JEGYS

Research Article

The Moral Education and Internalization of Humanitarian Values in *Pesantren*

Saeful ANAM¹, I Nyoman Sudana DEGENG², Nurul MURTADHO³
Dedi KUSWANDI⁴

Abstract

This article aims to explain the existence of Islamic boarding schools (*pesantren*) in efforts to instill and develop character in students (*santri*). This is also the basis that *pesantren* is an alternative education for the advancement of the nation's civilization. In this qualitative case study, we examine a *pesantren* in the practice of learning that emphasizes the character learning to foster human values. Data were taken using direct observation techniques and interviews with informants, namely three *kiai*, five teachers and seven students (*santri*). The results of the research showed that: (1) *pesantren* are educational institutions that are very effective in developing the character in students (*santri*) especially on human values, which ensure the unity of the nation; (2) this research gives evidence that *pesantren* in Indonesia are friendly Islamic educational institutions that uphold human rights, are democratic, pluralist, and tolerant of differences (language, culture, ethnicity and religion). It becomes important to be known by people worldwide to uphold world peace.

Keywords:
moral education, human values, *pesantren*

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[1] Student Doctoral at Department of Instructional Technology, Universitas Negeri Malang, Jl. Semarang No. 5 Malang, Jawa Timur, Indonesia. (shbt.saef@gmail.com). Orcid no: 0000-0002-9989-7510.

[2] Professor, Department of Instructional Technology, Faculty of Education, Universitas Negeri Malang, Indonesia. (nyoman.sudana.d.fip@um.ac.id).

[3] Professor, Department of Applied Linguistics, Faculty of Letters, Universitas Negeri Malang, Indonesia. (nurul.murtadho.fs@um.ac.id)

[4] Doctor, Department of Instructional Technology, Faculty of Education, Universitas Negeri Malang, Indonesia (dedi.kuswandi.fip@um.ac.id), Orcid no: 0000-0003-1005 -6641

Introduction

This article aims to explain the existence of Islamic boarding schools (*pesantren*) in efforts to instill and develop character in students (*santri*). Education can be understood as a process of empowerment that can reveal various human potential as individuals (Amir, 2013), and specifically can contribute to society (Zins, Bloodworth, Weissberg, & Walberg, 2004). It can also mean that the education process is the assimilation of human life that is virtuous, both moral (affective), mind (cognitive) or skills (Psychomotor) (Amir, 2013), which is able to provide benefits to safety and happiness of oneself and other people inwardly and outwardly (Kuswandi, 2005). Being in safety and happiness as mentioned above, is the emergence of mutual respect, appreciate, protect, responsible, fair and cooperate in every activity of life into the needs of every child (Nurdin, 2015). These aspects are more dominated by social interaction and emotion of an individual (Zins et al., 2004), in terms of Constitution, it mentioned as a form of character formation of dignified civilization (Ministry of Education and Culture, 2009) as a form of achievement of the objectives of national education.

A reflection of life that make up the character and civilization can be seen in the learning process of *pesantren*, where until now, *pesantren* known as an educational institution that is able to give birth to the generation that has the ability of intellectual, emotional, social, spiritual and high integrity (Dhofier, 2011) particularly in upholding the world peace (Baso, 2012). *Pesantren* also becomes many references as well as an educational alternative to Indonesia (Lukens-Bull, 2000). In a social mission, *pesantren* can give confidence to the people as the basis of civilization that can produce students (*santri*) with a noble character (Patriadi, Bakar, & Hamat, 2015). In line with this, the research findings in *pesantren* (Supriyadi, Karsidi, Soemanto, & Joebagio, 2014) showed that the role of *pesantren* could make changes to the *santri* when they are in the life of society (Anam, 2016). Moreover, the emergence of *pesantren* is considered from a resistance form of *santri* (nationalist-religious) to resist the invaders in Indonesia (Anam, 2017). During transition times, *pesantren* can exist with the peculiarities of the learning characteristics (Asrohah, 2001), in particular on the learning of characters and good morals. Hence, *pesantren* in Indonesia is considered as an Islamic educational institution that pioneered the nation (Park & Niyozov, 2008).

The base of applied learning within the scope of *pesantren* is a representation of the values contained in the components of Pancasila, as a form of mutual cooperation, submissive, obedient, tolerance in the life of the nation as well as a form of contribution of *pesantren* towards the achievement of the democratic system in Indonesia (Sirry, 2010). Another thing can be seen also on the activities of *santri* when following the learning process in *pesantren*, as well as the scientific study content of religion that is learned, as well as several other studies that lead to the strengthener

of unity and integrity both among religions, nations or cultures (Muhaimin, Mujib, & Mudzakkir, 2005) with the motto of *ḥub al-waṭan min al-īmān* (loving the homeland is a part of faith) (Feillard, 2008), in the context of character education, the love of the homeland is a real part that must be possessed by every student. Basic orientation and learning principles of *pesantren* are to be the beneficial human being for the people (Global Society) by accompanied with the noble character that adorns each individual of *santri* after their graduation, in addition to these principles, the other fundamental principle is addressing the changes by always maintaining the tradition (value) of good classic and conduct new innovations towards better direction (*al-muḥāfaẓah 'ala qadim al- ṣāliḥ wa al-akhdu bi al-jadīd al-a ṣlaḥ*- maintain good old values and take better values) (Zahro, 2004). Both of these principles became the foundation for *pesantren* to continuously develop the meaningful and high useful learning (Kisyanto, 2016) in the life of society and state, particularly in maintaining Pancasila and the Constitution as the basis of the Indonesian state and realizing in humanitarian missions.

