

CHARACTER BUILDING IN PONDOK PESANTREN AL-GHUROBAA'

Ashif Az Zafi

IAIN Kudus

ashifazzafi@iainkudus.ac.id

ABSTRACT

This research aims to describe how the character building in Al-Ghurobaa's Pesantren. This research uses qualitative analysis. Data collection using interviews, observation, and documentation. The data were analyzed through the stages of data reduction, data presentation, and concluding. The findings in this study are that character building begins with building the social structure of the pesantren. The social structure of the pesantren is made through three stages, namely making rules, enforcing rules, and habituating the rules. The contribution of this research is helpful for pesantren who want to build character. Pesantren can imitate the pattern done at Al-Ghurobaa's Pesantren.

Keywords: *character building; Pesantren; santri; social structure*

ABSTRAK

Tujuan penelitian ini adalah untuk mendeskripsikan bagaimana pembentukan karakter di pondok pesantren Al-Ghurobaa'. Penelitian ini menggunakan analisis kualitatif. Pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Data dianalisis melalui tahap reduksi data, penyajian data dan penarikan kesimpulan. Temuan pada penelitian ini adalah dalam pembentukan karakter dimulai dengan membangun struktur sosial pesantren. Struktur sosial pesantren dibuat melalui tiga tahapan yaitu pembuatan aturan, pemaksaan aturan dan pembiasaan aturan. Kontribusi penelitian ini berguna bagi pesantren yang ingin membentuk karakter. Pesantren dapat mencontoh pola yang dilakukan di Pondok Pesantren Al-Ghurobaa'.

Kata kunci: *pembentukan karakter; pondok pesantren; santri; struktur sosial*

A. INTRODUCTION

The Indonesian nation needs a generation with character. Judging from the word, the character comes from Greek, namely which *harassing*, means to carve or make a shape so that a shape is realized. If in Arabic the character is *morality*, the plural of *khuluq* means manners, character, and behavior. So character is a behavior or manners that have been strongly cultivated in a person will always become his personality. So character building in children is very important because it is to form a child's personality that is good for the future.¹

Language boarding school is a "place to learn for students" if Pondok means "a simple building or residence". The word "Pondok" comes from Arabic, namely "*fanduk*" which means "*hotel or hostel*". Pondok is referred to as one of the kinds of traditional Indonesian Islamic education or commonly referred to as pesantren. In Java, Sunda and Madura generally use the term *pesantren* or *Pondok*, in Aceh, it is usually called *dayah*, while in the Minangkabau area it is called *sura*.

As for the implementation of learning and teaching for the students, Pesantrens are divided into two types. The *first*, traditional pesantren (Salaf) is pesantren that still apply traditional teaching-learning, like the Kitab Kuning material teaching. For example, the pesantren implementing the program are the Ploso and Lirboyo pesantren in Kediri, the Termas pesantren in Pacitan, and the Maslakul Huda pesantren in Pati. *Second*, modern Pesantren (Khalaf), namely Pesantrens that unite in a classical system between schools into Pesantrens. Each student entering the pesantren is divided into class levels. The learning programs implemented, the way Bandongan and Sorogan began to change from individual learning to general lecture socialization. Usually, the daily activities in learning include basic, intermediate, and high books until 06.30 then continue the MI learning activities, then after dzuhur until late afternoon students study SMP and SMA and students attend lectures in their respective classes as

¹ Sri wahyuni Tanshil, "Model Pembinaan Pendidikan Karakter Pada Lingkungan Pondok Pesantren Dalam Membangun Kemandirian Dan Disiplin Santri," *Penelitian Pendidikan*, 2012, 67.

well as maghrib and isya' santri. follow bandongan recitation and deliberation activities until around the evening hours.²

Character building has several strategic functions, namely: a) developing basic skills so that they have a good heart, clear mind, and good character, b) improving bad morals by strengthening good morals, c) filtering inappropriate culture with the noble personality of the nation. These three functions are a Pesantren tradition that originates from the Al-Qur'an and As-Sunnah.³ So that when integrated education learning and character-building can run smoothly, there are various factors, namely: 1) emphasizing learning more, 2) the condition of the pesantren, 3) the economy of the students, 4) learning in a manner together, 5) teacher attention and supervision, 6) good communication to teachers and parents, 7) learning expectations.⁴ Pesantrens also have characteristics in teaching and fostering their students with the pesantren curriculum, each educational institution must have structured and systematic curricula but on average the curriculum is not written in Pesantrens due to the underlying reasons, namely, 1) that pluralism is not yet developed in Pesantrens, 2) pluralism can develop well in the surrounding community if there is a real example first, 3) the condition of the boarding school is not yet possible to implement pluralism, because of the understanding and way of thinking that requires special assistance, so that there is no misunderstanding between the Kiai and the existing students, 4) it requires support and encouragement from the pesantren community in developing pluralism so that later it can be applied comparatively and can run well.⁵

Hamid argues that *character building* is carried out through several stages, namely: 1) relaxation, 2) building positive thoughts, 3) enhancing

² Kholis Thohir, "Kurikulum Dan Sistem Pembelajaran Pondok Pesantren Salafi Di Kecamatan Kresek Kabupaten Tangerang Provinsi Banten," *Jurnal Analytica Islamica*, 2017, 34.

