

## The strategy of internalizing the values of the characters in al-Mumtaz Islamic Boarding School

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### Abstract

Character is an action that is done without thinking and consideration first. So the person who is character is the person who performs and responds to something with spontaneous and reflexes. The formation of good character requires the right processes and strategies. Studies and research on character are increasingly important to do considering the recent phenomena are related to the deterioration of values and characters performed by children who are still relatively small and many other actions that deviate from the values of Islamic character that we can see every day through the media. This research is field research using interview, observation and documentation as data collection method. The expected outcome of this study is the offer of solutions to the character problem that occurs. Researchers are interested in doing research in boarding school Al-mumtaz because affective side is preferred and emphasized than cognitive even in the assessment and determination of class increases. The strategy undertaken in the internalization of Islamic character values based on the findings of researchers is a) through entrepreneur activities b)

weekly moral value c) habituation d) reward and punishment e) exemplary from teacher f). surveillance and attitude setting for 24 hours.

**Keywords:** values internalization, character building, Islamic boarding school

### **Abstrak**

Karakter adalah tindakan yang dilakukan tanpa pemikiran dan pertimbangan terlebih dahulu. Jadi orang yang berkarakter adalah orang yang melakukan dan merespon sesuatu dengan spontan dan reflek. Pembentukan karakter yang baik membutuhkan proses dan strategi yang tepat. Studi, kajian dan penelitian tentang karakter semakin penting dilakukan mengingat fenomena baru-baru ini terkait dengan kemunduran nilai dan karakter yang dilakukan oleh anak-anak yang masih tergolong kecil dan banyak tindakan lain yang menyimpang dari nilai-nilai karakter Islam, yang bisa kita lihat setiap hari melalui media. Penelitian ini merupakan penelitian lapangan dengan menggunakan wawancara, observasi dan dokumentasi sebagai metode pengumpulan data. Hasil yang diharapkan dari penelitian ini adalah tawaran solusi terhadap masalah karakter yang terjadi. Peneliti tertarik untuk melakukan penelitian di pesantren al-Mumtaz karena sisi afektif lebih diutamakan dan ditekankan daripada kognitif meski dalam penilaian dan penentuan kelas meningkat. Strategi yang dilakukan dalam internalisasi nilai karakter Islam berdasarkan temuan peneliti adalah a) melalui kegiatan wirausaha, b) nilai moral mingguan c) pembiasaan d) imbalan dan hukum e) contoh dari guru f) pengawasan dan penjagaan sikap selama 24 jam.

**Kata kunci:** internalisasi nilai, pembangunan karakter, pondok pesantren

## **Introduction**

Lately, the issue of character and moral degradation requires more attention than ever before. Due to the unstoppable flow of globalization demanding every element of society should participate in efforts to minimize its adverse impact. Moral degradation is no longer just a person's personal anxiety, but it has become anxiety for many people. The rate of development of information technology that became a form of globalization has a major effect on the moral change of a person in a place.

Often we see through the television media of state officials and politicians are entangled in corruption cases. Law enforcers are also many who violate the law. Many cases of corruption in the values and morals of characters displayed by the media. This indicates the failure of Indonesian education in instilling the values and moral of the nation's children. Zaim Elmubarok said theoretically the science of education is very complete, but the dominant value of education itself is forgotten (Elmubarok, 2007: 56).

The importance of character education has been realized by experts such as Theodore Roosevelt who said that educating someone just to think with reason without accompanied by moral education means building a threat in the life of society. Likewise William Kilpatrick, he said that the basic thing facing the school is about moral education. Other problems that arise are actually based on moral education delivered. Even the development of science depends on the outcome of character education (Lickona, 2013: 3).

To overcome the problem of moral degradation and character, then one of the institutions that have responsibility in the effort to prepare the next generation of good character is educational institution. Educational institutions that have a major role in changing the face of the future of this nation.

