

Character Education for Children in Islamic Boarding Schools: Psychological Perspective

Siti Mumun Muniroh

Institut Agama Islam Negeri (IAIN) Pekalongan

siti.mumun.muniroh@iainpekalongan.ac.id

Abstract:

Islamic boarding school has been questioned about its urgency in building and educating the character of the nation's generation along with social dynamics, the development of science and technology. Not to mention, Islamic boarding school (pesantren) is notorious for the bad image as the center of fundamentalism, radicalism, and terrorism. This study analyses the roles and strategies used by Islamic boarding schools in shaping the character of children. This research is a qualitative research using interviews, observations and documentation to obtain the data. It was conducted on children at Salafiyah Syafi'iyah Islamic Boarding School, Pekalongan Regency. The results of the study indicated that the character education taught in Islamic boarding schools starts from the cognitive aspect which are; teach morality, knowledge of good and bad, from waking up to going back to sleep. Through a child psychology approach, the students are invited to practice moral values into daily characters, which are carried out in stages by giving them act to follow, performed by the kiyai (grand teachers), caretakers, and teachers. The results of this study showed that habituation as a behavioral and humanistic action is the key to the success of islamic boarding school in shaping and educating children's character to be kind and care about others and their surrounding. A boarding school is an important instrument in maintaining and creating positive and progressive characters for children.

Keywords: *Character Education, Child Psychology, Independency, Exemplary*

INTRODUCTION

Islamic boarding school as an institution shaping the character of the nation's children is being questioned over and over again along with the development of technology. Research results reveal that the development of science and technology has an impact on changes in values, individual, social, educational, organizational, and business world values (Leggett & Rossouw, 2014: 44-99; Au-Yong-Oliveira, Gonçalves, Martins, & Branco, 2018: 954-963; Chauhan, 2017: 14-30; Raja & Nagasubramani, 2018: 33-35; Price & Oliver, 2007: 16-27; Montano & Dillon, 2005: 227-251; Pagani & Pardo, 2017: 185-192). Technological developments cannot be separated from culture, media and societal changes (Bolin, 2014: 175-198). In the era of technology, the universal moral values held by society have begun to be questioned, including in the world of Islamic boarding schools. Children begin to dare to fight, protest, and disobey old values and traditions, including those that have been considered taboo (McKie, Lachowsky & Milhausen, 2015: 19-38). On the other hand, educational institutions, including Islamic boarding schools, are starting to lose their spirit as a powerful tool to carry out the process of educating young people who are ethical,

responsible, tolerant, and care about others, as their main role (Pala, 2011: 23-32). Islamic boarding school is considered to have shifted its direction, orientation, purpose and existence as a place to develop character and educate the nation's life.

This study attempts to analyse the strategy of Islamic boarding schools in carrying out value and moral education to build students' character. The study of character education has been carried out by experts. Based on research at the Salafiyah Islamic Boarding School, Sumardi (2012) said that character education does not always use a formal curriculum. It is enough with a hidden curriculum. The process is not always taught in class, but is carried out simultaneously and continuously inside and outside the classroom. The success of character education will be influenced by real examples in life and in learning activities (Sumardi, 2012). Research by Baharun, H., & Maryam, S. discusses efforts to ground Hasan al-Banna's thoughts on the Three Dimensions of Education, called the education of the mind, body, and heart (*qalb*) in building the character of students at the Nurul Jadid Islamic Boarding School in Paiton Probolinggo, East Java. The trilogy of students (*santri*) and the five awareness of *santri*, educational and learning activities, habituation, regulation making as binding norms and organizing student activities (Baharun & Maryam, 2019: 51-62). Zuhriy (2011) revealed that islamic boarding school (*pesantren*) are educational institutions that can act as models of character education in Indonesia. A study of the strategies and systems of character education implemented by Islamic boarding schools to form sub-cultures in the Langitan Tuban Islamic Boarding School and the Ihyaul Ulum Gilang Islamic Boarding School. Boarding school still survive in the midst of modernization and globalization. (Zuhriy, 2011: 287-310).

Concern for the moral condition of society generates a new character education movement that requires teachers to create a moral community, practice moral discipline, encourage classroom democracy, teach values through the curriculum, emphasize cooperative learning and conflict resolution, and foster concern outside the classroom. (Lickona, 1993: 6-11). Returning the school to a community that cares about morals, social responsibility, and students' character is a necessity (Lickona, 1996: 93-100). In this context, islamic boarding school has its characteristics. An islamic boarding school is one of the educational system that implements full mentoring of caretakers or parents, from waking up to sleeping. This kind of boarding school confirms research results showing that an effective character education program requires the full involvement of parents (Berkowitz, M. W., & Bier, M. C. (2005: 64-69).

