

MODEL OF RELIGIOUS CHARACTER EDUCATION OF SANTRI: A CASE STUDY FOR THE CHARACTER OF SANTRI IN PESANTREN SYAICHONA MOH. CHOLIL

Mohammad Ruji¹
ozyhabibi95@gmail.com

Abstract: *Ideals nation for shape generation young character _ no will achieved without supported by Islamic boarding schools in Indonesia. Character education no will be formed without endorsement from various parties, then from that role school both formal and non-formal (pesantren is very decisive to achievement ambition it. Study this aims to describe the models of religious education students who are applied in one of the Islamic boarding schools in Indonesia, namely PP. Syaichona Moh. Cholil, As part of its contribution Pesantren in build a developed and civilized country. Study this done with approach descriptive qualitative with method data collection interviews observations and documentation Through mils and Huberman model analysis find results that the formation model character applied in the hut this integrated into obligations prohibitions and sanctions for those who violate rules. The effort to form a character that applied in ubudiyah, pesantren program and school program. The character education model applied in the cottage Pesantren syaichona cholil has succeeded in shaping character religious students built on Foundation vision and mission Pesantren with strengthened by all cuttings existing shoulder _ environment Pesantren.*

Kata Kunci: *model, formation, character religious, santri , PP. Syaichona Moh . Cholil*

Abstrak: *Cita-cita bangsa untuk membentuk generasi muda yang berkarakter tidak akan tercapai tanpa didukung oleh pesantren yang ada di Indonesia. Pendidikan karakter tidak akan terbentuk tanpa dukungan dari berbagai pihak, maka dari itu peran sekolah baik formal maupun non formal (pesantren) sangat menentukan terhadap tercapainya cita-cita itu. Penelitian ini bertujuan untuk mendeskripsikan model-model Pendidikan religius santri yang diterapkan di salah satu pesantren di Indonesia yaitu PP. Syaichona Moh. Cholil, Sebagai bagian dari sumbangsih pesantren dalam membangun negara yang maju dan berperadaban. Penelitian ini dilakukan dengan pendekatan diskriptif kualitatif dengan metode pengumpulan data: wawancara, observasi dan dokumentasi. Melalui analisis model mils dan hubbermen menemukan hasil bahwa, model pembentukan karakter yang diterapkan di pondok ini terintegrasi dalam kewajiban-kewajiban, larangan dan sangsi-sangsi bagi yang melanggar aturan. Upaya untuk pembentukan karakter itu diterapkan dalam ubudiyah, program pesantren dan program sekolah. Model Pendidikan karakter yang diterapkan di pondok pesantren syaichona cholil telah berhasil membentuk karakter religius santri yang dibangun atas pondasi visi-misi pesantren dengan diperkuat oleh semua stek houlder yang ada di lingkungan pesantren.*

¹ Universitas Trunojoyo Madura

Kata Kunci: model, pembentukan, karakter religius, santri, PP. Syaichona Moh. Cholil

Introduction

All countries in this world sure have ambition want developed countries, including Indonesia, because every country makes an effort to achieve its objective. Efforts and models for achievement progress are made in various ways, acceptable from aspect source power natural nor formation source power superior human. _

In the Industrial era, element most important creation country development is not only from the aspect of source power natural only but also from source power superior and adequate human, because _ as big as whatever riches natural a country without balanced with source power superior and religious human _ so ambition that only limited discourse mere (Husnaini et al., 2020) . because of that, as effort creation source power religious man _ We need a sound education system.

In this case's modern era, education is faced with extraordinary challenges ordinary. Challenges the often implications for shifts in religious and cultural values that have been in the middle public (Jamaluddin, 2013). The various effort is made to Upgrade Education quality to match with demands of change; even Islamic Boarding Schools has spread throughout Indonesia; formal schools are also intensive with curriculum changes, as with every change of ministers, the curriculum also changes, Thing thus nothing but so that the quality of education in this country Becomes good and can fulfil various need society. In Thing, this, *pesantren* and the government already try synergizing create resource quality human _ as leap creation development of developed countries.

The moment this innovation education moderate national _ warm talked about for implemented is education character. Enhancement of education national done through various strengthening efforts and programs education character. As quoted from kemdikbud.go.id (2017), one of the education programs is strengthening education character. Following mandate Nawacita, the government will carry out a revolution to character the nation. Character education given at the level of formal education must be got more portion _ significant than education knowledge (Singh, 2019).

