

**PONDOK PESANTREN AND THE FORMATION OF
CHARACTER STUDENTS THROUGH ACTIVITY-BASED
HABITUATION**
**(A Case study On the Implementation of Character Education at
Pesantren Pondok Iqro Bandung)**

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Abstract: Pesantren is an educational institution located in Indonesian society with the model of coaching that is loaded with educational values, good religious values and noble values of the nation. This study aims to (1) to know the paradigm of pesantren in shaping the character of students (2) to know the implementation of character education through activity-based habituation at Pesantren Pondok Iqro (3) to find out the factors that most dominant influence the character of students in the educational process at pesantren Pondok Iqro. The type of research conducted is the field research, while the approach used in this research is qualitative approach with case study method, in total there are 1 Kyai (elders Pesantren), 3 teachers (ustadz/ustadzah), 10 students of Pesantren Pondok Iqro were interviewed, participate in focus group discussions, and were observed. The findings of this study indicate that the Pesantren Pondok Iqro shaping the character of students in accordance with the guidance of al-Qur'an and as-Sunnah through activity-based habituation is not only done when the hours of lessons in class but also done after the hours of learning completed, there are at least 3 programs boarding activities for shaping the character of students. This research proposes a model of the formation of character education at Pondok Pesantren, which can be implemented also in public schools, that is through activity-based habituation.

Keywords: *Pondok Pesantren, Character education, Santri, Islamic boarding school*

1. Introduction

Today the moral crisis that occurs among adolescents and students is in very poor condition. Behaviors that deviate and conflict with ethics, social norms, and even religious norms are often shown by students.

There are various kinds of events in education that increasingly reduce human dignity and degree. Destruction of moral values, widespread injustice, a lack of solidarity, has occurred in educational institutions (Syarnubi, 2013).

This is not separated from human civilization which is increasing, the spread of science and technology cause and effect which is positive and even negative. Positive values such as making it easier for humans to move, while the negative effects, we easily encounter various cases of moral or morality that are very dilapidated, causing a decrease in self-esteem values of Islamic teachings that are safe, peaceful and prosperous (Rifqi, 2017, p. 38).

Some unwanted events in the education world that often make sad it seems like there are many cases of fights, promiscuity, students involved in drug cases, school-age teenagers who commit immoral acts, to elementary school students who celebrate graduation with a drinking party hard, and made worse by the circulation of pornographic photos and videos (Kesuma, 2011, p. 3).

The cases that occur above are in line with Lickona's (1996) opinion which was disclosed 22 years ago regarding the phenomenon of moral crises in students and adolescents who stated that:

"People all over the world suffer from very severe social and moral problems: family breakdowns, child sexual abuse, increased violence, increased materialism, increased dishonesty, decline in civility in everyday life, drug and alcohol abuse, a large wave of hatred in the media, outbreaks problems (teenage pregnancy, childbirth outside marriage, sexually transmitted diseases, marital infidelity, and destructive psychological consequences of non-commitment sex) stemming from the solution of immoral sexuality and the disappearance of respect for human life which is characterized by many abortions".

Sustainable character education for students as expressed by Syaepul (2017) is increasingly felt needed especially when humans in modern times are faced with serious moral and moral problems, which if left unchecked will destroy the future of the nation. Every parent should be aware of the threat of globalization that will erode the child's personality.

According to Megawangi (2007), character education in Indonesia is mostly just a teaching theory only without any reflection of the knowledge that has been taught. Moral character and education such as Pancasila moral education (PMP), civic education (PPKN) or religion are not successful because even though the subject contains good lessons, they leave no trace in the way people behave (Izfana, 2012, p. 77).

Until now, various curricular efforts have been made to make education more meaningful to individuals who not only provide knowledge at a cognitive level, but also touch the level of effective and conative through the subjects of Religion Education, Citizenship Education, Social Studies Education, Indonesian Education, and Physical Education. As revealed in Rodli's research (2014) entitled "*Formation of Character Based on Islamic Boarding Schools*" Studies in Traditional and Modern Islamic Boarding Schools in Ponorogo District "explained that due to the changing conditions of the era, these efforts have not been able to accommodate character development dynamic and adaptive to these changes.