This study aims to analyse the strategy and implementation of character education applied in children's environment. Methodologically, this study uses a qualitative approach. The subjects of this study are *kiyai* (grand teachers), caretakers, teachers and students who are studying at the Salafiyah Islamic Boarding School, Syafi'iyah, Pekalongan Regency. The data were collected using interview, observation, and documentation collection techniques. The data obtained include thoughts, actions, activities, and activity programs related to moral education, which can shape the character of students. The data were analysed using an interactive analysis model introduced by Mile and Huberman.

DISCUSSION

From Moral Education to Character Building

Lickona (1993), in his work, *The Return of Character Education* made the world of education aware of the urgency of character education to achieve educational goals (Lickona, 1993: 6-11). In addition, the problem of education globally requires the

cooperation and responsibility of all parties (Ecclestone, K. (2012: 463-480). There is a shift in the concept of moral education to character education. Experts have shown this shift both in terms of concept and implementation in character education affects a person's expression in various aspects of social life (Jeynes, WH (2019: 33-71), also can be the basis for living the life (King & Hicks, 2021: 561-584).

Character is human behavior related to God, oneself, fellow human beings, environment, and nationality, manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, rules, manners, culture, and customs (Octavia et al., 2014). What is the difference between character education and character, morals and values. The moral is the building of the soul that comes from spontaneous behavior without any thought, in the form of good or bad behavior (al-Jurjani, 1988: 101). A clean mind and soul can encourage good behavior, while lust encourages negative actions. While value education is used to teach ethics, and conveys the value of right or wrong. The moral is a person's knowledge about good and bad.

Talking about moral education basically involves the process of internalising moral values. If the value is successfully internalised in a person, then the value will guide a person's attitudes and actions. Moral education or the internalisation of moral values is the essence of character education. The essence of character education is none other than the implementation of moral values, not only moral decency, civility, society, or nationality (Muchson & Samsuri, 2013: 88; Octavia et al., 2014).

Emile Durkheim argues that moral education is part of the inheritance of values, which Bourdieu calls the conservation of a culture inherited from the past (Karabel and Halsey, 1977: 488). Such a view is often considered not in line with the paradigm of modern education, which is education for change. According to the modern view, functional education is education that is able to answer the challenges of the present and future challenges. The educational paradigm in the past was not oriented to change, but to the inheritance and preservation of values (Muchson & Samsuri, 2013: 85). Although the paradigm of education as the inheritance of values is considered old-fashioned or conservative, such education is very relevant for improving the nation's morality.

Initially, the concept of moral education aimed to develop traditional values, with the support of parents, religious leaders, teachers, and politicians. The increasing attention to moral education is due to the inability of the state to overcome the issues of alcoholism, crime, violence, family disintegration, the increasing number of teenagers who commit suicide, free sex behavior, premarital pregnancy, declining social responsibility, social, racial and ethnic conflicts, and other social issues.

Moral education is still incredibly needed today. It must begin at an early age. The purpose of education and moral establishment of children according to Adler (1974: 29) is in the context of forming a personality that human must possess, such as: (1) being able to adjust to various situations concerning other people and with various cultures, (2) always able to understand something different and realize the fundamental character of his cultural identity, (3) able to maintain boundaries that are not rigid on himself, be responsible for the form of boundaries he chooses for a moment and be open to change. Based on the description above, apparently, children education is essential because it aims to enable them to adapt well to the surrounding environment. Thus, according to Adler, the purpose and moral development of children is the goal of education in the affective domain. This is because it involves an inner aspect (the internal side) that cannot be observed. The

affective domain relates to feelings, emotions, feelings of pleasure and displeasure, appreciation, attitudes, values, morals, character and others.

The taxonomy of the affective domain according to Kratwohl, Bloom and colleagues (Bloom, et al, 1981: 301-302; Ringness, 1975: 21) includes five levels or levels, which hierarchically indicate the depth of affection, starting from the most superficial level to the highest level. the deepest. The five levels or levels include: (1) receiving, (2) responding, (3) valuing, (4) organization, and (5) personalizing character based on a value system (characterization by a value complex). All of these levels, from the lowest to the highest, represent a continuum of the affective domain. The five levels are hierarchical and gradative, indicating the intensity or depth of affection.

In this study, character education has a fancy meaning than moral education, because it is not just teaching what is right and wrong. Character education instills habits (habituations) based on universal values. Character is built based on universal Islamic values such as tolerance, deliberation, mutual cooperation, honesty and others. In the context of islamic boarding school, independence and collective cooperation are urgently developed, in addition to integrity, caring, patience, love for the homeland, tolerance and equality.

Behavioristic Psychology Perspective

Behaviorism is a set of idea that emphasizes human behavior as the focus of its study. This thought was born as a critique of the psychological theory of power and mental state theory which only emphasizes aspects of human consciousness (Nahar, 2016: 64-74). The behavioristic psychology approach in character education in Islamic boarding schools is an essential instrument for understanding the behavior and character of students in Islamic boarding schools. The behavioristic theory examines various human behavioral responses that can be observed. Behavior focuses on interactions with the surroundings that can be seen, measured, and observed. Behavioral theories and principles are implemented in various contexts to help change a person's behavior to be more positive (King, 2011).

