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The Model of Character Building Education Based on Islamic Boarding Campus

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Abstract

The social pervasiveness of character building education should be fiercely done for averting the deficiency of the religion and nation values. There is evidence of the diminishing supreme moral values that can be witnessed from both printed and electronic media and even from the direct experience in society. Related to this, the implementation of the supreme moral values is supposed to be effective through education. From that context, this study is regarded as important as one effort to integrate the academic realm with the supreme character values that are obtainable in a typical Islamic boarding campus. This study purposes to (1) Observe the implementation of the character building education in the State University of Surabaya (UNESA) and UIN Maliki Malang Islamic Boarding Campus; (2) set up the draft of the model of the character building education based on Islamic boarding campus. The observation and interview are applied in collecting the data. The data is analyzed by creating the qualitative narrative about the application of the character building education in the State University of Surabaya (UNESA) and UIN Maliki Malang Ma'had/pesantren (Islamic boarding) Campus, followed by setting up the draft of the model of the character building education based on Islamic boarding campus. The results of this study are as follows: (1) the implementation of character building education in the State University of Surabaya (UNESA) and UIN Maliki Malang have their own trait and uniqueness; (2) the design of the model of the character building education has been arranged

that can be used to be implemented in public campuses, such as UNESA.

Keywords: Character Building Education, Islamic Boarding Campus

Introduction

In the last few years, Indonesian education is very ironic in term of the moral values and religion in their way of life. As a matter of fact, it has been gone viral in the last view week about the student who challenge his teacher to fight because the teacher reminded the student for the unacceptable behavior in the school (Detik.com, 2019). Similarly, a student has caused his teacher death after the student stroke the teacher in the head (Tribunnews.com, 2018). Such of these cases happen many times in Indonesia. Moreover, it is worst to imagine how they will behave in their adult life where they have administrative position in Indonesia. It gives a negative role model for our generation.

This phenomena, likewise, occur in United States² where one of the school principles told CNN after a shooting in Santana High School in San Diego, the principal told CNN, "This is my worst nightmare." It shows that many our environment change, including students with various violence and other problem behavior. For this reason, Novick, Kress, & Elias (2002)

state that students are living in different era than a decade or two ago which differ in term of socialization pattern. Despite more sophisticated and easier life with the existence of massive technology development, students today are also face the threat of mentally and behaviorally troubled, more stressed, and more depressed. Thus, to face the different era and challenge, students should be equipped with adequate and strong characteristic.

Responding to this issue, lecturers encourages the character building education model based on the field they teach. As a matter of fact, Padmadewi (2015) proposes the character building model based in teaching Japanese language. In the same way, Piscayanti (2012) engages student of English major with the character building through teaching drama, poem, and reading literary works. Likewise, Nurhairani (2013) studies about the character building in natural science course. In addition, Walid (2011) proposes character building model based on Islamic insight namely Ulul Albab. To conclude, in university level there are some attempts of strengthening students' character building in university courses whether in social, science and religious course.

Vision of an education institution will determine how good the character building education will be implemented in the school's/campus' environments. Through the vision, the school/campus will present the real setting where the idealism and concrete vision of an individual will be the behavior's controller and the source of motivation up to the time when each individual in that institution grow well completely and fully (Aqib 2011:47). Here is where the prominence of education institution (campus) is needed to assist the employment of the character values through any way, any occurrence, also any supported situation and condition, for example through the existence of Islamic boarding campus.

According to the team observation initial study, there are some campuses that have already

developed Islamic boarding in their education system and commonly known as Islamic College. Based on the data, one of them has an effective Islamic boarding implementation in educating the students' characters. In the first year of college, students are obliged to live in the Islamic boarding campus to follow many guiding programs that have been set by the Islamic boarding campus (pesantren) (Walid, 2011). While for public colleges, they have not established the Islamic boarding within the education system. However, from the information, one of the public university has served physical facility in the form of boarding building which build students' characters through some activities such as extracurricular, includes in the subject, and the training of Bidikmisi students.

