

# Managing Islamic Character Education Trough Institutional Isomorphism (Learning From Junior High School Of Progresif Bumi Shalawat, Sidoarjo Coupled - Institutional System)

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## **Abstract.**

*Until now, the huge discourse of character education is still on projector explaining of what character education is, where the sources of ethical productions came from, and how it implemented in the educational institution; in diverse and vast varies. Informal education, like what is regulated by the government, the sources of characters are studied and formulated based on character education conferences and experts or scholars' consensuses. In micro-institution, character education is delivered according to teacher experiences and knowledge. But, the distinct point is how character education is implemented in Islamic boarding school; beyond the formal and informal process of the Islamic education process, as formulated in Junior High School Progresif Bumi Shalawat Sidoarjo. This integrative school formulated the concept of character through the Prophet Muhammad's name; Musamih (tolerant), Umana' (trustworthy), Harish (eager), Adib (noble), Mufakkir (thinker), Muhaqqiq (the inquirer), Ashil (Resolute), Duror (Pearls). So that, this article will explore how these finding terms of character are disseminated and transmitted, institutionally, to all students, and will be frame-analyzed by shifting of isomorphism theory of organization. In the end, this article will argue that character education can only be implemented effectively by isolated space which is attributed with Islamic boarding school based-values.*

**Keywords:** *Islamic Boarding School, Character Education, Institutional Management and Isomorphism*

## **I. INTRODUCTION**

One of the interesting topics discussed was the issuance of the Minister of education and culture no 23 of the 2017 years. It is concerning the Implementation of Full-Day Schools (FDS) or schools within a full day. It is also interesting because this policy has various impacts; starting from the change in study days, disruption of madrasah diniyah has some activities in the villages, especially in East Java, to the political contestation process of two major Islamic organizations in Indonesia (read; NU and Muhammadiyah).<sup>1</sup> Regardless of the domino effect, the explanation of the Minister of National Education regarding this policy is, in fact, more interesting to discuss; First, according to him, the existence of this the minister of national education is to further intensify character education based on institutionally isolated-spaces. This means that character education will be more optimal if it is carried out by limiting the activities of students in the school environment. So, students are not much contaminated by activities outside of school. Second, the Minister of Education also said that the implementation of this Minister of education and culture would provide sufficient time for teachers to teach students how to behave in the long term. Teachers can be role models that can be followed continuously by students. Third, he also reduces the number of study days at school, so that there will be more togetherness in the family, so that students can feel the love of their parents, and avoid being homeless.

The statement by the Minister of Education, and Culture above, theoretically can be quite reasonable. Character education reviewers also have the same opinion. Thomas Licklona, states that a moral education process must be implemented through three important things; first is moral knowing, second is moral feelings, and third is moral action.<sup>1</sup> More concretely, Sutardjo Adisusilo said that moral knowing will give birth to smart people, but it is not necessarily true in action. That is why, the moral knowing should be continuing with the moral feeling and moral action. In the moral feeling that needs to be addressed, among others: conscience, self-esteem, empathy, loving the good, self-control, and humility. Then in moral action as a step to realize moral knowledge into real action, there are three aspects that need attention, namely competence, desire, and habit.<sup>2</sup>

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For the author himself, seeing and assessing the character education aspired by the initiators must be implemented systemically, and through a process that is not short. It must be admitted; the reason for the Minister of Education and Culture to implement a Full Day School (FDS) is very rational and reasonable. Without going through such a process, character education will remain a transfer of knowledge about good character. Learners will never be able to turn knowledge into the basis of attitudes that unite into the principal identity within themselves. But the problem is, can the Full Day School offer to implemented carefully?. While most people think that this will damage other education systems, the assumption will change the paradigm of schools such as prisons for children, and the assumption will spend teacher's time in school alone, without other creative activities. Therefore, the position of this paper does not want to address the issue of rejection of the minister's policy. This paper intends to explore how ideally character education should be implemented, as well as how institutions should formulate policies (policy on micro institutions) related to character education which definitely takes a long time.

To postulate these issues and ideas, the author objectifies this study to Islamic boarding schools. As is known, on the policy side, Islamic boarding schools have independence in developing the desired education system. The Islamic boarding school, with their adaptability and innovative attitude, are often able to get around government regulations, according to the wishes of their managers. In addition, Islamic boarding schools also have a system of character/moral indoctrination and life values in an unlimited period of time. Students are required to live in a closed environment, regulated, guided, and directed by all full-time teachers. They interact according to Islamic boarding school values that have been internalized since they first set foot in the cottage. In addition, institutionally, the pesantren system has an isomorphism (coercion) nature towards formal educational institutions under it to follow what its leader (kyai) wants. Methodically, this paper is based on qualitative research and uses a sociological-anthropological study at Islamic Boarding Schoolroach, related to how character is developed in educational institutions.

The Islamic boarding school that the author intends to carry out character education through this model is Islamic Boarding School Bumi Sholawat, it is Reinforcement at Sidoarjo residence that was disseminated to his formal institution, Bumi Sholawat Progressive Middle School. The Islamic boarding school led by KH. Agus Ali Masyhuri implements character education in his formal institutions through unique terms, namely; comes from the name of the Prophet Muhammad SAW. Then the students were

limited to their actions only in the boarding school environment, as well as Islamic Boarding School. Bumi Sholawat forced the Bumi Sholawat Progressive Middle School to pay attention to Islamic boarding school values in carrying out educational activities, even making rules so that teachers who teach at these institutions have an understanding of how the pattern of life in Islamic boarding schools is. Through these binding Islamic boarding school values, the behavior patterns and the environment in Islamic Boarding School. Bumi Sholawat Sidoarjo can Islamic Boarding School character education that is transformed in the curriculum. Through this thinking paradigm, at the end of the article, the author names his findings with the term "Isomorphism of Character-Based Islamic Educational Institutions."The author borrows the terms of early education sociologists such as Meyer, di Maggio, and other figures about how ideally educational institutions are run by their stakeholders.

## II. METHODS

This study employs a descriptive qualitative approach/in-depth description. A case study principle is used as the type of research. This research was conducted at Islamic Boarding School Bumi Sholawat Sidoarjo. A Case study research attempts to examine certain subjects and compare or contrast some of these subjects. The comparison. Includes similarities and differences. The rules of the subjects being compared should be similar and comparable, because, each site can be the subject of an individual case study, and overall the study used a multi-case design. In collecting data, this research uses the method of observation, interviews, and documentation. Cross-case data analysis is intended as a process of comparing the findings obtained from each case as well as a process of integrating between cases. Checking the validity of data findings according to Lincoln and Guba as quoted by Ibrahim Bafadhal and Masykuri Bakri, namely through the degree of trust (*credibility*), transferability (*transferability*), dependability (*dependability*), and certainty (*confirmability*).