In the perspective of behavioristic learning theory, human behavior is influenced by certain conditions. Therefore, to be able to understand human behavior requires an objective, mechanistic, and materialistic approach, so that changes in a person's behavior can be done through conditioning efforts (Desmita, 2009: 44). At the implementation level, behavioristic theory teaches behavior change with stimulus. Giving rewards or reinforcement to encourage the desired behavior and punishment to prevent unwanted behavior (Mustaqim, 2016: 503-513). Stimulus and response to a person's condition or behavior becomes important in this theory. The indicator of the success of the learning process is determined by behavior change.

According to Skinner, the response arises because of reinforcement. The point is that knowledge formed through the bond of stimulus and response tends to be stronger when reinforced. Skinner divided this reinforcement into two, which are the positive and negative reinforcement. The reinforcement will be stable and result in persistent behavior. The basic principles of behavioristic psychology include three things: (1). Behavior has certain rules; (2). Behavior can be predicted (behavior is predictable); and (3). Behavior can be controlled (behavior is controllable). According to Skinner, the most important element in learning is the strengthening of reinforcement and punishment.

Reinforcement is a consequence that increases the probability that a behavior will be repeated. On the other hand, punishment is a consequence that decreases the probability of a behavior being repeated. Skinner identified reinforcement into two types, positive and negative reinforcement. Positive reinforcement is based on the principle that the frequency of the response increases because it is followed by a supportive stimulus (rewarding). Positive reinforcements are in the form of a reward or pleasant behavior, such as a smile, clapping, thumbs up, or appreciation. Negative reinforcement is reinforcement based on the principle that the frequency of the response increases because it is followed by the removal of an aversive (unpleasant) stimulus. Forms of negative reinforcement include delaying/not giving rewards, giving additional assignments or showing disapproving behavior, such as shaking head or showing disappointed expression.

The behavioristic psychology approach becomes a perspective in studying student behavior through testing and observing visible behavior, due to the interaction between stimulus and response (Slavin, 2019). Thus, this approach prioritizes observation to see the behavior, character and changes that occur because of the intervention or stimulus given to students.

Character Education Strategies for Children

In general, the efforts made by the caretakers in teaching children can be divided into two, called physical and spiritual efforts. Noticeable efforts include strengthening knowledge or scholarship, giving advice, continuous attention and supervision, internalising good habits, giving examples act to follow, reciting moral books, giving ta'zir, and inviting heart-to-heart talks. While the inner effort includes;

Establishing Yellow Book-Based Character

The primary reference in shaping the character of the students (santri) is the yellow book. It is a core reference for students in thinking, behaving, and carrying out social life. Study Bruinessen (1995) in *Kitab Kuning, Pesantren dan Tarekat: Tradisi-tradisi Islam di Indonesia* show that the Islamic boarding school is an Islamic educational institution that cannot be separated from the yellow book. It is the primary reference book after the Al-Quran and Al-Hadith (Bruinessen, 1995). The yellow book is special in the boarding school because its teachings and values are practiced by the caretakers, administrators, students, or the community (Van Bruinessen, 1990; van Bruinessen, 1994; Muqoyyidin, 2014: 119-136).

The *Taklim al-Muta'allim* book is a famous book that beats the reputation of other moral books as a foundation in building the character of students. Besides *Taklim al-Muta'allim*, *Washaya al-Aba' li al-Abna'* by Muhammad Syakir, *Akhlak li al-Banin* and *Akhlak li-al Banat* by Umar bin Ahmad Barja, *Ersyad al-'Ibad* by Zain al-Din al-Malibari, as well as the book of *Nashaih al-'Ibad* by an Indonesian cleric, Syekh Nawawi al-Bantani, have played a significant role in shaping the morals of students.

These books are the guideline for the morals and intellectualism of Islamic boarding schools whose existence cannot be denied. Without studying the contents of the *Ta'lim al-Muta'allim* book, indeed the form of islamic boarding school education will not be fully understood. It is because the origin of the interaction of students (santri) and kiai can be said to have started from the statements of az-Zarnuji in this book (Muslih, 2018: 187-195). The book of *Ta'lim al-Muta'allim* has a significant role in shaping the noble character in Islamic boarding schools which then has a significant impact on the

educational and social system, whether manifested in educational goals, curriculum, learning processes, or the relationship between teachers and students.

The moral book above is used as a reference in learning and morals at the Salafiyah Syafiiyah Islamic Boarding School. According to the caretakers, to embed moral values in children's students, Islamic boarding schools use one of the moral books, called the book of *Akhlaq li al-banin* written by Shaykh Umar Baraja (Cahya, et. al, 2016: 77-96). He said, "*There is also a book, its name is Akhlaq li al-banin*".