In connection with that, as an effort to answer the problem and to succeed the character building education in the campus, it is considered as prominent to create a development model of character building education by adopting the Islamic boarding. Moreover, in the context of this study, the implementation of character building education in both a Public University and an Islamic University will be explored more as a further and profounder determination. Then the model of the character building education based on the Islamic boarding will be described. For the later stage, it will be formulated for a model of character building education which is based the campus according to the Public University. The research problems for this study are (1) How is the application of character building education in a public university and the boarding campus (pesantren) in an Islamic University? (2) How is the model of the character building education based on Islamic boarding campus (pesantren)?. Further, the purposes of this study are (1) to explore the character building education in the Public University and Islamic boarding campus, and (2) to compile the design of the character building education based on the uniqueness of Islamic boarding campus.

Literature Review

Sigmund Freud in Aqib (2011:30) gives limitation that "Character is a striving system which underlies behavior." Character is a potential actualization from inside and internalization of the moral values from outside which shows one's personality. Character is the values that have been implanted in one's self through the education, pattern of child's upbringing, experience, trials, scarification, and environment's effect that has become the intrinsic value to motivate attitude and behavior. While in character building education, according to Scerenke as quoted by Muchlas Samani and Hariyanto (2011:45) is considered as a sincere attempt where the positive feature of personalization is developed, encouraged, and manifested through the prototypical, study, and also emulation practice.

Furthermore, Samani and Hariyanto (2011) explain that character building education is a process of guidance giving to the learners to be a complete human who has the character in the dimension of heart, logic, body, feeling and intention. Character building education can be measured as the education of principles, the education of budi pekerti (utmost nature), the education of moral, and the education of nature which aim for developing the capability of the students to give the right-wrong judgment, to nurture the good matters, to realize that good matters in daily life with all of his heart.

The character's values that have been framed by Mendikbud consist of 18 characters that can be preference for schools in developing the character building education. Samani proposed that some basic characters that are prominently needed such as honest, trusted, self-control, hardworking, appreciative, helpful, tough, and preserving (Samani 2012:6).

Rich (2008) emphasizes the importance of being a good role model for parents and teachers. If every member in school such as the headmaster, the teachers, the administration staffs, and all of the employees can behave by

applying the characters above, then the school will slowly form a strong capability to build students' good characters. The character (moral) education in school/campus is being the part of the character building education which is done by the family; as family is the informal institution education that later will be followed up by the school/campus (Yani 2007:15). In short, parent should also involve in building the expected character of the students.

For Indonesian who agree to make Pancasila as the nation's philosophy and ideology, character building education is a really important matter that can realize the nation's purpose to be Indonesian society completely. In this study, there is a term of manusia unggul (excellent human being) which is identified by being excellence in many aspects such as in personality, in knowledge, and in creativity. That becomes the reason why basically character building education is aimed for improving the Indonesian's good behavior (Samani 2012:6). From the beginning the founder fathers had realized the importance of building the national character because without the honorable character, what it was aimed for building a nation will never be accomplished (Nurlaela 2011:32).

The young generation problems such as disappearance of respect towards parents and teachers, dishonest, free sex, drug addiction, fight among students gangster make the character building being the important matter. In the same way Hutcheon (1999) states that serious worry about what may be happening to the level of trust in one another that is the prerequisite of any workable society. The awareness to come back to the education principle that is balancing heart, head, and hand also brings the awareness of basic of education which is humanizing human being (Samani 2011:vi). Moreover, to shape the good character needs more aspects as Ki Hajar Dewantara who is known as the father of Indonesian education reminded that education is one way to develop the character potential, intellectual, and figure

fully to create a perfect individual (Samani 2011:v).

There are three famous sentences which become the platform of Indonesian's characterbuilding education proposed and initiated Ki Hajar Dewantara; *Ing ngarsa sung tuladha* (in front of giving example), *Ing madya mangun karsa* (in the middle establishing the idea), *Tut wuri handayani* (from behind giving the encouragement). According to Aqib, the vision of character building education which is applied by schools is the goal that should be accomplished through the effort of institution of education. Without the vision which is expressed within the clear statement that is understood by every party involved in that institution, the development of the character building education will be inadequate (Aqib 2011:45). Using this vision, the school (campus) gives a real situation where the idealism and the desire will concretely be the orientation to behave, the source of motivation so that the individual in an institution can be developed fully and completely (Aqib 2011:47)