## III. RESULT AND DISCUSSION

### Character Education and Values of Islamic Barding School

#### 1. Re-emergence of Character education Discourse

Character education as a discourse, of course it will be closely related to philosophical, sociological, and psychological foundations. Philosophically, Thomas Wren said that the field of education is based on moral philosophy. Morals have two dimensions; relating to the individual (virtues inside) and concerning the external dimension (morality). Because, an individual and a collectivity of people's attitudes were the main source of character in the religious values and virtues of some thinkers whose thoughts are used as the basis and rational choices for other individuals.<sup>6</sup> Sociologically, the character will be closely related to the interactions of individuals and the surrounding community. In sociology, an individual (actor/agent) can influence the whole behavior of society, on the other hand, under the awareness of the individual, society is able to influence a person's mindset. This assumption, to borrow Ritzer's language, has become a natural posture in the dynamic social studies.

As for the psychological aspect, Marvin defined character as *an individual's set of psychological characteristics that affect the person's ability and inclination to function morally.*<sup>7</sup> In simple terms, the character is a set of characters that can lead a person to act on good and bad morality. Therefore, for Marvin, the task of character education is to show good morality. To be able to identify morality, one can not only use classical moral theories, such as religious traditions, Greek tradition, or customary morality. But, it uses a moral anatomy of the Islamic Boarding School based on psychology development. Through this Islamic Boarding School, we can find out various kinds of morals, moral actions, moral values, moral personality, moral emotions, moral rationality, moral identity, and character foundations.<sup>8</sup> However, the Islamic Boarding School of moral anatomy in the psychology of character education development, Islamic Boarding School is

not a simple thing. Character education will face obstacles from different character phenomena, uneven character development in every fact, everyone develops at a certain level, character development develops not directly, but gradually<sup>9</sup>. Thus, character education must be adjusted based on the character goals to be achieved in each child, within a certain age level, and through certain learning methods as well.

In its development, James S. Leming explained that he has a different opinion on the basis of knowledge in character education. He thinks that initially, character education stems from psychological studies, like educational theory in general, which stems from Torn dike's psychology of behaviorism. However, there have been several new researches closely related to character education conducted by educational scientists. This included what was done by William J. Bannett, who stated that Torndike won and Dewey lost in practicing character index education. And also, there are many other Islamic Boarding School roaches and research that combine various aspects of Islamic Boarding School roaches to explain character education.<sup>10</sup> In conclusion, James S. Leming would like to emphasize:

*“In the research-based model of educational change, researchers the body of rigorous research and translate the findings for practitioners. Implementation then occurs by one of three means: (1) motivating teachers self-adopt to recognizing the value in the findings and practices; (2) implementation is forced by district, state, or federal incentives; (3) incentives are arranged in such a way to encourage adoption; for example, by making program funding contingent upon implementation. The primary reason why this Islamic Boarding School has been ineffective is that researchers are seldom in touch with the needs of the individual classroom teacher. The teacher is always “presented” with someone else’s view of good research-based practice-usually a university professor”.*<sup>11</sup>

At least, this quote means that every change in educational theory was an attempt by researchers to find new steps for a practitioner. Its implementation has three domains of meaning; first, motivate a teacher to realize and adopt values in the form of findings and practice, second, its implementation is sought by district, state, and federal incentives. Third, the incentives are related to multiple adoptions. For example, create a contingency program based on its implementation. So, the main reason why some of these Islamic Boarding School roaches are ineffective has to be based on studies done on individual needs in the classroom. A teacher always presents a good view of research based on practice, carried out by a researcher, usually a professor.

However, character education implies re-internalization of morality, either through religious values, cultural history, or civilization and the community's need to improve their social behavior. And character education is also a scientific tradition that has Islamic Boarding School roaches that can be difficult or easy to implement. This is difficult if the scientific basis used is “*theory is a sich*” without implementing procedures. It's easy, if you add practical hints, as suggested by James S. Leming. Thus, character education in the West is really studied like a civilization that has history, sociological, anthropological, and even archaeological aspects.

Despite of all that character education reviewers determined that the main objectives of character education were carried out in educational institutions and through the following processes:

- a. Improving the future of society based on authentic values in local culture or in accordance with global paradigms;
- b. Good character education must be based on "Care of Ethical Values" that form the foundation of a democratic society. In particular, with regard to respect, responsibility, honesty, caring, fairness, and so on;
- c. Character education, first and foremost, must be carried out in the family, then the community and the cultural climate in the school, finally in the aspect of community organization.<sup>12</sup>

These three principles become the foundation of character education. It is also a whole of unity that cannot stand alone. Consequently, it must be sustainable. Public concern for moral values is a necessity. Without the Islamic Boarding School of people who care about morality, the education system will not get the significance of the Islamic Boarding School. The second principle refers to democratic values. Certainly, a government system has the values of tolerance, legal justice, and honesty. The last principle is that character education must be internalized in the home, school, and community. An example of the emphasis on character education in schools is the introduction of self-identity and the interests of others. Hence, personal identity means personal rights as an individual, the rights of others as equal entities, and it must be respected of social identities. The second principle refers to democratic values. Certainly, a government system has the values of tolerance, legal justice, and honesty. The last principle is that character education must be internalized in the home, school, and community. An example of the emphasis on character education in schools is the introduction of self-identity and the interests of others. Hence, personal identity means personal rights as an individual, the rights of others as equal entities, and it must be respected of social identities.

## **2. Indonesia Sources of Character Education**

Similar to the discourse of contestable process above, character education in Indonesia is also studied based on various disciplines; starting from the study of the original culture of the community with the religious values that developed in Indonesia. This was revealed by the Ministry of Education and Culture's team in the process of compiling books on national culture and character education. In this book, it is stated that the purpose of national education is to internalize the cultural values and character of the people. Culture is the creation, initiative, and work of humans, which becomes the whole system in their lives. This is in the form of religious, social, economic, and educational values. While the word character is interpreted as a manifestation of character behavior, traits, and actions resulting from habits and rational behavior<sup>13</sup> So, theologically, character education is a transformation of defining culture and character itself, which is formulated into transitive values in the educational environment, through the process of teaching and learning between students and teachers, or into a value system between teachers and students in the educational environment.