These concerns and phenomena by the former Minister of National Education, Muhammad Nuh were taken seriously. He will follow the model of character education in the pesantren by applying it to public schools. Because the character education model developed by pesantren according to him has been successful (Nurhidayat, 2016, p. 130). The aim of transferring character education from pesantren is to shape the school culture that is carried out through the habituation of positive values that exist in schools. According to Hidayat (2008), there are several important things that can be transferred from the pesantren model system to general education institutions, such as for example, habituation, personality, leadership, and authority.

Naofiaturrehman (2014) in his research entitled "*Character Education Methods in Islamic Boarding Schools*" states that pesantren has been proven empirically to be able to develop students from various aspects, including intellectual, emotional and religious character formation so that the output of pesantren has knowledge and character. The success of the pesantren in shaping the character of the students because of the education of the pesantren students is entertained in the hut in the guidance and supervision of the Kyai, the authority and exemplary of Kyai as a pesantren leader and the religious atmosphere in learning at the pesantren. In addition, the process of pesantren education emphasizes more on the aspects of *aqidah*, compassion and good characters with its distinctive educational approach, such as *ukhuwah*, obedience, exemplary, simplicity, independence, freedom, sincerity, and the plurality (Dawam, 1995, p. 9).

Looking at the phenomenon above, it becomes very important to see how the implementation of character education in pesantren through various kinds of activities based on habituation for the students as a process of character building in a sustainable manner that can produce maximum results. Therefore this study raises the theme "*Pondok Pesantren And The Formation Of Character Students Through Activity-Based Habituation (A Case study On the Implementation of Character Education at Pesantren Pondok Iqro Bandung)*".

2. Related Works/Literature Review

a. Character Education

The character term in English is derived from the Greek term "*charassein*" which means making sharp, sculpting, or making in (Lorens, 2005, p.396; Echols & Shadily, 2006, p. 424). In line with what al-Ghazali said in his book *Ayuhal Walad* (1968) that "*educating children is like carving on a stone*" so that in the process of forming good character students need a short time.

Over the years, there have been several attempts to define character education. Lickona (1997, p. 161) defines character education as a deliberate effort to foster virtue. Howard et al. (2004, p. 189) define character education as an attempt to prepare individuals to make ethical judgments and act on them, which is to do what people think must be done. Therefore, Howard et al. (2004, p.190) note that character education significantly prepares students to make good decisions because they will face various problems and challenges in life. As far as Khan (2010, p. 1) Character education is education that teaches habits of ways of thinking and behavior that help individuals to live and work together as family, community, and state, and help them to make accountable decisions.

From some opinions expressed by Lickona (1997), Howard et al. (2004) and Khan (2010) regarding the notion of character education, researchers concluded that character education is an attempt to develop behaviors that include good habits and make decisions so that they become responsible and mature individuals.

According to Lickona (1997, p. 162) character education includes three main elements, namely knowing good (knowing the good), loving-kindness (desiring the good), and doing good (doing the good). Similar to the Ministry of National Education (2011, p. 1) that good character education must involve not only aspects of "moral knowledge", but also "feeling well or loving a good (moral feeling), and good behavior (moral action).

So that character education based on these three elements can be stated that good character is supported by knowledge of goodness, desire to do good and the ultimate goal is to do good. In other words, these elements will form good, tough and superior characters. Character education emphasizes habits or habits that are constantly practiced and practiced.

b. Pondok Pesantren

The term pondok is derived from the word *funduk*, which in Arabic means a lodging house or hotel. However, in pesantren in Indonesia, especially in Java, Islamic boarding schools are more similar in accommodation in a padepokan neighborhood, namely simple housing that is plotted in the form of rooms which are dormitories for santri (Masrur, 2017, p. 274), and usually Islamic boarding schools this is led by one or several Kyai / Ulama with charismatic characteristics and is independent in everything.

