



**Character Education Santri Based On Panca Jiwa In Shofa Marwa Islamic Boarding
School Jember - Indonesia**

Hamdanah

Lecturer at Jember Islamic University.
Email : Hamdanahhamdanah@gmail.com

Article details:

Published: 31 August 2022



Character education of students is the goal desired by all boarding school caretakers because with character education students are expected to have good personality and character that can even be implemented in daily life, in the form of words, attitudes and behavior. This study aims to describe and analyze the character education of five soul-based students at Shofa Marwa Islamic Boarding School Jember, both want to analyze the constraints in character education based on the five souls of students and the strategy of Shofa Marwa boarding school in character education based on the values of the five souls. This study uses a qualitative approach to phenomenology by observing the

life history of FGD and documentary interviewees.

The results showed that character education in the boarding school of Shofa Marwa besides internalized through vision and mission was carried out through the study of the Yellow Book, dissipated in the form of material interpretations jalalain, hadith arbain, hadith riyadushholihin, monotheism, akhlaq and nashoihul ibad, ta'limmuta'allim and others In addition, the formation of the character of students is also done through the five souls of the students, namely the soul of sincerity, the soul of simplicity, the spirit of independence, the spirit of ukhuwah and the free spirit of responsibility. The values of the five souls of students are instilled not only through lectures and recitation, but the five souls are directly applied to students in their daily lives. The obstacles in instilling character education based on Pancajiwa santri are, firstly santri backgrounds, santri backgrounds that are different from economic, socio-cultural backgrounds and religious understanding backgrounds, the results of the study show that the kyai and heri have special strategies in character-based santri education the five souls of the students, namely with the bottom up and top down approach, students are always involved in making policies and implementing the policies of students to what should be done to students who do not obey the rules.

Keywords: *Islamic boarding school, character education, five santri souls*

To cite this article :

Hamdanah. (2020). Character Education Santri Based On Panca Jiwa In Shofa Marwa Islamic Boarding School Jember - Indonesia. *International Journal of Health, Education and Social (IJHES)*, 3(3), 11–23.



INTRODUCTION

Historically the presence of Islamic education in Indonesia coincided with the entry of Islam in Indonesia. At first Islamic education was marked by the existence of good relations and communication between the spreaders of the Islamic Religion and the local community, then in accordance with the current developments and dynamics of Islamic development, the Muslim community was also formed, so that was when a house of worship (mosque) was formed as a place the ongoing education of Islam, in the period before independence boarding school not only as a place to deepen religious knowledge, but also serves as a place of coordination of the kyai. The pesantren not only found religious values, but the pesantren came to color the entire life of the community in terms of politics, social culture and economy, even the First President of the Republic of Indonesia Sukarno before independence and after independence always consulted, coordinated and communicated with Kiai Hasyim Asyari, a pesantren representative, since the beginning of the spread of Islam, the pesantren was the main witness for the spread of Islam in Indonesia. The development and progress of the Indonesian Archipelago, especially Java, cannot be separated from the role of the pesantren and even economic and political policy issues (Hanun 2001; 183). During the occupation of the Dutch East Indies, the Islamic boarding school was the only Islamic educational institution that galvanized strong and persistent cadres of the people against the invaders. In the boarding school before Independence embedded patriotism and religious fanaticism that is so strong (Muzayyin, 2003; 230).

In the next development Islamic institutions outside the mosque were born. These institutions in Java and Madura are known by the name of pesantren such as the Tebuireng Jombang boarding school which was founded by KH Hasyim Asyari in 1889. KH Istbat who founded the Islamic boarding school in Banyuwangi Madura, including 5. The oldest boarding school in Indonesia in 1787 AD, this boarding school is growing very rapidly until now. In Madura The education system in this pesantren adheres to a combination of salaf and modern systems, mastery of the yellow book remains maintained and formal education in accordance with the government curriculum is also held to meet the challenges and demands of the times.

