



CHARACTER EDUCATION STRATEGY AT BOARDING SCHOOL

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Abstract

The purpose of this article is to describe and determine the planning, implementation, and evaluation of character education at the Qur'an Al-Qosimi Islamic Boarding School. The method in this study uses a qualitative method with the type of case study. The subjects of this study were students of the Al-Qur'an Al-Qosimi Islamic Boarding School. From the findings obtained from character education in PPQ through habituation, giving advice, exemplary, practice and giving rewards and punishments. This article produces (1) Planning that adapts the vision and mission from here, each supervisor has various strategies according to their creativity and abilities. (2) Implementation, namely training and instilling the spirit of honesty, independence, responsibility, compassion, mutual cooperation, simplicity, this can be realized by practicing habituation in everyday life, monitored, supervised, sanctioned, and rewarded, students will be stimulated to do which is even better every time you take action. (3) Evaluation of character formation cannot be carried out by administrators and caregivers alone but must involve other parties as supporters of the success of character education at PPQ so that PPQ cooperates with the *pesantren* community, *santri* guardians, and monitors every activity inside and outside the *pesantren*, so that makes it easier to evaluate each individual student.

Keywords: Strategy of Education, Character Education, Tahfidz of Islamic Boarding School

Abstrak

Artikel ini bertujuan untuk mendeskripsikan dan mengetahui perencanaan, pelaksanaan dan evaluasi pendidikan karakter di Pondok Pesantren Qur'an Al-Qosimi. Metode dalam penelitian ini menggunakan metode kualitatif dengan jenis studi kasus. Subyek penelitian ini adalah santri Pondok Pesantren Al-Qur'an Al-Qosimi. Dari temuan yang diperoleh dari pendidikan karakter di PPQ melalui pembiasaan, pemberian nasehat, keteladanan, praktik dan pemberian reward dan punishment. Artikel ini menghasilkan (1) Perencanaan yang menyesuaikan visi dan misi dari sini setiap pembimbing memiliki berbagai macam strategi sesuai kreativitas dan kemampuan yang dimilikinya. (2) Implementasi yakni melatih dan menanamkan jiwa kejujuran, kemandirian, tanggung jawab, kasih sayang, gotong royong, sederhana, hal demikian dapat direalisasikan melatih pembiasaan dilakukan dalam kehidupan sehari-hari, dipantau, diawasi, disanksi dan diberi penghargaan, santri akan terangsang melakukan yang lebih baik lagi setiap melakukan tindakan. (3) Evaluasi pembentukan karakter tidak dapat dilakukan oleh pengurus dan pengasuh saja, melainkan harus melibatkan pihak lain sebagai pendukung kesuksesan pendidikan karakter di PPQ, sehingga PPQ berkerjasama sama dengan masyarakat pesantren, wali santri serta dilakukannya monitoring setiap kegiatan dalam pesantren maupun luar pesantren, sehingga memudahkan untuk mengevaluasi setiap individu santri.

Kata Kunci : Strategi, Pendidikan Karakter, Pesantren Tahfidz

INTRODUCTION

Education is an important factor for the existence of a civilization. In fact, it can be said that education is something that cannot be separated from life. Through proper education, the progress of a nation can be achieved.¹ In Islam, the importance of education for children gets a large portion. However, the problem arises that the majority of people do not really understand the priority scale in children's education in Islam. Most parents and new educators prioritize the worldly side of education. But apart from that, there is something more important.²

A conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, religious, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.³ In this case the success of a student is determined by several factors, one of which is the support of parents and teachers. As in the journal Hanif, et al Character education is the responsibility of parents, teachers, and the community to foster and shape students to be smart, intelligent both in terms of intellectual and spiritual. Educators are people who are responsible for students in schools because educators are role models for students.⁴

Furthermore, Ahmad Tafsir quoted Lickona's opinion, stating that character education is a conscious and planned effort to know the truth and goodness, love it, and do it in everyday life.⁵

The results of research by Safarudin Yahya examined the Character Education Model at the Al-Shaykh Abdul Wahid Modern Islamic Boarding School in Baubau City, Southeast Sulawesi. The results show that the character education model at the Al-Syaikh Abdul Wahid Islamic Boarding School in Baubau, Southeast Sulawesi, focuses more on the implications. Character education models have a significant impact on the personality of students who are better, how to evaluate an increase in student achievement that can be seen from the achievements they have achieved.⁶ And more emphasis on student discipline in daily activities. This is also supported by the thesis of M. Masyis Dzul Hilmi Model of Character Education in Improving Discipline at the Nurul Falah Al-Kammun Islamic Boarding School. The results show that the application of character education is applied in daily activities by instilling heart, thought, exercise, taste, and intention. Implementation of character education for Madrasah

¹ Muhammad Annas Budiarto and Unik Hanifah Salsabila, "Optimizing Islamic Education Towards the Golden Era of Indonesia," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (January 29, 2022): 1–19, <https://doi.org/10.31538/tijie.v3i1.105>.