The book of *Akhlaq li al-banin* covers the good moral values of behaving and interacting with people, society and the environment. More specifically, this book covers the moral of a child, children who behave politely or impolitely, children who have good manners, Allah is most holy and almighty, a child who can be trusted, an obedient child, the morals of the prophet Muhammad SAW, good manners in the house, manners of a child to his mother and father, the etiquette of a child to his siblings, manners to family members, manners to servants, manners to neighbors, etiquette before going to school, manners of walking, student manners in school, student manners to teachers, and student manners to their friends. Reciting the book of *Akhlaqulil Banin* is held once a week on tuesday night and is attended by all students, including the children. Through the study of this moral book, the caretakers of islamic boarding school conveys Islamic teachings about ethics, values, and rules for socialising and behaving as a Muslim.

Straightening Intention, Giving Advice and Examples

Islamic boarding schools have the task of educating students to have good morals and character. According to Kiai Mus, the character of students can be seen from their behavior, while behaviour is driven by intention. Habitual action that occurs repeatedly shapes a person's character (Covey, 2013). For the caretakers, the intention is the basis of a person's actions. The good or bad of a deed depends on its intention. Likewise, in the context of teaching the morals of the students. When building the boarding school, Mr. mus recalled that he really wanted to practice the knowledge he had during his stay there.

Straightening intention is not a simple matter. There are so many challenges, temptations, and negative perceptions of other people around. Kiai Mus said that he built an islamic boarding school to educate the children to develop knowledge and have good morals. However, not a few criticize and falsely accuse of negative. Kiai Mus said, "*For example, there was once a person who slandered me when I built this boarding school to merely gain material advantage. I let the accusation, I return it to Allah, because Allah knows the best.*" (Kiai Mus, 2020). According to Kiai Mus, educating and shaping the character of students is not easy. It requires hard work, patience, straightening intentions, a commitment to stay focused on the main goal, and also the ability to face the challenges and resist the temptations.

The education system by providing advice, attention and supervision is one of the methods to prepare for shaping the moral, emotional and social. This is because advice has a considerable influence in opening the awareness and the essence of something, pushing towards a noble dignity. Sincere advice is very influential and becomes positive energy. It can create a calm and clear soul, an open heart, and a clear mind (Mualifah, 2009; 152). Kiai Mus revealed:

"Children need good advice. They need to be set by example. *Ngandani* or giving advice directly is one of the methods implemented to shape the morals of students.

Through direct communication, students will understand and feel cared for by the caretakers of Islamic boarding school.” (Kiai Mus, 2020).

The statement above shows that mere advice is not enough. It needs a figure that can be copied, seen, and followed by them. In educating children's morals and character, an example, role model or figure is needed (Sari, 2017: 1-24). Children's age is a period of imitation, where children need a figure to imitate. According to Bandura, the moral development of children, especially regarding self-control, is influenced by a combination of social and cognitive factors (Bandura, 2014; Santrock, 2007). Bandura states that in developing a moral self, individuals adopt standards of what is right and wrong that become the reference and limits of behavior through observing the behavior of others and responses that come from the environment. A good environment can shape the character of students with quality, integrity, and independence.

At the Salafiyah Syafi'iyah Islamic Boarding School, the kiai, caretakers, teachers, and school administrators are the figures who become role models for their students to be copied. According to Mr. Mus, in embedding the etiquette and manners, it must be repeated and an example must be set, either by the caretakers of the boarding school or by senior students. He revealed:

"It's not enough just one lesson. Advice and mauidah hasanah are given continuously. This needs repetition and is done continuously, in order to shape the daily character and behavior of students. I also give direct examples of morals to others, to the elderly, to teachers, or to society in general." (Kiai Mus, 2020).

The exemplary method is the most effective and efficient intuitive method. It is also has a high success rate in shaping and educating children's character and spirituality. Exemplary is the best medium for children that will be stay in their mind and heart, and at other times become an inspiration to make the move. Exemplary is the most important element in changing one's behavior. The results of the study indicate that psychologically, a person has the ability to absorb the information and impact from outside with calculations, the influence is absorbed by the eyes is 84%, through the ears 11%, while other factors are 50%. It is mean that what is witnessed through the eyes or example will be imitated or mimicked (Fadlila & Khorida, 2013; 166-167).

The exemplary method is a way of teaching by giving a direct example to the students. This has been implemented by the caretaker of the Islamic boarding school and his family so that the students can follow in the footsteps of his and his family's behavior. This exemplary method is applied by the caretaker of the boarding school by referring to the verse in the Qur'an Surah Al-Ahzab verse 21 which means "*Certainly, in the Messenger of Allah, you have an excellent role model to follow, for him who hopes in Allah and the Last Day, and remembers Allah much (Surah Al-Ahzab: 21)*". This verse explains that the Messenger of Allah is an excellent pattern and role model for his people. Exemplary is an effective instrument to embed values, teachings, character to students.