Ratna Mewangi theorized that character education is learning for children to know good things, do good things, and love good things. She also explained that character education is education to shape the personality of someone who behaves well, is honest, is responsible, respects the rights of others, works hard and optimizes all his abilities.<sup>14</sup> Another opinion expressed by Doni Koesoema Albertus, told that character education is education that emphasizes good behavior, it is not just an understanding.<sup>15</sup> Moreover, M.T, Miller, in Ali Mudhafir said that character education is a long term education. It cannot be carried out for only a few years, but it must be continuous and through tiered development. The character education also requires of systemic integrity between the climate of educational institutions and social life outside the educational institutions.<sup>16</sup> In the viewed of Ali Mudhafir, he concluded that the concept of Kathreine M. H. et al, stated that the characters of people who can bring progress are honest, trustworthy, loyal, wise, careful, enthusiastic, steadfast, have integrity, and can be relied on. This is the true essence of character education. Furthermore, he also explained the six character products produced by the Josephson Institute domiciled in the USA, namely: trust-worthiness, respect, responsibility, fairness, caring, citizenship.<sup>17</sup>

To get a comprehensive explanation about character education, it is necessary to describe the universal value about character education, and it is not only focusing on the values formed by the ministry of education. The universal values below have been implemented and implemented in several countries and have a positive correlation between character education and people's lives. The universal values of character education are:

a. *Trustworthiness*

Character contains the values of *integrity, honesty, real ability*; a) the aspects of integrity are attitudes and behaviors that are submissive and obedient in carrying out the teachings of the religion they embrace, respect the differences of worship of others, live in harmony with adherents of other religions, b) Aspects of honesty (honesty) is the suitability of words and deeds. Honesty is the opposite of lying or hypocrisy. This character allowed and guided the students to acting, and working honestly. The obstacle that will be faced is massive lies in the school environment, for example in the national final exam, which is very well known to many frauds. Another perception, the attitude of society, bureaucrats, even our film production, which is rich in engineering, c) Real ability is an attitude about respecting commitments, keeping promises, and so on. This attitude may not get a significant challenges, it is only for students it takes an example from a teacher to emulate.

b. *Respect*

It is a respected for something. This attitude is combining with two values. The first is loyalty, namely protecting family, community, nation, and being a good friend. The second is the *Golden Rule*, respecting the privacy, honor and freedom of others, or in other words respecting all aspects of other people's lives. The main challenge of this attitude is demoralization through ideological, hedonic, and personal autism attitudes. One of them is the need for peace in life. If students experience a family atmosphere that is not harmonious, they will lose the dimension of respect for their own parents.

c. *Responsibility*

This aspect contains; an attitude of tolerance, dislike of violence, politeness to people, understanding and fulfilling their duties.

d. *Fairness or accountability*

The attitudes that need to be instilled are accepting responsibility as a consequence of a choice, thinking long, set a good example.

e. *Caring*

This aspect has dimensions of justice in action, independence, and openness. Being fair it means that putting things in balance. Meanwhile, the openness in question is an attitude of wanting to be criticized and not impartially looking, or in other words, people who are careful in making a decision through very mature consideration.

f. *Citizenship*

It has the meaning of societal values. Behind this aspect is the dimension of caring for others by cultivating empathy, socializing well in society. The second dimension is the attitude of helping and donating in the community.

Based on the character values that are formed globally, the Ministry of Education and Culture prepares eighteen characters that will be internalized to the attitudes of students in educational institutions. These characters are religiosity, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly, love peace, love to read, care for the environment, care about social, responsibility . Meanwhile, in implementation, these characters are included in the thematic and integrative learning models in every science taught in formal education. There is no special design required by the Ministry of Education and Culture to teach this character education separately. The reason is possible because character is not a science that must always be understood. Rather, character is an embodiment of knowledge that is understood by students. Therefore, the term integration was chosen to give birth to the attitudes/characters of students in accordance with the values of the formation.

Apart from character education products as a product of political policy, since the 2013 Curriculum will be implemented by the Ministry of Education and Culture. The educational science reviewers then enrich the sources of these characters. For example, they expect character education to be in accordance with the conditions of the surrounding community.<sup>18</sup> Character education should consider the values and religious

basis of Islam (or other religions).<sup>19</sup> Character education must be charged with the dimensions of building national identity that are oriented to the characteristics of multiculturalism and pluralism that exist in Indonesia. There are many other views, which are proposed, as the basis of character education in Indonesia. Even so, it seems, the government still chooses to stick to the procedures and policy flows that are set along with the thematic integration contained in the 2013 curriculum.

The opinion above considered that Islamic education requires character education. On the other hand, there are different views. The concept of new characters created by western, it is not all of them are fully encapsulated in the context of Islamic education, especially formal schools. Adian Husaini, an admirer of Naquib al Attas, considers that Islamic education is not enough just to be based on man-made characters, Islamic education has a moral (ethical-moral) system that has been agreed upon by many scholars and thinkers of Islamic education itself.<sup>20</sup> For the author himself, ideally, the formation and development of character forms to be developed must be presented through a specific discourse, based on the values of local wisdom, institutional vision and mission, and taking into account the general objectives of the education process run by the government (building good citizenship). So, the 18 characters made by the government are just common-guidelines, what is the government's desire in the context of developing character education in educational institutions. Educational institutions are required to select and sort out the main characters to be played in the institution. Without going through that process, uniformity of character will only present an unstable rational choice of a student, in the civilizing carried out by educational institutions.

### **3. School and Islamic Boarding School's Characters; Contesting Character Education Concepts**

Regardless of where and how Indonesia presents character education, in this section the author will focus more on two important discussions; first, the agreement or understanding that character education cannot be simply taught through subjects in a short time. The reason is, character education requires role models (models), civilizing, internalizing attitudes, disciplining, and re-enforcement using rational choice stabilization. Second, in what form character education should be implemented in educational institutions. Including, for example, as the Ministry of Education and Culture wants today through Full Day School (FDS). To describe these two topics, the author will use two theoretical points of view; comparative theory and anthropology. Then, the author will be correlating the comparison of view point in the scope of education in Indonesia.