While the word pesantren is derived from the word "santri" which gets the prefix "pe" and the suffix "an" which means it is a place so that it can be understood that the pesantren is a place for santri. Sometimes pesantren are considered as a combination of the word "santri" (good human) with the syllable "tra" (helpful) so that the word pesantren can be interpreted as a place of good human education (Dhofier, 2011, p. 106). Haidar (2004, p. 27) explained that Islamic boarding school is a traditional Islamic educational institution in Indonesia to explore the science of Islam and practice it as a daily life guide. Whereas Nasir (2005, p. 80) defines Pesantren as "religious institutions that provide education and teaching and develop and spread Islamic religion".

Based on the three opinions of experts namely Dhofier (2011), Haidar (2004), and Nasir (2005) regarding the understanding of Islamic boarding schools, the researchers concluded that Islamic boarding schools are Islamic educational institutions in which there are students who learn to understand, live and practice Islamic teachings by emphasizing the importance of moral religion as a guide to living in everyday society. Mas'udi (2015) revealed that the purpose of the santri was separated from their parents and family so that they could learn to live independently and at the same time improving relations with the Kyai and also God.

c. Habituation Method

The character is a combination of our habits. According to Covey (2010) habits are behaviors that are done without having to think first, habits are difficult to change, but can be changed with genuine commitment. Good habits are an intersection between knowledge, skill, and desire.

According to Iqbal (2013, p. 246), habituation is a method in education in the form of habitual cultivation. Whereas what is meant by the habit itself is ways of acting that are persistent uniform and almost unknown to the perpetrators.

Pavlov's theory states that in order to cause or produce the desired reaction called a response, it is necessary to have a stimulus that is carried out repeatedly so that it is called habituation. By giving a stimulus that is accustomed, it will lead to an accustomed response. Meanwhile, Thorndike said that to get good results we need practice. The exercise in question is an exercise that is carried out repeatedly in the right order and regularly. This theory refers to the "trial and error" system, which is an activity that if we fail to do so, then we must continue to try until it finally works. (Choer, 2009).

In the context of the application of character education in schools according to Wiyani (2012, p. 78) can be taken through 4 integrated strategies.

First, integrating character education content that has been formulated into all subjects, which includes the development of cultural education values and national character integrated into each subject of each subject. *Second*, integrating character education into daily activities at school, which includes exemplary and routine habits. *Third*, integrating character education into activities that are programmed or planned. *Fourth*, building communication between schools and parents of students.

When viewed from these four strategies, the habituation factor becomes something very important and has become a strategy in pesantren in shaping the character and character of the students. Although at first there will be a bit of rejection because it is not yet accustomed to, according to Zaitun and Siti Habibah (2013) is carried out continuously is accustomed and by understanding the importance of worship, it will become a good character that is engraved in him.

From the various understandings above it can be concluded that the habituation method is a method used by educators to students in the teaching and learning process, by carrying out certain actions or skills continuously and consistently for a long time, so that the actions or skills are true properly mastered and eventually become a habit that is hard to leave.

3. Material & Methodology

e. Data

Data collection in this study uses several methods. *First*, observation. In making observations, researchers tried to observe directly in the field, namely the activities of students at Pondok Iqro Islamic boarding school in Bandung. *Second*, interview. The interviews that will be used in this study

are in-depth interviews with semi-structured interview patterns. The interviews were carried out on 1 pesantren leaders (Kyai) and the board of directors as well as the initiators of the establishment of Islamic Boarding Schools to find out the background of the establishment of Pesantren and the obstacles faced starting from the establishment until now. Interviews will also be conducted with managers (principals) and 3 teachers (Ustadz/Ustadzah) who play a role and are responsible for the learning process at Islamic Boarding Schools. Interviews were also conducted on 10 students at random to get data about how the opinions and direct responses of the students at Pondok Iqro Islamic boarding school about habituation of students every day at the pesantren. *Third*, documentation study. Documentation studies used in this study include gathering profiles of Islamic boarding schools, students' data, activities of students in Islamic boarding schools, and documentation of activities during the implementation of character education in Pondok Iqro Islamic boarding school which are considered important and related to research problems.

f. Method

The type of research conducted by the author is field research, namely research conducted to obtain data needed directly related to the issues discussed obtained from the object of research or a research conducted on the occurrence of symptoms in an object of research (Margono, 2007, p. 4). While the approach used in this study is a qualitative approach. According to Lexy J. Moleong (2004, p. 3), the qualitative approach is used as a research procedure that produces descriptive data in the form of written or oral words from the organization and observed behavior directed at the natural setting and the individual holistically.