Moral Education Patterns in *Pesantren*
Pattern of moral education in *pesantren* is actually also a value that many raised in the formal learning process (Izzati, Bachri, Sahid, & Eka, 2019), but the thing that distinguish it is the characteristic of *pesantren* in instilling more the morality of *santri* to the suppression of the character qualities that should be possessed by every good Muslim (Halstead, 2004), besides, the values of manners that have always been the basis of the implementation of the daily activities of *santri* (Halstead, 2007), as manners addressed to Allah, the Prophet Muhammad, teachers, friends and surroundings (Tamuri, 2007).

There are three great values which always applied in the moral education at *pesantren*; the values are morals, manners and character qualities to be a good Muslim (Halstead, 2004), of these values, it can be developed into a habit that *santri* can do while studying in *pesantren*. In addition to those values, there are some principles developed by *pesantren* in learning the characters, these principles have the characteristics as developed by character school, including; a) educational institutions (schools or *pesantren*) to promote ethical values as the basis of good character developed at these institutions; b) educational institutions (schools or *pesantren*) provide a clear definition of the characters to post your thoughts, feelings, and actions; c) educational institutions using a comprehensive and proactive approach to be able to develop the character to be achieved; d) creating a community to care for any troubles happened; e) allowing time for students to act morally; f) giving a meaningful and challenging academic curriculum. Such as measures to respect all other students, develop the character that they have, and feed the help to achieve success in the future; g) educational institutions continue to motivate

students; h) creating a climate of environmental, that motivates each other about the growth of character on the students; i) cultivating leadership values and supports more than learning initiatives of developed characters; j) it involves family and community members to build a character to be achieved; and k) educational institutions continue to conduct the sustained evaluations to the culture and climate of the developed characters, to determine the extent to which the students have to realize the good character (Character School, 2016).

Eleven of the above principle are the fundamental aspects in building the learning patterns of characters in the environment of Islamic education, such as *pesantren* in Indonesia, as well as developed by Lickona earlier in his journal article (Lickona, 1996). In addition to using the above principles, in various educational institutions of Islam in Indonesia applying the values of characters developed by the Indonesian government through the ministry of national education, where the character values oriented towards the strengthening of the nation (Umami, Gani, & Waskito, 2019), the developed values can be seen in the table 1: (Gunawan, 2012; Ministry of Education and Culture, 2010).

Table 1.

Values of character in Islamic Education institutions Indonesia

No.	Developed Values	Behavior Description
1	The character values about God Almighty	This value is religious in other words, a person's thoughts words and actions pursued to always based on the values of divinity/religious teachings
2	The character values about self.	
	Honest	A behavior that is based on an attempt to make oneself as a person who is always trustworthy in words, actions, and good works towards oneself and others.
	Responsible	An attitude and behavior of a person to perform the duties and obligations as one should do.
	Healthy lifestyle	Any attempt to implement good practice in creating a healthy life and avoid bad habits that can disturb health
	Discipline	An act to demonstrate the order and obedient manner to the various rules and regulations
	Hard work	It is a behavior that indicates an earnest effort to overcome various obstacles to complete the task (learn/work) as well as possible.
	Confidence	It is a self-confident attitude in the ability in completing requirements of the achieved desire and hopes
	Logical Thinking, Critical and Innovative	Thinking and doing things in fact or logic to generate ways or new and updated results from what has been owned

	Independent	An attitude and behavior that is not easy to depend on others to complete tasks.
	Want to know	Attitudes and actions that are always working to find more depth and extent of what they had learned, seen and heard
	Love Science	Way of thinking, being and doing that show of loyalty, care, and a high appreciation of the knowledge
3	The character values about others	
	Aware of rights and obligations towards others	Attitude to know and understand as well implement what belongs/right of self and others, as well as duty/obligations of self/others.
	Bowing to social rules	Conformity and adherence to the rules, with regard to society and the public interest
	Appreciating the work and potential of others	The attitudes and actions which encouraged self to produce something useful for society, and recognize and respect other people's success
	Courtesy	Smooth and good characteristics from the grammar point of view and behavior towards all people
	Democratic	Ways of thinking, behaving and acting to judge the same rights and obligations of oneself and others.
4	The character values in relation to the environment.	Attitudes and actions which seeks to prevent damage to the environment and its natural surroundings, and development efforts to repair environmental damage that has occurred and always want to give help to others and communities in need
5	The character values in relation to the nation.	Ways of thinking, acting, and insight that puts the interests of the nation above self-interest and group.
	Nationalist	The way of thinking and acting that demonstrate loyalty, care, and a high appreciation of language, environmental, physical, social, cultural, economic, ethnic, and religion
	Respect for diversity	Attitude to give respect/honor for various kinds of good things of physical shape, nature, customs, culture, ethnicity, and religion.