Compared backwards with long effort _ this done, many found mischief teenagers occur everywhere. Zuhdi, 2009 and Abdurrahman, 2016 stated that seven moral character crises occur among Indonesian people today, including honesty, responsibility, responsibility, discipline, justice, a crisis of togetherness, and incompetence. Think wise, as well looks in condition until now. (Manshuruddin et al., 2019) .

Even though so, education character long religious _ this try developed in formal schools yet done optimally. Even can say failed. This Thing because religious education only touches on introducing norms or values, not on level internalization and action real in life every day. _ _ This fact shows that education character religious practice _ moment this emphasizes aspect cognitive course and tends to ignore aspect true affective and psychomotor _ is the essence of learning value (Sutomo, 2014). here presence Pesantren is needed as a solution. The street along dead-end this happen.

A phenomenon this no can leave continues because it will cause a gap Between acquired knowledge _ with behaviour actual in life a day because of that, reinforcement of education religious character to be a necessity for generations nation avoid moral degradation and crisis multidimensional.

Implementation strengthening education character religious need role and participation various party. In Thing this one _ parties involved _ important in implementation education character religious for participant educate is a boarding school. Pesantren is one _ institution expected education _ could build character religious and productive graduates who have competence face changes in the future. (Dacholfany, 2015)

Pesantren is one _ supporting element _ the success of the educational process character religious because Pesantren apply life daily religious, togetherness between Students determine formation character actual students and Islamic boarding schools shade religiously more awakened than outside boarding school.

Abdullah Syukri Zarkasyi says that the dormitory in the pesantren system Becomes the central formation tri centre integration education; school (formal), family (informal) and community (non-formal). In life boarding school, third element the could combine. They are a nanny family, teachers, and students alone. They live in the

cottage Pesantren managed by the school alone. The hostel system is a very supportive implementation curriculum For two twenty-four hours. Because three centre education integrated own superiority compared to non- Islamic boarding schools: First, ability efficient coordination _ because all office is in college high. Second, buildability Students influence the environment. Third, the mosque functions as the centre animate, and Kiai is the figure central. Could say Pesantren is miniature life, lasts in various type demanding activity _ Students for move and push it for study live and live in plural environment.² Then background behind education Pesantren own role important play a role in grow and develop values education character in behaviour Islamic. Superiority Pesantren lies in the principle of 'humanizing' in the learning process. (Dacholfany, 2015)

Based on several phenomena and problems, the researcher is interested in a study by deep education model character religious students at the cottage Pesantren syaichona moh. Cholil bangkalan.

Research Method

Study this use approach study describes qualitative because the researcher wants to investigate the models of religious character education applied in the cottage Pesantren syaichona moh. Cholil and roles Pesantren in create character education for a student. Study this done at the cottage Pesantren syaichona cholil and madrasa diniah salafiyah al - maarif, an institution under the foundation of the cottage Pesantren syaichona moh. It is centrally located Cholil _ _ city bangkalan, java east, Indonesia. Data collection techniques in a study this use three methods: observation location, Interview, and documentation (Sugiyono, 2018). Observation is done in deep, especially to form model data character in the form of order Pesantrenas and ban or punishment. The Interview was done with a semi-structured model. Focus his research on the implementation model of character education applied in the cottage Islamic boarding schools and the character education model in Madrasah Dinah Al - Maarif.

Results and Discussion

Cottage Pesantren Syaichona Moh. Cholil is one _ of Pesantren, the oldest in Indonesia, which KH founded. Moh. Cholil bin KH. Abdul Latif in 1861 (syaichona.net.2021). After Syaichona Moh. Cholil died (Ramadan 1925 AD)

Pesantren this was raised by his son KH. Imron bin Syaichona Moh. Cholil. Then After KH. Imron died, parenting Mbah Kholil's Islamic Pesantren held by the daughter he Nyai Hj. Romlah, while nurturing Pesantren Nyai Hj. Ramlah's method alone is to educate and galvanize students who want to draw knowledge in Pesantren mom kholil.

