

Pesantren Between Learning and Moral Agents of Community Character Formation

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ABSTRACT

This research is motivated by the phenomenon that occurs in society, namely (1) the younger generation who have poor character in terms of ethics, (2) the lack of optimal educational institutions in instilling values, ideals and motivations that will encourage the younger generation to have a good personality, (3) Lack of knowledge of parents on how to shape the character of the child in order to have a good personality in terms of ethics. Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus has a curriculum that prioritizes character education in the learning process. The research method used is a descriptive method with a qualitative approach to further explore the core of research problems with data collection techniques using interviews with managers, teaching and students as objects of education. The theories referenced in this study include the theory of character education, the theory of management of educational institutions pondok pesantren, and the concept of education outside the school

INTRODUCTION

Today our nation is being plagued by various problems in the face of the realities of life and times. Indonesian society that upholds the values of Pancasila (Suyanto, 2015), especially the second principle of "Just and civilized Humanity", but the meaning of *adab* is still experiencing blurring and refraction in society, some consider it only as a form of moral values, decency, and ethics (M. Z. Umam, 2013).

Understanding of character education is still very low in Indonesia. This can be demonstrated by the occurrence of many problems on a daily and almost every line of people's lives. Starting from individuals, in the family to the community environment. It's sadder when it comes to education.

The occurrence of acts and acts of violence, bullying in schools, smoking, premarital sex, mass brawls, drug use, and other delinquency, still adorn the media information of the time. The moral crisis occurs because most people no longer want to heed the guidance of religion (Setiawan & Sulistiani, 2019), which normatively teaches its adherents to do good, forsaking sin and evil deeds. Seeing the phenomenon that occurs in this day and age, noble morals are expensive and difficult to obtain, this happens due to a lack of understanding of the moral value contained in the Qur'an and the magnitude of environmental influence. The need for Islamic religious education is to form a person of character, dignity, faith, piety, ethics, and noble character, not only cognitive aspects only.

Moral glory is one of the attributes of the prophets, the guardians, and the righteous (Zainul, 2021d). With the glory of morality, nobility is obtained and the highest heaven is achieved. Allah *subhanahu wa ta'ala* praised His Holiness the Prophet Muhammad *sallallahu 'alaihi wa sallam* as a human being of great character in His word:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم: ٤)

It means: "Indeed, you, O Muhammad, have a great character." (QS *al-Qalam*:4).

In a hadith, *Rasulullah shallallahu 'alaihi wa sallam* explained the reward for those of noble character in the Hereafter in his words:

أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبِضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُخَفًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكِبْرَ وَإِنْ كَانَ مَارِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقَهُ (رَوَاهُ أَبُو دَاوُدَ)

It means: "I am the guarantor of the palace at the bottom of heaven for him who abandons the argument even though he is right, and with the palace in the midst of paradise for him who abandons lies even though he jokes, and the palace in paradise that is most high for the noble." HR *Abu Dawud* (Rohmad, 2021)

Remembering with morality will shape the character of human beings and nations that have character and identity. At the time of President Soekarno at that time, in every occasion always reminded about the importance of nation and

character building (nation building and character), because by having character, a nation will be appreciated and taken into account by any nation in the world.

Noble morals are absurd, so of course it requires a variety of approaches to obtain an applicative formula so that the benefits can be felt directly by the public at large (Dianti, 2016). Many people think that the media is effective for moral improvement, one of which is education, both formal and non-formal education.

To bring up good morals in everyone, formulations are needed to make it happen (Fajarini, 2014). Namely by combining the concept of education with morality that has been described above about its influence on human behavior, into moral education. Islamic religious education is an introduction or stimulus to raise morality, because noble morals are the purpose of Islamic religious education. Moral education has an important role in shaping the personality of students or people in general (Zainul, 2021c). The essence of moral education is interpreted as mental and physical exercises that produce highly cultured human beings to carry out duties and responsibilities in society as servants of God. Moral education means also fostering personality and instilling responsibility (Zainul, 2021a).