Context of Indonesia

In Indonesia, *pesantren* is an educational institution of Islam that is very easy to find (Porath, 2014), so that *pesantren* become the educational institution that is in demand by the public, it is as an alternative educational institution that is able to adjust the circumstances of surrounding community, both in terms of economic, cultural, ethnic, and also from the origin area, they can all be accommodated in the same community with the supervision by *kiai, kiai* is interpreted as someone who is wise, respected and has religious knowledge (Arifin, 1993). Etymologically, the word of

pondok pesantren is a phrase often used by the people of Indonesia (Srimulyani, 2007) either both or one of them is a substitute name that is identified on the atmosphere and characteristics of Islamic education in Indonesia. Background of *pondok pesantren* itself is indicated as a native educational institution of Indonesia that had existed before the advent of Islam (Asrohah, 2001), although several other theories assert about *pesantren* as a form of Arab Islamic education as seen from the learning characteristics used (Anam, 2017). Ki Hadjar Dewantara himself provided insight related to *pesantren* as "*pawiyatan* or dorm" (Dewantara, 2011). *Pondok* means a place that used to eat and rest (boarding) for *santri*, while *pesantren* comes from the word of *santri*, with the prefix pe- and the suffix -an which means abode of *santri* (Dhofier, 2011). From both these terms, it can be explained that the *pondok pesantren* is a dormitory of *santri* to gain knowledge of religion to a *Kiai*.

The origin of the history of the rise of *pondok pesantren* in Indonesia is still arousing some differences of opinion, but in a historical context, *pesantren* has grown in the society of Indonesian archipelago, especially after Indonesia's independence (Yasin, 2008). An ancestor of *pesantren* initially shaped the teaching of Islamic sciences to the surrounding community (Noor, 2006) with traditional teaching patterns like *sorogan, wetonan*, and *bandongan* (Dhofier, 2011). This kind of teaching activity is often carried out in mosques, Islamic prayer house, or even in the homes of *kiai*, from where the teaching in *pesantren* is always associated with Islamic religious, social education, especially on moral education and manner (Dewantara, 2011; Mogra, 2007). Moral education at *pesantren* run every day from waking up until bedtime, *santri* are educated to be able to cultivate the independent spirit, discipline, responsibility, courtesy, compassion and respect for whoever they face totality (Wahid, 2001) learn to always respectful about science and *Kiai* (teacher) who taught them. From this aspect, the inherent value of the *pesantren* is the moral values which are based on the figure of the prophet Mohammed that be a leader of all Muslims (Mogra, 2007).

The learning applied at *pesantren*, in general, is non-formal learning (madrasah *diniah*) but over time and the development of civilization, some *pesantren* in Indonesia have changed the pattern of learning, this is done so that *pesantren* could balance to the progress of civilization/period, as the jargon of *pesantren* "*al-muḥāfaẓah ʿala qadim al- ṣāliḥ wa al-akhdu bi al-jadīd al-a ṣlaḥ*-maintains the values of any previously good and take better values. Even today, the typology of *pesantren* can be divided into two, namely *pesantren salaf* and modern *pesantren* (Anam, 2017; Nilan, 2009). *Pesantren salaf* interpreted as *pesantren* that do not incorporate the element of formal education in uniquely *pesantren* activities, it still kept the classic methods like *bandongan, wethonan* and *sorogan*, the language of instruction used in accordance with the everyday language and is not modified as the language environment. Besides, physically, the existing buildings are only the mosques, *pondok,* and dwellings of *kiai* (Anam, 2017).

In contrast to *pesantren salaf*, modern *pesantren* with a variety of these instruments provides different shades, it can be found from the existence of adequate infrastructures such as computer labs, place of sports and several other instruments. Moreover, modern *pesantren* also makes the language environment as a learning center, both in Arabic, English or other languages, and modern *pesantren* provides the service of education that is more complete, and not just stop in the middle school, but also for higher education (universities) as scientific development center (Anam, 2017). Of those various facilities both of *pesantren salaf* or modern *pesantren*, instrument in the learning process in *pesantren* becomes a medium of learning the development of moral of *santri* , from the variety of means that *santri* will get more character values in the learning process.