² Siti Khoeriyah, Muhammad Hanif, and Devi Wahyu Ertanti, "Upaya Guru Akidah Akhlak Dalam Meningkatkan Motivasi Belajar Peserta Didik Kelas Vii Mts Al-Ma'arif 02 Singosari Malang," *Vicratina: Jurnal Pendidikan Islam* 4, no. 7 (July 16, 2019): 1–8.

³ Zainal Arifin, *Evaluasi pembelajaran: prinsip, teknik, dan prosedur* (Remaja Rosdakarya, 2009).

⁴ Muhammad Hanif Azhar, "Kedisiplinan Guru dalam Membentuk Karakter Siswa dalam Belajar di SMP Islam Darussa'adah Malang," July 22, 2020, <http://repository.unisma.ac.id/handle/123456789/934>.

⁵ Suyadi, *Strategi Pembelajaran Pendidikan Karakter* (Bandung: Rosda, 2013).

⁶ Safaruddin Yahya, "Model Pendidikan Karakter di Pondok Pesantren: Studi Kasus di Pondok Modern Al-Syaikh Abdul Wahid, Kota Baubau Sulawesi Tenggara" (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2016), <http://etheses.uin-malang.ac.id/10305/>.

diniyah subjects, which are packaged in the form of moral learning, and emphasizes student discipline.⁷

Thomas Lickona said that basic education has two goals, namely to guide the younger generation to be smart and have virtuous behavior. Education is not only concerned with intellectuals alone but also pays attention to the morals of students.⁸ According to Kiromi someone who behaves dishonestly, cruelly, likes to steal is called a person who has a bad character. While people who like to be honest, helpful, polite, can be said to be someone who has good character.⁹

Islamic boarding schools (*pesantren*) are Islamic educational institutions to understand, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as a way of life in everyday society.¹⁰ Islamic boarding schools in general are more focused on values that have been traditionally established, although lately, *pesantren* have also adopted modern values that are combined with traditional values in an integrative and selective manner. Islamic boarding schools are the oldest indigenous educational institutions in Indonesia, a typical Indonesian educational institution is known as a place to produce (Islamic) experts, the term is *tafaqub fiddin*.¹¹

The purpose of this *pesantren* is to produce a generation of al-Qur'an hafidzah who are able to practice it, have strong faith, and uphold the moral values of *Karima*. However, in the process of course it will not be separated from several problems such as *ghosab* behavior (using things that do not belong to him and after being returned to his place), not using polite language, low discipline of bullying carried out by students, belittling the rules, throwing away garbage out of place and so on. The effort of the Al-Qur'an Islamic Boarding School Al-Qosimi Putukrejo Gondanglegi Malang is so that students, apart from being memorizers of the Qur'an, also have good and commendable characters.

As a temporary observation on March 23, 2021, many religious activities were implemented such as the habit of answering the call to prayer together, habituation of polite language, congregational prayers and sunnah prayers, reciting the Koran. This is of course in order to become students with character and become human beings who have strong faith and piety and have *al-karimah* character. Therefore, with these activities indirectly good habits will be embedded in students which will be useful in the future and also beneficial for the surrounding environment.

⁷ M. Masyis Dzul Hilmi, "Model pendidikan karakter dalam meningkatkan kedisiplinan: Studi kasus Pondok Pesantren Nurul Falah Al-Kammun Gading Bululawang Malang" (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2015), <http://etheses.uin-malang.ac.id/7899/>.

⁸ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Random House Publishing Group, 2009).

⁹ Ivonne Hafidlatil Kiromi and Puji Yanti Fauziah, "Pengembangan Media Pembelajaran Big Book Untuk Pembentukan Karakter Anak Usia Dini," *JPPM (Jurnal Pendidikan Dan Pemberdayaan Masyarakat)* 3, no. 1 (March 5, 2016): 48–59, <https://doi.org/10.21831/jppm.v3i1.5594>.