In the West, or in some developed countries such as Finland, the additional value of the educational implementation process is in three key words; first, a conducive school climate and culture. Second is a professional teacher. Third is inter-connection between institutions, society, and parents.<sup>21</sup> Meanwhile, the curriculum of subjects matter, and other administrative processes are Islamic Boarding School aspects that will further direct how the operationalization of these three dimensions must be lived by all elements in the educational environment. However, in terms of climate and culture in educational institutions, it seems that Indonesia still does not have an ideal concept. The cultural problems in Indonesian educational institutions are very diverse; ranging from dishonest habits in the school environment, the culture of cheating during national exams, violence against children, bullying, and several other forms of negative culture. In a simple language, education is far from being friendly to students.

Accordingly, teachers as a professional learning culture among teachers does not work as it should. Professional teachers in Indonesia are still measured using administrative and procedural Islamic Boarding School, far from being substantive and qualitative. This is evidenced by the presence of teachers who tend to prioritize administrative tasks for disbursing their professional allowances, compared to those who arrange lessons based on their awareness of their responsibilities as a teacher. Not only teachers, but the government also contributes to producing teachers with these formalistic stats. The tasks carried out by the teacher must always be proven using a portfolio sheet. The government does not have good faith so that teachers are seen as organic identities who are obliged to transform values to students. In essence, according to the author,

professional teachers are not teachers who can carry out teaching tasks and document them as reports. Rather, they are those who can transform their values, principles, attitudes, and rational-conscience beliefs into the lifeblood of students. The method of instrumentation is through a direct interactionism process between teacher and student.

Finally, the last problem for education in Indonesia is the inter-connectivity between educational institutions, the community, and parents. This problem can be simplified using the general view that exists in Indonesian society, namely; Educational institutions have gone to great lengths to teach the right behavior according to the rules, but the community actually presents a different behavior. Education has forced students to be honest, but in society corruption has become a trend in people's lifestyles. Not much different from school and home. Schools have tried to teach students how to respect their parents, but at home, on the other hand, respect for children is not shown properly by each parent. That is, there are discontinuities and discontinuities between the knowledge of students and real life in society.

Because of that assumption above, the authors assume that Islamic educational institutions such as the Islamic boarding schools can be an alternative model of how educational institutions should be developed. Islamic boarding schools, culturally, have a unique value system. For example, traditional Islamic boarding schools, said Mukti Ali, the former Minister of Religion of the Republic of Indonesia, have values and culture as follows:

- a. There is a close relationship between the students and the kyai. He is very concerned about what his students do; this is very possible because they gather in one educational environment.
- b. The submission of the students to the kyai. Following what the kiai ordered, the students considered it not only about politeness, but also religious teachings.
- c. Living frugally and simply is really taught and practiced in the Islamic boarding school
- d. The spirit of self-help is felting in the Islamic boarding school. An independence is a trait that must be held by students, they have to wash their own clothes, cook their own rice and clean their own rooms.
- e. Helping each other between students and the brotherhood that is formed by itself. This is due to the activities they do, almost entirely in groups and simultaneously. Religious rituals, such as praying in congregation, reading "yasin", and others are all guided together.
- f. High discipline
- g. Having the Value of Courage to suffer in achieving a goal. It means that the soul of the student likes struggle. Hence, "*Tirakat*" is a ritual that students often do to achieving something what they want.<sup>22</sup>

Therefore, education character is not just an excellent value in the Islamic boarding school. For the author, Islamic boarding schools also have what is called holistic of Islamic Boarding School through the Islamic educational process. Even though, in the category of instrumentalist professionalism, the teachers at Islamic boarding schools are not certified. The process of holistic Islamic education that the author means is that Islamic boarding school performs four aspects of education (reading; teaching, and learning) simultaneously; starting from *ta'lim*, *ta'dib*, *tarbiyah*, and *irsyad*. The original meaning of the word *ta'lim* means the transfer of knowledge. *Ta'dib* is to educated. *Tarbiyah* builds. The *Irshad* guides/ directs through real examples. All of these processes, visually (read; anthropologically), can be seen in almost all Islamic boarding schools. The teacher/ustadz/kyai interacts directly and closely with students who are studying in an Islamic boarding school environment. Teachers also live, enjoy life, and feel what students feel. By living with it, teachers can provide direct direction to students.

Another advantage of Islamic boarding schools is in the aspect of isolating the educational environment from negative contamination of the lives of the surrounding community. Of course, this concept is not the same as in the West with the model of building a mutualistic relationship with parents, and society. The Islamic boarding school prefers to eliminate this sociological aspect, so that students can understand the ideal model of life, in a religious system, or later they will blend in with society. That is, even though the students are separated from the general environment, in the Islamic boarding school they are



taught how to practice social life, are equipped with the knowledge and needs of the community in the religious field, and are introduced to those who are able to enter directly into society. In the community itself, the isolation of the Islamic boarding school from their environment is also understood and believed to be better than other formal educational institutions. Parents and society never seem to worry that their children will be alienated in the future. Parents represent and leave their children to be educated by teachers and kyai in Islamic boarding schools.

Through this explanation, the author is very sure that character education will be successful with implementing the Islamic boarding school education system. According to Hanun Asrohah, Islamic boarding school, which we are familiar with the values of simplicity, independence, and the cultivation of a complete Islamic ethics, need to be added to the values of studies outside the Islamic boarding school environment. For examples are in understanding the religious tolerance, democracy, legal awareness, and the process of being a good people. In the context of formal Islamic education, which prioritizes cognitive aspects and more general science learning content, it is necessary to habituate or cultivate Islamic ethical values in the system process.<sup>23</sup> This is also what has been chosen by Islamic Higher Education which bases its educational model by integrating the Islamic boarding school culture in its educational environment.<sup>24</sup> Not only that, superior formal education institutions in several big cities are the same. They build dormitories (read; based on Islamic boarding schools) so that students are not contaminated by the hedonic model of life in society.<sup>25</sup> But uniquely, the government's alignment with this idea is not shown much. The government still chooses to use the modern paradigm (read to creating a conducive climate, professional teachers, and connectivity with the community). The government is forcing schools to continue to develop this model, Islamic Boarding School, through the Minister of education and culture on Full Day Schools.

Whereas, the issue of enforce policies in the era of decentralization, education is no longer relevant. The strongest policy today is at the social level (read; educational institutions themselves). Therefore, even if the government is not willing to include Islamic boarding school education as a holding culture for formal education, it can actually be reversed, formal education is used as a holding culture, while Islamic boarding school or religious culture through dormitories, as a sub-culture to shape the character of students. This is what sociologists call institutional isomorphism. In the next section, the author will explain how this isomorphism works, and will show the actual fact that Islamic boarding school education, at the institutional level, can impose its will on formal institutions to build a system based on the values they believe to be true.