Method
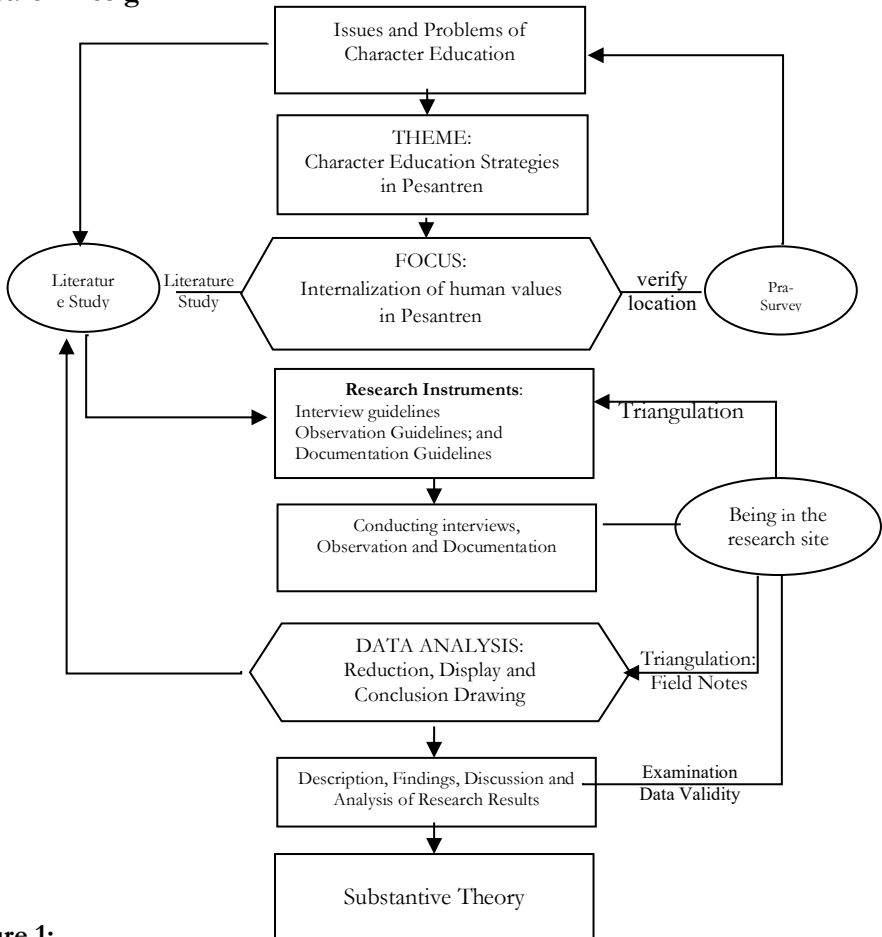
Research Design

Figure 1:
Stage of Qualitative Research on Character Learning in Pesantren

The type of this research is qualitative case study (Creswell, 2012; Gillham, 2000; Lodico, Spaulding, & Voegtle, 2010). Because the events, messages or focus issues to be examined will be treated as what they are (naturally) and concentrated on an intensive and detailed events (Setyosari, 2016). Systematically, the research study which is based on case studies is conducted on the collection of information both on the personal, group, and social communities (Ulfatin, 2015).

As the statement above, the purpose of the case studies used in this research is due to 1) Want to find out detailed and thorough of an event (case) (Gillham, 2000), in relation to these, the researcher wanted to know the character learning strategy applied in Pesantren Progresif Bumi Sholawat as the implementation of human values. 2) to connect from one case to another case, which in this research is expected to provide answers of education of *pesantren* as a basis for developing the values of Pancasila in Indonesia, and 3) the investigated phenomenon is very unique (Creswell, 2009).

This research was designed to reveal some of the facts that is happening in the field as the material to understand the social problems with the natural background that is the internalization of human values (Character Education) at *pondok pesantren*. Analysis and discussion of this issue done by reducing the findings that were later verified. The discussion in this research conducted by answering questions on the focus of the research, namely: What human values developed in *pesantren*? How is the process of internalization of human values in *pesantren*? What are the supporting factors and obstacles in the process of internalization of human values in *pesantren*?

Participants

In general, the data is true and real information on which to base assessments or information (Ulfatin, 2015). While the information itself is derived by processing data (notification) that is used for the necessary. Data can be expressed in the research is generally divided into three types, namely, facts, opinions, and ability (Matthew, B., Miles, A. Huberman, 1994). Data used in this research is the collection of facts from the research object in the form of words (statement), action or some documentation that can enhance the research findings. By looking at the types at data as above, then the data source in this research is the main source (primary) and additional data source (secondary), where the data source can be either person, place, and paper (Yin, 2002).

The primary data source that is intended in this research is that the data in the form of delivering statement (Interview) orally of some informants or individuals (Creswell, 2012), it can also be the data in the form of activities movement of respondent (*santri*) in conducting the activities directly in the environment of *pesantren* (observation). The secondary data source is the data obtained through the collecting or processing data that is in the form of documentation study namely studying the personal documentation, formal institutions, or other references that

have relevance toward the focus of research problems, (Creswell, 2009; Ulfatin, 2015). The total informants in this research are four informants where every one of them is the component of *pesantren* which includes the caregiver of *pesantren*, *santri*, and other involved several parties.

Measures and Procedure

The main technique used in the collection of data on this qualitative research is the interview, observations, focus group discussions (FGD) (Bandur, 2014; Berg, 2001), documentation (Stake, 2010; Ulfatin, 2015), and audiovisual material (Creswell, 2012). In other literature, it is conveyed that collection techniques as described above are the basis of qualitative research that is often used by experts (Bandur, 2014; Stake, 2010). However, efforts to make data collection as him above cannot necessarily be used immediately, but need to take some steps, where the steps are interrelated in the process of data collection as delivered by Creswell: first, identify the participants and the place to be investigated and is involved in sampling strategy, where the sampling that is used in qualitative research is purposive sampling, namely choosing people or places that mostly assist the researcher in understanding the phenomenon (Creswell, 2012). Second, get access to people and places to get permission. Third, identify the type of informants who can answer your research question. Fourth, designing instruments to collect and record information. Fifth, administrating the data collection with particular attention to the potential ethical issues that may arise (Creswell, 2012).