After leaving Nyai Hj. Ramlah parenting Pesantren forwarded by son he KH. Fathurrozi is their older brother from KHS. Abdullah Schal. Then after KH. Fathurrozi, then come KHS's turn. Abdullah Schal for nurturing Pesantren relic, his great-grandfather. KHS. Abdullah Schal is a charismatic scholar whose wisdom is very famous even among scholars. Because of his wisdom during his stay in the hut Pesantren Sidogiri, he often replaces KH study. Kholil Sidogiri nanny Sidogiri at that time.

During period KHS. Abdullah Schal, Islamic Pesantren kiai Khalil since before known with designation name " Islamic Pesantren" Fever " start " crowded return because of KHS. Abdullah Schal willing morok (teaching the yellow kitab) to students and even many developments carried out by KHS. Abdullah Schal implemented the classic teaching system before; only there was a slogan and bandonan system.

At the time of KHS. Abdullah Schal Becomes a nanny at boarding school; heritage mom Khalil gives her name to Cottage Pesantren Syaichona Moh. Cholil is bridging to the name big Syaichona Moh. Cholil, hoping that students will always follow footsteps step Syaichona Moh. Cholil in look for famous science _ with nature wara ' and very ta'dzim and glorify the forerunner teachers will be proper character education.

Vision cottage Pesantren Syaichona moh. Cholil creates a generation of knowledge, faith, piety and charity pious based _ values morality karimah . (Jannah, 2019) To implement a vision, the hut _ Pesantren Syaichona Moh. Cholil integrates values of character education, mainly religious character education.

Character education religious at Pondok Pesantren Syaichona Moh. Cholil own management separately, so it becomes a characteristic typical school. Implementation education character in Pondok Pesantren Syaichona Moh. Cholil could do with several methods. Study this use the concept used by Hidayatullah & Rohmadi (2010) that method in shape character religious Students consist of (1) planting discipline; (2)

creating conducive atmosphere; _ and (3) integration and internalization. In studying this, there are many related findings _ close to theory.

Planting Discipline

There are many possible ways _ done in enforcement discipline, especially in Pondok Pesantren Syaichona Moh. Cholil. Based on the results of the Interview and observation at the cottage this is known that effort to embed discipline done with shape everlasting personality _ carry out an obligation to make it happen religious character, the following this table obligation in effort formation character religious student.

Table.1. Obligations of *santri* Syaichona Moh. Cholil is based on the formation of character religious Students

No	Formation of character faith and knowledge	Formation of character discipline self
1	Maintain and implement obligation shari'ah. Prayer congregation five times,	have good character karimah.
2	motion inner area after activity deliberation.	Guard cleanliness environment and implement picket cleanliness following a predetermined schedule.
3	W must follow Quran recitation after Maghrib prayer for Students' level i'dadiyah, ibtidaiah and class I Tsanawiyah.	Occupy the area that has determined Follow and implement activity Ma'hadiyah
4	Must follow Activity area after prayer Isha ', Fajr, Dhuhur and Asr for Students level I'dadiyah	five minutes before the call to prayer, already be in the place of prayer
5	must follow activity Assembly Munadloroh wall Maktabah (M3) according to provision administrator.	Use a copy and white shirt when following activities Ma'hadiyah.
6	-	Follow and implement activity Madrosiyah.
7	-	Dress up neat and polite, use cottage uniform

		when going home, and attend outside activities _ boarding school. R
8	-	Hairy neat, and polite, that is hair side no touching leaf ears, hair behind don't touch collar, hair front and top
9	-	Request permission from the authorities when will go home or travelling following the provisions and procedures that have been set.

Based on the table above, according to the results observation researcher, there are many methods in realizing the obligations of *santri* Syaichona Muhammad Cholil. *First*, method habituation, for help with the disciplinary process student, PP. Syaichona Moh. Cholil uses method habituation. Method habituation used for practice Students in apply discipline to get used think and acting following Cottage Islamic Pesantren's regulations and become students with a religious character. _ This Thing is in line with the statement Armai (2002) that method habituation is how can _ done forget used to Students think, Act, and act according to guidance Islamic teachings.

Method habituation is very effective in embedding values character in soul participant education, including character religion, because characteristic of method habituation is activity in the form of repetition the same Thing. Repetition this on purpose so that the stimulus and response are strong enough. Thus, planting character religion could help with method this (Muqowim & Lessy, 2019).