In Islam the position of moral education is very important, becoming the third component of Islam after *aqidah* (*tauhid*) and *syaria't* (*fiqh*). This position can be seen from the *Sunnah* of the Prophet Muhammad *sollalohu alaihi wasalam* who said that he was sent to complete the morality of mankind.

إنما بعثت لأتمم مكارم الأخلاق روه البزار

It means: indeed I was sent only to perfect morals. *HR Al Bazzar.* (Al-Asqolani, n.d.)

Basically every human being craves a noble character, thus making a noble and civilized society (Zainul, 2021b). However, it is necessary to realize that good character will not grow on its own. The current slump is troubling in all lines of society. It really requires a conducive fertile environment deliberately created for it, allowing the potential to grow optimally, with generations of *akhlakulkarimah* (M. Z. Umam, 2019b). Having a child is a gift given by Allah *Subhanahu Wa Ta'ala* to us who must be grateful, because the child is the successor of our descendants both in the family and the wider community. So it is the duty of parents or people around him to pay attention to religious issues that include faith, worship and morals (Zain, 2020b). In the Quran Allah *Subhanahu Wa Ta'ala* encourages people to educate with wisdom and good lessons

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِالنِّبَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most

knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. *Q.S. An-Nahl: 125* (H.A Hafidz Dasuki, 1992)

Because religion is the guideline of human life in this world and the hereafter (Zain, 2020a), also greatly affect all aspects of human life both physically and mentally. Therefore, conducive environmental factors that affect the development of children as the next generation.

LITERATURE REVIEW

a. Pondok Pesantren Concept

a) Understanding Pondok Pesantren

Pesantren Etymologically Understanding *Pondok Pesantren* is, "*pesantren*" comes from *pe-santri-an* which means *santri* place; dormitories where students study religion; or cottage (Zain, 2020c). It is also said that *pesantren* starts from the word *santri*, which is a person who studies Islam, therefore *pesantren* has the meaning of where people gather to learn Islam. (Dhofier, 1983), *Pondok pesantren* comes from two words, namely *pondok* and *pesantren*.

The cottage comes from the Arabic "*Funduq*" which has a place to stay, or dormitory. While *pesantren* comes from *Tamil* language, from the word *santri*, plus the prefix *pe* and suffix *-an* which means the claimants of science (Ali, M. D., & Daud, 1995). *Pondok Pesantren* is the oldest Islamic educational institution in Indonesia.

Pondok Pesantren institutions play an important role in efforts to improve education for the Indonesian nation, especially Islamic religious education (M. Z. Umam, 2019a). The existence of boarding schools in the midst of Indonesian society is not only as an educational institution, but also as a religious and social religious broadcasting institution. Doing *da'wah* activities among the community, in the sense of the word to foster religious awareness to carry out the teachings of Islam consequently as a follower of Islam.

As a social institution *pesantren* involved in dealing with social problems faced by the community. In its development *pondok pesantren* has changed in accordance with the situation and condition of the Indonesian nation (Zulhimma, 2013). In terminology, *pesantren* is a religious social institution that becomes a vehicle for education for Muslims who want to study religious sciences.

Pondok pesantren in Islamic terminology as an Islamic educational institution, but nevertheless *pesantren* has a social characteristic that has a social pranata in the community. This is because *pondok pesantren* has a typical social sensitivity basis, namely: (a) has *kyai* figure, (b) *santri*, (c) independent, and (d) a strong social network between alumni of *pondok pesantren* (Maksum, 2015).

b) Pesantren Function

The function of pesantren is not only as an educational institution *tafaquhfiddin*, but multi complex that becomes the task of pesantren. Teaching and learning activities in pesantren do not only provide knowledge. Azyumardi Azra mentioned, in addition to providing knowledge, pesantren also as a rejuvenation of scholars and as a conservationist of Islamic culture.