Therefore many of these pesantren alumni have become influential figures (Wahid, 1989; 95). Furthermore, the pesantren grew rapidly in Central Java. There was a Jamsaren boarding school around 1950 and then in 1768 there was a Miftahul Huda Jawa boarding school in East Java. Syeh Mushthofa Husaen Nasution (Hasbullah, 2001 p; 183). In Aceh, pesantren are known by the name of the rangkang and Dayah, in West Sumatra known as surau.

Along with the development of the times, science and technology, some pesantren have innovated so that there is improvement and renewal in the curriculum teaching system as well as administration and management as well as learning methods and communication patterns carried out by the clerics and their mothers. so now the pesantren does not only teach religious knowledge but for modern pesantren or a combination of kholaf and salaf pesantren adds a variety of curricula ranging from mathematics, English to humanities, but still sticks to the pesantren values that have been instilled by the pesantren elders and kiai, values that have never been abandoned by pesantren both pesantren salaf pesantren kholaf and modern pesantren are



known by the term *Panca Jiwa Santri*, namely the noble values of the message, namely the spirit of sincerity, the soul of simplicity, the soul of independence, the soul of unity and the free soul to be responsible

THEORITICAL REVIEW

a. Theory Study on Character Education.

Character education is a form of activity in which there is an educational activity intended for the next generation. The purpose of character education is to shape individual self-improvement continuously and to train one's ability to lead to a better life (wikipedia encyclopedias [https / en.m.wikipedia.org, wiki](https://en.m.wikipedia.org/wiki/)) character education is very important to note because the Indonesian people need a generation strong and character, so that all educational institutions both within the auspices of Islamic educational foundations and educational institutions under the auspices of the government of the Republic of Indonesia have the same responsibility to instill character education. Character education is also contained in the National Action Plan for character education published by the Ministry of Education in 2010. The text states that character education is a major element in achieving the vision and mission of development included in the 2005-2025 RPJP.

Likewise, in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education system, the functions and objectives of National Education have been formulated which must be developed in efforts to develop education in Indonesia. having dignity in order to educate the Nation, aims to develop the potential of students to become human beings who have faith, devote to God Almighty, have noble, healthy and knowledgeable, capable, creative, independent and become citizens of a democratic and responsible "

The character in the Indonesian dictionary is "Character or character is a person's inner nature or mood that will affect the way of viewing attitudes and speech of someone, the character can be formed through habituation and internalization done by someone who is oriented towards educating both parents. religious clerics, teachers and the wider community. So from an environment that always instills good values, it will be able to form a good character to someone. Study on Pesantren

According Siradj (2014; xi) asserted that pesantren is the genuine and oldest educational institution in Indonesia. Its existence has been tested by time, so that it still survives with a variety of dynamics. Therefore boarding schools are very strategic to oversee the development of character education.

In the boarding school not only taught to memorize the Qur'an *hadith nahwu shorof tashrifan*, various self-praise and development (cognitive) but in the boarding school students are invited to empathize, feel and care (affective) even the values of character education directly practiced in the lives of students almost cognitive for 24 hours (psychomotor)



Santri is a term given to a child or someone sent by his parents to an Islamic boarding school with the aim of deepening Islamic religious education. The origin of the word santri itself according to Nur Kholis Majid 1999, there are at least two things that can be used as the first reference comes from the Sanskrit language that is "Satri." Which means those who are literate, the second comes from Javanese namely "cantrik" which is someone who always follows the kyai wherever he goes and settles to master his own expertise, 'santri if in Arabic consists of the letters "sin, nun, ta, and ro". The philosophy of the word santri is; the letter "Sin" is a continuation of the Arabic language satirul "uyub", which means a santri must be able to cover up your brother's disgrace it is also based on the hadith of the Prophet "Whoever covers the disgrace of fellow Muslims then on the Day of Judgment Allah will close his disgrace" the letter sin means satrul aurat. It is expected that a santri must always cover aurat and maintain politeness, while the letter "nun", is an extension of "*naib assyuyuh*" which means an older substitute, in the sense that a santri is expected to always be ready to replace and carry on the mind the ideals of the "Kiai and Nyai".