³ Hasan Basri, "Eksistensi Pesantren: Antara Kultivasi Tradisi Dan Transformasi Edukasi," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 7, no. 2 (December 29, 2017): 25, <https://doi.org/10.22373/jm.v7i2.2367>.

⁴ Muhammad Nur Hasan, "Model Pembelajaran Berbasis Pondok Pesantren Dalam Membentuk Karakter Siswa Di Pondok Pesantren Raoudhotut Tholibin Rembang Jawa Tengah," *Wahana Akademika: Jurnal Studi Islam Dan Sosial*, 2016, 134, <https://doi.org/10.21580/wa.v3i2.1146>.

⁵ Aisyah Arsyad et al., *Muslim Subjectivity Spektrum Islam Indonesia* (Yogyakarta: PT Pustaka Insan Madani, 2007), 78.

intellect in the spiritual and emotional, 4) building experiences that have meaningful values, 5) awakening and balancing the heart of nurture, sharpening the stance, namely by praying prayers, fasting and others.⁶ From the various models of character building in the journal above, it is almost the same as the results of the author's interview research, the coaching model used in the Al-Ghurobaa 'Pesantren is the way for caregivers to foster the character of the Santri in their activeness of studying. It is like when the students memorize their memorization directly to the Kiai, who is taught about manners, the order in queuing, the mental strength of the students while advancing is as safe as their memorization and he also pays attention to the recitation and characteristics of the Santri before and when they are as safe or as safe.

This research will first discuss the relationship between theories and character-building models in Pesantrens, this is very important in the next discussion. Next, we will discuss how to apply the character-building model in the Pesantren environment, which aims to determine how students apply it in their daily activities at the Pesantren. The next discussion is the reasons for giving regulations of the Pesantren to build the character of santri. This aims to find out the reasons why the rules and regulations of the boarding school should be given to shape the character of the students and why not use other training methods.

B. RESEARCH METHODS

This research is qualitative. Data collection techniques using interviews, observation, and documentation. In writing this article, researchers conducted interviews with resource persons named Mustamir Abdul Mu'in, as the caretaker of Pondok Al-Ghurobaa 'Tumpang Krasak, Jati, Kudus, Da'imatul Siti Rodliyah, as the security of Al-Ghurobaa' cottage, and Isfi Mahyanal. Husna, as the Chairperson of the Al-Ghurobaa Women's School. Observations were made by observing activities at Pesantrens in February and March 2021. The data analysis technique used data reduction steps to present data and drawn conclusions.

⁶ Abdullah Hamid, *Pendidikan Karakter Berbasis Pesantren (Pelajar Dan Santri Dalam Era IT Dan Cyber Cultur)* (Surabaya: imtiyaz, 2017), 26.

C. DISCUSSION

1. Pesantren and Characters

It is necessary to understand the meaning of character building. The language "character" comes from the Greek "Charassein" which means to make sharp, to make in. Meanwhile, according to the English-Indonesian dictionary character comes from the word "character" which means character, trait, or character.⁷ From you are great in Indonesian, the word "character can be interpreted by character, mental, moral or character traits that differentiate people from one another." Character building is an effort or way to foster, supervise and internalize moral norms of humans concerned with the Creator, the individual, fellow human beings, the social environment who are in thoughts, feelings, attitudes, actions, behaviour based on religious values, manners, laws, customs, and culture.⁸

Pesantrens are included in the classic Islamic educational institution in Indonesia. The word pesantren comes from the word "cantrik" which includes a concrete noun, then it is developed into an abstract noun and added with the prefix "pe" and the ending word "an". Then the word cantrik changed to the word "santri" and developed with the process adjusted by Indonesian law,. Meanwhile, the word pondok comes from the word "funduk" which means a place to stay.⁹ Pesantren comes from the word "santri", beginning with the word "pe" and ending with the word "an" which means the residence of the santri.¹⁰ The word santri comes from the language of shastra which means holy books, religious books, or books that study science.¹¹ Pesantrens are Islamic educational institutions where the students are housed in Pesantrens led and fostered by Kiai, where the students study, explore, understand,

⁷ Thomas Lickona, *Educating for Character (Mendidik Untuk Membangun Karakter)* (Jakarta: Bumi Aksara, 2013), 272.

⁸ Hasan Basri, *Pendidikan Karakter Berbasis Budaya Pesantren* (semarang: formaci, 2017), 76.