¹⁰ Mastuhu, *Dinamika sistem pendidikan pesantren: suatu kajian tentang unsur dan nilai sistem pendidikan pesantren* (Jakarta: INIS, 1994).

¹¹ Miswan Ramdani and Mahlil Nurul Ihsan, "The Role of Kiai Hisyam Zuhdi in Developing Islamic Boarding Schools on The Character of Santri," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (October 29, 2021): 575–89, <https://doi.org/10.31538/nzh.v4i3.1716>; Abubakar Yakubu, "Pondok, Tsangaya, and Old Age Spiritual Wellbeing," *Tajfikir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (July 25, 2021): 122–38, <https://doi.org/10.31538/tijie.v2i2.44>.

From these problems, the researchers are interested in studying more deeply the Character Education Strategy in Islamic Boarding Schools, especially in Al-Qur'an Islamic Boarding Schools Al-Qosimi Putukrejo Gondanglegi Malang. Through this research, it is expected to obtain an overview of character education strategies at the Al-Qur'an Islamic Boarding School Al-Qosimi Putukrejo Gondanglegi Malang. Includes: (1) How to plan character education in the Qur'an al-Qosimi Islamic boarding school. (2) How is the implementation of character education implanted in the Qur'an al-Qosimi Islamic boarding school. (3) How is the evaluation of character education in the Qur'an al-Qosimi Islamic boarding school.

METHOD

In this study, the researcher used a descriptive qualitative approach. According to Sugiono, the qualitative research method is called naturalistic research because the research is conducted in natural conditions (*natural setting*) because it is called qualitative because the data collected and the analysis are qualitative.¹² Qualitative research is a research method used in researching natural object conditions, where the researcher himself is the main source, data collection techniques are combined, analysis is inductive, and qualitative research results emphasize meaning rather than generalization.¹³

The type of research used is a case study, focusing on cases in an individual or group event or portrait of life. According to Arikunto, a case study is a research that studies intensively the ins and outs of the object under study, it is observed that what is happening at this time directly interacts with the environment, whether social, community, institutional or individual. In accordance with this study, researchers will look for descriptive data and analyze in detail the character education strategy at Al-Qur'an Islamic Boarding School Al-Qosimi Gondanglegi Malang so far. This requires qualitative research to describe the data from the findings obtained in the field.¹⁴

Using the type of case study research, where the case study is a method to understand the individual, which is carried out in a comprehensive integrative way so that a deep understanding of the individual and the problems he faces so that the problem is resolved and gain self-development. This method requires in-depth research on a situation by using systematic methods of observing, collecting data, analyzing data, and writing reports. Methods of data collection are divided into two. The primary source is the origin of the data that provides data directly to the data collectors and the secondary source is the source that does not directly provide the data to the data collectors. Data collection techniques in this study include observation, interviews, documentation. While the data analysis techniques are data reduction, data presentation.

¹² Sugiyono, *Metode penelitian pendidikan: (pendekatan kuantitatif, kualitatif dan R & D)* (Alfabeta, 2008).

¹³ Muhamad Hanif and Fita Mustafida, "Strategi Guru Dalam Membentuk Karakter Siswa Di Madrasah Ibtidaiyah Bustanul Ulum Kota Batu," *JPMI: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 3 (2019): 10.

¹⁴ Suharsimi Arikunto, *Prosedur penelitian: suatu pendekatan praktik* (PT. Bina Aksara, Jakarta, 1983).

RESULT AND DISCUSSION

Pondok Pesantren Al-Qur'an Al-Qosimi (PPQ) Putukrejo Gondanglegi Malang, is one of the cottages that focuses on the field of Al-Qur'an branch of Pondok Pesantren Raudlatul Ulum II Putukrejo which is located on Jl. Sunan Ampel No. 04/02, Putuk Utara, Putukrejo, Kec. Gondanglegi, Malang, East Java 65174.

Al-Qur'an Islamic Boarding School Al-Qosimi Putukrejo Gondanglegi Malang is referred to as one of the Islamic boarding schools that implements a different curriculum from other Tahfidz Islamic Boarding Schools, where besides guiding in memorizing the Qur'an, this *pesantren* also teaches, trains and instills the importance of students have a good character so that graduates from PPQ are not surprised if, in addition to being *hafidzah*, they also practice the contents of the Qur'an with *al-karimah* character.