#### **4. Defining Institutional Isomorphism; Sociology of Education Review**

In the author's opinion, it is the use of the term 'isomorphism' is rarely used to describe an organizational dynamic or social life. Because, the word 'isomorphism' is a micro term that used to describe the grand theory about the institutionalization of organizational activities. DiMaggio and Powell said that, before he presented the three categories of institutional isomorphism models, J. W. Meyer had previously described by assuming the three important levels of Isomorphism with an elaborated institutional environment".<sup>26</sup> In this discussion, J. W. Meyer also said that to get out of the normative assumptions of bureaucratic institutionalization thinking, as expressed by Weber, three stages of the process are needed; first, overhauling the coupled-system that binds a lot of organizational activities.<sup>27</sup> Second, it takes high self-confidence and belief that an organization can run well and effectively. Third, the need of inspection and evaluation are the process of implementing these activities.<sup>28</sup>

Hawley (in DiMaggio) defined that isomorphism as "... constraining process that forces one unit in a population to resemble other units that face the same set of environmental conditions"<sup>29</sup> This quote means that isomorphism is the process of limiting a unit, to be imitated/followed by other units, in the face of

certain conditions. DiMaggio himself then gave suggestions and ideas that in order to carry out the process of institutional isomorphism (homogeneity), three important stages were needed; first, coercive pressure, which means, a leader (although not always a leader who can act that way) should force a unit based on the power and authority he has. He also has to make rules to bind the behavior of his workers. Second, normative pressure, namely; The emphasis is based on the leader's moral behavior, and the suitability of a unit to perform the task under certain conditions. Third, triggering pressure, which means, an act of 'forcing' or Islamic Boarding School it, must be Islamic Boarding School by the existence of an organizational culture within the institution.<sup>30</sup>

In contrast, to the earlier initiators of institutional isomorphism, Jens Beckert tends to propose that institutional homogeneity; both in terms of structure, culture, units, and models of work mechanics that must be carried out by a professional, can be Islamic Boarding School through convergence and divergence.<sup>31</sup> Even with this idea, it won't change much of the previously mentioned pattern. Because, the theory of convergence itself, in the author's view, is indeed the end of the conversation in managerial studies. The word convergence means adjustment to the situation faced by an organization. Convergence can also be interpreted as a form of incorporation of a theory that is minus innovation, in which aspects of diverse-innovation are stronger. For example, in leadership theory, situational leadership is a form of convergence of transactional and transformational leadership theories, or other theories that are commensurate with other theories.

In the context of education, these isomorphism models tend to be used to actualize educational institutions by coercion from the outside world Yuzhuo Chai Research<sup>32</sup> Lant Pritchett,<sup>33</sup> Bjorn Stensaker, and Robert Solomon,<sup>34</sup> are some research that relating to education. The author himself has never found this study used in the context of character education. This is because character education in Indonesia tends to be Islamic Boarding School through character discourse, cultural studies, learning systems, curricula, and broad government policies. Therefore, the writer wants to use this isomorphic institutional framework to analyze what is the Islamic Boarding School in the conception of this research? ; the incorporation of formal Islamic education units within the Islamic boarding school environment, assessing the process of 'homogeneity' of the structure and culture carried out at the institution, as well as how the regulations are used to bind the different units within the organizational framework at the Islamic boarding school. And will frame it by contextualizing character education.

##### **5. Junior High School Progressive Bumi Shalawat, Sidoarjo; Isolated Environment Through Institutionalized Islamic Characters**

Before presenting the research data, the author would describe the subject of this research briefly. The Islamic Boarding School Bumi Shalawat Sidoarjo has a leading international-based educational institution called "Junior High School Bumi Shalawatl", while other formal institutions are still in the process of being developed to be at a level similar to the Bumi Shalawat Progressive Junior High School. The existence of the Bumi Shalawat Progressive Middle School, as a superior school, cannot be separated from the dialectical-progressive perspective of KH. Agoes Ali Mashuri. This eccentric and quirky Kiai Sufi is known to the public as being able to translate complicated problems into simpler ones. The great assumption described by KH. Agoes Ali Mashuri is also known as a person who can compose beautiful language in delivering his lectures.<sup>35</sup>

Based on the author's observations and readings, the advantages and disadvantages of the Bumi Shalawat Progressive Middle School, Sidoarjo are in all the essential elements of implementing education. Starting from the vision, mission, program of activities, and the implementation of unique activities. Likewise in the learning process, this institution has a unique curriculum, a distinctive character building

model, and has adequate human resources to provide understanding to all students. The following table will describe some unique facts and data that exist at the Bumi Shalawat Islamic Islamic Boarding School in Sidoarjo, and the Bumi Shalawat Progressive Middle School in Sidoarjo:

**Table 1.1.** Field Findings at Bumi Shalawat Progressive Middle School in Sidoarjo

Vision	Building students as whole human beings, spiritually strong, intellectually established and concerned with humanitarian activities
Mission	To be the best Islamic educational institution in terms of quality, achievement and governance, as a pillar of Islamic civilization.
Program	Based on the school's vision and mission, the programs to be achieved by the Bumi Shalawat Progressive Junior High School include the following: First, Fostering a conducive school environment for the formation of a pious, intelligent, critical, creative and responsible Muslim generation. Second, developing curriculum, facilities, variations of learning models. Third, develop a school partnership model with parents and the community in accordance with the institution's mission. Third, create and develop a system model for teacher recruitment, training and development in accordance with the system developed by the school. Fourth, developing the use of information technology effectively and efficiently both in the teaching-learning process and in education management
Curriculum Design	The curriculum developed is based on local and international perspectives. For local products, the K-13 curriculum is implemented to suit the national education goals, while the Cambridge Lower Secondary Program model curriculum. As part of the standardization of international educational activities.
The Process of Building Character	The Source of Bulding Character: Muhammad Character Musamih/Tolerant: Tolerant, respecting differences and aIslamic Boarding Schoolrecreative Umana /Trustworthy : Doing everything as well as possible and full of responsibility Harish/Eager : Have a strong will Adib/Noble : Reflects good character and manners Mufakkir/Thinker : Always thinking and asking all things Muhaqqiq/Inquirer : Always want to know many things in detail Ashil /Resolute : Consistent and firm stance Duror /Pearls : Gems of Islam and the shining Indonesian nation, future leaders and thinkers