Education as the main foundation to develop the human resources should be capable in improving two basic aspects which are character and competence as the essential need in the competition which grows tighter (Samani 2012:5). Those two aspects are a whole unit that should be possessed by Indonesia. In order to accomplish that, the educators should consciously work on those two aspects through the education (Samani 2012:5-6). Moreover, the rapid advancement of technology along line with the spirit of global trend causes the inevitable change in lifestyle. Worse, it threatens the local customs. Local customs are nowadays being pushed away even uprooted from the communities (Setiawan 2012:1). In order to deal with that kind of situation then it is really necessary to protect our nation by strengthening the national character through the education and one effective way is by designing the education system based Islamic boarding campus.

Islamic boarding campuses are still rarely to be found in Indonesia. There are only few universities which apply the Islamic boarding campus. The function of boarding building in some other universities is rather educative and not really concerning to the religion aspect. The term "campus" is more likely familiar as a place to study academic subjects and to prioritize the intellectual side while the spiritual side has not been totally the main program in the campus' living. On the other hand, Islamic boarding is famously recognized as a place to expand the spiritual side instead of the intellectual side. If those two aspects are integrated, the concept of Islamic boarding campus will be an attempt to unite the values in the Islamic boarding to be adopted into the campus concept in the perspective of character-building education.

Related to this, it is significant to mention the previous study by Miftahul Huda (2006). The result can be stated that the boarding system in Indonesia can be categorized into three groups. The first, the boarding house is functioned as the place for the college students with academic achievements to stay which the activities are programmed by the inhabitants so that the activities indicate the distinguished impression from the university. Secondly, the type of boarding house that accommodates the living place for the activist/affiliations of intra and extra campus organization which usually do not get the control from the university. The third type is the student's boarding that is built for students who want to stay there without any specific requirements. So, the activities cannot be really managed well. According to those three types of boarding house, one of Islamic University has improved the campus *Ma'had* (Islamic boarding) as an attempt to realize its work programs integrally and systematically along the campus' vision and missions. The result shows that there is incredible improvement for especially the character buildings and other competences for the students after being educated and trained in the Islamic boarding within a year.

Research Method

This study is a development research which is initiated by the observation and interviews regarding the application of the character building education in a public university and the boarding campus in an Islamic University. This study is expected to be able to formulate and develop an inspiring model of character building education based on the Islamic boarding campus. The stages to gather the data and to do development research in this study were interview, observation, and focus group discussion. In detail, the design of this study is as follow.

The first year action is to observe the application of the character building education both in public university and in Islamic boarding campus, and to design the draft of the model of the character building education based on the Islamic boarding campus. After that, the data are analyzed by using the qualitative narrative and the focus group discussion (FGD) techniques. For clearer description, the design can be seen in the following table.

Activities	Goals	Method	Findings
Mapping	Getting a picture of the application of character building education in a Public university and an Islamic University	Observation and interview	The information are gathered through the observation and interview regarding the application of character building education in a Public university and an Islamic University
Model Planning	Designing the model of the character building education based on Islamic boarding campus.	Focus Group Discussion	The model of the character building education based on Islamic boarding campus has been designed.

The setting of the development of the character building education based on the Islamic boarding campus is expected to contribute to pervasive the character values to the campus

academic members (especially the college students). In the context of this study, this research is conducted to improve the character building education in a unique way which has been implemented in the Islamic boarding campus.

Result and Discussion

A. Result

1. The Implementation of the Character Building Education

a. The Application of the Character building education in a Public University

Growing with Character is a sentence that is the slogan of one of Public Universities since 2010. That slogan obliges to assist the implementation and the preservation of the character values through any activities. The character building education in this University is implemented through some strategies such as subject course such as PPKn (the Education of Pancasila and Civics Education) in the Social Science Faculty (FIS), character habituation (self-discipline and honesty canteen), and using the extracurricular activities for the students. Moreover, the implementation of the character building education through the subject program, either by making it as particular subject or by inserting it to all the subjects, is expected to strengthen and to emphasize that every subject carries the spirit of the realization of the process. The result of education result is able to create an individual with the supreme character.