There are also those who argue that the letter nun is an extension of nahyu 'anil fakhsyai walmunkar which means that a santri must be prepared to prevent cruelty and evil. There are also those who interpret the letter ta with "taibuddzunub". which means people who leave kemashiatan (keep themselves from lust) means that it is expected that students are people who always keep their desires so as not to fall into contempt. Furthermore the letter ro, is an extension of roisul ummah which is interpreted by the leader of the ummah, therefore every student must have a soul of leadership in carrying out the good. *Santri* should be able to be a pioneer in carrying out God's commands and avoiding the prohibition of the five letters yes 'is an extension of al yaqinu which has a meaning of faith, belief is a foundation and aqidah that must be maintained by a santri. In contrast to the opinion above, according to KH A Sahal Mahfudz the word santri comes from the Arabic language that is sataro which means to close this sentence has a plural form (plural) there amateur some santri. While KH Abdullah Dimiyati from Banten Banten argues that the word santri implements human functions with the 4 letters they contain namely sin satrul aurah, (closing the genitals) nun naibul 'Ulama representative from ulama, *ta tarkul ma'ashi left immoral*, *ro' roisul ummah leader of the ummah* . Indeed Islamic boarding school is the oldest Islamic educational institution and has the prototype of the Islamic educational institution in the archipelago. The existence of this Islamic educational institution is recognized if it meets five criteria, namely the kiai, santri, mosque / mosque, the study of the yellow book and the boarding house. The success of the Islamic boarding school embraces the teachings of Islam with the view of life of the Indonesian people to deliver the position of a participant as a sub-culture with its contribution in coloring the style of the treasures of Indonesian Islamic culture

RESEARCH METHOD

A. Research Approach.



This study uses a phenomenological approach, this flow departs from the cultural definition which is widely held by cognitive anthropologists (Ahimsa Putra, 1984: 23). The presence of phenomenological research cannot be separated from understanding positivism in social science. Its presence is a reaction to understanding positivism. Positivism followers base their analysis by borrowing models from natural science. One feature of understanding positivism is the strict separation between thought and reality. Reality is understood as what is seen by the eye. This research was conducted with a qualitative approach, the aim being with this approach empirical findings can be described in more detail, clearer, and more accurate. Therefore a phenomenological approach is used, which is expected to help researchers in (1) observation, (2) imagination, (3) think abstractly, and (4) can feel or appreciate phenomena in the field. (Yuswadi, 2005: 35)

The theoretical basis presented in this section is intended as a general framework (grand concept) that has not been detailed so that it can be used as a signpost so that it is possible to be developed further after considering the situation on the ground, because this research is in the form of ethnographic studies as suggested by Hammersley and Atkinson (1983 : 14) research must be more reflective by merging into part of the subject under study

B. Determination of Research Location

This research was conducted at the Shofa Marwa Islamic Boarding School in Jember Regency. The determination of this location was based on three considerations. First, Jember was often referred to as the city of students in East Java. The indication is reflected in the number of Kiai / Pesantren which is more than the total number of Jember has 222 villages and 26 villages (Humas Jember 2013) while the number of pesantren is 598 (Department of Religion, Jember Regency 2013). With the large number of Islamic boarding schools, the policies and character education of *pesantren* based on the five souls of students become very interesting.

C. Analysis

Efendy (1985: 155) says that the research analysis unit is the unit to be studied or analyzed. This research is directed at the institution as a unit of analysis, the institution or institution that is the focus of research is the Islamic boarding school. Although the institution as a unit of analysis in this study, but not all members in the structure of the institution were made the focus of the study, the focus of this study was the experience and views of the kiai and his mother in making policies on the rules of duty and discipline for a santri. As secondary data in this study, information from clerics and students is needed

F. Determination of Informants and Data Sources



According to Moleong (2006), an informant is a person who is considered to be able to provide information about the situation and condition of the research background and can find answers by providing various information relating to the problem to be examined. In qualitative research there are two stages of selecting informants. The selection of key informants (key informants) is determined purposively.