The two additional elements need to be emphasized because a cleric is not only a person who has a high mastery of knowledge, but must also be accompanied by the ability to practice the knowledge. The same thing was also stated by Tholkhah Hasan, former minister of religious affairs of the Republic of Indonesia, that pesantren should be able to revive the functions as follows, (a) pesantren as an educational institution that conducts the provision of religious sciences (*tafaquh fi al-din*) and Islamic values; (b) pesantren as a religious institution that performs social control; and (c) pesantren as a religious institution that conducts social engineering or community development.

All that, he thinks can only be done if pesantren is able to do the process of preserving good traditions and at the same time adapting the development of new sciences better, so as to play a role as an agent of change (Syafe'i, 2017). Therefore boarding schools are not only on the transfer of knowledge but on the formation of character.

b) Types of Pesantren

According to education experts, classifying pesantren types into two typologies; namely modern boarding schools, which have implemented many modern western school education systems and salaf pesantren, which are oriented towards preserving traditions with traditional education systems (Maksum, 2015). First, salaf boarding school. According to Zamakhsyari Dhofier, there are some characteristics of *salaf* or traditional *pesantren*, especially in terms of teaching system and materials taught.

Teaching classical Islamic books or often referred to as yellow books because the paper is yellow, especially the writings of scholars who adhere to Syafi'iyah, is a formal teaching applied in the traditional pesantren environment. All classical books taught in pesantren can be classified into eight groups, namely *nahwu* (syntax) and *shorof* (morphology), *fiqh*, the proposal of *fiqh*, hadith, *tafsir*, *tawhid*, Sufism and ethics, and other branches such as date and balaghah. (Dhofier, 1983) *Pondok pesantren* as the oldest educational institution in Indonesia has always preserved the values of education based on traditional teaching.

The preservation of traditional systems and methodologies is what makes *pesantren* as this model referred to as traditional *pesantren*. The preservation of these values can be easily traced in the daily lives of students who live in

simplicity, learn selflessly and responsibly, and are bound by a high sense of solidarity (Geertz, 1981).

Character Education Concept

a) Understanding Character Education

This term is an expression of *santri* personality resulting from the forging of traditional *pesantren* which is also the initial foundation of *santri* for socialization with the community later. *Kiai* in this typology is a central figure whose daily attitude affects the personality of *santri*. Therefore, many people assume that education in traditional boarding schools seems to know no holidays, learning and science practice applies day and night throughout the year (Muhakamurrohman, 2014). Second, modern boarding schools, is a development of *pesantren* type because the learning orientation tends to apply the entire learning system classically and leave the traditional learning system.

The application of this modern learning system is especially evident in the use of classrooms in both *madrasah* and school. The curriculum used is a school curriculum or *madrasah* that applies nationally. *Santri* there are settled there are scattered around the village *pesantren* location. The position of the *kyai* as the coordinator of the teaching and learning process and as a direct teacher in the classroom.

The difference with schools and madrasahs is that the portion of religious education and Arabic language is more prominent as a compulsory curriculum. (Maksum, 2015) From the physical, infrastructure, and education system, modern *pesantren* can be easily distinguished from salafi *pesantren* or traditional *pesantren*. Modern *pesantren* buildings are cleaner and maintained, there are ready-to-eat kitchens, uniforms, magnificent auditoriums, sports fields, talent and skills development rooms, and language laboratories.

The character is like carving on a gemstone. Furthermore, the understanding of character is defined as a special sign or pattern of behavior. (Bohlin, Deborah, 2001) Character Education is something that is hotly discussed today because of the discovery of various cases of irregularities that indicate the low character of the current generation. The survey results obtained the following interviews (1) every day about 160,000 students get bullying in school, 1 in 3 response age den studied (students at age 18 years) have been hit hard, 75-80% of students have observed acts of violence, 15-35% of students are victims of violence from cyber-bullying). (Mazzola, 2013) The term character is associated with ethical terms, morals, and or values and relates to moral strength, connotating "positive" instead of neutral. (Kemendiknas, 2010). Therefore, character education can be interpreted more broadly as an education that develops the cultural values and character of the nation in the learners so that they have values and character as their character, apply those values in their lives