⁹ Jusuf Amir Feisal, *Reorientasi Pendidikan Islam* (Jakarta: Gema Insan Press, 1995), 194.

¹⁰ Zamaksyari Zhofier, *Tradisi Pesantren; Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 2016), 20.

¹¹ Zhofier, 18; Haidar Amir Daulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia* (Jakarta: Kencana, 2012), 18.

appreciate, and practice and implement Islamic teachings based on religious values as a guide to their behavior in society.¹² Pesantren is an educational institution that is under the auspices of a Kiai and is assisted by students and their families. Pesantren means so much to a Kiai because pesantren is a place for him to practice and teach Islamic religious education which has a big impact on society. Pesantren according to Nur Cholis Majid is one of the educational institutions that influences the education process in Indonesia. This educational institution has existed since the Hindu-Buddhist era in this archipelago. and the Kiai continue and Islamize the educational institution.¹³

The conclusion is that character building in Pesantrens is an effort or procedure in fostering and instilling character values through various cultures found in Pesantrens. The culture or tradition of boarding schools that is fostered and instilled and developed is a product of the function and role of pesantren education as non-formal education (community), formal education (school), and informal education (family).

Pesantren is a system that has four mutually sustainable elements, namely: 1) the Kiai who is the caregiver, owner, and controller of the pesantren. The Kiai is a important element in being responsible for placing a system or program in a boarding school, as well as determining the progress and development of a boarding school or vice versa, 2) santri are students who seek Islamic knowledge from the Kiai. If there are no santri, the Kiai is like a president without people. Santri not only supports the existence of the pesantren but also supports the intensity of influencing the community, 3) the boarding school is a building used in the learning process between Kiai and santri. Pondok or a place for Kiai teaching and learning with students is built very simply with minimal facilities but some are built magnificently with adequate facilities, 4) books are a source of learning that is taught by Kiai to students. Usually, the books used for teaching and learning are "Kitab Kuning" which is usually called "gundulan book" because there is no harakat. Thus, all of

¹² Kompri, *Manajemen Dan Kepemimpinan Pndok Pesantren* (Jakarta: Kencana, 2018), 3.

¹³ Ali Maschan Moesa, *Nasionalisme Kiai Konstruksi Sosial Berbasis Agama* (Surabaya: PT LKIS Pelangi Aksara, 2007), 93.

these must exist and be mutually sustainable. If there is no one then it cannot be called a pesantren.¹⁴

The characteristics of life in boarding schools are as follows: 1) there is good interaction between the Kiai and the students, 2) every santri is respectful towards the Kiai, 3) conscientiousness, 4) mutual help, 5) discipline, 6) courage take risks to achieve the desired goals. In addition to these characteristics, other santri morals such as the cleanliness of heart, sincerity, patience, qona'ah, tawadu' and so on. These characteristics are only limited to the moral characteristics of students, some of these morals are sincerity, cleanliness of the heart, accepting what is (qona'ah), patience and tawadu'.

Concerning the continuing development of pesantren, pesantren not only focuses on religious science alone, but also includes activities such as education, community empowerment, economic development, social and political development, and the like so that Kiai must play an active role in providing guidance and teaching to students. students and have a role in managing the pesantren well which can affect society. Kiai as *uswatun hasanah* for students and society includes the community empowerment system through the introduction of modern government and democratic systems and discuss.¹⁵

The vision and mission of the pesantren is the vision of the pesantren, namely "Forming students who are Rohmatul Li al-'Alamin" the translation forms students who are faithful and devoted, have good character (good character), can answer the challenges of the times, as well as having solidarity and awareness or being critical of issues of religion, education, national, social, and socio-cultural values. From this vision it can be explained that the mission of the pesantren includes: a) instilling aqidah morals and practicing Islamic law Ahlussunnah Wal Jama'ah, b) preserving the potential of students in the fields of nationality, society, religion, organization, and science, c) implementing

¹⁴ Moesa, 95; Ashif Az Zafi, "Pemahaman Dan Penghayatan Peserta Didik Tentang Ibadah Dalam Pembelajaran Fiqih Di MI Manafiu Ulum Gebog Kudus," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 6, no. 1 (June 14, 2020): 92, <https://doi.org/10.32332/ELEMENTARY.V6I1.1692>.

