9	A2	A7
6.	Halaqoh 1	A10 C4	B6 C5	A1 A2	A6 A11	B5 A6	B5 B7	A4 A4	A1 A9	A8 A10	B2 C1	A11 A8	A1 A9	A10 C4
7.	Halaqoh 2	A8	B8	B2	A10	A7	B6	A6	A11	A9	C3	A7	A10	A8
8.	Mushallah Darul Kutub	B3	B7	B3	B2	A8	B9	B5	B4	B10	C4	A6	B4	B3
9.	Halaman Tengah	B4	B10	B5	B3	A1	B10	B3	B3	B8	C5	A5	B3	B4
10.	Tempat Cucian	B5	A1	B6	B4	A2	A1	B2	B2	B7	A11	A4	B2	B5

11.	Tempat wudluh dan kamar mandi baru	A11 C6	A3 A9	B7 A10	A1 B7	A3 A4	A2 A3	B6 B8	B6 B7	B9 B3	A10 A1	A2 B5	B6 B8	A11 C6
12.	Halaman Belakang	B7	A4	B9	B8	A9	A4	B7	B8	B4	A3	A1	B7	B7
13.	Parkiran Atas	B6 B9	A5 A6	B8 C1	B10 C3	A11 C2	A5 A7	B10 C1	B9 C5	B5 C2	A4 A5	B2 B3	B10 C1	B8 B9
14.	Parkiran Bawah dan pekarangan	D5 B10	D3 A7	D4 C2	D7 C2	D4 C3	D7 A8	D5 C2	D4 C3	D7 C3	D1 A6	D3 B7	D6 C2	D5 B6
15.	Mushallah Birrul Walidain	D4 C2	D7 A8	D5 C4	D5 C1	D3 C4	D3 A9	D6 C4	D5 C2	D6 C4	D7 A7	D2 B6	D4 C3	D4 C2
16.	Gedung Birul Walidain Lt. 1	D3 C3	D6 A11	D6 C6	D2 C5	D2 C6	D1 A10	D4 C6	D6 C1	D5 C6	D5 A8	D1 B9	D3 C5	D3 C3
17.	Halaman Dalem belakang	D2	D1	D7	D1	D1	D2	D4	D7	D4	D6	D7	D1	D2
18.	Komplek sholat Lt. 2	A1	A2	A3	A4	A5	A6	A7	A8	A1	A2	A3	A4	A1
19.	Komplek sholat Lt. 3 dan tempat Lt. 4	A9	A10	A11	A9	A 10	A 11	A9	A10	A11	A9	A10	A11	A9
20.	Komplek Abu Bakar Lt. 1	B2	B3	B4	B5	B2	B3	B4	B5	B2	B3	B4	B5	B2
21.	Komplek Abu Bakar Lt. 2	B8	B9	B10	B6	B7	B8	B9	B10	B6	B7	B8	B9	B10
22.	Komplek Umar Lt. 1	C1	C2	C3	C4	C1	C2	C3	C4	C1	C2	C3	C4	C1
23.	Komplek Umar Lt. 2	C5	C6	C5	C6	C5	C6	C5	C6	C5	C6	C5	C6	C5
24.	Komplek Birul Walidain Lt.2	D1	D2	D3	D4	D5	D6	D7	D1	D2	D3	D4	D5	D1

**JADWAL PIKET KEBERSIHAN HARIAN
PONPES ANWARUL HUDA MALANG**

No	TEMPAT	SABTU	MINGGU	SENIN	SELASA	RABU	KAMIS
1.	Halaman Depan	A1, C3	A5, C4	A9	B6	B7	C6
2.	Halaman Tengah	A2	A6	A10	B4	B8	C5
3.	Halaqah 1 dan Mushallah Darul Kutub	A3	A7	A11	B5	B9	C1
4.	Halaqah 2	A4	A8	B2	B3	B10	C2
5.	Halaman Depan Parkiran Dan Halaman Gedung Birrul Walidain	D7 D1	D2	D3	D4	D5	D6

Malang, 01 April 2016

Sie. Kebersihan

JADWAL PIKET PRODUKSI AL-MANNA
KOPERASI PONDOK PESANTREN ANWARUL HUDA

Senin		Selasa		Rabu	
Pagi	Malam	Pagi	Malam	Pagi	Malam
Arif	Isna	Isna	Arif	Agus	Yasin
Bahrudin	Selamet	Ruslan	Bahrudin	Arif	Khoerudin
Yasin	Khoerudin	Jito	Jadid	Jito	Ruslan
Agus	Jadid	Fatih	Agus	Isna	Bahrudin