Stop the selection of informants when it is considered that no variation in information has been found. In determining the informants in this study, it was initially determined that the key informants were deliberately chosen through a purposive technique as explained by Bungin (2006: 53). Michail Quinn Patton explained. The purpose of purposeful sampling is to select information rich cases whose study will illuminate the questions under study (Patton, 1980: 169). Furthermore, if it turns out that from the key informants there is still a lot of data needed to complete the information then the research subjects are added who are considered the most able to provide the required data information related to the problem under study.

The key informants in this study are *Kiai* and *Nyai*, while the supporting informants in this study are *Ustadz* and *Santri*. To get information about how character education based on the five souls of students is implemented at the Shofa Marwa Islamic boarding school in Jember.

E. Data Collection Techniques

In this study there are three types of field data needed, first; *Kiai* and *Nyai* as a policy maker and cleric *Ustadzah* (teacher) executive committee and students as subjects subject to rules. Secondly to obtain the data needed, this research uses the methods of life history, in-depth interviews (observation), observation, focus group discussions (FGD), and documentation (documentation). Life History in this study uses the method of life history (life history) because to get a complete picture of the life history of students this is important because it is to find out how the background of students' life.

1. In-depth Interview / indepth interview.

In-depth interviews or in-depth interviews are conducted several times in order to obtain a complete and complete picture of the perspective of students when there is a policy about the values of the five souls of students. Structured in-depth interviews were conducted by drafting questions but not rigorously, the researcher made a structured interview guide, but the researcher did not limit the questions, but the questions were developed in accordance with the development of information obtained from informants with the aim of digging the deepest data to obtain data valid and more accurate.

As for the interview time there were some differences between the interview with the *Kiai* and *Nyai*, the cleric and the *santri*.

Interviews with the *Kiai*, *Nyai* and *santri* were carried out until the data was saturated. In accordance with qualitative research methods that use in-depth interviews, researchers conducted interviews not only once or twice but repeatedly but not with the same question, but to explore the problem, the whole interview points were recorded in



the research notebook, while the data and information completely recorded on a tape recorder.

2. Observation

Observations were made to find out the way of religious scholars, administrators and observing students in the mindset of how to speak words, attitudes and behavior of students when at the cottage at school on campus or at home.

3. Focus Group Discussion (FGD)

Focus group discussions (FGDs) are used because the intensity of the problem and its perspectives will only be found accurately if the informants are involved cognitively and emotionally in forums or focused discussion opportunities. This technique is used to obtain data about the concept of perceptions and ideas (Hardon et al, 1994). Morgan (1992: 206) states that the discussion expresses a wider and more detailed experience of feelings and beliefs about concepts, views, beliefs, experiences, needs and hope. In this case what has to do with the students' perceptions of the five students' souls and their implementation in daily life.

4. Documentation

Documentation is carried out for data collection, while the selected data and documents are related to data from the literature, the internet, documents in the Shofa Marwa Islamic boarding school. Each data that has been obtained through in-depth interviews, through observation and through FGD can be equipped with documentation data.

Determination of Informants and Data Sources

According to Moleong (2006), an informant is a person who is considered to be able to provide information about the situation and condition of the research background and can find answers by providing various information relating to the problem to be examined. In qualitative research there are two stages of selecting informants.

- a. The selection of key informants (key informants) is determined purposively.
- b. Stopping the selection of informants when it is deemed no longer found variation of information.

In determining the informants in this study, the key informants were initially determined as key informants deliberately selected through a purposive technique as explained by Bungin (2006: 53). Michail Quinn Patton explained. The purpose of purposeful sampling is to select information rich cases study will illuminate the questions under study (Patton, 1980: 169). Furthermore, if it turns out that from the key informants



there is still a lot of data needed to complete the information then the research subjects are added who are considered the most able to provide the information required data. The key informants in this study were the Kyai father and his mother, while the supporting informants in this study were religious teachers, religious teachers, administrators and students.

G. Data Analysis Techniques

Examining its nature, this study is not a survey research style. But more on the views of the kyai b nyai and santri on character education policies based on the five souls of the santri. Therefore this study is qualitative in nature which is highly dependent on the ability of observation, interviews and interpretation. While researchers tasked with exploring and describing what is in the human mind (Spradley, 1997: xix). Data analysis is carried out at all times in a continuous field of data collection.