¹⁵ Muhammad Asfar, *Islam Lunak Islam Radikal Pesantren, Terorisme, Dan Bom Bali* (Surabaya: JP Press, 2003), 70.

good character in continuity social life, d) preparing and fostering students who excel in science and technology and IMTAQ. All of these visions and missions are based on the Al-Qur'an and As-Sunnah, Islamic Sharia (Islam Nahdhotul Ulama '), as well as Pancasila and the 1945 Constitution. Apart from that the pesantren also has the following objectives and functions: a) Tafaquh Institution Fiddin, mental-spiritual development, b) Five Insights (religious, organizational, scientific, national and social) institutions.¹⁶

Pesantrens also have objectives including 1) General objectives: To teach and educate students to become human characters according to Islamic teachings. Can become a preacher in the community in the future with the knowledge and religion he has learned. 2) Specific objectives: To prepare the students to make them obedient to the religious knowledge that they carry from the Kiai and be able to apply or apply them to the surrounding community. According to Muhtarom.¹⁷ As an institution and center for Islamic education, pondok pesantren has the sole purpose of not only increasing the minds of students with various Islamic teaching materials, but to have noble morals, increase enthusiasm, tolerance for spiritual and human values, morality, and a clean heart.

Pesantrens in terms of the objectives of Islamic education will be described in the Pesantren curriculum, where boarding school education prioritizes the development of faith, Islam, and ihsan, which means that education includes: a) psychology, which contains fostering attitudes and intellectual development, b) birth, which includes physical and skill development, c) community, including interaction with the community.¹⁸

According to Azyumardi Azra's opinion, there are three functions for the establishment of Pesantrens, namely: 1) As a transmission and transmission of Islamic teachings, 2) cultivate Islamic culture, 3) reproduction of scholars'. According to Mastuhu, pondok pesantren has

¹⁶ Arsyad et al., *Muslim Subjectivity Spektrum Islam Indonesia*, 80.

¹⁷ Makki Ismail, *Konsep Dasar Belajar Dan Pembelajaran*, ed. moh. Afandi (Kadur Pamekasan: Duta Media, 2019), 44.

¹⁸ Hasbi Indra, *Pendidikan Pesantren Dan Perkembangan Sosial-Kemasyarakatan* (Yogyakarta: Deepublish, 2018), 194.

principles, among others: 1) Theocentric, namely a form of pesantren education based on its educational thoughts on theocentric thinking, 2) sincerity of heart and devotion, Because educational activities are a form of worship, all is done sincerely and solemnly with the aim of only get the pleasure of Allah SWT alone, 3) Virtue, namely always being generous, tawadu ', and obedient in carrying out Islamic law, 4) Simplicity, Becoming a guide for students to always be simple in any aspect, 5) Collectivity, prioritizing the general needs of on personal needs, 6) Taking care of joint activities, the values of pesantren which are relatively santri under the direction of Kiai and ustadz, and taking care of shared accommodation, 7) independence in leading, carried out in their educational policies, 8) Independent, students are taught to be independent in taking care of and consequences for his own needs without any dependence, 9) Applying Islamic teachings, prioritizing the application of Islamic religious teachings and Islamic laws in their daily life, 10) A place to study and serve, knowledge is not only seen as the ability to think but also the blessing of knowledge by serving the teacher or Kiai, 11) Without a diploma, studying at the pesantren without a certificate or diploma, because success is not judged by it but by deeds that are trusted by the community, 12) Ridho Kiai, everything that is a daily activity of the santri cannot be separated from the joy of a Kiai.¹⁹

Efforts to cultivate morale in a child must be instilled by getting used to daily life (habituation) through school culture (school culture) which is the key to successful character building. Concerning pesantren culture, character building based on pesantren can be applied to the habituation process by accustoming to existing traditions in pesantren, meaning that the pesantren tradition, which is new for new students, will internalize and adapt as time goes by, they will get used to the traditions that are carried out.

The success of this tradition-based character development design depends on the quality of the traditions developed in the boarding school environment. The Pesantren prioritizes and prioritizes the tradition of

¹⁹ Kompri, *Manajemen Dan Kepemimpinan Pndok Pesantren*, 4.

building the morals of its students, which will be an ideal asset to serve as a character-building design for the students.²⁰

Character education needs to be instilled in every student. Character education is colonized into a step-by-step guide for important meanings because humans are creatures that can learn and understand the meaning important for the continuity of life. Character education grows and instills value by fostering the completeness of human life through the development and exploration of means that guarantee meaningful human life. Character education is to foster a good personality, speak polite words, communicate well, are creative humans, and get used to living in discipline and full of responsibility.²¹

Character education fosters good habits. So that Santri can understand (cognitive), feel (affective) and perform (psychomotor) good behavior. Character education does not only relate aspects of good knowledge (moral knowing), but also loving good (moral feeling), and good behavior (moral action). Character education puts forward habits that are always carried out and practiced every day.²²

Ta'limul Muta'alim has explained the character values of a student, namely as follows: 1) Respect knowledge: learning is not blessed by knowledge otherwise respect and honor knowledge and respect for teachers, 2) Respect for teachers: a person who seeks knowledge must respect his teacher, Sayidina Ali bin Abi Talib said: "I am a slave to people who have educated and taught me one letter of knowledge, it's up to him to sell me, liberate or keep making me as a slave, 3) Glorifying books / books: the claimants of knowledge must glorify the book, namely by means of ablution or in a holy state when taking a book, placing it on another book, and writing it as best as possible, and not scribbling the book, 4) Respect for friends: a student is encouraged to love and treat each other well, especially the teacher and his friends, especially at the same bench as him so that it is easy to get knowledge from them, 5) mat (khimat): a student must pay attention to all the knowledge taught by the

²⁰ Basri, *Pendidikan Karakter Berbasis Budaya Pesantren*, 67.