In addition, the implementation of the character building education through the acclimatization in this Public University can be seen from many aspects such as preserving the green campus environment, maintaining the conducive facilities to create academic atmosphere, providing some honesty canteens in some faculties, requiring the students' disciplinary in wearing the jacket during the final examination, and being discipline in the study and reporting the result of the students' study by the lecturers.

On the other hand, the implementation of the character building education through the extracurricular aims to improve the character of students both *Bidikmisi* and non *Bidikmisi*, and also the student organization's functionalists in UNESA. The activities involve the students' character improvement especially emphasizing some characters such as discipline, independent, and responsible. Some activities are executed in cooperation with a team from *Kodikmar* AL (Navy Seal). There is also an activity to build the leadership character named LKMMTD (The Basic Leadership Training for College Students) and LKTM (The continuity of LKMMTD). For students of the year 2012, the activity has been improved by adding the training to develop students' entrepreneurship to prepare them to be able to live independently and to have the sense of entrepreneurship. This idea is regarded to be prominent for *Bidikmisi* students to cut off the chain of poverty. Intended for the *Bidikmisi* students in UNESA, the discipline character is built by requiring them to join the flag ceremony in every national special day and character training program to be independent student.

In addition, the religious character has also been engaged in the students' activities through one program named *Ta'limu Qiraatil Quran* (TQQ) which is handled by the lecturer team of Islam Education and also helped by students from UKKI (Unit of Islamic Religious Activity). During the study, every Muslim student is obliged to follow this activity for one whole semester. This activity has been the curricular of Islam Education subject which was started in 1988 and is in progress until now.

The habituation of character, according to PR 3 (the Deputy Rector for Student Affairs) of UNESA, can also be covered through the activities that are held by the UKM. For example, those who are interested in the religion can be united in UKM-UKKI, those with interest and talent that is related to the scientific can join UKM-UKIM, those who are interested and talented in arts can be provided

in UKM-*Seni* (Art), those who have interest and talent in sports can join UKM-*Keolahragaan* (Sport), and many others. Unfortunately, this University has not really given the chance for the students to express and show their talents and interests at campus. UKM should have been planning the routine agenda for the students who want to express their talents at campus every day that can also enlighten the campus life.

Specifically, those who are active in student organization (*Ormawa*), this University also prepares the Kader *Bangsa* (national leader's generation) activity. Each student organization and extracurricular (UKM) is required to send 3 to 5 activists to be representative in this activity. They get the training and the guidance from Dikti team to be Kader *Bangsa* (national leader's generation) who will be always ready in helping to solve problems that occur in society. After getting the materials, they will be sent to some areas that face problems and demand solution as a training such as facing the group of people who is demanding something to the government through the demonstration.

Generally, UNESA students are indicated to have good character, even sometimes there are some students who cannot really save the University's reputation. According to the PR 3 (the Deputy Rector for Student Affairs), Mr. Warsono, this situation is similar to Indonesian saying *Nila satu titik merusak susu sebelanga* (Because of one spot of stain, a pot of milk will be ruined). That kind of reality is also seen in the dispute of the election of the leader of *Ormawa* (not in all *Ormawa*) either in the level of department or in the level of faculty (as happened in Social Faculty), that sometimes they cannot indicate the good character because they create the gap between groups which usually make the situation becomes worse even lead to the physical quarrel. This matter becomes everybody's concern especially by the PR 3 of the University and PD 3 (the Deputy Dean for Student Affairs), particularly, of Social Science Faculty (FIS). Therefore, the

Deputy Rector for Student Affairs often gives advices to the students for building network among organizations inside and outside campus not for defeating each other.

For preserving UNESA from bad reputation, UNESA's PR 3 (the Deputy Rector for Student Affairs) will decide a policy that will prohibit students to have any activity at campus after 10 pm and he also plans to maximize the role of the campus security. Besides that, he will try to provide campus with the proper lights that will help the security to keep their eyes on the students' activities at night because there is worriedness that campus will be used for improper activities such as making out, drug transaction, and many others.