One of the educational institutions that have great contribution in improving the character especially in Indonesia is islamic boarding school. In it is embedded values that we do not find in other educational institutions. Islamic boarding school education which is part of National Education System has 3 main element that is: 1) Kyai as educator as well as owner of boarding school; 2) Curriculum of boarding school; And 3) Religious and educational facilities, such as mosques, kyai houses, and huts, as well as some madrassas and workshops. The activities are summarized in "Tri Dharma Pondok pesantren" which are: 1) Faith and devotion to Allah SWT; 2) Development of useful scholarship; And 3) Devotion to religion, society, and country (Ary, 2015).

The author is interested in conducting research on the character internalization strategy in boarding school Al-Mumtaz Patuk because the boarding school emphasizes affective aspects beyond cognitive. This is based on interview writers with some teaching staff who teaches that santri with high cognitive value but in terms of attitude and behavior is considered bad then any clever santri will not be raised class. If all educational institutions use such a strategy, then that will play the important role of this nation in the future are the people who not only

qualified in terms of intellectual but also in terms of affective so that the character value crisis can be overcome.

## **Methodology**

This research is a qualitative research using qualitative naturalistic approach. This research is field research. The method used in collecting data is to use structured and unstructured interview methods, participant observation, and documentation. Structured interviews researchers use to get important points and outlines, if in structured interviews there is no data that is not clear or data that require follow-up questions then the researchers will use unstructured interviews. As for the source of data in this interview is the leadership of boarding school Al-Mumtaz, teachers and students. In addition to interviews, researchers collected data using participant observation. Namely the researchers participated in every activity santri. Meanwhile, the documentation researchers do in order to dig up the data in the form of documents.

## **The concept of the strategy of internalizing character values**

### *Definition of strategy*

The term strategy (strategy derives from nouns and verbs in Greek) As a noun, strategos is the word stratos (military) with the past (lead) As a verb, stratego means planning (to plan) (Majid, 2013: 3). Strategy is an overall approach that Related to the implementation of the idea, planning, and

execution of an activity within a certain period of time. (<https://id.wikipedia.org/wiki/Strategi>, 21 November 2015)

According to Abdul Majid (2013: 3), strategy is a pattern that is planned and determined intentionally to perform activities or actions. Strategy includes the purpose of the activity, who is involved in the activity, the content of the activity, the process of activities, and the means of supporting the activity. In the world of education, strategy is defined as a plan, method, or series of activities designed to achieve a particular educational goal (David, 1976). So the strategy can be defined as planning that contains about a series of activities designed to achieve certain educational goals (Adisusilo, 2012: 85). Therefore, before determining the strategy must be formulated in advance the objectives to be achieved.

Strategy with the method is often equated, but between the two have differences. Strategy is a plan of operation achieving some thing. While the method is a way in achieving some thing, the intention is to show a strategy in a plan to achieve goals, whereas according to Akhmad Sofa in his book *Understanding and Essence of Islamic Education Learning Strategy (PAI)* cited Muh Sya'roni defines the method is a way that can be used to implement the strategy (Sya'roni, 2009: 3)

### *Definition of value*

The word value is derived from the Latin *valere* or the ancient French *valoir*. The denotative meaning, *valere*, *valoir*, *value*, or *value* can be interpreted as price. However, when the word is already connected to an

object or perceived from a particular point of view, the price contained within it has many interpretations. There are prices according to economics, psychology, sociology, anthropology, politics, and religion (Sya'roni, 2009: 7).

Value as something abstract according to Raths, et al in his book entitled *Values and Teaching* quoted Sutarjo Adisusilo (2012: 76). Have a number of indicators that we can observe, namely: a) Values give goals or directions to which life must go, must be developed or should be directed; b) The value of aspirations or inspiration to someone for a useful, good, positive thing for life; c) Values direct a person to behave (attitudes), or behave in accordance with the morality of society, so that value gives a reference or guidance how should someone have to behave; d) Values are attractive, enticing a person to think, to contemplate, to have, to strive for and to live; e) The value of feeling (feelings), a person's conscience while experiencing various feelings, or moods, such as happy, sad, depressed, excited, eager, and others; f) Values are related to beliefs and convictions of a person, a belief or belief associated with certain values; g) A value demands a certain activity of deed or behavior according to that value, so the value does not stop at the thought, but encourages or raises the intention to do something according to that value; f) Values usually arise in the conscience, conscience or mind of a person when the person is in a confused situation, experiencing a dilemma or facing various problems of life.