²¹ Zubaedi, *Desain Pendidikan Karakter Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan* (Jakarta: Kencana, 2011), 40.

²² Fatchul Mu'un, *Pendidikan Karakter Kontruksi Teoritik Dan Praktek* (Jakarta: Ar-Ruzz Media, 2011), 168.

teacher to him with a sense of ta'dlim (respect), even though he has listened to explanations a thousand times with the same wisdom, 6) selection of field studies: it has been suggested that the selection of this study should be based on opinion from the teacher because the teacher has considered everything and knows better what is best for the student, 7) seat position: it is recommended for students when learning to take a distance between their teacher because the distance position is more respectful, 8) avoid disgraceful morals: it is recommended that students avoiding despicable morals such as arrogance.²³

In seeking knowledge at the Pesantren, the students put forward the blessings of a Kiai, which has become a character from an early age. And character education aims to improve and maintain the character of the nation. It should be understood that in instilling moral values and character, it is not possible to use the lecture method. Three things must be understood, namely as follows: 1) character education can increase the knowledge of students in the learning process related to cognitive and ethical development, 2) instill moral values or other names character education cannot be carried out by the lecture method alone but it needs to involve a dialectical process between teachers and students, 3) although it does not guarantee that this character education can implement good behavior, at least students with knowing what is good can consider what is good for themselves. The process of learning and character-building can be found and analyzed by themselves and discovering the character of the nation that must be maintained by studying local wisdom.

Education in Pesantrens has instilled character in students. According to research by Arifin (2014), the pesantren tradition can unite morality with a very strong education system. In Pesantrens character education is no longer a strange thing because here it has been introduced from an early age because character education has been introduced. The pesantren has long been educating its students to have a character from

²³ Aliy, *Terjemah Ta'limul Mta'alim: Bimbingan Bagi Penuntut Ilmu Pengetahuan* (Kudus: Menara Kudus, 2007), 30; Hamid, *Pendidikan Karakter Berbasis Pesantren (Pelajar Dan Santri Dalam Era IT Dan Cyber Cultur)*.

various fields such as the social, scientific, and moral fields which of course can be relied on morally.²⁴

Build children's personality characters in maintaining promiscuity by placing children in Pesantrens because there are differences between male and female Pesantrens. According to Abdullah Syafi'ie's view, he is more basic and adapts to the modern era because in this modern era there are so many relationships without morals.

According to Hasan Fahmi's opinion, students should have the following tasks: 1) a student should avoid disgraceful treatment because it can make it difficult for students to study, 2) students should be tawadu' towards teachers, 3) a student should have high enthusiasm and motivator in learning because that includes the key to success in studying, 4) a student must always be patient and steadfast in learning, 5) a student must always feel thirsty for knowledge because he always wants to increase his knowledge.²⁵

2. Character Development

PesantrenBoarding Schools have characteristics in teaching and fostering their students with the Pesantren curriculum. Every educational institution must have structured and systematic curricula but on average the curriculum is not written in the Pesantren. Because there are reasons that underlie them, namely: 1) that pluralism has not been too developed in Pesantrens, 2) pluralism can develop well in the surrounding community if there is a real example first, 3) the condition of the boarding school is not yet possible to implement pluralism, because understanding and ways of thinking require special assistance so that there is no misunderstanding between the Kiai and the existing students, 4) it requires support and encouragement from the pesantren community in developing pluralism, so that later it can be applied comparatively and can run well.²⁶

²⁴ Nur Said and Izzul Mutho, *Santri Membaca Zaman* (Kudus: Santri Menara Pustaka, 2016), 275–79.

²⁵ A. Fatih Syuhud, *Pendidikan Islam Cara Mendidik Anak Salih, Smart, Dan Pekerja Keras* (Malang: Pustaka Al-Khoirah, 2015), 193–94.

²⁶ Arsyad et al., *Muslim Subjectivity Spektrum Islam Indonesia*, 82; Arni Naiyya Balaya and Ashif Az Zafi, "Peranan Kearifan Dalam Pembentukan Karakter Peserta Didik," *Journal of Civics and Education Studies* 7, no. 1 (August 26, 2020): 156, <http://openjournal.unpam.ac.id/index.php/PK/article/view/4791>.