Familiarising in action

Parenting system affect children's behavior. According to that, the method of education and parenting implemented by parents shape the nature, attitudes, behavior and character of children. Children who are accustomed to being honest can become individuals with integrity. Children who are accustomed to discipline in their lives become disciplined and responsible. Through good habituation can shape the character of children with good behavior.

The method of habituating kindness is a way that can be done to familiarise children with thinking, behaving, and acting according to the teachings of Islam. This method is efficient in teaching and shaping the character of children in improving habits in carrying out daily activities, both in Islamic boarding schools, in schools and on the broader environment. Kiai Mus implemented this method of habituation of kindness as the caretaker of the boarding school in order to internalise values and good manners according to Islamic teachings. He conveyed:

“I teach the etiquette according to the daily activities of the students. For instance, if they want to go to school, they should ask permission to me and the caretaker first (Nyai AS). Then the children shook hands first and prayed before leaving for school. Likewise, when they want to eat, I teach them to wash their hands first, continue to pray, and so on. There are also the etiquette if they will take care of the personal stuff. They should practice good bathroom manners. It is prohibited to say Bismillah when they went to the toilet. Our children are accustomed to etiquette, manners, and politeness” (Kiai Mus, 2020)

Basically, the nature of habituation is focused on the child's experience. Habituation is something that is practiced daily by children. The essence of habituation is repetition. In developing attitudes and behavior, the habituation method is very effective because it can train good habits in children from an early age.

Habituation is the internalisation of abilities, skills, and competence in doing and saying something. Rasulullah also often used the habituation method. Hadith narrated by Anas R.A that when the Messenger of Allah walked and met the children, so he greeted them all (Fadlila & Khorida, 2013; 174). In this context, the Prophet teaches his people to get used to greeting each other.

Give Ta'zir and Internalise an Attitude of Responsibility

According to experts in education, punishment is an essential element in disciplining children (Hurlock, 2007; 124). Punishment or *ta'zir* in the context of this Islamic boarding school is an important thing to shape students behavior, so that they obey the rules and are responsible for any mistakes that have been made (Tasih & Said, 2019; (Widayatullah, 2017: 66-77; Saputro, 2020). Kiai Mus said that the provision of punishment or *ta'zir* is to shape students' behavior and responsibilities. He said:

“Shaping children's behavior through giving *ta'zir* will train students to accept consequences and responsibilities. So, if they break the rules of the school up to four times, they must be penalized. In boarding school, the term for that punishment is *ta'ziran*. Once, twice, three times, I still keep quiet and give advice, but if it's been up to four times they must be given *ta'zir*” (Kiai Mus, 2020)

Based on the caretakers' explanation above, the *ta'zir* given to the students is not merely a punishment, but has certain goals. According to Kiai Mus, *ta'zir* is an effort to introduce and develop responsibility to students from an early age. Children are given an explanation regarding rewards and punishment. The boarding school of Safiyah Salafiyah has a code of ethics and procedures in giving punishment to the students to give *ta'zir* through certain processes and stages. According to the caretaker, students who are given *ta'zir* are those who always repeat and violate the rules of the school. Kiai Mus explained the mechanism for giving *ta'zir*:

“Children are penalised according to the level of errors they have committed. For example, there are rules that it is prohibited to play far away from school, for

students who have reached puberty, it is forbidden to talk to the opposite-sex students, meaning that they already understand what is right and wrong, then they are not allowed to play Play Station (PS), stealing, *ghosob*, and others. Yet, there are still those who break the rules, they will be given *ta'zir*. For example, if someone plays PS, they will be punished with having their pocket money deprived. If they leave the school without permission up to four times, their hair will be shaved completely bald. For those who ride motorcycles with a non-mahram friend or are in a forbidden relationship, they will be beaten on a part of their body that does not cause pain. The purpose of punishment is not to injure students, but to provide learning and a deterrent effect. They should be ashamed if they break the rules, as well as educate their behavior. Then, they are asked to pay a fine as well, for example fifty thousand or even two hundred thousand so as not to repeat it" (Kiai Mus, 2020).

Based on the caretakers' information above, the *ta'zir* imposed on students is adjusted to their respective mistakes. He gave an example, for those who understand what is right and wrong, and they keep playing the play station, steal other people's belongings, or do *ghasab*, the pocket money that should be given every day will not be given or deprived. For those who leave the dorm without permission up to four times, the caregiver will give punishment by shaving their hair until they are half bald. Students who have interactions with the opposite gender who are non-mahram, for example, go on a ride together, or are in a love relationship, will be beaten, yet it will not hurt the student. They also have to pay a fine. The *ta'zir* is given to students who violate the rules in order to educate students to have good and responsible behavior.