Data obtained both from observations, in-depth interviews and FGDs were analyzed. Data obtained and arranged in certain categories with reference to the subjects that have been determined in the study.

In this analysis an interpretation is made in the form of giving meaning to the existing socio-cultural facts through the linkages between various phenomena through this effort. It is expected that various socio-cultural phenomena are related to the perspective of policy makers and the perspective of students. Peer depriefing is conducted with colleagues to obtain various inputs and criticisms so that the quality of the analysis can be more accountable. This is done by inviting them to gather in a joint discussion, or by visiting one by one while comparing their criticisms. Likewise, an audit trail is carried out to test the accuracy of the data (field notes, recorded documents and photos), the results of data analysis (summaries, concepts) of the results of data synthesis (interpretations, conclusions, definitions, patterns of literature relationships, and final reports) and processes used (methodology, strategy design and procedures) while checking is done with the informants, namely asking back statements that have been summarized in the researcher's understanding, to ensure the truth of the meaning that has been made. In this way crosschecks can be done and at the same time confirmation in drawing conclusions from information that has been recorded by researchers (Yuswadi, 2005: 44).

Furthermore, triangulation is also used. One important way to strengthen study design is through triangulation, or a combination of methods in studying the same phenomena or programs Denzin (in Patton, 1980) has identified 4 basic types of triangulation.

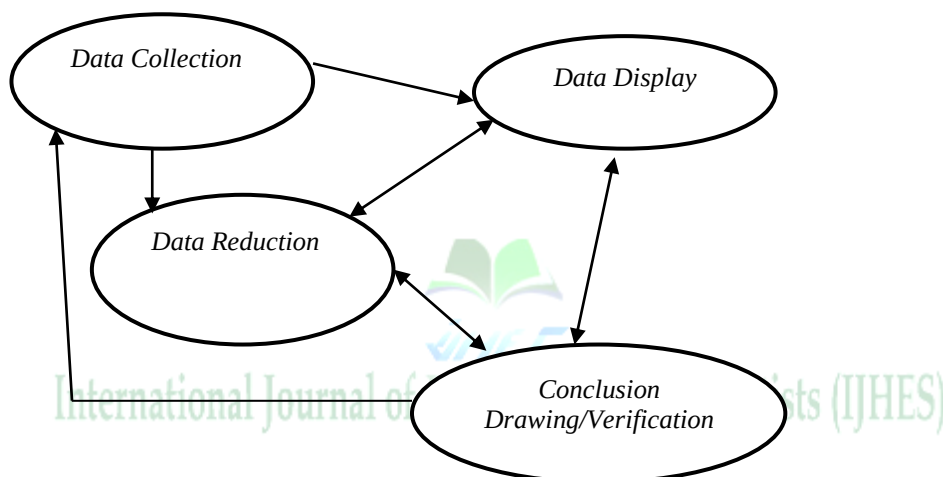
Data triangulation, which uses a variety of data sources in research by checking the truth of the data findings with other data findings that are relatively similar in nature. Triangulation investigators through the use of several different researchers or evaluators. And triangulation theory that uses several perspectives to interpret a data, by checking the truth of the findings with existing theories.

Triangulation method is the use of several different methods to study a problem.



Triangulation: one important by strengthening a study design is through triangulation or the combination of methodologies in the study of the same phenomenon or programs. This can mean using Denzin's quantitative and qualitative approaches both using quantitative and qualitative approaches (in Patton, 1980)

Milles and Huberman (1984), argues Our definition of data analysis contains three linked Subprocesses data reduction, data display, and conclusion drawing / verification (Milles Huberman, 1994: 428-429). That the activities in qualitative data analysis are carried out interactively and take place continuously until finished, so that the data is already saturated. Activities in data analysis are data reduction, data display, and conclusion drawing / verification. The interactive analysis model is as follows:



Components of Data Analysis: Interactive Model (Miles Huberman, 1994: 429)

Data Reduction; Various data that have been obtained either in the form of information from informants or based on the results of observations and observations in the field are recorded neatly and in detail and recorded in full, then through records and recordings made transcripts complete and exactly the results of the recording, then summarize or called data reduction . From the summary of the results of the interview and its development then focused on problems that are related to the research problem and the purpose of the next research will be to find themes, categorizations and patterns.