Data Analysis

After conducting observation and interview, Data were analyzed descriptively qualitatively with three steps namely data reduction, data display and conclusion drawing. To produce more accurate data, the data validity test is also performed using data triangulation techniques, where data are analyzed one by one and taken as a whole, then the analysis results are adjusted to support the primary literature (Sagala, Nuangchalerm, Saregar, & El Islami, 2019).

Results and Discussion

Humanitarian Values of *Santri* as the Basis for Moral Education Growth

Some facts have revealed that the Indonesian *pesantren* is an institution that is very active in voicing the cultivation of moral values, especially in the aspect of human values as evidence that Indonesian Islam is a religion of peace, tolerance (Lovat, 2016), and not as a terrorist community as expressed by many people (Ramakrishna, 2015). In this research, it is revealed that the Islamic educational institutions such as *pesantren* are the determinant of the sustainability of people harmony, it as a guide in developing the moral values in the wider community, became a good exemplary pioneer for Indonesian society, as well as a center for the development of future

generations of ethical, virtuous, religious-minded, professional and have the high life skills, this kind of things become the basis for that *pesantren* is an educational institution that is right in Indonesia to grow and develop human values, because the values of humanity emphasizes the development and the ability of the individual to transform oneself into the surrounding community (Tan & Ibrahim, 2017). Mashuri which is a *Kiai* in *pesantren* had a big hand in giving moral education, especially in the development of human values, because for him, *pesantren* is a very appropriate place to support moral education in the modern era that is very vulnerable to the crisis of morality;

> *Pesantren* is an ideal educational institution in Indonesia. *Pesantren* is able to provide a good life solution of nation, religion or society, moreover, *pesantren* also become an alternative education for the community in times of the morality crisis engulfing the younger generation through promiscuity. So, the development of *pesantren* education in Indonesia should always get the appreciation and support of all parties. (Mashuri, preliminary interview)

The above statement stated that *pesantren* is an integrative Islamic educational institution, developed with the human aspect of integrated and balanced intellectually, physically, spiritually, morally, emotionally, and socially based on touch of the values and teachings of Islam so that the cultivating of important values such as human values as social (caring, friendly, affectionate, responsible), and emotional (self-knowledge and self-control) are top priorities that must be owned by every *santri* . The result of an interview with Mashuri pointed out that *pesantren* in this intended research have the learning objectives to produce *santri* with a strong spiritual ability and also have a severe intellectual establishment, basic philosophy built by *pesantren* is therefore to achieve the plenary human (*al-Insān al-Kāmil*):

> *The guidelines as the basis of learning of this pesantren are Ahl al-Sunnah Wa al-Jamā'ah, with the motto "spiritual well-established solid intellectual." With the motto, I think santri will have a strong spiritual ability and also have the intellectual establishment as a basis to pursue a life in the community… While the basic philosophy that is built in the plenary human (al-Insān al-Kāmil), this philosophy is formed based on four great concepts that are Islamic worldview, holistic education, progressive, and lifelong learning. Through the character-based education, this pesantren integrates learning with based on the worldview of Islam (Islamic Worldview) then the curriculum of education is adapted to the demands of the times (Progressive) so that pesantren is able to support themselves in the progress of civilization oriented on education as a whole (Holistic Education), good soul, body, intellectual and personality with the pattern of education that seeks the birth of consciousness of santri to understand education as a continuous process throughout the life (Lifelong Learning). (Mashuri, WP Interview, basic moral education 06)*

From the interview above Mashuri explained that characters learning strategies developed at *pesantren* are used for more proportionate, it can be found in the learning implementation based on leadership, development interests of *santri*, holding devotions and religious studies with the community, as well as the routine

provision of social assistance for the poor society. In addition, the characters learning strategies developed by *pesantren* are also oriented towards cleansing the heart of various inner diseases that are in the concept of word of MUHAMMAD (*Musamih, Umana', Harīsh, Adib, Mufakkir, Muhaqqiq, Ashil, Duror*).The concept of an effort to practice the social values of human and religious constructed by *pesantren*. *Musamih* (tolerant) that is the nature of respecting differences and appreciative; *umana'* (trustworthy) that is conducting all of the good things in a responsible way; *harish* (eager) is having the strong desire, *adib* (noble) is reflecting the good characters and ethics, *mufakkir* (thinker) is always thinking and asking all of the things, *muhaqqiq* (inquirer) is always want to know about many things in detail, *ashil* (resolute) is the consistency and the strong determination, *duror* (pearl) that is meant pearl/jewel of Islam and the nation of Indonesia that is sparkling (the candidate of leader and the future thinker).