Shape effort habituation carried out by students Cottage Pesantren Syaichona Moh. Cholil refers to the theory put forward by Ramayulis (2001), namely: habituation in faith, worship, and morality.

Through effort habituation, pattern education character already starts implanted in part big PP students. Syaichona Moh. Cholil. Education pattern character with planting discipline has programmed by *Pesantren* Syaichona Moh. Cholil by

gradually since Students' recent first stay. Proven Students Cottage Pesantren Syaichona Moh. Cholil own characteristics are typical alone in looking at Muslim women and Muslim women with character Islamic.

Besides Shape effort in shape character, Students with embed the discipline contained in carrying out obligations cottage boarding schools also apply prohibitions as effort implementation application obligation. Prohibitions that poured in the table below this.

Table. 2. Prohibitions of *Santri* Syaichona Moh. Cholil based on the category

No	Prohibition of santri Syaichona Moh. Cholil
	Violate ban shari'ah.
	To do libellous things _ name good cottage boarding school.
	Take belonging to someone else/ Stealing.B
	Ghazab in the form of whatever.
	Connect and have a funny joke with the opponent kind of outside shari'ah provisions. SB
	Keep or abuse drugs and intoxicants.
	Watch all shape entertainment outside the pesantren (TV, football, volleyball, performances) music, fairs, routine _ cows, frequent horses, racing motorbikes , carnivals, Etc. _
	Buy food and shop in apart shops owned by cottage boarding school, assembly family and sellers inside _ boarding school.
	Make noise.
	Besides students who get permission, bring all types of vehicles or electronic tools such as HP, laptops, MP3, and the like.
	Rent all types of the vehicle without permission.
	Meet guests on time activity.
	Dress up no polite go out enter Pesantrenas sweater, shirt, pants tight and the like, and dress sleeves _ short.

	Use accessories apart from watches and rings.
	Go out from Cottage Pesantren without the permission of the administrator part permissions.
	Go home or travel without the permission of the administrator part permissions.
	She was living outside _ boarding school.
	Bring a weapon sharp and weapons fire.
	Bring tool music and games (guitar, chess, rummy, dominoes Etc.)
	Watch all shape entertainment outside _ _ _ pesantren (TV, football, volleyball, performances music, fairs, routine cows, frequent horse, racing motorbikes, carnivals, Etc. –

Based on the Interview and observation, I obtained information that violations belong to prohibitions hard. In contrast, prohibitions light as throwing away rubbish out of place, not carrying out picket cleanliness in accordance task, no guard cottage toilet cleanliness Pesantren Syaichona Moh. Cholil and talk no polite, so far this not yet there is a severe action from administrator cottage Pesantren.

Besides the violation above PP. Syaichona Moh. Cholil also applies sanctions for those who do not carry out or those who violate rules; all this is for creating character students _ religious and venerable tall values boarding school – following this Sanctions for those who do it, violator.

Tables. 3. Type sanction for santri who violate based on the category

No	Light (1x Reading letter kahfi, 2x Reading letter seven, 3x Read letter kahfi and letters seven)	Medium (1x Drain GOT, Hair and nail trim, as well as goods, confiscated no returned, 2x Cleaning room shower, 3x offence Draining GOT and clean room	Weight (1x bald, goods confiscated and not returned, replace damage and loss, 2x bald and asking for sign hand to chairman general and all chairman boarding school, 3x parent/guardian _ called	S very heavy (1x suspension one year and register repeat when will return to cottage, 2x violation issued from boarding school)
1	No, occupy the area that has determined	Ghazab in the form of whatever.	No, Follow and implement activity Madrosiyah.	Follow and implement activity Madrosiyah.
2	No, follow and implement activity Ma'hadiyah.	Buy food and shopping in addition to shops owned by a cottage boarding	No Request permission from the authorities when will go home or travel in accordance	To do libellous things _ name good cottage boarding school.

