

# Development of a Character Education Model at Pondok Pesantren Riyadhul Muhibbin, Balangan Regency During The Covid-19 Pandemic

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## ABSTRACT

Character education is currently the main barometer of the success of educating humans, but in fact, character education has not found the main model in carrying out character education, especially during the COVID-19 period. The purpose of this study is to accurately and authentically explain character building at the Pondok Pesantren Riyadhul Muhibbin in Balangan Regency, South Kalimantan Province, during the Covid-19 Pandemic, as well as the models used in the process. The qualitative descriptive method was applied in this investigation. The data for this study came from interviews with the caretaker's head, who served as the primary source of information, as well as ustadz and priests, as well as 25 students and their parents. Documentation as supporting data from the interviews and observations in the form of passive participation observations. The character education paradigm in this pesantren reflects the inspirational contribution of Tuan Guru Sekumpul, KH. Muhammad Zaini al-Banjari, a renowned figure and excellent scholar. He was made an idol for the santri so that his example, from childhood to becoming a charismatic preacher in the 1990s, might influence character formation by emphasizing akhlakul karimah, which became a common habit and formed from humanity's collective conscience.

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## 1. INTRODUCTION

Indonesia is a country that is known as a friendly and gentle country despite having a hard communal tradition. Always glorify tolerance and peace, but radicalism continues to grow to the emergence of a distortion of the nation's character that has an impact on character education itself, this is revealed in the research of Amaly et al., (2021:14) which states that today Islamic character education

is much loved both in the world of education and in the community, to be able to implement this it needs to be managed in such a way. To act, the relevance related to the development of character education in Pondok Pesantren is considered a challenge in itself when dealing with the stigma of radicalism that has stuck until now. The toughest challenge culturally is still feudalistic-authoritarian.

Some joke that the notion of radicalism is formed from the disruption of the basis of justice and distortion of communication in the public sphere, and one day it will appear to collapse. The failure to cultivate values in the education sector is an indicator of threat and anxiety amid globalization.

However, an optimistic attitude is important regarding character education as a determinant of the social environment sector that is obsessed with living in peace. Every human being that God created is a superior human resource to care for global diversity. With character development, pesantren can achieve a sensitive awareness of their social environment and understand what should be done to express opinions or discourses that can be implemented from the many character models. Especially the character of eradicating corruption so that pesantren do not lose the legitimacy of building public civility.

There is a difference between a madrasah and a pesantren environment, where the example of a character is used as a model source in the formation of the character of his students. In madrasahs, usually, an educator teaches how to dispose of waste in its place, and tells them that if they are thrown away carelessly, they cause disease or bad odor. Of course, it takes time over and over again to remind students to become a habitus together.

Different peculiarities exist in pesantren so far. Education is carried out class-based, pesantren-based culture, and community-based. However, character education is not necessarily imposed on pesantren, but all policymakers in terms of anticipating radicalism. The advantages of character values in Pondok Pesantren have been carried out with strict disciplines, such as praying five times a day, completing tasks according to schedule to helping with all existing activities.

In the development of conventional character education, pesantren at least innovate in the current context and the selected materials are selected based on certain characters, for example, tips on the success of Muslim scientists in the golden age of the Abbasid dynasty. As an agent of change, changing the character of a pesantren is not symmetrical and easy to achieve. The mindset of change to take a role in this pandemic situation requires efforts to think even harder how not to think about what the country has given us, but what we can do for this country.

It's hard to easily change the conventional character and excessive fanaticism. Santri are at stake for the future resilience of the Indonesian nation, and the 2020 Population Census published by the Statistics Agency shows 64.69 percent or 173.48 million Indonesians are less than 40 years old. Of that number, the dominant generation is Generation Z who was born in 1997-2012, followed by Generation Y or millennials who were born in 1981-1996 (Wahyudi, 2021).

The pandemic situation makes the established world order change something uncertain, whomever it is possible tries to avoid or reduce the impact that threatens it (Christianto et al., 2020:69) unless the pesantren does not affect the anxiety of the future and its existence. The heroic actions of pesantren are inseparable from the strength of religious doctrine which is narrow and insensitive to the global situation. Supposedly the life of a boarding school that brings blessings can provide virtue for society, humanity, and the natural environment.