According to Drikarya in his book entitled about the education quoted Zaim Elmubarok (2007: 15), explains that educating also means incorporating children into the realm of values, or incorporating the world of values into the psyche of the child. Meanwhile, according to Theodore Bramelt, education must be able to be an intermediary agent that instills the values that exist in the soul of stakeholders.

### *Definition of character*

Etymologically, the word character comes from Greek, that is *charassein* which means to engrave. The word to engrave can be translated as carving, painting, carving, or scratching. In a large dictionary of Indonesian words character is defined with the nature, psychological traits, morals or character that distinguishes a person from others, and character. Thus a character person means a person who has personality, behavior, nature, character, or character.

According to Ibn Miskawayh, character is the state of the soul. This situation causes the soul to act without thought or considered in depth. Character can be created through habit and practice. At first this state occurs because of consideration and thought, but then through continuous practice, becomes a character (Miskawayh, 1998: 56). Meanwhile, according to Thomas Lickona (2013: 82), a good character consists of knowing good things, wanting good things, and doing good things.

With the meaning as above, means character is identical with personality or morals. Personality is a characteristic, characteristic, or

characteristic of a person derived from the formations received from the environment, such as a family in childhood and innate. Character can be formed and strived so that character education becomes meaningful to bring good character human (Marzuki, 2015: 19).

With the above understanding can be said that building a character (character building) is the process of carving or carving the soul in such a way, so that the shape is unique, interesting, and different or can be distinguished from others. Like a letter in the alphabet that is never the same from one to the other, so that people of character can be distinguished from one another.

The character building process requires high discipline because it is never easy and instantaneous or instant. It takes deep reflection to create a barrage of moral choice and is followed up with concrete action to become praxis, reflection, and practice. It takes a certain amount of time to make it all custom and shape one's character or character (Elmubarok, 2013: 103).

### **The strategy of internalizing the values of the characters**

Before speaking at length about the strategy used in boarding school Al-Mumtaz in instilling Islamic values, the first thing to note is to know the objective or output target expected of Al-Mumtaz boarding school. Depart from that goal that we can determine how the right strategy to use. Because in the world of education, strategy is defined as a plan, method, or series of activities designed to achieve a particular educational goal (David, 1976). So the strategy can be defined as planning that contains

about a series of activities designed to achieve certain educational goals (Adisusilo, 2012: 85).

The purpose of this Al-mumtaz boarding school was established is: 1) Organizing Islamic Institutions that Li I'laai kalimatillah, professionals so as to be a vehicle for the achievement of *fi-addun ya hasanah wa fi-alaakhirakhir hasanah* (welfare of the hereafter and world); 2) Establishing Muslim cadres who are *tafaqquh fi al-din*, capable of coping with the development and changing of the times, as well as being able to become agents of change in cultural transformation; Yes, this culture is proactive, progressive, responsive, fast, passionate and agile. (Buku Pedoman Penyelenggaraan Islamic Boarding School PP Terpadu Al-Mumtaz, 2015:4).

As for the target output of boarding school Al-Mumtaz this is as follows: 1) Islamic Behavior, High Work Ethic, and Achievement; 2) Diligent jama'ah prayer, dzikir and read Al-Qur'an; 3) Memorized juz amma and 4 letters of choice. (Yasin, Al-Waqi'ah, Al-Mulk, Ar-Rahman); 4) Read the yellow book according to its level; 5) Able to use 'arobiyyah yaumiyyah & daily conversation; 6) Diligent work and have 1 business skills (Brosur Penerimaan Siswa Baru PP Al-Mumtaz 2015/2017).

Departure from the explanation that has been described above, it can be seen that there are values of characters that become the goal and target output of MA plus Al-Mumtaz. On the purpose of point 1 which makes the prosperity of the world and the hereafter as the hope of the establishment of Al-Mumtaz boarding school shows that it is in line with

the theory built by Al-Qusyairi which states that noble morality to be implemented is morality that prioritizes physical and spiritual health. Humans morals with noble morality, balanced between the needs of the world and the needs of ukhrawi (Saebani & Hamid, 2010: 261).