Action that is given by *Kiai* Mashuri together with the educators in efforts to foster human values of *santri* in *pesantren* is done by setting the time and the activities followed by *santri* in *pesantren*, the timing of this is done in a structured way, where the characters learning activities of *santri* starting from 03.00 am and ends up at 22:00 pm. In the period of a day and night, *santri* get a lot of things about learning character, either in social or personal aspects, it is believed to increase self-awareness of *santri* . This activity pattern gives stock to the *santri* for the next life. Other than that, the activities pattern experienced by *santri* gives the learning and provisioning indirectly so that they are capable of applying the real-life by having socialization and being sociable properly.

Therefore, in the excavation of the experience of *santri* in the scope of pesantren does not escape the contribution of caregivers (*kiai*) in nurturing, guiding and directing *santri* with genuine and sincere. *Kiai* with his sincerity has led *santri* in the achievement of noble character; he is as good role models necessarily expect *santri* to become a noble person in the public eye and noble in the sight of Allah SWT. Therefore, any problems faced by *santri, kiai* always provide a solution by finding the root of the problem, give counsel and good advice as well as a motivator for his *santri*. The most important thing in life at *pesantren* is looking for a blessing from the figure of *kiai*; it is becoming the central point of the sanctity of *pesantren* life.

Table 2.

Development of Human Values in Pesantren

Domain Values	Sub-Value	Examples
Musamih (tolerant)	Pluralism	Appreciate and respect differences
Umana ' (trustworthy)	Honest	Spoken word correctly
Harīsh (eager)	Optimistic, energetic	Always trying to be better
Adib (noble)	Doing/being/ acting good	Helping others, preserve nature

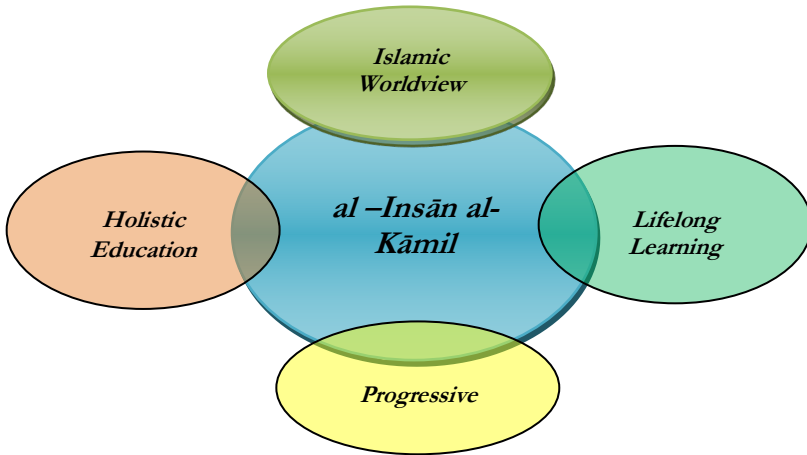| *Mufakkir* (thinker) | Deliberation, the spirit of learning | Learning all the time |
Muhaqqiq (inquire)	Critical, love science	Having high curiosity
Ashil (resolute)	Hold the principle	Being able to control self
Duror (pearl)	Leadership	Always strive to be the leader with accomplishments

Figure 2:
Basic Philosophical of Character Learning at Pesantren

Internalization Process of Humanitarian Values of *Santri*

The process of internalization of human values of *santri* in *pesantren* is very diverse, it can be seen from the many activities that are followed by *santri* in *pesantren*. In the continuity of the activities of *santri* in *pesantren* is done in turns, they are scheduled in detail since waking up until time before bed. Variety of activities done by *santri* are controlled by structured and well, moreover, the process of internalization of the character value at *pesantren* is more emphasized on efforts to make *santri* as human beings who have their benefits and noble character (*akhlāq al-karīmah*), with the stock of character learning, *santri* will be able and easy in socializing with good people in a restricted environment or the great environment. Kharis, Waroh and Iskandar are the educators where always having the interaction with *santri* every day, the three of them have the great responsibilities in guiding the learning process, particularly Iskandar who is also one of the administrator of *pesantren* who has the additional duties as the internal supervisor of *pesantren*, so that they are demanded to be able in positioning themselves as the role of educators who are able in giving the best example for all of the *santri* starting from the words, actions, or the way of dressing.

Iskandar said in an interview about the process of internalization of human values that are used by *pesantren* to grow and develop behaviors and attitudes (morals and manners) of *santri*:

The process of characters learning in pesantren is conducted every day, living apart from the parents will be able in making santri to live independently, cooperating each other, helping each other, having sympathy, and also always respecting other people... those values are processed continuously by several steps... first is the examples that always be given by all of the actors of education, either kiai, teacher, or administrator, examples are the door of the goodness particularly the goodness of the hereafter where if the aimed examples are good, so it will give an effect on the next goodness... Second is the habituation, this step becomes the obligatory activity to be applied in all pesantren to produce the generation who are having the characters... third is socialization, where the socialization becomes the important thing of the character learning for the current generation, the intention of this socialization is the process of delivering information about the good that can be owned by santri, through the provision of advice in every learning/reciting the Qur'an. Socialization is also a learning process of characters through personal communication.... fourth is moral motivation learning through the sticky notes on the strategic walls in pesantren. (Iskandar, 04-WR-KIS, internalization process)