There is a proverb, great sailors are not born from calm waves, which means that the mindset to make changes requires hard work to think about this country from all its problems. Good students will not have a fixed mindset, when facing various global challenges they are always resolved theologically (*nrimo ing pandum*). There should be a growth mindset, a strong mentality there is a possibility to get the long-awaited success as the nation's successor.

Pesantren is the choice of all its uniqueness to form a cadre of scholars and the development of Islamic scholarship. Because the pesantren reaches out to predate the formation of a state, it can emerge and manage to control the public. Therefore, to study further which focuses on character education

development, the locus of choice in this study is the Riyadhul Muhibin Islamic Boarding School, Balangan Regency, South Kalimantan Province.

Pondok Pesantren devoted to the Son was born from various local community initiatives. With all its limitations, with trust in the community, 1,156 m<sup>2</sup> of land has been donated and a mosque of 50 m<sup>2</sup> has been built. On November 23, 2016, the establishment of a Salafiyah Islamic Boarding School was officially established.

Then the purpose of this study is to describe correctly and character-building at the Riyadhul Muhibbin Islamic Boarding School, Balangan Regency, South Kalimantan Province during the Covid-19 Pandemic, including what models are applied in the process of character building at the institution, especially during a pandemic like now. This, of course, is not the same as before as it was applied before the Covid-19 pandemic. So what is conveyed by researchers can provide new insights that occur among Pondok Pesantren in the context of developing character-building models.

## 2. METHODS

This research approach is qualitative research that aims to explain the phenomena that occur by collecting in-depth and complete data. The reason the author uses a qualitative approach as a research approach is that the nature of the problem under study can develop naturally according to the conditions and situations in the field. With the author's belief that with a natural approach, this research will produce richer information (Sodiq, 2003:5).

This study uses a qualitative descriptive approach that aims to determine the model of character education development during the Covid-19 pandemic at the Riyadhul Muhibin Islamic Boarding School, Balangan Regency, South Kalimantan Province.

The Islamic Boarding School is located in Bungin Village, Paringin District, Balangan Regency, South Kalimantan Province, which is ± 177 KM from Banjarmasin City, with a travel distance of 4.5 hours. The time of the research was carried out from May 17, 2021, to June 10, 2021.

Data were collected through three instruments, namely observation, interviews, and documentation. Observations were made at the Riyadhul Muhibin Islamic Boarding School. Interviews were conducted with several parties, namely the leader of the caregiver KH. Muhammad Shoubari, ustadz/dzah, and students/women. Documentation studies are carried out by looking at the documents belonging to Pondok Pesantren that are related and needed in the research. The three methods are used to obtain data or information related to what is being studied. Then we use an interactive analysis model that includes three interrelated components, namely data collection, data reduction, and conclusion drawing (Miles & Huberman, 1984:20).

## 3. FINDINGS AND DISCUSSION

### Character Education

Education becomes an urgency that cannot be avoided due to the strong current of globalization. It is proven that the literacy of education actors, both educators, and students, is weak. Islamic Religious Education is one of the subjects included in the two-hour face-to-face curriculum (JTM) a week for public schools, not madrasas. The packaging of moral transformation becomes a dilemma when the limited time is not formed significantly in human character. Repetition that should become a shared habitus, is not touched in the heart. So that it remembers what Aristotle said that "educating the mind without educating the heart is no education at all" (Latif, 2021:6). If the character is not carried out in daily habits, stepping on the adolescent and adult phases will get irrational morals.

Character education is usually defined as a system of inculcating character values which includes components of knowledge, awareness, or willingness and action in its implementation. The indicator of the progress of a nation lies in the strength of its character (Baharun&Zulfaizah, 2018: 48). According to Amaly et al., (2022:52), character education includes moral knowing, moral feelings, and moral action.