To realize the objective formula of Al-Mumtaz Islamic boarding school that is related to Islamic character, of course need the right strategy. The strategy used in boarding school Al-Mumtaz in instilling Islamic character values are as follows:

***Exemplary (role model)***

Exemplary has a very large portion in the formation of a person's character. Everyone needs a role model who can be a role model. Because humans learn more and imitate what they see and experience. Human learning tools are more effective in audio-visual. Human nature basically wants to imitate. The most influential example is from the people closest to us. Parents, kinsman relatives, community leaders and anyone who is often associated with someone (Maragustam, 2010: 269). In behaviourism, this way is called by modeling, namely the emergence of behavioral changes due to the process and exemplification of the behavior of other people are liked (Saebani & Hamid, 2010: 258).

According to Al-Bayanuni, this example has three characteristics; *First*, easy; People are quicker to see then do than just verbally. It is a reality in human life. *Second*, minimal error because of direct modeling. This is often done by the Prophet in educating the Companions and the Muslims with some hadiths such as, "Pray as I Pray", and other matters

related problems. *Third*, more in its influence, impressive, and imprinted in the human heart than the theory (Al-Bayanuni, 2012: 143). Al-Mumtaz boarding school makes exemplary as a big capital in shaping Islamic carnant santri. Marzuqi as the leader of Al-Mumtaz boarding school said: “*Exemplary, لسان الحال افسح من لسان المقال* Da'wah with *حال* is more *afdhol* than with words. So in us there is an order that reflects *akhlakul karimah*. Hence prayer *jama'ah* is not only mandatory for students but also required for teachers”.

Exemplary figure in Al-Mumtaz boarding school is the leader of boarding school and their *asatidz*. Therefore, every stake holder must be self-made to be an example for santri. The effort made in shaping the attitude of the exemplary is to make the order specially designated for *asatidz*. So the rules enacted in Al-Mumtaz not only bind santri but also their teachers.

From this example, based on the observation of the researchers, the value of Islamic character that is formed is the value of obedience to God, responsible, cautious, independent, willing to sacrifice, honest, fulfilling promise, humble, hard work, diligent, tenacious, persistent, disciplined, Visionary, earthy, passionate, dynamic, efficient, respectful of time, productive, friendly, open, caring, respectful of others, generous, inviting others to do good, honor guests.

Exemplary example of hard work, at that time the researcher just arrived at the research site, after shaking hands, he immediately told one of the *ustadz* to take the researcher to the room where he stayed, he

informed him that he could not accompany the first conversation because at that time he must Help the builders work on the expansion of the Al-Mumtaz mosque. Things like these that are precisely imitated by santri so that santri-santri Al-Mumtaz has a high work ethic.

### *Weekly moral value*

Weekly moral value is one of the strategies undertaken in an effort to instill the values of Islamic character of santri. The purpose of this weekly moral value is the emphasis of a particular character value chosen every week against the santri.

We are here there is a routine activity weekly moral value that we exist like a kind of theme every week where it always we start from monday. Suppose today's theme is honesty. Each teacher must insert the material values related to the theme that we are doing. Every week will change the theme. Maybe when we see the problems that occur in santri. Suppose there are students who these weeks are doing a lot of what related offenses. Then we can drill by doing the same theme in two weeks to improve the attitude. In applying this weekly moral value program there must be good cooperation of all stake holders that exist, not only teachers even have everything. Starting from the board who bind directly and communicate directly with students or not. This should all convey the same weekly moral value.

Weekly morale value program conducted at boarding school Al-Mumtaz is a program that is quite unique. Given the character education in other schools that have not implemented it. This program will greatly

assist the formation of santri characters because all the existing stake holders campaign and socialize the moral values that have been chosen in a week.

Observations of researchers in the field related to examples of cases of application of this weekly moral value, from the observations of the researchers above, it can be deduced that the honest character is not enough formed just by delivering it. But must be accompanied by concrete actions such as those conducted at the Al-Mumtaz boarding school. Students are taught how to directly implement the values of honesty in their actions by asking them to advance in their own consciousness without coercion.