On the other hand, the implementation of character building education in UNESA is also being strengthened by placing students in Boarding Campus, as in UNESA Lidah Wetan Campus which facilitates freshmen to live in Boarding Campus. But as UNESA Leader's policy, fresh students are not obliged to live in Boarding Campus, since the Boarding Campus facility is also not enough to accommodate all freshmen which the capacity is only for 300 students. According to Utami SE and Elis, Boarding Campus' person in charge, it is because less information to give about this Boarding Campus to freshmen and their parents. Since Boarding House has operated since 2010, it is always not fulfilled anyway. However, if it is compared to the facilities outside the campus (other boarding houses), Boarding Campus is not worse than them, especially if it is compared to the plus mark in it, such as religion founding, social founding, and competency founding. It does have the plus mark.

Based on the data that collected by the researchers, the Boarding Campus has done character building for students. Unfortunately, it is not really maximal in its realization. Character building here consists of religious character, caring character, and competent

character. The representation of religious character is, Boarding Campus has planned religion activities once a week to do *Yasinan*. Unfortunately, in its application, it is only carried out once a month, even once every three months. This is what we feel less maximal to do. Beside that there are also some plans for every Religion Important Day.

For caring character, Boarding Campus has planned Social Loyalty to Orphanage and Orphans by sending some students to some orphanages to give their hand to orphanages or invite the orphans to Boarding Campus. Caring character like this is important to be had by students as representation as social creature. While for Competent character, Boarding Campus has supported students to reuse the garbage by separating it into dry garbage and wet garbage, for the next these will be reused for handicraft (for dry garbage). According to the organizer of Boarding Campus, this competent character needs to be applied so that the students can learn how to catch the opportunity.

Character building in Boarding Campus doesn't look like fully having synergy with another campus programs. The activities that have planned in Boarding Campus did not relate to activities by UNESA, as it is the other way. In fact, because it is one property of UNESA, the activities should be related to them, so that it does not look like that Boarding Campus is only used to accommodate student living, but also there are optimum educative functions in it for better students' character building. In addition, in terms of management, UNESA Boarding Campus is also managed in different way from Girls Boarding Campus with PGSD Boarding Campus. For instance Boarding Campus is special to accommodate girl students with more strict rules, while PGSD boarding accommodates boy-girl students in the same building, but separate rooms. It surely opens the possibilities to improper activities happen, such as too free intercourse because of the close rooms, etc.

b. *The Application of Character Building Education in an Islamic University Based on Ma'had (Campus Pesantren/Islamic Boarding Campus)*

“Depth in Spiritual, Glory in Character, Strength in Knowledge, and Maturity in Profession” is the slogan to motivate their *civitas academica* (all members of academy). This Character Building Education which is based on Islamic Boarding Campus has been done through many kind of activities which reflect culture and refraction for students who are also *Ma'had* students. The character cultivation in students daily life is emphasized on character building aspect including religious, responsible, discipline, *tawadlu'*, live together, charitable, and competitive.

The emphasizing of religious aspect in *Ma'had* is the priority to produce graduates to be *Alim* who is *Ulama* and *Ulama* which is *Alim*. Religious characters are showed in students' activities, especially when they are in *Ma'had*. So many kinds of religious activities that have been followed by them as *Ma'had* has planned before, such as reading *Al-Quran*, reading *shalawat*, *istighasah*, reading *yasin*, *taklim* (analyze religion literature book), religion discussion, etc. It is also for *ibadah* habit as the representation of religiosity. Students very appreciate this, for instance, five times *jama'ah* prayers, *tahajud* prayer, and Monday and Thursday fasting. Students usually wake up before Subuh around 3 a.m. to get ready for all the routine activities until 7.30 a.m. These activities make them enjoy doing the habitual as if religious character has united in their life. According to *Ma'had* Director, Mr. *Israqunnajah* who are called as Gus Is, parents usually give the feedback information about their children's *ibadah* habit in *Ma'had* has affected their family when they are in home.

This thing shows that religious character has been cultivated inside students' personality when they are in *Ma'had* and Campus. It brings positive effects and good spirit for family in

ibadah refraction. It happens for both side, students and parents. Students who are not common with those activities, they will get used. Moreover, parents that usually do not do the *ibadah* routine such as *jamaah* prayer and *tahajud* prayer, they become motivated to follow the activity because their children not only reminding but also inviting the parents to follow their habit in *Ma'had*.