		school, assembly family and seller inside _ boarding school.	with the provisions and procedures that have been set.	
3	No Use copy and white clothes when following activity Ma'hadiyah	Make noise.	No Paying Mandatory Money Annual (UWATA) Islamic boarding schools and other fees set.	Connect and have a funny joke with an opponent, kind of outside provision shari'ah.
4	No Dress up neat and polite and use uniform cottage when going home, go and attend outside activities _ boarding school.	Meet guests on time activity.	No Submissive and obedient policy administrator.	Having fun outside Islamic boarding schools (disco, cinemas, karaoke Etc.)
5	No Hairy neat, and polite in accordance provisions.	Use accessories apart from watches and rings.	Take belonging to someone else/ Stealing.	Keep or abuse drugs and intoxicants (drinks _ hard, oplosan, shabu Etc.).
6	No Guard cleanliness environment and carry out picket cleanliness following a schedule that has been determined.	Go out from Cottage Pesantren without permission Manager part permissions.	Watch all shape entertainment that's in outside pesantren (TV, football, volleyball, performances music, fairs, routine cow	Living outside _ boarding school.
7	No Own card sign students (KTS).	Smoke for Students class I'dadiyah, Ibtidaiyah and class I Tsanawiyah, as well as smoking in the cottage area	No, Follow and implement activity Madrosiyah.	Fighting and hostile with anyone.
8	Dress up no polite go out enter Pesantrenas sweater, shirt, pants tight and the like	Stay up late or chat above _ at 12.00 WIB. (night).	No Request permission to the authorities when will go home or traveling in accordance with the provisions and procedures that have been set.	Oppose or against the administrator.
9	dress sleeves _ short.	Read or keep reading, which is prohibited by shari'ah and or	Bring a Motorcycle or _ tools electronic such as HP, Laptop, MP3 and	Follow and implement activity Madrosiyah.

		boarding school.	the like, besides students who get permission.	
10	Colouring or lengthening hair and nails.	Go out, enter Pesantrenpass door gate	rent all types of vehicles without permission.	To do libellous things _ name good cottage boarding school.
11	Exercising is not in place and time.	Ghazab in the form of whatever.	Go home or travel without the permission of the administrator part permissions.	
12	No, occupy the area that has been determined.	Buy food and shopping in addition to shops owned by a cottage boarding school, assembly family and seller inside _ boarding school.	She was living outside _ boarding school.	
13	No, follow and implement activity Ma'hadiyah	Make noise.	Bring a weapon sharp and weapons fire.	

With the existing types of punishment above, at least according to the results Interview with the administrator, *santri* PP. Syaichona Moh. Cholil is 95% effective in shape character religious *santri*, it's proven from about 900 students who violated only the range of 10-20 students, that is it means percentage only 4%. This Thing shows pattern formation character religious Students enough finder result.

To build character religious Students, the management made *three efforts – first*, integration and internalization. Based on results observation and interview, *Pesantren* Syaichona Moh. Cholil tries to apply religious education character through the integration and internalization of religious values in several Pondok programs *pesantren* Syaichona Moh. Cholil. The need for process integration and implementation mark in line with Hidayatullah & Rohmadi (2010), who emphasized that education character needs internalization process value.

Following several findings, Cottage Pesantren Syaichona Moh. Cholil, to integrate and internalize religious values in the Pondok program PesantrenSyaichona

Moh. Cholil: First, innovation curriculum diniyah. In carrying out the learning process, *Pesantren Syaichona Moh. Cholil* uses curriculum boarding school, namely curriculum issued by the internal *PesantrenPesantrensyaichona moh. Choli* Yang refers to the vision and mission *Cottage PesantrenSyaichona Moh. Cholil. Cottage PesantrenSyaichona Moh. Cholil* dan considers the needs and demands community, especially those related to religious education for students.

Curriculum diniyyah at *pesantren Syaichona Moh. Cholil* experiences change every year. Head *Madrasa diniyah al -ma'arif M. Tuba* always attempted to do innovation and breakthroughs new in making curriculum diniyyah for essence curriculum diniyyah always following development and change values society and culture, as well as change condition and development of the student. This Thing aligns with Sanjaya's (2009) explanation that an innovative curriculum means something idea, idea, or action-specific in a field considered curriculum _ new for solving problem education.

The second is the internalization of religious concepts in teaching. Head of *Madrakah diniyah al -ma'arif M. Tuba* hopes that the effort to internalize religious concepts in teaching will influence the pattern to think students little by little.