The results of observations and interviews with the head of the *pesantren*, the character of the *santri tahfidz Al-qur'an Al-qosimi Putukrejo Gondanglegi Malang*, the character of the *santri (student in Islamic Boarding School)* is quite good, but there are still some students who need guidance in their character, as well as encouragement, direction from caregivers, friends' parents become one that could enable them to do good things. It takes a motivation that makes students able to change their character by using *al-karimah* character. In this case, what is done by the *ustadzah* (teacher in Islamic Boarding School) in instilling character education is with several plans, first adjusting the vision and mission, program activities, and activities of the *pesantren* in this way.

Implementation of activities at PPQ, not only makes students able to memorize, recite the Koran and are great teachers, but also practice the contents of the Qur'an which are applied through daily activities, without realizing it they will get used to respecting the older and loving the younger, with good character, polite and courteous, disciplined, honest and responsible, small examples of how to speak using soft language (polite) regardless of small children, young people, and the elderly, all of whom they consider the same must prioritize politeness.

As stated by Mrs. Hj. Maria Ulfa that character education at PPQ is not only during activities, but we also prefer that character education activities are carried out in every daily activity of students, by providing advice, monitoring, habituation, and students are taught to practice honesty to use their own belongings, may not borrow from a friend unless it is urgent. At the end of the year, students who have good character will be announced and rewarded with a certificate.¹⁵

The planting of character education carried out in the Al-Qur'an Islamic Boarding School is not only integrated with the time the activity takes place, at PPQ they do more practice into real life, such as giving advice, monitoring, habituation, doing honesty from trivial things, from here they do not will feel free to do things that are considered small, such as littering, not using polite language when talking to friends. In PPQ, character education is very thick with the appreciation given to students who maintain their morals, will be given awards.

¹⁵ Wawancara bersama Pengasuh Utama Ny. Hj. Maira Ulfa 27 Maret 2021

Activities in other *pesantren* as supporting character education such as habituation to answer the call to prayer, habituation of congregational prayers, *dhuba* prayer, tahajjud prayer, fasting Monday and Thursday, throwing garbage in its place, habituation on time (discipline), honesty, responsibility, offering to massage parents when visiting and so on.

Based on the discussion of the data above, the researcher can conclude that character education in the al-Qur'an al-Qosimi Islamic boarding school does not simply rely on meetings in forums, but really needs interaction with the direct environment, so that they will know the real conditions, not just theory. mastered, such as interacting with older friends, younger friends, polite way of speaking, active in activities, time discipline, throwing garbage in its place.

In connection with research findings that show the character of students who are disciplined, and actively participate in a series of *pesantren* activities, both memorizing activities and congregational prayer activities are the result of the habituation process carried out by the Al-Qur'an Islamic Boarding School Al-Qosimi Putukrejo Gondanglegi Malang. In line with Muhammad Hanif quoting Hamalkin that the planning carried out at PPQ is a model of The disciplines model, this planning focuses on teachers, they themselves plan the curriculum based on systematic considerations about the relevance of philosophical knowledge (knowledge issues that are meaningful), sociology (social trend arguments), psychology (to tell about sequences of subject matter, and the unplanned model is a model based on teachers' intuitive judgments in the classroom as a form of decision-making, little effort except formulating specific objectives, formalities, opinions, and intellectual analysis.¹⁶

The implementation of character education in al-Qur'an al-Qosimi Islamic boarding schools must adjust the learning program as a support for the formation of good character for students, the program starts at 02.23 in the morning. At that time the students had been awakened by the administrator who served as security. Before the dawn prayer, students are required to pray repentance, *tahajjud* prayer, and prayer intent, until the dawn call to prayer and dawn prayer in the congregation are things that must be obeyed by all students.

The implementation of character education in al-Qur'an al-Qosimi Islamic boarding schools must adjust the learning program to support the formation of good character for students, starting from waking up at 02.30 in the morning ending at 22.00 wib. Character education which is the first priority in this *pesantren* is to form the character of students who are disciplined, orderly, honest, and obedient to religious rules and values.