Display data

After the data has been reduced, the next step is to display the data in the form of brief descriptions, charts, relationships between categories or with narrative texts. According to Miles and Huberman (1994) the most frequently used to present qualitative research data is narrative text. Can also be a graph or matrix. Based on this method the display on the presentation of research data is presented and triangulated with data such as data from victim informants confirmed by data from public officials. Data from the police is confirmed with



data from the prosecutors. We confirm the data from key informants with data from supporting informants. Likewise with the theory of triangulation and triangulation methods.

Conclusion drawing / verification; The third step in qualitative data analysis researchers categorize the data that has been presented and analyze with gender analysis then formulate and confirm again through triangulation. Furthermore, if it is considered valid then the conclusion drawn from a study by producing an alternative theory or model.

Research methods.

The method is the main method used to achieve a study. While research methods according to Kartono (1990: 20) are well-prepared ways of thinking and doing to conduct research and to achieve a goal. In principle, research methods are ways that are used to achieve research objectives with practical steps.

DISCUSSION

Research result

a. Soul of Honesty.

The spirit of sincerity in the Shofa Marwa Islamic boarding school is always instilled that *aqidah*, sharia and ihsan must all be done solely because of God, to students to be instilled an understanding in analyzing the sharia not to be done not because of God (Cognitive), students are invited to empathize with others so that what is felt by his friends also felt by students (affective) in carrying out relationships with fellow students directly practiced for example ihsan helping friends who are in need, if there are friends who are sick then without commanded students will provide the best service (psychomotor)

b. The Soul of Independence.

In *Pesantren* Shofa Marwa instilled a spirit of independence through the teachings of religion both in the Qur'an and the example of the Prophet, in the Islamic boarding school independence is not just a discourse, but directly practiced in daily life, starting from cleaning one's own bed, cleaning the bathroom by yourself, cleaning your own cottage environment, cooking by yourself, shopping for your own kitchen needs, washing yourself.

c. The Soul of Simplicity.

The value of simplicity is not only instilled in memorizing the propositions of the Qur'an and its *Hadith*, but it is practiced in daily life, starting from what they eat, what they wear.

d. *Ukhuwwah* soul

Soul *ukhuwwah*, *ukhuwwah islamiyah*, *ukhuwwah wathoniyyah* and *ukhuwwah basyariyah*. *Ukhuwwah* is very visible in the daily lives of students, especially for students



with special needs, with the spirit of brotherhood of the students always give attention and help to fellow students

e. Free soul is responsible.

In boarding schools the spirit of freedom is instilled in determining the attitude of freedom of choice and sorting, but students are taught to be responsible for their choices.

The results of the study according to Thomas Lickona (2012: 20) good character education consists of three interrelated parts: moral knowledge, moral feelings and moral behavior, good character consists of, knowing good character, wanting good things and doing good things well,

Habituation Method.

Giving Advice according to Marzuki (2015: 113) assumes that teachers and parents should always give advice and special attention to students or their children in the context of character building with exemplary methods of punishment reward methods

The constraints of the study came from several aspects, namely internal factors such as the lack of awareness of the students. While the external factor, in the form of the parent factor, because the santri consists of various backgrounds and not all understand the vision of the boarding school, so there are some parents who do not give good examples to their sons for example worship habits of worshipers, habits of tahajjud prayers, habits of duha prayer, habits do the work themselves, who feel sorry for their children if they have to do some work themselves. Parents do not understand why their children are given ta'zir if their children make mistakes, even though ta'zir is not physical in nature. Parents pamper their children when their children go home, like children are given the freedom to hold a cell phone while boarding boarding students are prohibited from carrying mobile phones.

Based on the research findings, character education in Islamic boarding schools is implemented with several models, namely:

a. Top-Down Approach Model.