The representation of character building education in this University is also developed through *Uswatun Hasanah* (providing a good model). The model is given by *Mudir* (caretaker), *Murabbi* (Advisor), and *Musrif/Musyrifah* (Co-Advisor). This way is good effective impact for students. Providing a good model means that the advisors have given a good example when they are preparing themselves before doing *Ma'had* activities. Advisor wake up earlier than students to do *tahajud* prayer, speak and act politely. In speaking, advisors give example to speak politely and say *salam* first when they meet the students. These also can motivate students to adapt it. In addition, the discipline being on time for *Ma'had* activities also represents character building education.

The representation of character building education in *Ma'had* also emphasizes to responsible character, for instance every student is obligated to *khatam* (finish reading the whole *Quran*) in a year in *Ma'had*. To facilitate this program, *ma'had* and campus prepare 40 *hafidz-hafidzah* who always standby every day in campus' mosque and in buildings to receive *Al-Quran* memorizing from students every time. Even the responsibility to fluently read *Al-Quran* is also prevailed for lecturer and administration staff soon to be. When they has passed CPNS test in Islamic University, they must be able to read *Quran*. The lecturer/administration staff's decree will be given to them after they can read *AlQuran* well.

Students who do not graduate yet as equal as *Ma'had's* parameter, such as *khatam Al Quran*,

Do not pass *Ma'had's* final examination (akhirussanah), they also cannot take subjects related to religion (Quran Analysis, *Hadist Analysis*, *Fiqh Analysis*, *Tasawuf Analysis*, and many others). Because *Ma'had* program and campus are connected to each other by the online system, students must finish their graduation first on *Ma'had* then they can take religion subjects. The policy is required for all major programs in UIN, either religion or general major. Therefore, *Ma'had* program is related to, even integrated to campus program, on Major level, department, faculty, or university.

For UIN students on their first year on campus, they have to stay in *Ma'had* which can accommodate around 3500 students every year. They are trained through many kinds of *Ma'had* programs, such as character building in all aspects, foreign language affirmation (Arabic-English), and many others. For students on the first year, campus has scheduled the lecture from 8 a.m., because starting from *Subuh* up to 7 a.m. they still follow the activity on *Ma'had*. Campus is not allowed to schedule the lecture before 8 a.m.

Responsible character building is showed on a target that *Ma'had* students must be capable in foreign languages (Arabic-English). To achieve those programs, there is an intensive course by using Arabic-English language which is called as MKPBA-MKPBI (Mata Kuliah Pendidikan Bahasa Arab/Inggris) for 9 credits; these activities are held on Monday-Friday at 2 - 8 p.m.

On the other hand, *tawadlu'* character has used to students in *Ma'had* environment, for instance students always say *salam* with bowing their head when they meet advisors/lecturer on their way to class. It has been cultivated around *Ma'had* students when calling *Musyrif/Musyrifah* (Co-Advisor Boy/Girl) who are their seniors as *ustadz/ustadzah*. This *Tawadlu'* shows a 'down to earth' attitude from students as their respect to their advisors. Even an orator

student can show *tawadlu* attitude when he/she meets and talks to the lecturer.

Character building education in UIN is also developed through extracurricular activities. This strategy is developed for all departments/major, which are covered under the name of *akhlaq-tasawuf* education which consists of 2 credits, beside Quran Analysis, *Hadist Analysis*, *Fiqh Analysis* for all departments, general or religious, the students should *khatam AlQuran* as the requirements of comprehensive examination.

The representation of character building education also emphasizes togetherness character, which students are cultivated to live together in harmony with others, without seeing social background, race, hometown, etc. They have been placed and grouped randomly by *Ma'had*. That is why students cannot choose their own members by themselves. As in *Ma'had* for a year, they can interact well. There is a case, where a student that has been placed on the same room by the friends who previously had problem in their Senior High School, but after they are gathered on the same room in *Ma'had* they can live in harmony.

The character building education also is implanted through caring character under the name generous character. In every building is placed a '*kotak amal*' (a charity box) which has purpose: students habitually give their money for charity, for instance: put Rp 1000, Rp 2.000, or even more into the charity box in every *Mabna* (building). For the result, money from the boxes then will be used for helping poor students. In addition, for lecturers and staffs, they are also trained to be generous with 2.5 %zakat from their monthly salary that will be managed by Badan Amil Zakat which is managed by the University, later it will be distributed especially to poor students and other planned purposes.