The data that the author displayed above can be accessed easily through the website provided by the Bumi Shalawat Progressive Middle School in Sidoarjo. As for matters relating to how the conceptual framework above is implemented, the authors will describe some of the findings in the field based on the explanations given by three authoritative informants. First, KH. Agoes Ali Mashuri as a caregiver for Bumi Shalawat Islamic Boarding School, Sidoarjo. Second, Mahmud al Fahmi, the principal of the Bumi Shalawat Progressive Middle School, Sidoarjo. Third, as Deputy Head of Curriculum, as well as A'wan Ma'had Islamic Boarding School Bumi Shalawat, Sidoarjo. Fourth, the School Committee as a representative of the community in educational institutions. At the beginning, the writer asked KH. Agoes Ali Mashuri is related to the school's unique vision, namely; create students who care about human values. To the author, the manager of Islamic Boarding School Bumi Shalawat said that the inclusion of the vision of caring for human values cannot be separated from the Islamic Boarding School's big vision to establish a pattern of life that respects one another. In addition, according to him, the condition of Indonesia today is indeed experiencing a crisis of human values, crime, crime, and terrorism are Islamic Boarding School everywhere. This is due to the absence of human values that are instilled in their daily life patterns.<sup>36</sup>

Similar to the description above, the other two informants also agreed that the vision of humanity was deliberately included to fortify students from intolerant attitudes, hate each other, ignore poverty, and do not care about the misery faced by other people around them. The two informants also said that this vision would be realized in character building at the Bumi Shalawat Progressive Middle School in Sidoarjo. The Principal of the Progressive Middle School told the researchers "...you can check, the first character formation in this institution is tolerance. This means that human values must come first so that they are able

*to understand that the value of Islamic universalism is love and respect for God's creation, namely; man himself...<sup>37</sup>*

The second issue that the author raises is related to the curriculum concept, which, as stated above, is revealed to combine the K-13 and international models. The Principal of the Bumi Shalawat Progressive Middle School told the author that this was deliberately done to adjust the two different educational standards. On the one hand, formal education in Indonesia must be adapted to existing regulations in Indonesia. On the other hand, some people think that more global development is needed to match international competencies. Therefore, the choice lies in the process of integrating the two institutional interests. The integration process, said the principal, can be seen from how the construction of character education is carried out at the Bumi Shalawat Progressive Middle School educational institution, Sidoarjo.<sup>38</sup>

Because, character education in Progressive Junior High School has its own characteristics, the writer will try to dissect how the character education construct is organized. What are the local, national, and international contestations, to the role of Islamic boarding school education as a holding culture that is above this Progressive Junior High School. The Principal of the Bumi Shalawat Progressive Middle School stated to the researchers:

*"The 2013 curriculum is better known as the character education curriculum. Character is the embodiment of the cultivation of values. In value education, the teacher's role is as a role model and mentor, building a moral society and creating values of mutual respect and responsibility in classroom life. Therefore, the curriculum is a means to develop moral values and ethical awareness in students... Character education here does not only rely on the curriculum but also the professionalism of the teacher, the role and function of the teacher must be maximized. Teachers not only teach, but must be role models for students."<sup>39</sup>*

Still in the Headmaster's eyes, he continued his presentation:

*"The existence of the Bumi Sholawat Progressive Middle School indirectly benefits or makes it easier to develop the concept of values-based education. Because all Bumi Sholawat Progressive Middle School students live in Islamic boarding schools. So that in their daily life, every student is always monitored. We benefit from the situation, Mas, the students of the Bumi Sholawat Progression Middle School are also Islamic Boarding School students. Sholawat Earth. This means that there are no students who do not stay at the Islamic boarding school, so we can control them at any time. The synergy between schools and Islamic boarding schools certainly has a positive impact on the school development program that implements value-based education. Of course, the output produced will be different from schools that are not based on Islamic boarding schools, even though the schools concerned aIslamic Boarding Schoolly value-based education as well."<sup>40</sup>*

Regarding the same issue, one of the boarding school administrators as well as a teacher of the Bumi Shalawat Progressive Middle School in Sidoarjo said that the process of forming character education cannot be separated from the kyai's desire to put forward more progressive thoughts than just copying what has been determined by policy makers at the center. . Although, this view is expressed beyond the interests of the author to seek views related to character education at the Bumi Shalawat Progressive Middle School, Sidoarjo. After being confirmed with the Vice Chancellor of Student Affairs, he did not refute what the teacher said. To the researcher he said that;

*"...the above-mentioned character education models contribute to the management of foundations, formal educational institutions, and stakeholders who work together to make this Progressive Junior High School a superior educational institution. Therefore, we have to make our own differences with other educational institutions. If it's the same it's not superior means. So, we formulate some character values which are actually no different*

*from the national education framework. The eight characters are the same as the 18 basic characters that have been determined by the national education ministries. We just gave another name and added to the values that exist in the Islamic boarding school only. Do not reduce and change what already exists and is written in the rules."<sup>41</sup>*

The last is related to how the pattern of relations between formal educational institutions and Islamic boarding schools in Islamic Boarding School Bumi Shalawat, Sidoarjo. KH. Agoes Ali Mashuri very emphatically stated that all educational institutions under Islamic Boarding School. Bumi Shalawat, Sidoarjo is a subsidiary organization that is guided and developed regularly by Islamic Boarding School. Bumi Shalawat, Sidoarjo. Although, at tactical levels, they are given the freedom to define the organizational hierarchy. However, at the substantive level, the vision and values that must be developed in formal educational institutions must be in accordance with those in the Islamic boarding school environment.<sup>42</sup> Islamic boarding school, in the author's reductive language, is a holding structure and cultural base for the development of educational institutions under the auspices of Islamic Boarding School. Bumi Shalawat, Sidoarjo.