as members of society, and citizens who are religious, nationalist, productive, and creative (Ainiyah, N. Ainiyah, 2013) Character configuration as a totality of psychological and sociocultural processes can be grouped into: Spiritual and emotional development (*olah hati*), Intellectual development (*olah pikir*), Physical and kinesthetic development (*olah raga*), and Affective and Creativity development (*olah rasa and karsa*). The four psychosocial processes (*olah hati, olah pikir, olah raga, and olahrassa and karsa*) are closely related and complementary, focusing on the formation of characters that uphold the embodiment of noble values. (Kemendiknas, 2010). Character education becomes a task with both formal and non-formal education actors.

METHODOLOGY

The research method used is descriptive method with qualitative approach. Data collection techniques through interviews, and observations on managers, teachers, and students. The number of study samples is 50 students aged 13-15 or adolescent students equivalent to junior high school.

RESULTS AND DISCUSSION

This study aims to find out the initial description of the character of *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus, knowing the role and observance of *santri* in learning activities through the application of Islamic learning in Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus, as well as providing input for institutions related to the results of the study. Based on the objectives and steps of data processing, the results of the study are described as follows:

a) Image of The Early Condition of Santri Character in Raudlatul Muta'allimin Boarding School Jagalan 62 Langgardalem Kudus

After observing and observing the *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus, an overview of the initial condition of the *santri* character in Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus before educators use Islamic learning methods, in general view most of the *santri* have shown positive character, such as polite in behavior, care also independent (M. Z. Umam, 2010a).

Based on the results of data collection using a closed questionnaire against 50 *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus obtained the following data:

(a) Honesty

Table 1. Level of Honesty Said

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	23	46%
2	OFTEN	6	12%
3	SOMETIMES	21	42%
4	EVER	0	0%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a high level of honesty proven by 46% often tell the truth and never anyone is dishonest.

Table 2. Level of honesty in returning items to the owner

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	28	56%
2	OFTEN	18	36%
3	SOMETIMES	4	8%
4	EVER	0	0%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a high level of honesty proven by 56% always return the goods to the owner.

(b) Discipline

Table 3. Level of observance in prayer on time

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	32	64%
2	OFTEN	15	30%
3	SOMETIMES	3	6%
4	EVER	0	0%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a high level of discipline proved by 64% always *sholat* on time.

Table 4. The level of slippation comes on time

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	25	50%
2	OFTEN	10	20%
3	SOMETIMES	14	28%
4	EVER	0	0%
5	NEVER	1	2%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a high level of discipline proved by 50% often come on time.

(a) Cleanliness

Table 5. The level of cleanliness of throwing garbage in its place

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	24	48%
2	OFTEN	17	34%
3	SOMETIMES	9	18%
4	EVER	0	0%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a high level of cleanliness proved by 48% always throwing garbage in its place.

Table 6. Level of concern paying attention to a sick friend

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	9	18%
2	OFTEN	9	18%
3	SOMETIMES	26	52%
4	EVER	6	12%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a level of care is proven by 52% sometimes pay attention to sick friends.

(b) Self-reliance

Table 7. The level of self-reliance on personal tasks themselves

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	16	32%
2	OFTEN	19	38%
3	SOMETIMES	15	30%
4	EVER	0	0%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above it can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus is classified as having good independence proven 38% often do their own tasks, and 0% for ever and never.

(c) Hard work

Table 8. Level of craft learning

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	7	14%
2	OFTEN	17	34%
3	SOMETIMES	24	48%
4	EVER	2	4%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a level of learning craft 34% often do their own tasks, and 0% for ever and never.

Table 9. Hard work rate of depositing memorization on target

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	32	64%
2	OFTEN	8	16%
3	SOMETIMES	10	20%
4	EVER	0	0%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a hard work rate in depositing good memorization proved 64% always do their own tasks, and 0% for ever and never.