Interviews and observations at *Madrakah Al- Ma'arif*, obtained findings that support the realization of education character religious at *Pesantren Syaichona Moh. Cholil* required exemplary from the administrator and all parties at *Pondok _ _ PesantrenSyaichona Moh. Cholil* (*bunasulkirom , 2022*). Exemplary is behaviour and attitude manager and staff education other in giving an example good action _ so that exemplary the expected could Becomes example for Students for copy what he saw (Revell & Arthur, 2007). Students will behave well if they see the administrator or the teacher behave well.

Conclusion

Based on research conducted at the cottage *Pesantren syaichona Moh. Cholil* could conclude that the formation model applied character _ is through application obligations, prohibitions and sanctions for those who violate rules. Effort for formation character applied habituation in carrying out activity obligation syar'i and obligations *Pesantren*. The habituation model this applied in *ubudiyah, pesantren programs and*

school programs. The character education model applied in the cottage Pesantrensyichona cholil has succeeded in shaping character religious students built on Foundation vision and mission Pesantrenwith strengthened by all cuttings existing shoulder _ environment Pesantren.

REFERENCES

- Dacholfany, M. I. (2015). Leadership Style in Character Education at The Darussalam Gontor Islamic Boarding. *Al-Ulum*, 15(2), 447. <https://doi.org/10.30603/au.v15i2.212>
- Husnaini, M., Victorynie, I., & Amili, N. (2020). Model of religious character education: A case study in Al-Hilal Islamic Primary School Bekasi, Indonesia. *Journal of Social Studies (JSS)*, 16(2), 103–120. <https://doi.org/10.21831/jss.v16i2.34706>
- Jamaluddin, D. (2013). Character Education in Islamic Perspective. *International Journal of Scientific & Technology Research*, 2(2), 187–189. www.ijstr.org
- Jannah, U. (2019). Penguatan budaya organisasi dalam meningkatkan mutu pendidikan pesantren: studi kasus di Pondok Pesantren Syaichona Moh. Cholil Bangkalan dan Pondok Pesantren Darullughah Wadda'wah Pasuruan.
- Manshuruddin, M., Rozana, S., & Abrianto, D. (2019). Character Education in Modern Islamic Boarding Schools: a Model From Indonesia. ... *Journal of Social Sciences ...*, 2016, 174–183. <https://doi.org/10.5281/zenodo.3382110>
- Sugiyono. (2018). Sugiyono Metode Penelitian Kuantitatif Kualitatif. *Metode Penelitian Kuantitatif Kualitatif*, 6.
- Hidayatullah, M. F. & Rohmadi, M. (2017). Pendidikan karakter membangun peradaban bangsa. Surakarta: Yuma Pressindo.
- Sutomo, I. (2014). Modification of character education into akhlaq education for the global community life. *Indonesian Journal of Islam and Muslim Societies*, 4(2), 291-316. <https://doi.org/10.18326/ijims.v4i2.291-316>.
- Muqowim, M., & Lessy, Z. (2019). Augmenting Science in the Islamic Contemporary World: A Strategic Attempt at Reconstructing the Future. *Al-Jami'ah: Journal of Islamic Studies*, 57(1), 197-230. <https://doi.org/10.14421/ajis.2019.571.197-230>.
- Althof, W., & Berkowitz, M. W. (2006). Moral education and character education: Their relationship and roles in citizenship education. *Journal of moral education*, 35(4), 495-518. <https://doi.org/10.1080/03057240601012204>.
- Armai, A. (2002). Pengantar ilmu dan metodologi pendidikan Islam. Jakarta: Ciputat
- Press Benaziria, B., & Murdiono, M. (2019). Civic teacher strategy in the integration of nationalism and tolerance character in school based on pesantren in

Yogyakarta city. *Journal of Social Studies (JSS)*, 15(1). 13-34.
<https://doi.org/10.21831/jss.v15i1.25227>.

Croce, M. (2019). Exemplars in moral education: Problems with applicability and indoctrination. *Journal of Moral Education*, 48(3), 291-302. [HTTPS://doi.org/10.1080/03057240.2019.1579086](https://doi.org/10.1080/03057240.2019.1579086).

Gunawan, H. (2012). *Pendidikan karakter konsep dan implementasi*. Bandung: Alfabeta.

Hastasari, C., AW, S., & Setiawan, B. (2016). Strategi komunikasi guru SMA Islam Terpadu dalam menghasilkan santri yang unggul. *Informasi*, 46(2), 129-142.
<https://doi.org/10.21831/informasi.v46i2.11438>.