Baharun, (2017: 57) said that "character education, in this case, is involving all components to create good learners in line with expectations." Character education in this case involves all components to create good students by expectations. Expectations that give birth to useful values that can be transformed into wisdom in expressing a character and expectations from an example become more effective when compared to communication that is contrary to behavior that has no integrity. Amaly et al., (2022:52) explained character education is required to balance the thinking and conduct to do anything based on objective actions and the surrounding environment, avoiding arbitrary actions and having negative values in life.

Family involvement is a priority for obtaining education and guidance. Parental guidance often forgets its role just because it spends its daily time working. God created man to get the guidance of joy from his family. Joy is born from the main capital that they can make the family a good name.

In the development of modern society, parents do not have a sense of conscience to rejoice over their children when the responsibility for the future rests on an educational institution. Then the pesantren is seen to be able to accommodate as a continuation of the family's expectations so that their children can have a better life.

### **Character Education in Islamic boarding school**

Pesantren has become a trend in its own right at a time of moral decay in this country. The presence of pesantren is considered to be able to grow and shape one's character so that it is said "pesantren plays a major role in building character to build a civilization in Indonesia" (Baharun&Maryam, 2018: 53).

The extraordinary role of an Islamic boarding school is not something outside based on facts, but a lot of research and alumni who played a role in the formation of the State of Indonesia. So that the credibility of the pesantren has been historically tested in the formation of the nation's character. As Amaly et al., (2020:22) in their research states that Islamic boarding schools have a big role in advancing this nation.

Even according to Sastroamidjo, pesantren is seen as the right institution in the cultivation of character education. A kyai functions as a medium for pesantren to shape the character of santri, with an attitude that always prioritizes politeness in relationships, not only to ustadz/zhah but older people, all of which are actualized in the principles contained in character values (Baharun, 2017: 59).

Efforts to develop and develop character education in Pondok Pesantren cannot be separated from five educational characters, namely (1) knowing the good (knowing virtue), (2) feeling the good (feeling benevolent), (3) loving the good (loving virtue), (4) desiring the good (wanting virtue), and (5) acting the good (doing virtue) (Maryanti, 2016: 83).

Different from the research conducted by Faiqoh & Mahfudh (2015: 349) that the formation and development of character in Pondok Pesantren go through five different stages, namely 1. Stage on Religious Character Value Knowledge, 2. Stage on Religious Character Value Awareness, 3. Stage on Religious Character Implementation, 4. Stage on Religious Character Habituation and 5. Stage on Long Life Religious Character Preservation.

Some strategies can be carried out by integrating daily activities and programmed activities. Then eight-character approaches can be implemented in the learning process, namely, Evocation, which gives freedom of expression to respond effectively to the stimulus received. Inculcation, the stimulus is directed in prime condition. Moral Reasoning, there is a high taxonomic intellectual transaction in problem-solving. Value Clarification, providing a directed stimulus to seek moral interpretation. Value Analysis, moral analysis stimulation. Awareness value raises awareness to provide a certain value. Commitment Approach, there is a mutual agreement to initiate a mindset regarding character education and the Union Approach, the implementation is directed in real terms related to character values in life (Baisuki & Ta'rif, 2017: 463).

On a practical level, there are many ways to integrate character education, either into learning, self-development programs, or into the pesantren culture. When entering into learning, the

internalization of values can be done in behavior. There are five main values related to character strengthening networks, namely religious, nationalist, independent, cooperation, and integrity. Characters with integrity can be carried out routinely in pesantren spontaneously, exemplary in class, extracurricular or in the pesantren environment (Berliani & Sudrajat, 2018: 163).

Arifin & Turmudi (2019: 341) added that Pondok Pesantren have strong character strengths, where the daily interactions of all pesantren actors, such as studying, eating and drinking, worshipping, sleeping, defecating, and so on can be seen in real terms in the field. Some things are not written in the pesantren curriculum (hidden curriculum), which are categorized in the form of generalization, modeling, application, and rewards and punishments (ta'zir).

Then it was explained globally by Arifin & Turmudi (2019: 342-249) that the steps for character development in Pondok Pesantren always start from habituation, there are acts of ta'zir (punishment), exemplary, religious culture, believing in blessings or blessings. If it is carried out simultaneously and with high continuity, it can be said that there is moral integrity called akhlakul karimah.