The routine at PPQ Al-Qosimi contains aspects of memorization: [1] Read-listen (deposit) to caregivers for students who have reached the fifth juz, and to ustadzah for students who have not achieved it; [2] Repetition (*muraja'ah*) for students who facilitate memorization, both individually and with peers. Exams (*imtihan*) for students who have added memorization through the stages of clerics and caregivers; [3] General reading (*qira'ah* assembly) for students who have passed certain verifications to read the Qur'an through

¹⁶ Muhammad Hanief Muhammad, "Manajemen Kurikulum Kecakapan Hidup di Pondok Pesantren (Studi Multi Situs di PPAI Ketapang Kapanjen, Pondok Al – Qur'an Al – Munawariyah Bululawang, dan Pondok Pesantren Modern Al-Rifa'i, Kabupaten Malang)," *DISERTASI dan TESIS Program Pascasarjana UM* 0, no. 0 (January 14, 2016), <http://karya-ilmiah.um.ac.id/index.php/disertasi/article/view/45598>.

loudspeakers; [4] Personal reading at the grave of Kyai Qosim Bukhori for *santri* who have the right to obtain legalization from the caregiver.

Based on the documentation obtained by the researchers, it includes a program of activities that contain aspects of *ubudiyah*: [1] Prayers in congregation five times that must be followed by students since the sound of the call to prayer is sounded with the provisions of listening, answering and reading the prayer after the call to prayer together, then closed with *wiridan* and prayer; [2] Friday night *tahfidz* prayer in the congregation; [3] The *maqbarah* pilgrimage of the founder of PP Raudlatul Ulum 2 Putukrejo once a week is attended by all students in order to strengthen the inner bond between teachers and students.

As a manifestation of the gradual memorization process, since 2019 Ning Ulfa has implemented a selection of new students consisting of only junior high school level, while for levels other than junior high school they will be tested first before being actually accepted at PPQ Al-Qosimi. All students who pass the validation are required to follow the Qiroaty Method program so that the memorization process is free from reading disabilities. Caregivers also recommend for senior students take part in the Qiroaty Method Teacher Guidance program as an additional provision in the future when they are in the midst of society.

Apart from the core routine, the students are accustomed to keeping the environment clean by sorting inorganic waste (dry waste) and organic waste (wet waste) so that by the end of 2020, the students will be able to generate funds from this waste empowerment. In addition to the students being taught to cook by applying a cooking picket every week in rotation, they are also given the opportunity to exercise by bringing in gymnastic instructors from outside every Friday.¹⁷

From the results of research that has been carried out in the field of collaboration with families and the *pesantren* community environment greatly affects the character development of students, where the role of the family and the environment in forming students with character in everyday life they will find is anything that is in the surrounding environment, family and friends. and a supportive environment will more easily produce the expected character of the students.¹⁸ And the character values instilled in the Al-Qur'an Al-Qosimi Islamic Boarding School can be categorized into five, namely (1) character values related to God, (2) character values related to oneself, (3) character values related to self. relating to others, (4) character values related to the environment, and (5) character values related to nationality. This grouping is in accordance with the grouping carried out by the Ministry of National Education.

The research findings related to the implementation of character education at the Al-Qur'an Islamic Boarding School Al-Qosimi Putukrejo Gondanglegi Malang. 1) The implementation of the vision and mission adjustments has been recorded during the process of memorizing students, with the ethics of memorizing students, it is hoped that they will strengthen their intentions, pray to Allah, have *riyahdob* (practice) according to their abilities,

¹⁷ Website PPRU I Jejak Pondok Pesantren al-Qur'an Al-Qosimi Putukrejo Gondanglegi Malang <https://www.ppru1.net/2021/03/jejak-ppq-al-qosimi-putukrejo.html> (diakses pada tanggal 16 April 2021)

¹⁸ Mizanul Hasanah and Muhammad Anas Maarif, "Solusi Pendidikan Agama Islam Mengatasi Kenakalan Remaja Pada Keluarga Broken Home," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (May 23, 2021): 39–49, <https://doi.org/10.54069/attadrib.v4i1.130>; Muhammad Anas Maarif, "Analisis Strategi Pendidikan Karakter Melalui Hukuman Preventif," *Ta'allum: Jurnal Pendidikan Islam* 6, no. 1 (2018): 31–56.

tawassul, maintain ethics towards the Qur'an, pray and ask for prayers to others. both parents. 2) *Dawub* mother nyai and *romo Kiai* remain the attention of the board of caretakers, boarding school administrators. 3) The implementation of the learning program can be seen during the KBM process, which is stated in the boarding school rules and regulations.