Not only Iskandar, other teachers also notice the same thing about the efforts that can be done to foster the character learning in *pesantren*, because every child (*santri*) is unique so it is fitting for educators to position themselves as an educator that is patient, responsible and loving, unfortunately, that these properties will be transmitted to the *santri*. In the following interview excerpt, Waroh provided reviews about the internalization process that effectively can be accepted by the *santri* who study at the *pesantren*:

However, the main moral learning is given by way of exemplary conducted by the teacher where he was a role model for all santri studying in pesantren, it is as the task of the Prophet Muhammad SAW commanded by Allah SWT as a good role model for all people in the world. In addition to providing exemplary, providing information and guidance to santri on an ethic of good and bad, and providing a stimulus to the santri through the medium of the temple is a great way to be able to instill the character values in santri and in the future, santri will be able to internalize it in everyday life both pesantren or in their home surroundings. (Waroh, 02-BS-CHW, internalization process)

Kharis added the internalization process values that occur in *pesantren*:

So ... the process of learning the characters in pesantren is through direct communication between teachers and santri, because the process of communication has a very high tensile between teachers and students, students will feel directly the form of manners and attitudes of teachers who became their role model ... and students will be able to model it. (Kharis, 01-BS-WU-AHK, internalization process)

Here is an example of findings on the process of internalizing the values of humanity that is done through measures to provide examples for *santri*, where these examples are experienced by the researcher directly together with *santri* in the environment of *pesantren*, the researcher asked *santri* about their attitudes in maintaining friend relations, which are part of the values of manner and democratic:

Researcher	:	Why did you do an appreciative attitude towards your friend?
Respondent	:	I always appreciate a good action against any of my friends, because by having the happiness in seeing a friend get kindness is part of the quality of our faith, and it also is a

		concern for me about a friend who became imperative for us to love each other.
Researcher	:	So, how do you feel if, in the friendship, there is any difference of opinion?
Respondent	:	(With a smile) … differences in our lives at the *pesantren* is a fairness (normal) because we come from different backgrounds, and we always respect these differences by always thinking positive, as taught by *abah* (*kiai*) to us by actions that he did when he confronted a difference in society both differences in preferences, opinions, or differences in attitudes.
Researcher	:	What should you do to maintain a good friendship with your friends around you?
Respondent	:	(Muttering… the thing I do is always doing good, polite and always cultivates compassion, helping each other and as well as working together, in those ways we will get along better forever.

In the implementation of learning the characters at *pesantren* in an effort to increase the values of humanity, the teachers really believe the changes that owned by the *santri* through the process of internalization of the above values, because of the activities carried out is a compulsory activity which is running continuously and become an inherent part of everyday life of *santri* in *pesantren*. This is the concept of a social cognitive theory that explains the changes made by the students of environmental settings that can affect the behavior of these students. As shown in this following excerpt:

Iskandar provided reviews on how the *pesantren* environment can affect the change of attitudes and morality of *santri* through the control of teachers and administrators.

Respondent	:	… *santri* in here learn as scheduled by *pesantren*, the orientation of activities serve targeted as a method of habituation in *pesantren* from waking up in the morning, doing *tahajud* prayer, prayer in congregation in the morning, a morning assembly, a formal school, activities of *diniah* (reciting Qur'an), reciting *sholawat*, activities in outdoor, until the evening activities such as learning together and also courses.
Researcher	:	Is the learning process of character structured according to the determined schedule?
Respondent	:	(Smiling) … of course.. the process of characters learning here according to the schedule set by *pesantren*, it is to guide *santri* to be able to do it without being reminded every day, as well as habituation activities of *santri* so that they will be

		accustomed to doing this activity at home and become an important part of themselves.
Researcher	:	Is the learning of the character at *pesantren* have the assessment carried out by educators or administrators?.
Respondent	:	Yes ... yes there is ... the process is carried out in the learning activities of *diniah*, and substantially also be evaluated every month by presenting the teachers and also *kiai* and foundation boards as a monthly meeting routine to evaluate the activities of *pesantren*.
Researcher	:	Are the results and learning processes of character in *pesantren* in accordance with the desired expectations?
Respondent	:	Yes, it is appropriate, and we always want this *pesantren* can be developed greatly and has a great contribution to the nation by producing the excellent generation who have noble characters.

The process of internalization of the character (humanity) becomes an important point to be owned by all *santri*, this is expected as a way to pursue a life in the community and as a provision to provide education through moral action (*uswah hasanah*) on the people around them.

Conclusion

This study provides evidence that *pesantren* is an educational institution in Indonesia which is very effective in growing and developing moral values and also good behavior of human humans (manner), both of which are emphasized by the government through fourteen national character values or by Islam through role and the task of the Prophet Muhammad SAW in his message to the people in the world (*rahmatalil 'alamin*) through his noble character. In addition to being the evidence, the results of this research also reaffirms that the *pesantren* is an educational institution that is able to establish civil society for the better by providing awareness to the student (*santri*) to always have a sense of mutual respect, holding the human rights, democratic, pluralist, social justice as well as inter-religious tolerance (Lukens-Bull, 2000; Park & Niyozov, 2008; Parker, 2014; Patriadi et al., 2015).