Punishment is not only in the form of physical *ta'zir* and 'depriving' pocket money, the caretakers also sometimes give punishment that can educate religious cognition in the form of memorizing verses, prayers and others. Kiai Mus explained:

"There are various forms of *ta'zir*, it should be educate them. For example there are students who play PS or play outside the dorm without permission, later they are required to stand with one leg up while reading Surah al-Ikhlâs a hundred times, or reading Basmalah a thousand times. So, through this *ta'zir* they can simultaneously read and memorize short surah. For those who committed a small mistake, but do it many times, such as not wanting to pray in congregation, yes, sometimes I penalised them by giving the smell of armpits. If the students have heard that they want to be given the armpit's smell, the students are already afraid, maybe because the smell is unique, hehehe...." (Kiai Mus, 2020).

The explanation indicates that the *ta'zir* given to students is not always identical to scary things. "I want to be caught by Mr.Mus" is the proof of *ta'zir* with jokes and humor. However, 'warning' with armpits has also proven effective in children's boarding schools to educate students to have a good manner and be responsible. Kiai Mus told the uniqueness of *ta'zir* in Pesantren:

"There was once a student who stole and didn't admit it, I shaved his hair. This kid has gone too far. That little child is not yet mature (*baligh*, understand), if they don't want to take a bath or are lazy to join the congregational prayer, I warn them like this, "Come on, if you don't immediately make *wudhu* (washing before daily prayer) and join the congregational prayer, I'll either ask for your pocket money, or give you the smell of armpits... hehehe. With that joke, the students will compete to make *wudhu*." (Kiai Mus, 2020).

As for eliminating the *ghosob* (using other people's belongings without permission) habit, the Syafiyah Islamic boarding school has a unique method. Mr. Mus shared his experience: "I once explained the rule on *ghosob*, that *ghosob* is a sin, it is not allowed in Islamic teachings. There was a student who lost his sandals and he did not wear sandals. I asked, why didn't you want to wear sandals? He replied, "My sandals were missing, sir. It is a sin if I did *ghosob*." In this way, students begin not to dare to use other people's things without permission. This is part of how to educate children's character.

Based on Kiai Mus' explanation, this *ta'zir* was implemented to ensure that students who broke the rules felt deterred and would not repeat the same thing. Efforts to build children's character are indeed difficult. Still, these habituation steps are carried out by the boarding school and caretakers to be consistent in educating the character of students. Building santri as a strong generation of the nation, has though character and high integrity requires patience and persistence (Anggraini, 2020). It requires much attention, affection, and the right way to teach and internalise Islamic values in children.

The Power of Prayer and a Heart-to-Heart Approach: Handling Difficult Students

Educating children to have good manners is an extra job. Internalising values, morals, good manners, and character in students requires special strategies and approaches. Even though the caretakers of Islamic boarding schools have attempted various strategies and method to be able to develop the morality of the students, there are still some students who are still hard to commit and have not been deterred by the *ta'zir* that has been given. Kiai Mus gave a term to such types of students as the difficult or troublesome students. He said:

"Students who are a bit troublesome or I usually call them students who are *mblosdrong* (troublesome), like the pants of the girl, it has worn, but it fell down and troublesome, just like students too. They have been advised, yet, still make trouble... sometimes, I approach them directly, I persuade them and talk. "You always break the rules, why is that? Why do you always repeat mistakes?" Later through the deep talk, I can find out the reason. Maybe because he wants to be like his friends who don't stay, can play Play Station, etc. Gradually, they will come to their senses and be able to think about what is good and what is bad." (Kiai Mus, 2020).

Kiai Mus paid special attention to difficult students. He invited the students to think deeply, what actually happened, speaking from heart to heart. The caretakers tried to investigate what is in the mind, emotion and heart of the children. In this context, humanity values are internalised, the caretaker humanise student as a human being who has the potential for reason and soul to be able to make choices.

Besides the above-mentioned efforts, the caretakers, in building and developing the morals of children also carry out inner efforts. The inner efforts that are made include straightening intentions and always praying for the students (Sukarni, 2017). Kiai Mus and also the teachers always pray for their children and students.

Man make efforts and God decides, thus, the famous quote said so. This means that in every effort to educate students, there is still the God who is all-determining, called the *Khaliq*. Likewise, in the context of moral development of students, the caretakers of this Islamic boarding school do not only make noticeable efforts, but also inner effort, such as dhikr and prayer. Kiai Mus said: "The inner effort is like, we pray for the students, reading the alfatihah. In Islamic boarding schools, kiai don't just transfer the knowledge, they are always guided, prayed for and also read fatihah."

In the opinion of Kiai Mus, as a caregiver, in teaching the morals of students, it is necessary to make physical and spiritual efforts. The inner aspect is even a priority among kiai and students. The students are taught to clean their hearts, get used to being sincere, respect teachers, really *tawadu* (humble) to teachers, prayers that are spoken will be granted.