Habituation carried out at PPQ In line with Muhammad Hanif's Journal includes¹⁹ (a) Habituation activities are activities that are carried out repeatedly so that the activity becomes a habit. Habituation carried out at PPQ is all activities carried out starting from waking up until before going to bed again. This activity has been scheduled for the daily activities of students the students carry out routinely the activities that have been scheduled. The daily activities of the students start at 02.30 WIB, namely, *tahfidz* students are required to carry out repentance, *tabajjud*, *hajjat* prayers and do not forget to pray five times in congregation, at 21.30 WIB students carry out preparation activities before bed (b) Habituation of exemplary, Mulyasa that the teacher's example is an attitude that has a major influence on growth and development so as to form a personality in order to prepare and develop human resources.²⁰

The main caretaker and head of PPQ provide examples, in Islamic boarding schools giving examples of exemplary is very emphasized *ustadzah* must always provide good *uswah* for students in ritual services, daily life examples of behavior in participating in congregational prayers, calling students starting with a brother or sister when speaking using polite language to set an example for others. (c) Giving Motivation, giving motivation is a symptom of an effort to encourage someone to do something. As stated by Mulyasa motivation is a driving or pulling force that causes behavior towards a certain goal.²¹ The main caretaker and the head of the *pesantren* always provide motivation, direction to the highest level of the *ustadzah* assigned as a mentor to carry out their duties properly in accordance with the mission and goals desired by the caregivers. The form of giving motivation from *pesantren* caregivers is carried out during guidance and socialization with supervisors and also personally or directly.

Motivation is also given to students when the head of the *pesantren* controls the *pesantren*. The motivation carried out at PPQ by giving warnings and kindness by touching the heart and awakening is supported by three elements, namely, (1) about goodness and truth that must be done by a student, for example about manners must be in congregation and crafts in charity, (2) motivation in doing good, (3) warnings about sins or dangers that will arise from prohibitions for themselves and others. (c) Giving rewards and punishments in the world of education, the term reinforcement is commonly understood as a reward. According

¹⁹ Siti Zulaikha, Muhammad Hanief, and Fita Mustafida, "Peran Kepala Sekolah Dalam Mengembangkan Kepribadian Peserta Didik Melalui Kegiatan Keagamaan Di Madrasah Ibtidaiyah Nurul Huda Mulyorejo Kota Malang," *JPMI: Jurnal Pendidikan Madrasah Ibtidaiyah* 2, no. 2 (August 8, 2020): 201–10.

²⁰ E. Mulyasa, *Kurikulum berbasis kompetensi: konsep, karakteristik, dan implementasi* (Remaja Rosdakarya, 2002).

²¹ Maptuhah Maptuhah and Juhji Juhji, "Pengaruh Perhatian Orangtua Dalam Pembelajaran Daring Terhadap Motivasi Belajar Peserta Didik Madrasah Tsanawiyah," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (May 22, 2021): 25–34, <https://doi.org/10.54069/attadrib.v4i1.127>; Torikhul Wasyik and Abdul Muhid, "The Urgency of Classical Learning Motivation in the Millennial Era: Al-Zarnuji's Perspective," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (October 22, 2020): 324–41, <https://doi.org/10.31538/nzh.v3i3.772>; Heriyono Heriyono et al., "Gaya Kepemimpinan Prof. Dr. Kh. Asep Saifuddin Chalim Dalam Meningkatkan Motivasi Kerja Karyawan Di Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (August 3, 2021): 21–30, <https://doi.org/10.31538/munaddhomah.v2i1.64>.

to Mulyasa a reward is a response to a behavior that can remind the possibility of repeating the behavior.²²

This is in accordance with the findings of research conducted by PPQ caregivers in developing the personality of students, namely caregivers giving rewards or awards to *ustadzah* and students who carry out religious activities well, this can be seen from the student monitoring book and supervisor's performance. Students who excel will be given awards and announced during the ceremony, sometimes also done at the end of the semester in the *haflah al-imtihan* event. While punishment is giving punishment to students when they are found to have committed a violation. Penalties are given to students who violate the rules. In PPQ, the punishment is divided into three light, moderate and severe punishments.