The approach used in applying this weekly moral value strategy is to use appreciation approach. Namely value education is developed by involving students in daily empirical activities but rather emphasizing the involvement of its affective aspect rather than its rational aspect. In this approach, students are empirically directly involved in the consequences of developing good and bad values in everyday life. In this approach also students can see the examples, see the consequences, the process and engage themselves in the activity, so the impressions it creates much more influential and long lasting (Toha, 2012: 82).

The application of weekly moral values in Al-Mumtaz is in fact similar to what happened in portland, maine in the 1980s. The difference in portland emphasis one of the chosen moral values is done at every annual school event. The moral values chosen are also limited to six

noncontroversial values: respect, courage, fairness, willingness to work, and self-discipline. The moral education centered on these six controversial values is a program launched by the regional office of portland schools. Each school has the duty to insert this moral value in any way that can be done through the curriculum and daily activities. (Lickona, 2013: 249).

### *Habituation*

Habits are those that give certain traits and paths in mind, belief, desire and conversation; Then if he has been imprinted on this trait, one likes to his work except to change it with difficulty. According to Ahmad Amin (1975) a new habit can become a character if a person is happy or there is a desire for something to be accustomed to and acceptance of that desire, and repeated desire and acceptance is sufficient.

Ibn Miskawayh (1998: 56) in his book *tahzib al-akhlaq* says that character is created from habit and practice. At first this state occurs because it is considered and considered, but then, through constant practice, becomes a character. Behavioral theory can also be used in analyzing habituation in character formation. Because the flow of behaviourism views humans as creatures that are not much different from machines that can be controlled behavior through the process of continuous conditioning. There are some habits that always run in daily al-Mumtaz santri in the cottage is as follows: a) Habits queued; b) Habit of discipline; c) Orderly habits; d) The habit of living clean and tidy; e) Simple living habits; f) Habits of mutual tolerance, respect, and guard.

Based on the observations of researchers during the stay at the boarding school Al-Mumtaz, researchers watch the santri live with a very high mobility. The santri are educated and accustomed to be good human beings, to be polite, friendly, disciplined, to respect the elderly, to cherish the younger, to have a high work ethic, to keep clean, to save money and time, to be honest. When a santri is found who commits a violation of the character's values, it will be dealt with immediately.

This habit can form the character of santri, among several values of Islamic character formed from this habit is following discipline, obedient to God, independent, responsible, honest, faithful, hard working, diligent, tenacious, persistent, thorough, disciplined, passionate, Dynamic, efficient, time-honoring, productive, friendly, sportive, steadfast, orderly, obedient regulations, caring environment, faith and piety.

Examples of characters formed from the result of this habituation is environmental care. Based on the observation of the researcher, Through the regulation of cottage which obliges consecution work every morning and evening to form the character of environmental care to the students, the students become accustomed to maintaining the cleanliness of the cottage from the bathroom to the mosque, so that every place in Al-Mumtaz is kept clean. Another example is discipline. Thanks to the habits performed in the prayer activities jama'ah both prayer fardhu, tahajud and duha to form the character of santri become discipline in running the worship and other activities. 5 minutes before entering the class, there is a notice through the loudspeaker, this is meant that students are not late to

class. Therefore santri become discipline. Every morning researchers always listen to the notice, and hear the footsteps of students who step quickly.

### ***Reward and punishment***

This punishment strategy already exists and exemplified in Islam, we can find in the Qur'an verses that contain threats and punishments. It is meant that someone stops making mistakes. Because wrongdoing will have a bad impact on the person's life both in the world and in the hereafter. So this punishment is the last alternative for a person to stop his misdeeds and as a lesson for others not to be imitated. In management science, there must be a balance. An educational institution can not only apply punishment (punishment) only. But must be balanced with reward. The terms reward and punishment approach the meaning of *targhib* and *tarhib* but substantially have the same goal that is to provide motivation to do good and scare to leave the bad. *Targhib* is a promise while reward is realisation of the promise and *tarhib* it in the form of threat while punishment is a manifestation of the threat.