The strategic approach to character building in pesantren, namely:

- 1) quality capitalization approach: in this approach, students must understand and accommodate and be responsible for their choices. The method used is; reflection, positive and negative reinforcement, imitation, and role-playing,
- 2) psychological moral change approach: the teacher directs and applies it to students in the process of moral thinking by obeying applicable regulations. The method used is; by discussing with the group about moral issues, real or opinionated,
- 3) value analysis approach: participants can use their logic to think rationally in examining social problems related to these norms. the method, namely; focused discussion with the demands of arguments, evidence, guidelines, description of the problem, discussion and investigation,
- 4) learning approach to do: participants are expected to carry out social activities as students interact with the community, the methods are; activities in boarding schools, relationships with friends, involvement in society and organizations.²⁷

The reason for the provision of rules and regulations in Pesantrens is because rules and regulations are a tool used to organize and fix the behavior of students or students while they are still in the cottage environment. This regulation is obligatory and requires students to adapt to Pesantrens, namely by implementing all applicable regulations. However, the making of these rules and regulations must link the santri to the way of selecting santri representatives. From the santri representatives, they should filter, absorb, and express some ideas and ideas from the students. The involvement of the students in making rules and regulations is requested to be able to build knowledge and put a sense of the usefulness of rules and regulations so that the students have a sense of comfort and then motivate them to implement and apply them in Pesantrens in their daily life.

The process of adopting a child with character is very important in an educational environment. Good character adjustment is created by the students themselves and is due to strict rules. Certainly, the application of character values to students is created better because of these

²⁷ Irfan Setiawan, *Pembinaan Dan Pengembangan Peserta Didik Pada Institut Pendidikan Berasrama* (Yogyakarta: Writting Revolution, 2013), 31–33.

regulations. Therefore, educational institutions, especially Pesantrens, must try to provide support to students so that they can reflect themselves in the application of character values in everyday life. Students' awareness is made of knowledge related to character education. And with this knowledge, students can know the usefulness of these character values well for themselves. Students are persuaded to train and study these character values so that students are happy to carry out and apply them sincerely and in an orderly manner.²⁸

Based on the research results, it is revealed that the Al-Ghurobaa 'Pesantren is a salafi Pesantren using a learning model, as well as salafi character building as well. Character education in Pesantrens is very important to promote and cultivate a culture in Indonesia, especially the character of students who will be involved directly in society after completing their study at the Pesantren. Good character can be obtained at Pesantrens because here they will be trained and instilled in good behavior, Sunnah practices that can build the character of students from their conscience, and most importantly with strict regulations so that students must be willing to implement these rules with sincere and solemn, if not implemented it will get sanctions from the management and from the caretakers, as well as activities at the Pesantren to build students' activeness and discipline of students in carrying out these activities. And in this Al-Ghurobaa Pesantren, we have provided a book containing a Santri Activity Sheet where students honestly fill in their daily activities at the Pesantren, and also a takziran book for students who do not carry out boarding activities. All of this is aimed at the good of a santri so that they can be of use to society, the nation, and the state by spreading the knowledge they carry in the Pesantren, especially their morals when they are in community life.

The rules of conduct in Pesantren Al-Ghuroba' where all students must implement and obey these rules. the existence of this discipline can foster the character of the students. These rules include: a) Obligations including: 1) obeying and solemnly to the cottage caretakers and their entire family, 2) obeying the rules of the cottage, 3) Maintaining the good

²⁸ M. Aisyah Ali, *Pendidikan Karakter Konsep Dan Implementasinya* (Jakarta: Kencana, 2018), 248.

name of the cottage, 4) having good manners in communicating and behaving, 5) obliging prayer and congregation 'ah, 6) sunnah prayers such as dluha prayer and tahajjud prayer, 6) Serving rote memorization at a predetermined time, 7) Participating in the Koran briefing after Asr (for new students), 8) Carrying out cottage activities properly, 9) Participating in all activities in the designated place, 10) Trying to be patient with strong memorization, 11) Maintaining memorized memorization, 12) Paying cottage administration, 13) helping each other in kindness, 14) Self-sufficiency, 15) Maintaining cleanliness, orderliness and security of the cottage, 16) wearing a headscarf outside the room, 17) wearing Muslim clothing in every activity, 18) Going home from Ramadan at the earliest on the 25th of Ramadan and on mbali in the last month of Shawwal 15 Shawwal, 19) Going home and going to be picked up by parents or mahrom, 20) Wearing a white headscarf (for all students) and wearing white clothes (for those on duty) at the time of the Prophet's birthday, 21) Take the test semaan after 10, 20, 30 juz, 22) Following a period of khidmah or service after majlisan.