The research model in this study is descriptive. Descriptive research is a form of research aimed at describing existing phenomena, both natural phenomena and man-made phenomena. This phenomenon can be in the form of forms, activities, characteristics, relationships, similarities, and differences between one phenomenon and another (Sukmadinata, 2006, p. 76). While the method used by the author in this study is a case study. The place that will be used as the location for this research is Pondok Iqro Islamic Boarding School, Jl. Soekarno-Hatta Kp. Lio No. 3 Ex. Cipamokolan Kec. Rancasari Bandung 40292.

4. Results and Discussion

In this study, researchers get the results discussed into 3 major points, namely:

- 1) Character education philosophy of Pondok Iqro Islamic boarding school in Bandung.
- 2) The process of forming the character of Santri through habituation based activities at Pondok Iqro Islamic Boarding School.
- 3) Factors that influence the formation of santri character in Pesantren Pondok Iqro Bandung.

Character education philosophy of Pondok Iqro Islamic Boarding School In Bandung

Through observations made by researchers both to the Kyai, Ustadz/Ustadzah, and also activities carried out by the students. They have an understanding that character is a person's character that is reflected in every action that is good, noble and becomes a behavior that has been embedded in a person. Based on the results of the interviews with the Kyai and the leaders of the Pesantren, they developed and educated their santri characters based on the Islamic values contained in the teachings of al-Qur'an and as-Sunnah through various activities.

Ustadz/Ustadzah and also santri through interviews confirmed that character education is something that is very important for their lives. The character education philosophy of Pondok Iqro Islamic Boarding School is in accordance with its vision and mission, namely "Made Islamic Generation to the *Cageur, Bageur, Bener, Pinter, Singer* Generation to Build People and Nation". This was further confirmed by one of the founders of the pesantren that:

"The purpose of establishing this pesantren is to educate the people to be a whole people both in terms of knowledge, character, as well as having a capable religious understanding."

If you pay attention to the above vision and mission taken from the philosophy of "Sunda" and become the main character of the "Sundanese" this results in 5 character principles that must be possessed by the students of Pondok Iqro Islamic Boarding School, namely:

- 1) "Cageur" or Healthy. Reflecting the character of santri who are spiritually and spiritually healthy, but in more depth means that students must be able to think rationally and proportionally based on noble Islamic moral values
- 2) "Bageur" or good. Reflecting the character of santri who have human nature, leads to noble character towards fellow human beings based on love and affection.
- 3) "Bener" or Right. Reflecting the character of santri who are trustworthy, honest, not betrayal, and never lie.
- 4) "Pinter" or smart. Reflecting knowledgeable santri, both in general science and especially religion, with the knowledge possessed by the santri will lead to the blessing of the world, which originates in the glory of life to be a blessing in the hereafter.
- 5) "Singer" or introspective. Reflecting santri who are tolerant, friendly, respect differences and prioritize the interests of others compared to self-interest.

From the observations of character education researchers at Pondok Iqro Islamic boarding school, it is closely related to the teachings of Islam in the Qur'an, al-Hadith, and the stories of the Exemplary Prophets and also the great scholars. The essence of the character of santri is Faith in Allah SWT which is then implemented through good and noble worship and character. Based on interviews with religious teachers and students, students see that independence and simplicity are very important characters taught in Pondok Iqro Islamic boarding schools. Like for example, students must learn to manage their own finances, fulfill their own needs, solve their own problems, etc. Then the students were taught not to be extravagant, they were not allowed to wear clothes or accessories that stood out compared to other students, and there was no difference in treatment for the students. Some of these findings are similar to the research conducted by Lukens-Bull (2005) on the teaching of morality in Islamic education in Java, where he described values such as selflessness, simplicity, and independence as the core of all aspects of Islamic boarding school life.

The process of forming the character of Santri through habituation based activities at Pondok Iqro Islamic Boarding School.