Although, in Islamic Boarding School that the authority possessed by the Islamic boarding school is very powerful, and Islamic Boarding School like a single authority to develop educational institutions, the Principal of Junior High School Bumi Shalawat Sidoarjo, considers that the existence of the Islamic boarding school can be a distinct advantage and advantage. He said that:

*"...With us living in a Islamic boarding school environment, the values we hold are Islamic boarding school for sure. Next is the general purpose of education mandated by the government, for example; make students adhere to Indonesian values, togetherness values, mutual cooperation, or values that have become traditions in Indonesian society. So, if we are asked how values education is developed here, it means that we make it Islamic Boarding School through a disciplinary process through Islamic boarding school, provide knowledge through formal educational institutions, then base everything on the processes shown by the teachers. Teachers also have an important role in how this value-based process is presented in students' understanding..."<sup>43</sup>*

Masyhud a principle of the School's committee told that:

*"...entrusting children in educational institutions or in Islamic boarding schools does have logical consequences; they are prohibited from leaving the Islamic boarding school without the permission of the administrator or caregiver. We as parents leave it entirely to the Islamic boarding school administrators and institution managers to want to educate our children properly and correctly. So far, the school's communication with the guardians of students or students has been running smoothly. We are satisfied with what this Islamic boarding school has done. Even though we have limitations to see our children, that's okay. It's part of the way of boarding school education...since here our children seem to be more disciplined. More understanding and respect for time. And more willing to be independent in their activities. So, we're not worried at all about that..."<sup>44</sup>*

From the data above, it can be concluded that, in practice, character education at the Bumi Sholawat Progressive Middle School in Sidoarjo is divided into several stages; First, through dissemination of the vision, mission, and Islamic values, it becomes a source of character formation in educational institutions. Second, the learning process that is implemented on an ongoing basis; starting from curriculum design, implementation of learning in class, guidance (Irsyad) from boarding school administrators, to the re-inforcement process through recitations that are cared for directly by kyai. Third, to bind all these processes, teachers are required to provide good examples to all students. Fourth, there is an ideal graduate blueprint that is expected to go through the implementation process. This blueprint contains the process of habituation

and civilizing from the rules of Islamic boarding school values that are synchronized with character education in formal institutions. The students, every day, must implement and demonstrate these values; either instrumentally through student activity blanks, or direct observation from a teacher to the students.

In addition to the learning and civilizing process, another interesting thing related to the findings of the concept of character education is the dissemination of communication of this educational model with stakeholders who understand the components of the character that have been determined. This communication is established in two institutions; first, the education office which is the representative of the local government. This communication is needed so that the standardization process of character education that is implemented is not considered to deviate from the rules that have been set. The reason is, if good communication is not established, the value of the standardized educational process will be small. Therefore, this communication must be implemented. Second, communication with users or the public. It is also hoped that the implementation of character education in Islamic boarding schools is also expected to be carefully understood. Thus, there is a mutualistic relationship between the educational building of the Islamic boarding school and the community, not the other way around, when students return home or are outside the Islamic boarding school they get information on activities that are different from what was taught.

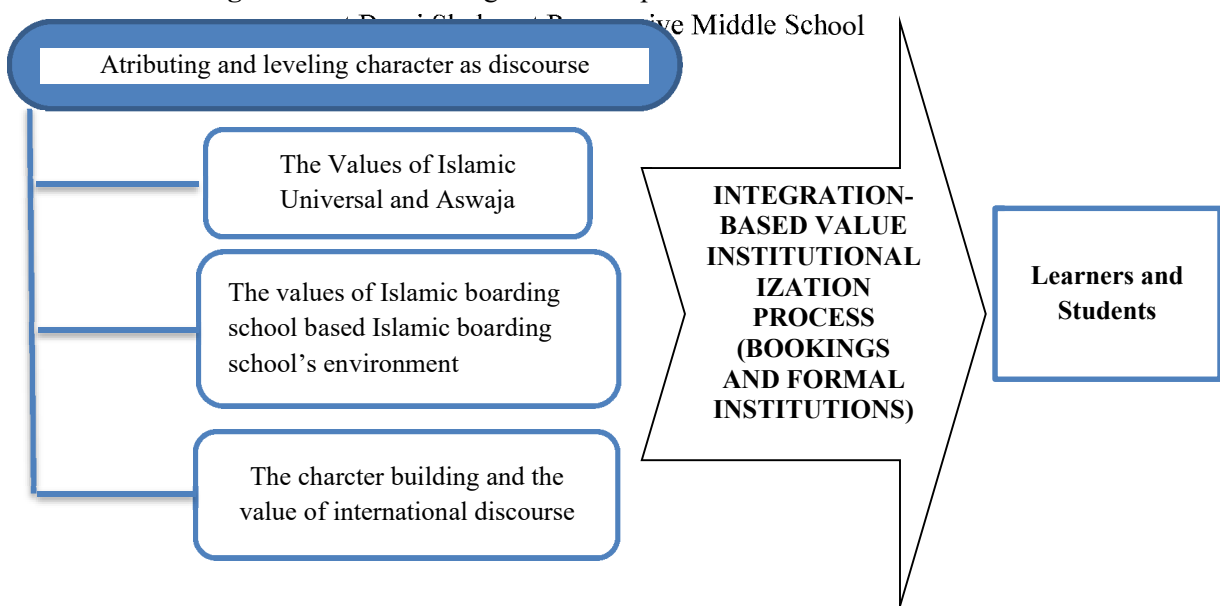
**6. Managing Islamic Institutional Isomorphism; an Ideal-Type to Educate Characters**

Based on the initial exposure to anxiety related to how character education should be implemented, the theoretical framework for character education is formed and disseminated through formal or informal educational institutions, the theoretical framework for isomorphism (coercion and persuasion of action in institutional space) is considered an effective form of perspective. So, in this last section, the author will carry out the decomposition process on all the aspects that have been mentioned. At first, the author will start with how the model of character development in educational institutions, especially in educational institutions based on Islamic culture or values, should be. Second, to form their own character values, and to create a different sphere between teachers, Islamic boarding school administrators, kyai and santri. Third, how is the isomorphism of Islamic educational institutions in building character education.

1. Excavation of Islamic character sources

The phase of extracting values as the basis for character education can be seen from how Islamic Boarding School. Bumi Shalawat, Sidoarjo puts the values of Islamic boarding school as Holding or Main Culture to bind all the behavior of elements in the Islamic boarding school environment. These values are embodied in the vision and mission of Islamic boarding schools which are duplicated directly in their formal educational institutions. Although in different diction and naming process. The following chart is the author's conclusion about the value of Islamic boarding school which is framed within the framework of formal institutional thinking in Islamic Boarding School. Earth of Shalawat, Sidoarjo:

**Fig 1. Model of Planning and Development of Character Education**



The chart above is the author's conclusion on how the construction of the existing value system in the two institutions; at the very top, Islamic values (especially those based on Islamic beliefs) become the strongest foundation in the institution. This is understandable, because the institution cannot be separated from the Islamic style of Nahdlatul Ulama'. This institution, in its style, has a moderate theological belief system and respects the differences that occur among the people. In the next section, the values of Islamic boarding schools are also held firmly to create a new style in the process of urban Islamic education (elite Islamic schooling) in Indonesia. One of the most visible in the context of Islamic boarding schools, for example, is how simplicity, devotion to Kyai, and togetherness are built to present an effective and fun learning process. To repeat a little, the existence of Islamic boarding schools as the main process of education, does make this institution stand out from other superior educational institutions that only carry out full day school activities to isolate students from the deviant lifestyle of society at large.