Sanctions imposed for students who violate vary, of course, not physical sanctions, but sanctions that educate and provide a deterrent effect. *Santri* who violate the age limit is not limited, but are evenly distributed, for example, if they do not answer the call to prayer, their mouth is plastered and they are told to stand next to the Islamic boarding school's garbage disposal.

Even if someone is given a necklace made of cardboard and it reads according to the student's violation, for example not answering the call to prayer, the box reads "*I didn't answer the call to prayer*" there is a sanction if PPQ is better known as *ta'dzir*, this is because the purpose of the sanction is to make kapok or deterrent (*ta'dzir*) is not to hurt or even injure.

Sanctions at the Al-Qur'an Al-Qosimi Islamic Boarding School include (1) light punishment if students do not deposit the Koran, students are late for congregational prayers, do not answer the call to prayer, do not picket, do not use polite language, say bad things, (2) moderate punishment if students fight, taunt each other, bullied, ghosab, steal, and (3) severe punishment, namely if students run away from the *pesantren*, bring electronic devices, communicate with the opposite sex instead of *mabrom*, steal, reveal genitalia, and so on.

The categories of punishment in PPQ include (1) light categories, standing in the sun once will take 15 minutes + flush, the punishment will increase if you do it twice, and so on. (2) the category is standing, such as the position of people when bowing + 20 minutes of washing water and cleaning the bathroom (3) while the heavy category is students standing *ruku'* for 20 minutes, cleaning the courtyard bathroom, and notifying the parents/guardians of the students. Giving punishment is a way to prevent students from committing violations in the future. There are many other punishments that have a deterrent effect, for example not using polite language when communicating with colleagues or elders politely, then the mouth will be taped in the middle of the page.

With this reward and punishment, it has the advantage that it can minimize and even stop the behavior of students who are not good, violate the rules of the *pesantren*, while giving awards is able to motivate students, especially the students concerned. (d) supervision According to Arikunto in Akhmad Sirojuddin and Ahmad Karim Et al²³ supervision is an

²² Enco Mulyasa, *Pengembangan dan implementasi kurikulum 2013* (PT Remaja Rosdakarya, 2013).

²³ Akhmad Sirojuddin, Andika Aprilianto, and Novela Elza Zahari, "Peran Kepala Sekolah Sebagai Supervisor Pendidikan Dalam Meningkatkan Profesionalisme Guru," *Chalim Journal of Teaching and Learning (CJoTL)* 1, no. 2 (2021): 159–68; Ahmad Karim et al., "The Effect of The Supervision of The Principal and The Professional Competency of Teachers on Teacher Performance in Private MI in Pacet District," *Nidhomul Haq* :

activity carried out by a leader related to the leadership role he carries out in order to maintain the quality of the products produced by the institution. In this case, according to the findings of researchers at PPQ, which was carried out by the head of the Islamic boarding school in developing the personality of the *santri*, namely the head of the *pesantren* took part in monitoring the performance of the *ustadzah* towards the religious activity program appointed as a supervisor for activities through meetings, socialization, namely the three activity programs at PPQ, was seen as less effective. and ensure that the infrastructure provided is in good condition. Supervision of students can be seen in addition to their morals, there is also a student guardian handbook.²⁴

The method of assessing character education in Islamic boarding schools is carried out by all administrators and clerics, the assessment is carried out at any time, both during class hours and outside class hours, namely by observing and recording, student discipline in language, discipline in disposing of garbage, picket, and discipline. *santri* in carrying out congregational prayers and when memorizing the Qur'an, worship is evaluated every day, and students who are not disciplined are given a punishment in which the administrator who sanctions is the supervisor of memorizing the Qur'an, if the violation exceeds the limit it will be discussed by the security with the caretaker board.

As the results of field observations show that monitoring of daily activities is not only carried out by the management, but also by the chairman of the room, administrators, and clerics every day for 2 weeks 1 time, while the evaluation for the *ustadzah* itself is carried out once a month, immediately carried out together with the board of caretakers, the follow-up to the evaluation is the monitoring of daily activities in the field. In this case, it is strengthened by the results of interviews with the head of security at the al-Qur'an Islamic boarding school, al-Qosimi Ustzadzah Sevi, conveying that monitoring is carried out at the *pesantren* every day, the first direct notification by the head of the room, administrators, new to the board of caretakers every month, so it will be easier and minimize the occurrence of violations.