Data from observations, interviews with Kyai, Ustadz/Ustadzah, and santri, as well as other supporting documents in Pondok Iqro Islamic boarding school obtained results that the process of character building is not only given during class hours, but strengthened again after completion of the students' learning get education to increase their knowledge about religion outside formal school hours, as well as habituation so that the character of santri is formed in his person.

The habituation-based activities at Pondok Iqro Islamic boarding school as a process of character building for santri are as follows:

- a) Habit Of Communal Solat (Prayer)

Communal solat (prayer) for students at Pondok Iqro Islamic boarding school take place regularly every day. Researchers conducted direct observations at Pondok Iqro Islamic boarding school about this communal solat (prayer activity). There are two places for this communal solat (prayer), the mosque and the female dormitory. For Subuh prayers, Maghrib, and Isha the santri both male / female students must perform communal solat (prayers) at the mosque. As for the prayers of Dhuhr and Asr, for male students, they must perform communal solat (prayers) at the mosque, while female students perform communal prayers at the girls' dormitory. Researchers conducted interviews with 5 male students, grade 6 MI and 5 female students of grade 6 MI. At first, they felt very difficult and very heavy to do prayers in congregation 5 times, especially the morning prayer congregation. Especially if you have to wake up or be awakened at 4:00 a.m. to do the *tahajud* and *tadarrus* al-Qur'an first. But after a long time becoming accustomed to communal solat (prayers) both in the mosque and in the

dormitory. After walking for about 4-5 months, communal solat (prayer) is not something to do anymore and has become a daily habit that continues to be done.

According to the Kyai and ustadz/ustadzah revealed that this communal solat (prayer) activity is to form the discipline and orderly character of the santri, familiarize the communal solat (prayer) in the mosque 5 times, and be able to perform prayers in congregation with their own consciousness without being governed by a room adviser or ustadz/ustadzah.

b) Habitual Reading of the Qur'an

The activity of reading the Qur'an at Pondok Iqro pesantren is something that is required, this is because the Pondok Iqro pesantren is a pesantren that focuses on teaching the Qur'an, whether it is the *tajwid*, *makhorijul huruf*, *tahfidz*, and also teaches the rhythm of the song to *Murrotal and Mujawwaz (Qiro'atul Qur'an)*.

Especially for the activity of reading al-Qur'an or *tadarrus* habituation is required for the students to be carried out every time they pray in communal solat in 5 times. According to observations made by researchers, this activity was carried out outside the formal learning activities of students in studying the Qur'an in every predetermined time and class. This habit of *tadarrus* is carried out independently by students outside of learning hours, especially after the Fardu prayer in communal, usually what students read is short letters, or continue the rest of their respective readings. This activity is carried out approximately 10-15 minutes before continuing to routine school and other pesantren activities.

From the interviews conducted with one of the students from Bima NTB named Fikhi, the point of the interview was that when he entered the pesantren he did not read the Qur'an too well but because he was diligent in following the lessons carried out by the Kyai and ustadz/ustadzah (teachers), and was obliged to do this *tadarrus* is very helpful for him until he is not up to 1 year old he has entered the category of fluent reading the al-Qur'an from his teacher.

While interviews with Kyai and ustadz/ustadzah (teachers), they give reasons that the purpose of reading al-Qur'an is to make students more fluent in reading the Qur'an, and in learning the Qur'an repetition is the main key so that it is smarter to read al-Qur'an faster, and it is shown by the seriousness of the students outside their study hours in class, namely by *tadarrus*, in addition to forming students to become students who diligently read and reduce the habit of wasting time with less activities helpful.

c) Habitual *Tamrinan* activities

The next routine activity at Pondok Iqro Islamic boarding school is *tamrinan* (art performance), this activity is held on every Saturday night every week and at each grade level, and at the end of the month there is a grand performance or joint art performance of all students.