Kamis		Jum'at		Sabtu	
Pagi	Malam	Pagi	Malam	Pagi	Malam
Fatih	Yasin	Fatih	Ruslan	Agus	Jito
Ruslan	Alip	Jito	Arif	Yasin	Jadid
Arif	Jito	Agus	Selamet	Fatih	Khoerudin
Isna	Jadid	Yasin	Bahrudin	Isna	Selamet

Keterangan:

Pagi : 07.30-Selesai

Malam : 21.00-23.00

: PJ Produksi

-Petugas piket bertanggung jawab atas jalannya produksi

-Petugas piket yang tidak ada kegiatan tetap mengikuti produksi walaupun diluar jadwal

List of Documentation



Picture 1 Islamic Boarding School of Anwarul Huda



Picture 2 Morning Recital activity by K.H. M. Baidhowi Muslich



Picture 3 Banjari Group of Islamic Boarding School of Anwarul Huda



Picture 4 Students doing scheduled cleaning activity



Picture 5 Students who got punishment cause violated the rules



Picture 6 Madrasah Diniyah Nurul Huda Office



Picture 7 Students Front Dormitory



Picture 8 Students Back Dormitory



Picture 9 Halaqah 1st Building



Picture 10 Halaqah 2nd Building



Picture 11 Musholla Darul Kutub Wal Mudzakah



Picture 12 Birrul Walidain



Picture 13 Library



Picture 14 Canteen



Picture 15 Parking Lot



Picture 16 Kitchen



Picture 17 Stationaries Shop



Picture 18 "Al – Manna" Mineral Water Refill Shop



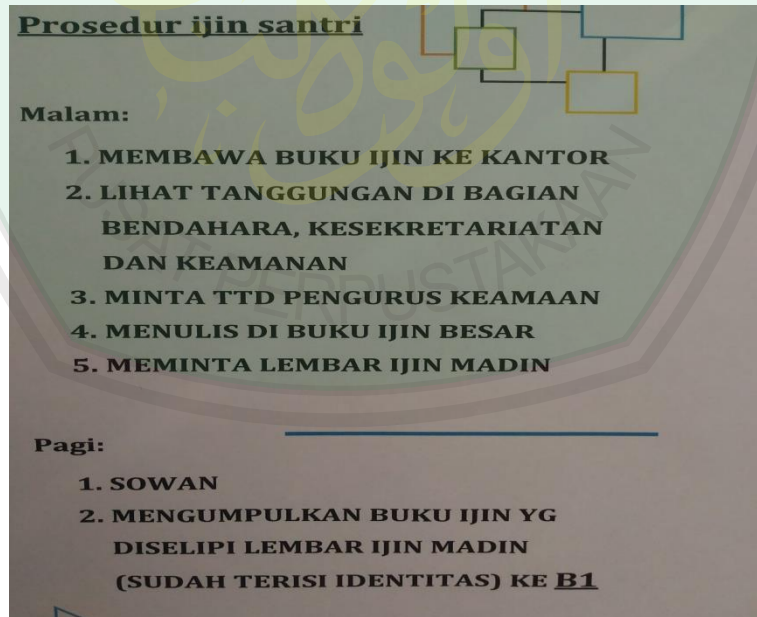
Picture 19 “Al – Manna” Mineral Water Production Process by Students