In Al-Mumtaz boarding school, Reward is given annually. The award is given to the santri with the smallest points of offense or even without ever committing an offense for a whole year. Students who get the reward is dubbed by the model santri. The awards given by the Al-Mumtaz boarding school are not only for the santri students or the santri with the smallest points of abuse but also for the poor santri who are given pocket money.

The following table details the violations along with agreed sanctions/ penalties:

*Violation points*

No.	Violation	Point
1.	Leaving the activity held cottage	1
2.	Exit the lodge without permission	2
3.	Watch TV, movies, shows, PS, internet outside cottage	2
4.	Storing electronic appliances without permission	5
5.		3
6.	Ghasab	5
7.	Ghasab belonging to the guest	Max
8.	Steal	40
9.	Said dirty, making rowdy, disrespectful,	0.5
10.	mocking	10
11.	Smoking	100
12.	Carrying, using drugs	5
13.	Storing sharp weapons	50
14.	Threaten with sharp weapons	10
15.	Threaten with non-sharp weapons	10
	Bring and save pornographic * 10	
16	Fouling, crossing walls, doors, floors, and	0.5
17	environmental PPT Al-Mumtaz 0.5	10-
18	Dating ** 10-100	100
	Flirts the opposite sex	0,5
19	Chat with the opposite sex without necessity (kec in a certain area)	1
20	Reading, storing, and having non-educational readings **	1
21	Dressing rude, tight, not covering the aurat,	
22	pencil pants	0,5
23	Dressing school uniforms out of place	0,5
	Chat at bedtime	0,5
24	Go to room during school hours and during	

	cottage activity	0,5
25	Correspondence, exchange photos of other	
26	types of non-mahrom *	1
27	Too late prayer without permission of clarity	0,5
28	Late / leave the picket before finishing	0,5
29	Not carrying out the picket	1.5
30	Sleep when activities intentionally	1
31	Sleep when the activity is accidentally	0,25
	It does not matter if there are guests	0,25
32	It does not matter if there is garbage and the	
33	equipment is out of place	0,25
34	Taking equipment but not returning it *	0,5
35	Littering	0,5
36	Fight with fellow santri	10
37	Fight with outsiders cottage	20
38	Know the offense but cover it	0-5
39	No rote deposit (minimum 2x week)	1
40	Not keeping good name of cottage	2
41	Out of unauthorized activity	0,5
42	Disrespectful, harmful, offensive nanny /	2-10
	astidz **	2-10
	41. Refute the nanny / asatidz **	
	42. Threatening, fighting, blasphemy,	20-
	vilifying, proclaiming, orchestrating offenses	100
	**	

Information :

\*. : Confiscated / replaced

\*\* : determined by meeting

### Sanctions

#### Sanction Per Week

No.	Point	Punishment
1.	2-4,9	Write a yasin letter
2.	5-7,4	Mop up mosque / mosque
3.	7,5-9,9	Washing, drying, folding and then depositing to the

		auctioneer board
4.	10-14,9	Cleaning the toilet
5.	15-19,9	Cleaning, tidying and mopping the room
6.	20 dst	The decision of the ISMU and Asatidz meetings

*Accumulated sanctions*

No.	Point	Punishment
1.	30	1 during the fine cement
2.	50	Calling parents
3.	75	Schorsing for 1 week
4.	100	Returned to parents

Students who commit moral offenses or behave that are not in accordance with the rules of the cottage will get their own sanctions points. The toughest sanction is when the sanction points santri have reached 100, the sanction is with issued. And from the party boarding school does not play with the rules. Because the reality of researchers have found one of the students who with forced to be issued because the sanctions point has reached the maximum. Before reaching 100 points, there are warnings that students do not repeat the mistake again, that is when the points reach 50 then the santri guardian will be called, when it reaches 75 students will be suspended for 1 week. But the sanction points were accumulated for one year.

Sanction points are aimed to cause a deterrent effect on santri who violate the rules of the cottage. Students who continue to commit violations until the points obtained reach the maximum limit it will be forcibly removed. Because such santri can influence other santri to commit

offenses. This policy is issued for the common good. In order for stability and comfort and character formation can be realized to the fullest.