According to the observations of researchers, this activity took place well and interestingly. Because every Saturday night, the santri display various kinds of artistic creations such as poem, religious speeches, gambus, kasidah, etc. All of this was done by santri independently, starting from training, forming weekly committees, to stage decoration performed independently by the students. Each class will be attended by religious teachers. For large *tamrinan* activities carried out jointly by students at the end of each month, and witnessed directly by the pesantren leaders. Just like the classroom activities, this grand *tamrinan* activity was also carried out entirely by the students, and featured various kinds of artistic creations, English and Arabic speeches, and at the end of the event the best performance was announced at that time. Based on the results of interviews with the Kyai, this educational activity is to instill an independent, creative, and togetherness character to the students.

Researchers found that habituation activities at Pondok Iqro Islamic boarding school in developing santri character education were using three main methods, namely knowledge,

conditioning, and practice to shape the habits of santri. This is consistent with the character development theory expressed by Lickona (1997, p. 162) that character education includes three main elements, namely knowing good (knowing the good), loving-kindness (desiring the good), and doing good.

	Method	Activity
The process of forming students' character in Pondok Iqro Islamic Boarding School	Knowledge/Cognitive	<ul style="list-style-type: none"> - Formal Learning in Schools, such as moral teachings, jurisprudence, history of 25 Rasul, Sahabat Nabi, and major Islamic scholars. - The recitation of the Yellow Book such as <i>Akhlaqul Banain</i> and <i>Bulughul Maram</i> by Ustadz / Ustadzah - Kyai's advice and tausiah.
	Conditioning	<ul style="list-style-type: none"> - Pesantren Culture - Kyai's example - Ustadz/Ustadzah example - The rules are in the pesantren. - <i>Tamrinan</i> activities, students' Islamic boarding school, and <i>Harlah</i> pesantren. - Support from Parents.
	Action	<ul style="list-style-type: none"> - Communal Solat (prayer). - <i>Tadarrus</i> - Students daily activities. - Extracurricular activities of students.

Table 1. Habitual Methods and Activities in Pesantren Pondok Iqro.

Factors that influence the formation of santri character in Pesantren Pondok Iqro Bandung.

Based on the results of interviews with the students, it was found that the biggest internal factors affecting the character formation of students in Pondok Iqro pesantren were the personality and daily behavior of Kyai, Ustadz / Ustadzah, who became the role models of santri and fellow students who interacted and communicated daily. Whereas the biggest external factor towards the formation of the character of the students of Pondok Iqro pesantren is the environment around the pesantren, the media, the cooperation of parents of santri, extracurricular activities of pesantren, and positive habituations carried out by pesantren contribute to the effectiveness of character building of students.

5. Conclusion

From what has been described above based on research findings and discussion, it can be concluded that:

First, habituation activities carried out by students at Pondok Iqro Islamic boarding school are communal solat (prayers), *tadarrus* activities, and *tamrinan* activities are the main tools to shape the character of santri which is carried out consistently and continuously until it becomes a habit of santri. In addition, character strengthening activities outside class hours also have a positive impact on the character of students.

Second, the role of Kyai and Ustadz / Ustadzah also plays a significant role in the effectiveness of character building of santri, it makes santri have exemplary figures on how to behave well in daily life and during their time in pesantren the negative influence from outside the pesantren environment becomes increasingly limited.

Third, the formation of the character of the santri cannot be established in a short time but requires a process that is so long and consistent, it is also not enough to be formed only from the aspect of knowledge but also students must have a figure who is considered capable of being his example in behaving, and supported through activities positive habituation will eventually shape the good character of santri practiced in daily life.

The things that still have to be studied for future research are how to find control devices and evaluation tools to understand the effectiveness of the activities of habituation of santri in pesantren, and how the influence of external factors outside the pesantren environment such as encouragement from santri parents and the impact of progress technology that has implications for the formation of santri character.

The drawback of this research is that it is too short a time to explore other habituation activities in Pondok Iqro pesantren and it should be a longer and more intense time to stay with students to get more complete information.

From this research, it was done to find out what ways, strategies, approaches, models, and habituations made by the pesantren in shaping the character of santri so that all formulations could be made to be applied in public schools. Because the activity of character building of students in Pondok Iqro Islamic boarding school is very effective and good because it has fulfilled the aspects of cognition, conditional, and practice of the students.

For further research, the researcher recommends researching the attitudes and ways of pesantren in seeing the existing technological progress and its impact on the formation of students' character.

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