Al-Qur'an al-Qosimi Islamic boarding school by involving all residents in the boarding school starting from the chairman of the room, administrators, *mustahiqqah*, finally the board of caretakers, this is one of the implementations carried out at PPQ, so that character education activities run more easily in monitoring, supervision of *santri*, so that they will be more closely monitored every day, and they will have less chance of committing violations.

From the results of observations made by researchers, they can classify two aspects of the level of success of character education, namely: first in terms of knowledge, to evaluate the extent to which students can memorize the Qur'an well, secondly in terms of behavior, to evaluate attitudes, attention, in the learning process and daily activities. In addition, there is also a notebook of violations brought by *mustahiqqah*, which is used to evaluate the behavior of students. Arikunto and Lia Yuliana in Muhammad Hanif state that the results of implementing curriculum development in one semester are formative evaluation and summative evaluation.

Jurnal Manajemen Pendidikan Islam 6, no. 3 (November 7, 2021): 497–512, <https://doi.org/10.31538/ndh.v6i3.1686>.

²⁴ Ahmad Taufiq and Muhammad Anas Ma`arif, "Implementasi Kurikulum Diniyah Pada Masa Pandemi Covid-19;" *Andragogi: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (September 5, 2021): 31–39.

Both types of evaluation are carried out by the teacher with the aim of knowing the success of the process of implementing the curriculum in class.²⁵

The most basic evaluation of the Al-Qur'an Al-Qosimi Islamic Boarding School can be seen from the behavior of the students, such as when the call to prayer was echoed all the students were getting ready to welcome His call, of course, this took quite a long time, but because of the persistence of the caregivers, the board and chairman of the room and even the concern for fellow students can be seen that even these daily activities are preserved until they are required.

The emotional expressions of the guardians of the students saw the changes in their children " *Jazakumulloh nyai, matur nuwun nyai, sampun mbimbing yugo kulo, sampek kulo nangis nyai, mboten saget seng bade ngungkap aken*"²⁶ The expression of the guardian of the students with gratitude and thanks to the caregivers for guiding their children so that their children very devout, and respectful to parents, from waking up to sleeping again, he does not make himself a king casually, sleeps all day, does not help his mother cook, sweep, wash and others, but on the contrary they make their parents as a king, so that all the activities of parents at home, it's no longer the mother who does it but the child does everything, even though the parents say it's a son, you just go there.

Seeing a glimpse of the morals at this Islamic boarding school, although it is said to be fairly new, this *pesantren* has not left the values of its predecessors in the slightest, such as getting used to using soft language between students, whether old students or new students. The ban on wearing sandals does not belong to him even though they are both pleased, and they are not allowed to play smartphones when students are sent.

CONCLUSION

Planning for character education in Islamic boarding schools, case studies of *tahfidz Al-Qur'an* students Al-Qosimi Putukrejo Gondanglegi Malang who have students who still need guidance. This is evidenced by the fact that there are still students who have not used refined language (*tatakrama*) with good manners, have good morals toward fellow students regardless of the strata of senior students or junior students. While the implementation carried out is the implementation of the adjustment of the vision and mission that has been recorded during the process of memorizing students, with the ethics of memorizing students it is hoped that they will strengthen their intentions, pray to Allah, have *riyahdoh* (practice) according to their abilities, tawassul, maintain ethics towards the Qur'an, pray and pray for the parents. *Danuh Ibu Nyai and Romo Kiai* remain the attention of the board of caretakers, the caretaker of the cottage. The implementation of the Learning Program can be seen during the KBM process, which is stated in the boarding school rules and regulations. Not forgetting the habituation of good character, monitoring, guidance, and the existence of rewards and sanctions will make students more active in learning, acting with good ethics. Character values developed at Al-Qur'an Al-Qosimi Islamic Boarding School include character values related to God: faith *taqwa*, sincerity, patience, character values related to oneself: honesty, responsible,

²⁵ Khoeriyah, Hanif, and Ertanti, "Upaya Guru Akidah Akhlak Dalam Meningkatkan Motivasi Belajar Peseta Didik Kelas Vii Mts Al-Ma'arif 02 Singosari Malang."

²⁶ Java language

independence, hard work, discipline, self-confidence, character values related to others: obeying the law of cooperation, courtesy, respecting elders, loving the younger, character values related to the nation respecting cultural diversity and traditions.

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