(d) Politeness and Tolerance

Table 10. Level of politeness towards parents

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	28	56%
2	OFTEN	18	36%
3	SOMETIMES	4	8%
4	EVER	0	0%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus is classified as having decency towards good parents proved 56% always do their own duties, and 0% for ever and never.

Table 11. Level of politeness to ustadz

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	25	50%
2	OFTEN	20	40%
3	SOMETIMES	5	10%
4	EVER	0	0%
5	NEVER	1	2%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having decency against good *ustadz* proved 50% always do their own duties, and 0% for ever and never.

Table 12. Level of politeness in friends

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	12	24%
2	OFTEN	18	36%
3	SOMETIMES	19	38%
4	EVER	1	2%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having decency towards good friends proved 36% often do their own tasks, and 0% for ever and never.

Table 13. Level of decency in everyone

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	11	22%
2	OFTEN	25	50%
3	SOMETIMES	13	26%
4	EVER	1	2%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus is classified as having decency towards all good people proven 50% often do their own tasks, and 0% for ever and never.

(c) Creativity

Table 14. Level of Creativity in curiosity about new things

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	31	62%
2	OFTEN	10	20%
3	SOMETIMES	8	16%
4	EVER	1	2%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus classified as having a level of creativity in curiosity about good new things proved 62% always do their own tasks, and 0% for ever and never.

(d) Responsibility

Table 15. Level of responsibility in carrying out tasks from pesantren

NO	ASPECTS	AMOUNT	PERCENTAGE
1	ALWAYS	14	28%
2	OFTEN	13	26%
3	SOMETIMES	22	44%
4	EVER	1	2%
5	NEVER	0	0%
	TOTAL	50	100%

Based on the data above it can be concluded that *santri* Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus is classified as having a

level of responsibility in carrying out the duties of a good *pesantren* proved 28% always do their own tasks, and 0% for ever and never.

Based on the field results data on the character of *santri* can be concluded that 51% of students have excellent honesty, 52% of students have a very high level of discipline, but slightly lower in the aspect of cleanliness that is 48% of students who pay attention to cleanliness very well, *santri* care is considered still very low, namely only 18% of students who have high concern. Self-reliance is also considered less high, namely only 32% of students who have independence and hard work only 38%. But it has a fairly good decency that is 40%, responsibility 28%, and creativity 62%. Based on the data above, researchers will continue research related to the learning process and factors that cause high levels of *santri*.

a. Efforts of Pondok Pesantren

Based on the results of interviews with 1 (one) manager, 2 (two) teachers obtained the following results: arranged according to indicators of norm questions and mastery of educators in teaching and learning activities.

According to the Manager, the learning system in Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus is carried out 24 hours because all *santri* activities are in the cottage, so that what is taught in *adab* lessons that is *akhlakulkarimah* can be directly monitored by *ustadz* / educators. This is in line with the teacher's (M. Z. Umam, 2010c).

In the formation of *santri* character that becomes the effort of pondok pesantren is in managing learning with more character material that is 60%. Learning *aqidah akhlak* and *siroh* (history) that focus on *akhlakulkarimah*. Through the application of science directly to daily activities in boarding schools.

b. Inhibitory Factors

In the boarding school the *santri* is guided by commendable moral guidance by studying *siroh nabawiah* (history of the prophet) as well as from hadiths. But there are also obstacles such as the rapid development of technology, as well as from parents who sometimes lack the totality of supporting or still pampering their children (M. Z. Umam, 2010b).

CONCLUSIONS

Education oriented to integrity, discipline and social society is the most important part to build the life of individual personality as one of the elements in civil society. Islam is a religion that is focused on these three. In Islam, all three are part of the teachings on *akhlakulkarimah* (good behaviors behavior). Morality in Islamic teachings is the most important thing that must be done by all of his people. Pesantren has an important role as an agent of delivery and moral formation from one generation to the next (morality agency). And it has

been realized by pesantren since time immemorial. This is the advantage of pesantren compared to other educational institutions.

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