The practice of character building education also focuses on competitive character. Every *Mabna* (*Ma'had* building) which consists of

nine buildings, and every building has one caretaker who is helped by some *Murabbi* (Advisor) and *Musyrif* (Co-Advisor) will hold some competitions which are joined by all students from all *Mabna*. The branches of competition that are routinely held by all *Mabna* regularly, such as: *nadhom* (poem); foreign languages competition (Arabic-English); religious music competition with instruments like *rebana*, etc; Future Dai competition, etc.

B. Discussion

The implementation of character building education in UNESA and UIN Maliki Malang has been executed with unique variations. It is not only on formal education in the class, but also on wider area through attitude cultivation and habitual. This matter can be understood since the character is more likely to affect affective aspect and attitude rather than cognitive aspect.

According to Muchlas Samani, character is close to the effectiveness, it takes quite much time and prototypical in its progress. Character is more likely built through the imitation process towards senior people who are respected rather than through the speeches. Considering to this, in case of building the characters, parents and teachers should be able to be the role models. If every member in school such as the headmaster, the teachers, the administration staffs, and all of the employees can behave by applying the characters above, then the school will slowly form a strong capability to build students' good characters (Samani 2012:6).

Related to this, the forming of the students' characters should be not only applied in school/campus, but also demanding the important role of the family that cooperate well. The character (moral) education in school/campus is being the part of the character building education which is done by the family as this is the informal institution education that

later will be followed up by the school/campus (Yani 2007:15).

According to Yudi Latif, a nation observer (2014), education has a duty to form tolerant generation, well behaved, and loving. Education also should dig various potentials of the nation and grow a pride for the nation. Moreover, in his opinion, education is cultivation process and creation of cultural human. The platform of Indonesian's character building education has being proposed and initiated by the important figure of national education, Ki Hajar Dewantara, which is expressed in his three famous sentences; *Ing ngarsa sung tuladha* (in front of giving example), *Ing madya mangun karsa* (from the middle establishing the idea), *Tut wuri handayani* (from behind giving the encouragement). According to Aqib, the vision of character building education which is applied by schools is the goal that should be accomplished through the effort of institution of education. Without vision which is expressed within the clear statement that is understood by every party involved in that institution, the development of the character building education will be inadequate (Aqib 2011:45).

Related to vision-mission from campus for the effective success in character building, one of them is by designing an Islamic boarding campus as character building through cultivation in students life, also carry out a lot of activities to grow another positive characters, such as religious character, discipline character, responsible character, strength character, live together character.

If we analyze theoretically, there are some implementation models of character building education. According to Husein et al. (2010), there are monolithic model, integration model, outside class teaching model, and compilation model. The implementation of character building education in UNESA includes to monolithic model, integration model, and outside class teaching model. Furthermore

according to Husein et al. (2010), monolithic model is understood as independent model, it is character building education as a subject to other subjects. The advantage of this model is the material that is more measurable. While the weakness of this model depends on curriculum demands. The application of moral character seems to be the responsibility of one lecturer,. Furthermore, the effect only touches cognitive aspect, without touching the internal process (Husein et al. 2010: 30-31). This monolithic model exists in PPKn subject in Social Science Faculty-UNESA, but it does not exist on other departments. But, even though the implementation of character building education in UNESA applies monolithic model, in the realization, internal process and habitual attitude of students become main part of the teaching.

Beside monolithic model, the integration model is implemented in UNESA. Integration model, according to Washington et al. as in Husein et al. (2010), purposes that character building education is integrated into other majors. On this context, all lecturers are responsible for applying the character building education to students by choosing the topic that character value can be inserted.

The implementation of character building education in UNESA is also included into the outside class teaching model. This model can be seen from programs that are planned by the section of Student Affairs, particularly for *Bidikmisi* students, which consist of character building education program, entrepreneurship developing program for independent character, leadership training program to found strong character, etc.