“Certainly, students who still admit their teachers, by the God’s willing, their prayers will be granted, because their hearts are still connected. However, ignorants students, who no longer admit their teacher or say, he is my former teacher, if that is the case, the prayer will not be granted. So we can’t say he’s my former teacher” (Kiai Mus, 2020).

It is expected that by sending these special prayers, the heart of the students will become softer. They can gain useful knowledge, and follow the morals, ethics, and good manner of their teachers. Through the process of education, physical and spiritual development, in the future, it is expected that the students will become an individual with high integrity, discipline, honesty and also be strong in character.

CONCLUSION

Based on the above study, it can be inferred that Islamic boarding schools have an important role in building the character of students because of its education system that relies on habituation and example. Children are easier to understand orders and advice if given the examples directly through tangible actions. In the perspective of behavioristic psychology, it is easier for children to understand noticeable things. Thus, the implementation and education of values, morals, teachings, ethics needs to be embedded into the behavior of students.

The results of this study indicate that the character education of children carried out at the Syafiiyah Salafiyah Islamic Boarding School, Pekalongan Regency, refers to the moral books taught at the Islamic Boarding School. The books are *Taklim al-Muta’allim*, the book of *li al-banin* morality, the book of *li al-banat* morality, and so on. Practically, students are accustomed to being honest, disciplined and responsible. They have recognized from an early age the importance of being responsible for their actions. This is reflected in the rewards and punishments given to students if they break the rules and code of ethics of Islamic boarding schools. This study also reveals that habituation is the key to the success of Islamic boarding schools in establishing the character of children who are independent, disciplined, have strong character and integrity. The contribution of this study result is that the education system of Islamic boarding schools which emphasizes independence, habituation and example can be an inspiration for individuals, communities and countries in creating a new generation who have religious and nationalist characters at the same time.

REFERENCES

- Anggraini, Y. (2020). *Implementasi Terapi Sabar perspektif Al Ghazali untuk santri korban Bullying di Pondok Pesantren Al Husna Surabaya* (Doctoral dissertation, UIN Sunan Ampel Surabaya).
- Au-Yong-Oliveira, M., Gonçalves, R., Martins, J., & Branco, F. (2018). The social impact of technology on millennials and consequences for higher education and leadership. *Telematics and Informatics*, 35(4), 954-963.
- Baharun, H., & Maryam, S. (2019). Building Character Education Using Three Matra of Hasan Al-Banna's Perspective in Pesantren. *Jurnal Pendidikan Islam UIN Sunan Gunung Djati*, 4(2), 51-62.

- Bandura, A. (2014). *Social cognitive theory of moral thought and action* (pp. 69-128). Psychology Press.
- Bandura, A. (2014). *Social cognitive theory of moral thought and action* (pp. 69-128). Psychology Press.
- Berkowitz, M. W., & Bier, M. C. (2005). Character Education: Parents as Partners. *Educational Leadership*, 63(1), 64-69.
- Bourdieu, P., Karabel, J., & Halsey, A. H. (1977). Power and ideology in education. *Cultural reproduction, social reproduction*. Oxford University Press, Oxford.
- Bruinessen, M. V. (1995). Kitab kuning, pesantren dan tarekat: Tradisi-tradisi Islam di Indonesia. *Bandung: Mizan*, 17.
- Cahya, F. S., Bahri, S., & Hayaturrohman, H. (2016). Nilai-Nilai Karakter dalam Kitab Al-Akhlaq Lil Banin Karya Syekh Umar Baradja. *Jurnal Studi Al-Qur'an*, 12(1), 77-96.
- Chauhan, S. (2017). A meta-analysis of the impact of technology on learning effectiveness of elementary students. *Computers & Education*, 105, 14-30.
- Covey, S. R. (2013). *The 8th habit: From effectiveness to greatness*. Simon and Schuster.
- Desmita, D. (2009). *Psikologi perkembangan peserta didik*. Remaja Rosdakarya.
- Ecclestone, K. (2012). From emotional and psychological well-being to character education: challenging policy discourses of behavioural science and 'vulnerability'. *Research Papers in Education*, 27(4), 463-480. <https://doi.org/10.1080/02671522.2012.690241>.
- Jeynes, W. H. (2019). A meta-analysis on the relationship between character education and student achievement and behavioral outcomes. *Education and Urban Society*, 51(1), 33-71. <https://doi.org/10.1177%2F0013124517747681>.
- Karabel and Halsey, editors. 1977. *Power and Ideology in Education*. New York: Oxford University Press
- Karabel, J., & Halsey, A. H. (1977). Educational research: A review and an interpretation. *Power and ideology in education*, 1-85.
- King, L. A. (2011). *Introduction to Psychology: The Science of Psychology: an Appreciative View*. McGraw-Hill Learning Solutions.
- King, L. A., & Hicks, J. A. (2021). The Science of Meaning in Life. *Annual Review of Psychology*, 72, 561-584. <https://doi.org/10.1146/annurev-psych-072420-122921>.
- Leggett, C., & Rossouw, P. J. (2014). The impact of technology use on couple relationships: A neuropsychological perspective. *International Journal of Neuropsychotherapy*, 2(1), 44-99.
- Lickona, T. (1993). The return of character education. *Educational leadership*, 51(3), 6-11.
- Lickona, T. (1996). Eleven principles of effective character education. *Journal of Moral Education*, 25(1), 93-100. <https://doi.org/10.1080/0305724960250110>.
- McKie, R. M., Lachowsky, N. J., & Milhausen, R. R. (2015). The positive impact of technology on young gay men's dating and sexual relationships in Canada: Results from a focus group study. *Journal of LGBT Youth*, 12(1), 19-38.
- Montano, B. R., & Dillon, R. (2005). The impact of technology on relationships within organizations. *Information Technology and Management*, 6(2-3), 227-251.
- Mualifah. (2009). *Psycho islamic smart parenting*. Jogjakarta: Diva Press.
- Muchson AR & Samsuri. (2013). *Dasar-Dasar Pendidikan Moral Basis Pengembangan Pendidikan Karakter*. Yogyakarta: Ombak.
- Muqoyyidin, A. W. (2014). Kitab kuning dan tradisi riset pesantren di nusantara. *IBDA: Jurnal Kajian Islam Dan Budaya*, 12(2), 119-136.