Based on the explanation above, Baharun, (2017: 59) provides an analysis that

*"system of character education in pesantren is capable to afford students who have multi competence, scientific competence, religious and akhlāq al-karīmah. It provides an insight on how the character education should be conducted and implemented, so it does not seem just spending budget and serve as an "icon" in a political game that is not accompanied by a serious effort."*

Putro, Suryanto&Suryono (2018: 3) argue that there is an important role in the formation and development of character,

*"the implementation of pesantren-based schools has the following advantages: Spiritual intelligence is a top priority in addition to its intellectual and emotional intelligence; it causes students to have a strong character and religious knowledge."*

Also added that

*"Pondok Pesantren has succeeded in creating and identifying itself as an institution that has graduated alumni of "Muslim Nusantara" character who do not reject the culture or local wisdom of Indonesia in performing religious ritual."*

Thus, the presence of Islam Nusantara positions itself in the independence of Muslims outside of the Arabian experience as a uniquely Indonesian identity and provides moral strength to pesantren that as an Islamic educational institution it is not only a religious-based science transformation but how one can learn in the formation of Indonesian character as the output.

One of the Islamic Boarding Schools that integrates knowledge and charity-making character as its output is the Riyadhul Muhibbin Islamic Boarding School. Is one of the Pondok Pesantren in the Balangan Regency, which uses a blended approach to the curriculum of equality and salafiyah education. For character building, new students are always given an inspirational story from a great ulama figure in the 90s in South Kalimantan, commonly called Tuan Guru Ijai (Guru Sekumpul) or KH. Muhammad Zaini al-Banjari.

He is always used as an example of being idolized and believed by the community to bring blessings when his photos and deeds are always practiced and placed in the living room or certain places. The formation of the character of knowing the good in this pesantren is unique in that this figure is always used as an inseparable example.

When observations were made at the locus of events on May 21-23, 2021, researchers mingled with the congregation and found inspirational stories to be done every time they read Siti Khadijah's manaqib (biography), read Dalail al-Khairaat wirid every Friday morning, and while reading dhikr of seven laksa (70,000) times in front of 2000 people in attendance every night of the week. Santri is involved to help with all existing activities and at a glance what the students hear turns out to be able to arouse the feeling of the good. The extraordinary love with an inspirational figure greatly affects the students.

The impressions of several students who were interviewed and observed, one of them was Maulana and Amir as a teacher. He said that the routine of religious characters that is carried out every

time he meets his parents always apologizes over and over again, he doesn't dare to put the yellow books he is studying under the floor, The yellow book is part of the turats book which teaches Islamic religious knowledge in depth, and is the main teaching material in Islamic boarding schools (Amaly et al., 2020:18), respect for the yellow book is seen as equal to his love for his parents, and he is kissed every time he finishes studying.

Purity understands loving the good is actualized with student behavior. Every day, students are seen chanting prayers, and pieces of the birthday are inseparable at night. The love for students to read shalawat becomes an obsession in wanting to meet the Prophet while dreaming (desiring the good). The Prophet became the first inspirational figure after the Banjar cleric. The independence of the Prophet Muhammad SAW when he preached and was left by his parents and Tuan Guru Ijai became a booster of encouragement and it appears that the memorial of ustadz-ustadz who was given the mandate to serve while he was alive, it turns out that the transformation of information gives birth to a firm responsible for the students, for example, shopping always uses a buying and selling contract. classic, doing laundry, trying to help anyone, and not easy to bother others.

Discipline in pesantren is not an open secret, every santri is formed into a pious person, both religious and national. One of them is not easy to touch non-mahrams, praying exactly five times a day, praying sunnah in the middle of the night, participating in inequality lessons in the afternoon, learning salafiyah with a myriad of memorization in the morning, participating in national day activities as a form of love for the homeland, part of the proof of faith. , and it seems that there is no sense in complaining about doing it even though there are some students who dare to violate it (Sinthia, 2020).

The character that can be relied upon and is still maintained by the pesantren is the attitude of simplicity. One of them is food that is ready to be served with a predetermined schedule, students feel they eat enough food before they feel full. Santri are seen wearing all-white clothes, nothing is colored when performing congregational prayers or participating in other activities. According to one of the students, the color white can ensure that there are no stains, it is pure and clean, the intention is that all activities in the pesantren always practice the sunnah of the Prophet Muhammad SAW.