While the implementation of character building education in UIN Maliki Malang, are not only monolithic model, integration model, and outside class teaching model, but also compilation model. Compilation model combines all models together with others to participate the conservation of character morals

cultivation in personality of each students through Islamic boarding campus. The effective effort on character building education implementation beside monolithic model, integration model, and outside class teaching model, it needs compilation model, in which the Islamic boarding campus can accommodate those all models.

Integration and compilation model also give more advantages if compared to monolithic model, the integration and compilation model in UIN Malang. This means that all programs planned by campus are based on *Ma'had* recommendation (Islamic Campus Boarding House). For instance, *Ma'had* recommends certain students who have not graduated from *Ma'had* (because have not finished the assignments or because of having bad attitude), to be banned to follow campus programs. This rule also exists for those who do not finish *Ma'had* material. Thus, those students cannot take religious subjects on major curriculum structure. The system between Campus and *Ma'had* is done by online so the students cannot manipulate the data.

After elaborating the implementation of character building education in UNESA and UIN Maliki Malang, it is found that each of them has their own characteristic. UNESA as public campus has emphasized as campus with mission to realize positive characters for academicians with slogan "Growing with character". While UIN Maliki Malang religious campus and also Islamic boarding campus is with mission in a slogan: Depth in Spiritual, Glory in Character, Strength in Knowledge, and Maturity in Profession". Each university has committed to create a glorious character personal, which is not only concern to academic developing.

Seeing what UNESA and UIN Malang have done, this research journal designs character building education model based on Islamic boarding campus. UNESA as public university surely cannot adopt the whole system of UIN

Malang directly as Islamic boarding campus. However, UNESA with existed facility (Boarding Campus) can design a character building education model which is based on Islamic boarding campus by looking for the similarity of UIN Malang, even though it is not integrated fully with campus programs like what UIN Malang does. The following is a model of the character building education based on Islamic boarding campus which can be implemented in UNESA.

Main Target : UNESA Bidikmisi Students

Boarding Campus Facility : 2 Buildings (1 Building for Boys, and 1 Building for Girls)

No	Activity Program	Advisors	Activity Volume	Schedule
1.	Character and Religious Education	a. Murobbi/ Main Advisor (2 PAI Lecturer) b. Musyriif/ Co-Advisor (10 students who are active in Religious organization)	2-3 hours a day	Thursday
2.	Entrepreneurship and Competence Developing	a. Murobbi/ Main Advisor (2 FE Lecturers who have entrepreneurship experience) b. Musyriif/ Co-Advisor (10 students who have entrepreneurship experience)	2-3 hours a day	Friday
3.	Leadership Development	a. Murobbi/ Main Advisor (2 Lecturer who have organization experience) b. Musyriif/ Co-advisor (10 students who are active in organization)	2-3 hours a day	Monday

4.	Foreign Language development (English)	a. <i>Murobbi/</i> Main Advisor (2 English Lecturers) b. <i>Musyriif/</i> Co-Advisor (10 English students)	2-3 hours a day	Tuesday
5.	Sport Education	a. <i>Murobbi/</i> Main Advisor (2 FIK Lecturers) b. <i>Musyriif/</i> Co-Advisor (10 experienced students)	2-3 students a day	Wednesday

Here are the recruitment mechanisms: For *murobbi*/main advisors (10 lecturers), they are taken by the recommendations from many sources. For *musyriif*/Co-Advisors (50 students), they are taken through the registration process and selection. For *Bidikmisi* students are through leader's policy for *Bidikmisi* students obligate to stay at campus boarding house a year. While for non *Bidikmisi* students are through registration process and selection as long as the building capacity/rooms are available.

Conclusion and Suggestion

A. Conclusion

1. The implementation of character building education in UNESA and UIN Malang has its own characteristic and uniqueness, interesting and effective variations in student character building, such as monolithic model, integrated model, outside teaching class model, and combination model
2. The draft model of character building education based on Islamic boarding campus has been designed; and it is expected in later time can be implemented in public campuses, including UNESA.

B. Suggestion

For UNESA which has facility like boarding campus (1 building has been functioning

well and 1 remains on progress of building) should more maximize the existed facilities by designing programs which is able to implement educative and character values to students effectively through Islamic Boarding Campus design. This is line with the commitment of the motto of UNESA "Growing with character".

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