***Arrangement and attitude monitoring for 24 hours***

Ethics, attitude, adab, courtesy in everyday santri for 24 hours is arranged in such a way so that Islamic character which is arranged in nash of Al-Qur'an or hadith can be implemented in everyday santri. Caregivers summarize what everyday Muslims should do in Al-Mumtaz's pocket book. In the book contains daily prayers. Things that need to be familiarized santri, adab manners and so forth.

Among the standardized adabs in Al-Mumtaz's pocket book are as follows: a) Maintain decorum wherever and whenever; b) Love the younger santri, be kind to each other, and respect to older; c) No backbiting and slander; d) Not interrupting others; e) Always respect and practice the knowledge possessed; f) Always maintain good communication with; g) Familiarize greeting when meeting with friends, asatidz, and guests; h) Cover and keep genitalia; i) His gaze on the opposite sex.

From the above points, all of them are in line with the main source of Islamic character, the Qur'an and the hadith. Suppose that in point c for not ghibah, this is already explained in Al-Qur'an Surah Al-Hujurat verse 12, on points b there is a hadith that commands to honor the elder and love the younger. Etc.

The character that wants to be implanted in boarding school Al-Mumtaz is an Islamic daily routine. As the caregiver disclosed. Live here 24 hours, his character is an expression of activities for 24 hours. Until his

manners eat, his manners sleep, his manners learn, his presence into the restroom, the expression of a stumble, the phrase that anyone sneezes, it becomes all the lesson. So do not pursue on one or two three four characters. But yes the 24-hour Islamic character.

In addition to the standardization of these rules, also accompanied by full control for 24 hours. The controls performed at the Al-Mumtaz boarding school are not like the controls of other pesantren in general. The reason is in Al-Mumtaz, every santri has a companion. This companion has full responsibility for the child assisted. From getting up to sleep again constantly get watch from the companion. This is the most important in everyday life where we in 24 hours it interact with santri because it is all mukim in pesantren then from that we can be 24 hours to watch. Why this is said to be the most important because it's a direct practice. (Fahmi, April 19, 2016).

Supervision or control over the santri's attitude is very important to know the development of santri attitude. By supervising the caregivers and asatidz can evaluate the attitude of santri who have not met the standard. This supervision also serves as one of the steps in improving the existing system in order to make improvements to the cracks that have not been perfect.

### *Through entrepreneur activities*

Students are not only equipped with lessons in the form of academic-theoretical only, but also with other aspects that are not less important, namely entrepreneurial learning intended for the future when students

have completed the study of the cottage, they can be independent and open job vacancies. The entrepreneur's soul is built as early as possible to anticipate the birth of a generation that is only good at theorizing but zero in practice and skill.

Through entrepreneur activities, the values of Islamic character that can be formed in self-santri is independence, high work ethic, diligent and others. have a high work ethic. As Islam teaches **إِعمل لدنياك كأنك**  
**تعيش عبدا**.

In addition to the characters mentioned abah on the results of the interview, there are other Islamic characters that are formed. Based on the researcher's observation, some Islamic characters that can be formed through entrepreneur activity are independent, creative, innovative, responsible, patient, sincere, thankful, willing to sacrifice, trustworthy, honest, hard work, diligent, tenacious, persistent, disciplined, dynamic , Respecting time, productive, caring, togetherness.

## **Conclusion**

The policy system established at the Al-Mumtaz boarding school has accommodated character values. This has been stated in the objectives and expected output targets of the santri. Departing from the goal, there are several strategies that are carried out in realizing the goal is, as follows: 1) Exemplary figure in Al-Mumtaz boarding school is the nurse and asatidz ustadzahnya. Therefore, every stake holder must be self-made to be an example for santri; 2) Weekly Moral Value is the emphasis of a particular

character value chosen each week against the santri; 3) The award is given to the santri with the smallest points of offense or even without ever committing an offense for a whole year; 4) The santri are educated and accustomed to be good human beings. When a santri is found who commits a violation of the character's values, it will be dealt with immediately; 5) Every santri has a companion. This companion has full responsibility for the child assisted. From getting up to sleep again constantly get watch from the companion; 6) In building the character of independent and creative hence formed entrepreneur activity as container for santri.

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