The prohibitions that must be shunned and avoided by all santri include: 1) Associating with the opposite sex who is not mahram which can lead to slander, 2) Committing bad deeds, 3) Disturbing friends who are studying, 4) Mastering the property rights of the cottage provided to the public, 4) Resembling a boy, 5) Wearing immodest and luxurious clothes, 6) Long nails, 7) busy and making a fuss, 8) Wearing a headscarf and those who are too small to wear T-shirts in every activity. Suggestions for students and familiarize them so that good characters are formed such as 1) Speaking of kromo and ngoko alus in their daily lives, 2) Having Al-Barzanji, 3) Wearing white clothes at the time of the Prophet's birthday for other than officers, 4) Eid al-Fitr in the cottage. And those who violate these regulations will be followed up by the policies of the administrator or carer. With the existence of a rule, the students will be trained and disciplined so that the good character of the santri or child is formed.

Activities at the Al-Ghurobaa' women's tahfidz Pesantren that can make them active in studying and form good character include: 1) Qiyamul Lail, 2) Asmaul Husna, 3) Setor deresan, 4) Setor Bin Nadlor, 5) provision Bin Nadlor (this is for new students), 6) Setor Bil-Ghaib, 7)

Dhuha prayers, 8) Book study (this book includes: fiqh and tajwid books, and applies to new students, 9) Muqoddaman wajib (held Thursday after prayer Asr), 10) Tahlil (Friday night after maghrib prayer), 11) Birthday of the Prophet (Barzanji) (carried out Friday night after the evening prayer), 12) Nariyahan (carried out on Friday after dawn prayer), 13) Tartilan Bin Nadlor (after nariyahan), 14) Ro'an (Sunday morning). With the following information: a) Bil Ghaib Tartilan is held once every 2 weeks, b) Muqoddaman must be held once a month, then for provision bin Nadlor, c) Tartilan bin Nadhor for the holy, and practice al-barzanji or training calligraphy skills for those who are udhur (alternately), d) The schedule can change at any time (conditionally), e) In the middle of the year, training in calligraphy skills is replaced by embroidery skills, f) In the month of Ramadan there will be an activity to recite the book Risalatul Mahid (Monday Thursday) and reciting the book Maroqiyul Ubudiyah (Saturday-Sunday).

D. CONCLUSION

The character development model in building the activeness of students in studying at the Al-Ghurobaa' Pesantren there are several efforts in fostering and shaping the character of the students. This matter can be proven from several regulations, rules of conduct, several pondok activities, and the existence of the Santri Activity Sheet book which is filled independently or with honesty, as well as the existence of Sunnah practices that must be carried out by students. Besides that, the Al-Ghurobaa' Pesantren also teaches how to be polite and good karma when it is as safe as the Qur'an with the abah of the pondok, and must memorize the correct tajwid and tartil. The reason for the strict regulations at the Al-Ghurobaa Islamic boarding school in fostering the character of the students is because with these regulations the students will get used to doing and applying good behavior habits, emphasizing educational activities, and can instill good character. and true, so that the students can have a good character, and be useful for the country and the nation in the future.

BIBLIOGRAPHY

- Ali, M. Aisyah. *Pendidikan Karakter Konsep Dan Implementasinya*. Jakarta: Kencana, 2018.
- Aliy. *Terjemah Ta'limul Mta'alim: Bimbingan Bagi Penuntut Ilmu Pengetahuan*. Kudus: Menara Kudus, 2007.
- Arsyad, Aisyah, Muhammad Irfan Hasanuddin, Muhammad Muntahibun Nafis, Muhammad Rozali, Rofhani, and Siti Mahmudah. *Muslim Subjectivity Spektrum Islam Indonesia*. Yogyakarta: PT Pustaka Insan Madani, 2007.
- Asfar, Muhammad. *Islam Lunak Islam Radikal Pesantren, Terorisme, Dan Bom Bali*. Surabaya: JP Press, 2003.
- Basri, Hasan. "Eksistensi Pesantren: Antara Kultivasi Tradisi Dan Transformasi Edukasi." *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 7, no. 2 (December 29, 2017): 313. <https://doi.org/10.22373/jm.v7i2.2367>.
- . *Pendidikan Karakter Berbasis Budaya Pesantren*. Semarang: formaci, 2017.
- Daulay, Haidar Amir. *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia*. Jakarta: Kencana, 2012.
- Feisal, Jusuf Amir. *Reorientasi Pendidikan Islam*. Jakarta: Gema Insan Press, 1995.
- Hamid, Abdullah. *Pendidikan Karakter Berbasis Pesantren (Pelajar Dan Santri Dalam Era IT Dan Cyber Cultur)*. Surabaya: imtiyaz, 2017.
- Hasan, Muhammad Nur. "Model Pembelajaran Berbasis Pondok Pesantren Dalam Membentuk Karakter Siswa Di Pondok Pesantren Raoudhotut Tholibin Rembang Jawa Tengah." *Wahana Akademika: Jurnal Studi Islam Dan Sosial*, 2016. <https://doi.org/10.21580/wa.v3i2.1146>.
- Indra, Hasbi. *Pendidikan Pesantren Dan Perkembangan Sosial-Kemasyarakatan*. Yogyakarta: Deeplublish, 2018.
- Ismail, Makki. *Konsep Dasar Belajar Dan Pembelajaran*. Edited by moh. Afandi. Kadur Pamekasan: Duta Media, 2019.
- Juhari, Juhari, and Zainal Hakim. "Inspiring Teacher; Sosok dan Perannya dalam Mengorganisir Pembelajaran Berbasis Manajemen Mutu." *Al-Insiyroh: Jurnal Studi Keislaman* 2.2 (2018): 49-64.
- Putra, M. Kholil Baita. "Eksistensi Sistem Pesantren Salafiyah dalam Menghadapi Era Modern." *Al-Insiyroh: Jurnal Studi Keislaman* 1.1