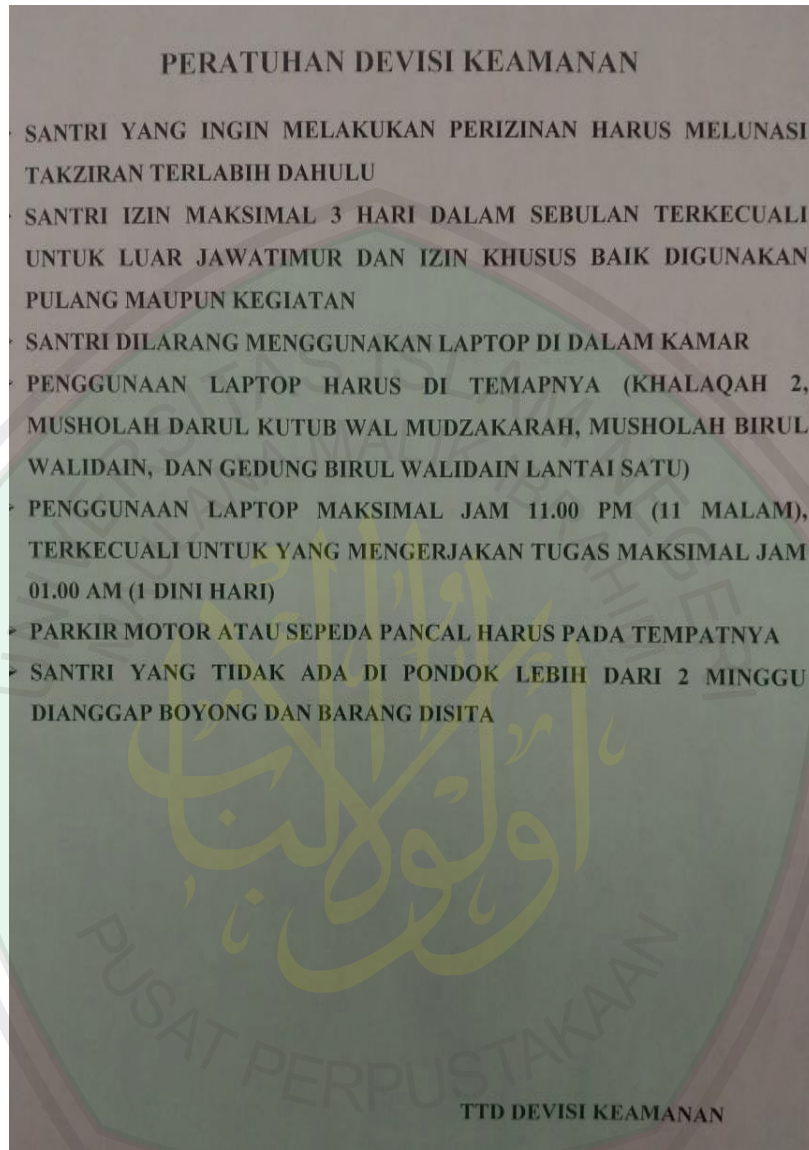
Picture 20 One of Student Refill the Empty Gallon of Mineral Water



Picture 21 “Al – Manna” Mineral Water Products



Picture 22 Permission Procedures



Picture 23 General Rules

TATA TERTIB DAPUR

SETIAP SANTRI WAJIB MENJAGA KEBERSIHAN LINGKUNGAN DAPUR

SETIAP SANTRI WAJIB MENGEDEPANKAN KEBERSAMAAN

HILANGKAN DALAM DIRI KITA SIFAT HASUD, IRI, DENGKI DAN SOMBONG

1. SETIAP SANTRI DILARANG MENGAMBIL JATAH MAKANAN MILIK ORANG LAIN
2. SETIAP SANTRI DILARANG MEMBAWA KELUAR BARANG DAPUR (KECUALI ADA IZIN KHUSUS)
3. SETIAP SANTRI YANG MEMINJAM BARANG DAPUR, WAJIB DIKEMBALIKAN DALAM KEADAAN BERSIH
4. SETIAP SANTRI DILARANG MAKAN DI LUAR AREA DAPUR
5. SETIAP SANTRI DILARANG MENGGORENG/MENGIANGATKAN KEMBALI LAUK YANG SUDAH DISEDIAKAN
6. TIDAK DIPERKENANKAN MENGAMBIL MIE DAN TELUR SELAMA NASI DAN LAUK MASIH ADA (KECUALI BAGI SANTRI YANG ALERGI LAUK TERTENTU)
7. SETIAP SANTRI DILARANG MENGAMBIL TELUR DAN MIE TANPA IZIN
8. PENGAMBILAN NASI MAKSIMAL 2 CENTONG
9. PENGAMBILAN JATAH MAKAN DIMULAI JAM 14.00, MAKSIMAL JAM 21.30 WIB (SETENGAH 10 MALAM)
10. SETIAP SANTRI DILARANG BERKATA KOTOR
11. SETIAP SANTRI WAJIB MAKAN & MINUM DENGAN CARA DUDUK

Catatan : untuk izin mengenai hal-hal di atas, @melalui anak dapur

YAKINLAH WAHAI SAUDARA-SAUDARAKU, "KITA ADALAH SANTRI TELADAN, SENANTIASA TAAT DAN SANTUN"

MENGETAHUI

KEPALA DAPUR	PENANGGUNG JAWAB
<u>Ust. Bahrud Umm</u>	<u>Ust. H.M. Syamsul Huda</u>

Picture 24 Kitchen Rules