- Muslih, I. (2018, September). Membangun Akhlaq Santri Melalui Kajian Kitab Ta'limul Muta'allim. In *Prosiding Seminar Nasional Islam Moderat* (Vol. 1, pp. 187-195).
- Mustaqim, M. (2016). Paradigma Perilaku Sosial Dengan pendekatan Behavioristik (Telaah Atas Teori Burrhusm Frederic Skinner). *Al-Mabsut: Jurnal Studi Islam dan Sosial*, 10(2), 503-513.
- Nahar, N. I. (2016). Penerapan teori belajar behavioristik dalam proses pembelajaran. *NUSANTARA: jurnal ilmu pengetahuan sosial*, 1(1), 64-74.
- Pagani, M., & Pardo, C. (2017). The impact of digital technology on relationships in a business network. *Industrial Marketing Management*, 67, 185-192.
- Pala, A. (2011). The need for character education. *International Journal of Social Sciences and Humanity Studies*, 3(2), 23-32.
- Price, S., & Oliver, M. (2007). A framework for conceptualising the impact of technology on teaching and learning. *Journal of Educational Technology & Society*, 10(1), 16-27.
- Raja, R., & Nagasubramani, P. C. (2018). Impact of modern technology in education. *Journal of Applied and Advanced Research*, 3(1), 33-35.
- Santrock, J. W. (2007). A topical approach to life-span development, 3E. *Ch*, 5, 192.
- Saputro, A. (2020). *Penerapan Sistem Ta'zir dalam Meningkatkan Kedisiplinan Santri di Pondok Pesantren Al Hikmah Bandar Lampung* (Doctoral dissertation, UIN Raden Intan Lampung).
- Sari, D. P. (2017). Pendidikan Karakter Berbasis Al-Quran. *Islamic Counseling*, 1(1), 1-24.
- Slavin, R. E. (2019). *Educational psychology: Theory and practice*.
- Sumardi, K. (2012). Potret Pendidikan Karakter di Pondok Pesantren Salafiah. *Jurnal Pendidikan Karakter*, (3).
- Tasih, A., & Said, A. (2019). Implementasi Ta'zir Dalam Meningkatkan Kedisiplinan Santri di Pondok Pesantren Al Masruriyyah. *Al-Misbah (Jurnal Islamic Studies)*, 7(1), 1-4.
- Van Bruinessen, M. (1990). Kitab kuning: Books in Arabic script used in the pesantren milieu: Comments on a new collection in the KITLV library. *Bijdragen tot de Taal-, Land-en Volkenkunde*, (2/3de Afl), 226-269.
- van Bruinessen, M. M. (1994). Pesantren and kitab kuning: Continuity and change in a tradition of religious learning.
- Widayatullah, W. (2017). Pengaruh Ta'zir terhadap Peningkatan Kedisiplinan Santri di Pondok Pesantren (Penelitian di Pondok Pesantren Al-Musaddadiyah Garut). *Jurnal Pendidikan UNIGA*, 6(1), 66-77.
- Zuhriy, M. S. (2011). Budaya pesantren dan pendidikan karakter pada pondok pesantren salaf. *Walisono: Jurnal Penelitian Sosial Keagamaan*, 19(2), 287-310.