- (2015): 87-104.
- Kompri. *Manajemen Dan Kepemimpinan Pndok Pesantren*. Jakarta: Kencana, 2018.
- Lickona, Thomas. *Educating for Character (Mendidik Untuk Membangun Karakter)*. Jakarta: Bumi Aksara, 2013.
- Moesa, Ali Maschan. *Nasionalisme Kiai Konstruksi Sosial Berbasis Agama*. Surabaya: PT LKIS Pelangi Aksara, 2007.
- Mu'un, Fatchul. *Pendidikan Karakter Kontruksi Teoritik Dan Praktek*. Jakarta: Ar-Ruzz Media, 2011.
- Naiyya Balaya, Arni, and Ashif Az Zafi. "Peranan Kearifan Dalam Pembentukan Karakter Peserta Didik." *Journal of Civics and Education Studies* 7, no. 1 (August 26, 2020): 27–34. <http://openjournal.unpam.ac.id/index.php/PKKn/article/view/4791>.
- Ramdhan, Tri Wahyudi. "Desain Kurikulum pendidikan Islam berbasis tauhid." *Al-Insiyroh: Jurnal Studi Keislaman* 5.1 (2019): 118-134.
- Ramdhan, Tri Wahyudi. "Islam Nusantara: Pribumisasi Islam ala NU." *Al-Insiyroh: Jurnal Studi Keislaman* 2.1 (2018): 73-91.
- Said, Nur, and Izzul Mutho. *Santri Membaca Zaman*. Kudus: Santri Menara Pustaka, 2016.
- Setiawan, Irfan. *Pembinaan Dan Pengembangan Peserta Didik Pada Institut Pendidikan Berasrama*. Yogyakarta: Writting Revolution, 2013.
- Syuhud, A. Fatih. *Pendidikan Islam Cara Mendidik Anak Salih, Smart, Dan Pekerja Keras*. Malang: Pustaka Al-Khoiroh, 2015.
- Tanshil, Sri wahyuni. "Model Pembinaan Pendidikan Karakter Pada Lingkungan Pondok Pesantren Dalam Membangun Kemandirian Dan Disiplin Santri." *Penelitian Pendidikan*, 2012.
- Thohir, Kholis. "Kurikulum Dan Sistem Pembelajaran Pondok Pesantren Salafi Di Kecamatan Kresek Kabupaten Tangerang Provinsi Banten." *Jurnal Analytica Islamica*, 2017.
- Zafi, Ashif Az. "Pemahaman Dan Penghayatan Peserta Didik Tentang Ibadah Dalam Pembelajaran Fiqih Di MI Manafiul Ulum Gebog Kudus." *Elementary: Jurnal Ilmiah Pendidikan Dasar* 6, no. 1 (June 14, 2020): 47–58. <https://doi.org/10.32332/ELEMENTARY.V6I1.1692>.
- Zhofier, Zamaksyari. *Tradisi Pesantren; Studi Tentang Pandangan Hidup*
-

Kiai. Jakarta: LP3ES, 2016.

Zubaedi. *Desain Pendidikan Karakter Konsepsi Dan Aplikasinya Dalam Lembaga Pendidikan*. Jakarta: Kencana, 2011.

Interview Results from Mustamir Abdul Mu'in, As Caretaker of Pondok Al-Ghurobaa', Place: Ndalem Caretaker's Living Room, Sunday, March 15 2021, 12.30 WIB – Done.

Interview results from Da'imatul Siti Rodliyah, as security for the Al-Ghurobaa' Girls', Al-Ghurobaa' Pondok Putri Office, on Friday, March 13, 2021, 15.00 WIB - End.

Interview results from Isfi Mahyanal Husna, as Chairperson of the Al-Ghurobaa' Girls' Boarding School, Place: Al-Ghurobaa' Pondok Putri Office, on Saturday, March 14, 2021, 16.00 WIB - Done.