Then the solidarity of the students to help each other clean the pesantren, starting from the bedrooms, bathrooms, mosques, Koranic places, fields, and others. Character formation that is very different from the pesantren in South Kalimantan Province is the event (bahandilan), every parent of the santri or congregation, who is involved in attending the taklim majlis in the pesantren, can participate in paid activities as permanent members. The money is used if one of the parents of the santri or the congregation dies, then the money can be used for ceremonial funeral prayers, funeral costs, and other costs to reduce the burden of the shohibul mayyit, including the participation of students.

A distinctive character that is inseparable is respect for educators in Pondok Pesantren. Educators are seen as heirs of the Prophet and deserve to be respected. A high level of respect is shown when the creativity of students does something to help educators, without being ordered by anyone. The students seemed to know what they had to do to make the pesantren atmosphere a blessing. Blessings that are full of sincerity, without any reward. Activities that are seen repeatedly turn out to be a shared habitus and are carried over to the adult phase. The training of the inner or heart elements felt by the students has changed character and is considered one of the indicators of success in this pesantren.

According to the pesantren caregivers regarding acting the good, at least the students should be aware that the Qur'an conveys the message that as long as the feet are on the earth, there is something that must be based on the principle of balance, to survive, and religion is a place of shelter where when the world is upsetting it becomes a dilemma. by a student. The struggle is not enough just to be able to read a book and understand between black and white. However, there is a struggle that is considered unfinished, namely how to preach persuasively about usury which cannot be separated from society.

The equality program is the choice of students to participate in talent mapping which is concentrated in the subjects of English, Mathematics, and Tahfidz Al-Quran. According to the Pesantren Caretaker Leaders, English can change the character of students into moderate students, who

understand that da'wah cannot rely on only one language. All languages are God's creation and are intended to get to know each other globally and there is an opportunity to insert verses of proselytizing da'wah. While Mathematics is seen as a weakness of students who do not like salafiyah subjects, one of which is astronomy (falakiyah) and inheritance law (faraidh). Scholarships offered by the government are inseparable so that with joint initiative and consideration, Mathematics is the focus of the success of pesantren, including memorizing the Qur'an as a requirement for obtaining scholarships abroad.

The pesantren maintains the SariSwara method in a kaafah (training wirasa, wiraga and wirama) or the Among, Momong, Ngemong: Asah, Asih and Asuh system. This method is also one of Ki Hajar Dewantara's teachings which turned out to have been developed in the colonial period a century ago but is still relevant to character building to give an optimistic color to education in this country that is completely updated according to its era.

The needs of the times in the era of technological disruption, including the Delta variant of the Covid-19 pandemic, greatly disrupted the establishment of the Islamic education learning process. Face to face between educators and students becomes a tradition of meeting to maintain Islamic scholarship that continues until the Prophet SAW. However, the pandemic made all Islamic life and education an impact on the lost generation.

The uniqueness of the complexity of education in Pondok Pesantren seeks to develop the potential for external and internal intelligence (multiple intelligence), which emphasizes not only IQ, but all kinds of intelligence, linguistics, spatial-visual, interpersonal, intrapersonal, kinesthetic, and others (Author & Gardner, 1989:6): 6). The power to avoid resistance stagnation in the dynamics of character building in pesantren becomes a necessity when encountering a disaster that is beyond human expectation.

The atmosphere of the Delta variant of the Covid-19 pandemic forced learning to take place online. However, there are reasons why pesantren still impose offline learning. One of them is the inability to master communication technology such as google classroom, skype, zoom, and so on. Despite the classical reasons, according to the argument of one of the teachers at the Riyadhul Muhibbin Islamic boarding school, ust. Amir strengthened the distrust related to the pandemic that has hit until today and the anxiety of parents towards their children from characters that are outside of ritual and social piety. As a child of the nation, the generation we have been waiting for articulates the real restoration by internalizing all of its potentials to be objectified in daily habits and forming the true character of ing ngarso sung tulodo, ing Madya mangu karso, tut wuri handayani.