We investigate the internalization of the values of humanity as a clear form of the results of learning practice of character at the school that are very effective and on target, on the basis of previous literature, the results of this research reinforce that *pesantren* is an Islamic education that is very strategic that is capable of taking over the role of education as a whole, both formal education, in-formal or non-formal. In its role as formal education, *pesantren* have been able to deliver the *santri* to reach the learning objectives both in the cognitive, affective or psychomotor. Furthermore, in the role of education as in-formal *pesantren* have been able to provide guidance, direction and control of *santri* who studied in it through the guidance of

scheduling followed compulsorily by *santri*, while in the role of education as non-formal, *pesantren* have been able in producing students (*santri*) to have the self-skills such as the intelligence to solve any difficulties and the ability to become the independent, strong, and optimist individuals.

In our data, we found strong evidence that *pesantren* become a great reference for the development of Islamic education in Indonesia, it is not only as of the character education center but also as evidence of the history of education in Indonesia that is capable of playing today (Asrohah, 2001). Besides known as an institution steeped in religious sciences, the deepening of noble character, as well as the development of science, can be used as the provision of the life of students (*santri*) after graduation. Therefore, learning of character in *pesantren* is appropriate to be given to strengthening the growth of students (*santri*) towards a better future.

Efforts made by a teacher and kiai in making students (*santri*) have a character in the form of cultivation of human values are done by giving the example, where this step can be followed and emulated by all *santri*, exemplary be a very effective method in moving students (*santri*) to be able to have the nature of self-consciousness, as the main task of the Prophet Muhammad SAW that was sent to deliver his message through the example (*uswah al- ḥasanah*) (Kementerian Agama Republik Indonesia, 2009). The exemplary method is also capable of providing a stimulus for students (*santri*) to always perform positive actions in *pesantren*, so in this respect, the teacher and *kiai* are required to have a good personality, in addition to the ability of the professionalism in the character learning process.

The evidence presented in this research about moral education and internalization of humanitarian values in *pesantren* is the first step, in which the researcher believes that this topic could be done further research that can be focused more in and systematically.

Acknowledgments

Biodata of the Author

Saeful ANAM was born in Bojonegoro East Java, Indonesia January 20, 1988. He graduated from the Department of Islamic Education, Faculty of Education of Abdullah Faqih Islamic Institute in 2010. He has been working as an Islamic Education Teacher for six years. He completed the master Department of Islamic Education, Faculty of Education of IAIN Sunan Ampel Surabaya, Indonesia in 2013. And then

he is finishing for doctorate now, Departement of İnstructional Technology, Faculty of Education, State University of Malang.

Affiliation: Abdullah Faqih Islamic Institute, Gresik, Indonesia.
E-mail: shbt.saef@gmail.com
Orcid number: 0000-0002-9989-7510
Phone: (+621)81216611131

Prof. Dr. I Nyoman Sudana DEGENG, M.Pd was born in Klungkung Denpasar Bali Indonesia, September 23 1958. He is a Professor of Instructional Educational at the State University of Malang Indonesia. He graduated with a Bachelor of Arts (BA) in General Education, UM, 1978, Bachelor (Drs) in Basic Education, UM, 1980, Post-graduate (S2) Learning Technology, UM, 1983, Post-graduate (S3) Tech. Learning, UM, 1988, Sandwich Program (S3) Instructional Technology, State University of New York, 1986 Post-Doctoral Program, Instructional Technology, Ohio State University, Columbus, 1989 Comparative Study, Seoul, South Korea, 1992, PostDoctoral Program, Instructional Technology, Albuquerque, New Mexico; Chicago University, and at International Trinity University, Illinois, 1997.

Affiliation: State University of Malang, Indonesia.
E-mail: nyoman.sudana.d.fip@um.ac.id
Phone: (+621)8123394048

Prof. Dr. Nurul MURTADHO, M.Pd was born in Malang Indonesia, 17 July 1960. He is a Professor of the Arabic Literature State University of Malang Indonesia. He graduated with a Bachelor's Bachelor (Drs) in Basic Education, State University of Malang, 1985, Post-graduate (S2) State University of Malang, 1991, Post-graduate (S3) Universitas Indonesia, 1999. Now he becomes a Chair of Departement of Arabic Teacher at the Postgraduate Program State University of Malang.

Affiliation: State University of Malang, Indonesia.
E-mail: nurul.murtadho.fs@um.ac.id
Phone: (+621)811360173

Dr. Dedi KUSWANDI, M.Pd was born in Bandung Indonesia, January 8, 1964. Obtained a Bachelor of Education degree in 1988 and a Masters of Education in 1995 at the Universitas Pendidikan Indonesia. Subsequently, a Doctorate in Instructional Technology in 2005 from the State University of Malang. Since 1990 he has been a lecturer at State University of Malang, now he becomes a Chair of Departement of Instructional Technology at the Postgraduate Program State University of Malang.

Affiliation: State University of Malang, Indonesia.
E-mail: dedi.kuswandi.fip@um.ac.id
Orcid Number: 0000-0003-1005 -6641
Phone: (+62)81235793481

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