Top-down approach that uses logic thinking from "above" and then mapping "down". or in plain language a policy made by the center and implemented by the region. . According to Sabatier (1986), the top down approach is carried out by researchers with the following steps: "they started with policy decisions (usually statues) and examined the extent to which their legally-mandated objectives were achieved over time and why". This approach is often also



called "policy centered" because the focus of the researcher's attention is only on educational policy innovation at the Shofa Marwa Islamic boarding school and trying to obtain facts whether the policy when implemented achieves its objectives or not (Hogwood and Gunn, 1984).

Some leaders of the top-down approach are Nakamura and Smalwood (1980) Edward 111 (1980) and Grindle (1980). They are classified as top-down users because their way of working is in accordance with the steps outlined above, which starts with understanding the policy and see the effectiveness of achieving the policy objectives conceptualized from the perspective of policy makers at the center. This approach is often referred to as the command and control approach, which literally means giving the command and supervisor of the implementation. (P. Deleon and L Deleon 2002)

b. Model bottom up approach. The bottom up model pioneered by

Elmore (1978-1979) Lipsky (1971), Berman (1978) and Porter (1978). Followers of the bottom-up model approach emphasize the importance of paying attention to two important aspects in the implementation of a policy, namely bureaucrats at the lower level (street level bureaucrat) and policy target group (target group). This point of view also emphasizes that the political process not only stops when the policy has been decided, but also continues at the lower levels of implementation which determines the success rate of implementation a lot. The basic argument about the importance of paying attention to the role of street level bureaucrats is closely related to its position in carrying out activities in realizing policies with the ability of target groups to be able to participate in policy implementation. Purwanto (2012; 41), besides street level bureaucrats according to bottom uppers for bottom up supporters) implementation will also succeed if the target group is involved early in the policy planning process and its implementation.

c. c.Model Synthesis or syncretism

This model appeared around 1982 with popular characters Randall P. Riply and Grace Franklin. This Synthesis Model combines the two previous models (Top Down and Bottomup) with the main pressures that can vary, ranging from the network of interactions between actors implementing to the sociological approach and others. This synthesis model in some theories is called the Hybrid model. This model basically assumes that there is no model that can be applied to every implementation. This means that each policy has diverse characteristics so to implement there are also various models according to need.

CONCLUSION

Character education has been instilled and practiced in the daily lives of students. *Kiai* and *Nyai* have a strategic role in character appeasement through the five students' Souls. Internal constraints are some students who have not been able to animate the values of the five students' souls. Support from parents is very important in efforts to instill the character education of students.



REFERENCES

- Arifin H,Muzayyin, 2003. *KapitaSelekta Pendidikan Islam*, Cet 1Jakarta BumiAksara
- Depdikbud (2003) Undang Undang RI no 20 tahun 2003 tentang Sistem Pendidikan Nasional
- Hasbullah 2001 *Sejarah Pendidikan Islam di Indonesia lintasan sejarah pertumbuhan dan perkembangan* cet ke 1V Jakarta PT Raja Grafindo Persada .
- Wahid. Abdurrahman, *Bunga rampai Pesantren*,1989, Jakarta, Dharma Bakti.
- Gunawan H 2014 *Pendidikan karakter, Konsep dan implementasi*, Bandung Alfebita.
- Lickona, T (2012) *Mendidik untuk membentuk karakter , Bagaimana sekolah dapat memberikan pendidikan tentang sikap hormat dan tanggung jawab* (terjemahan juma Abdu Wamaungo) Jakarta PT Bumi Aksara
- Lany Octavia (2014) *Pendidikan karakter berbasis pesantren*, Renebook , Jakarta
- Marzuki (2015) *Pendidikan Karakter Islam* . Jakarta Amzah
- Moleong, (2005) *Methodologi penelitian kualitatif* Bnadung PT Remaja Rosdakarya
- Suheri, S., & Nurrahmawati, Y. T. (2019, November). Arah Baru Pendidikan Islam Pasca Uu Pesantren. In *Proceedings of Annual Conference for Muslim Scholars* (Vol. 3, No. 1, pp. 671-682).
- Sulistiowati, E (2012) *Implementasi Kurikulum Pendidikan karakter* Yogyakarta PT Citra Aji Parama