So far, the formation of character in the pesantren environment places more emphasis on a theoretical study in several classic books, including the sunnah of the example of the Prophet Muhammad in the natural process in the pesantren environment. However, along with the times, there has been a shift in students and kyai (Tuan Guru) in changing their inputs and outputs. These changes are related to the existence of alternative character education learning models, namely TADZKIRAH, ISTIQAMAH, IQRA-FIKIR-DZIKIR, and INTEGRATION (Andayani & Madjid, 2011:116).

The Tadzkirah model has meaning, (T) shows the example of the Prophet Muhammad, his companions, and his successors, (A) directs in guidance, (D) provides motivation, (Z) cleanses the heart from negative thinking (zakiah), (K) the process of habituation to learning, behave and act (continuity), (I) always remember, (R) repeat (repetition), (A) organized and (H) heart, sincerely empathize with a conscience.

While the Istiqamah Model is defined as (I) the ability of educators to imagine the next 1.5 to 10 years, (S) all learning process activities are concentrated on students, (T) the expertise of educators in using technology, (I) the intervention of educators on behavior students, (Q) always provide opportunities to ask and answer, (O) there is control of scientific organization obtained by students, (M) always get motivated, (A) can be practiced, and (H) heart, educators can provide indicators of success in the learning process on the power of spiritual and social empathy for students.

Furthermore, the Iqra-Fikir-Dhikr model means, (I) inquiry, (Q) question, (R) repeat, (A) action, (F) fun, (I) ijtihad, (K) concept, (I) imagination, (R) neat, (D) prayer, (Z) zikr, (I) faith, (K) commitment, (I) pledge, and (R) reality.

The integrated education model is an integration of character values from many subject competencies to be implemented in learning activities, cultural and extra-curricular development in educational units, such as fostering student curiosity through observation activities, practicing active and effective communication in discussions and presentations, and trying out-train critical thinking in a variety of simple research. Then civilizing at school through praying always at the beginning and end of learning, getting used to shaking hands and kissing hands (not put on the forehead) to educators, throwing garbage in its place, and so on. Finally, extra-curricular activities are useful for honing collaboration and self-confidence.

The character building carried out by the Riyadhul Muhibbin Islamic boarding school that is relevant to the 4 models of character education is the Tadzkirah model. The model, which is correlated from an inspirational story of a charismatic cleric in Martapura, Banjar Regency, South Kalimantan Province proves to greatly affect the character of the santri. However, the learning process in the atmosphere of the Covid-19 pandemic to carry out distance learning cannot be carried out properly.

Various obstacles faced by pesantren, not only the low use of communication technology but also there are rules for students not to use online media so that they are not easily influenced by negative content in cyberspace. Despite the conventional approach, Pondok Pesantren view with confidence that face-to-face assistance is more successful in character building, not apart from implementing strict health protocols.

Therefore, Pondok Pesantren have gone through a long historical process, inseparable from natural selection. The pandemic feels not only felt now, in the past it has also happened in different contexts. The character approach can contribute to identifying the factors that kill the development of social civilization. The presence of students is an alternative effort to help respond to various challenges of technological disruption (hoaxes) that threaten humanity.

#### 4. CONCLUSION

Pesantren education through a value clarification approach has placed an emphasis on character building in terms of inner happiness. The essence of education is not enough to rely on physicality, but the mind or heart plays a role in the creation of quality education. Efforts made from various stages of knowing, feeling, loving, desiring to act the good provide the best contribution with prompting and moral guidance so that they choose the path of goodness and avoid harm not only for themselves but for others, including the health protocols carried out by Pondok Pesantren. This is a form to avoid any possibility of contamination from the Delta variant of the Covid-19 pandemic which is not easily detected by the naked eye.

Character formation with the inspirational story model of a charismatic figure is apparently able to influence the behavior of students by emphasizing morality which has been proven to be a shared habitus and emerges from the bottom of the conscience of humanity. That belief is directed towards the path of goodness and eschatology, namely, there is happiness in life after death, and the doctrine of increasing good deeds.

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