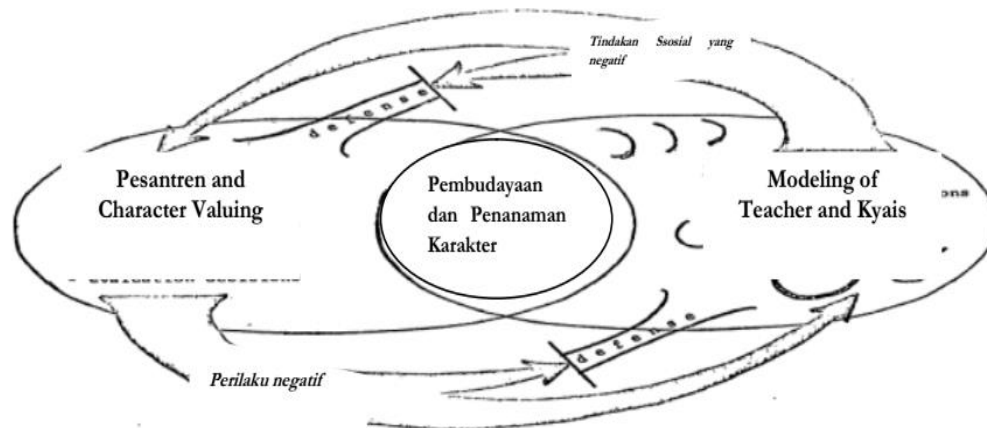
In the last part, and just to strengthen the two initial foundations, the existence of values based on love for the homeland, humanity, and multiculturalism in Indonesia. The author must admit, this framework of thinking is beyond the initial assumptions of this research. This assumption is more because the informants respond to the value system they have developed to face new, more global challenges, namely; radicalism, fundamentalism, and the shallow understanding of Islam that began to infect Islamic educational institutions widely. From the three levels of the value system, the writer assumes that these three values can solve all the problems of education in Indonesia; Islam to present a more moral education, behind Indonesia losing the foundation of social morality. Islamic boarding school is the main fence fortifying the existence of students who have lost their way in socializing life properly. The values of togetherness, intimacy, mutual respect, and obedience to the kiai can eliminate the habit of youths to show their existence excessively, such as brawls and so on. While the existence of Indonesian values, of course, is to negate the current debate about the crisis of Indonesia's original identity.

It has been explained above, theoretically, the facts and data shown by Islamic Boarding School. Bumi Sholawat Sidoarjo can negate that Islamic education can shape its own character. This dismisses the notion that the source of character implemented through the 2013 curriculum tends to come from universal character patterns (read; formations from international conferences or other scientific agreements), and Islamic education cannot build character according to its own wishes. As is known, although it is different from the policy of the Ministry of Education and Culture, the eight characters attached to the words of the Prophet Muhammad, can be proof. The only thing that is needed is how to communicate between policy makers in educational institutions to make character distinctions within their respective institutions. For the author, one of the advantages of self-organized character education, compared to following the formulation imposed by the government, is the freedom to determine its implementation flow. The weakness is that internal stakeholders in educational institutions are required to make creative guidelines so that the implementation is not considered different from the rules of the game that have been formulated.

## 2. Interacting sphere and how institutional Isomorphism works;

As previously discussed, the implementation of character education cannot be implemented only through a one-track Islamic Boarding School, requiring a holistic way of thinking; starting from how it is designed in learning, cultivating through action, to modeling in accordance with what has been cognitively disseminated by teachers to their students. Learn from what is revealed and obtained from Islamic Boarding School. Bumi Sholawat, Sidoarjo, the author concludes that character education will be very effective if implemented according to the concept; spheres and cultures based on institutional integration. That is, the pattern of character education must also be Islamic Boarding School oriented through integrative assumptions between learning and civilizing, in institutional circles. The following picture will further explain what the author means;

**Fig 2.** Isolated environment and character building in Junior High School Progressive Bumi Shalawat Sidoarjo

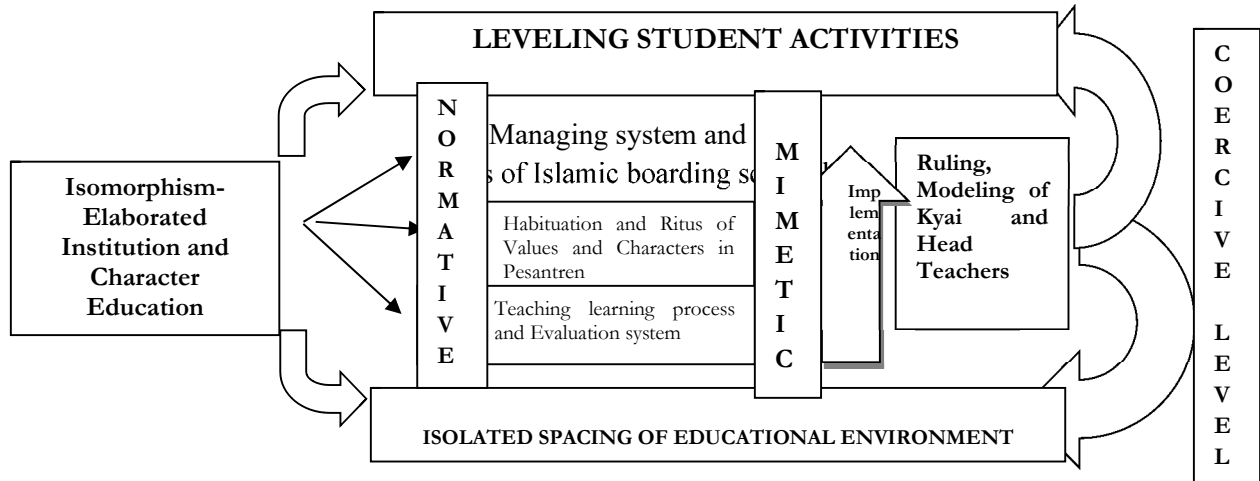


The chart above attempts to explain that, in the process of character building; like whatever form is implemented at these two sites, it must involve two interfacing processes (linking each other. Namely, the behavior of the kiai and the component of character education itself. These two things are very important to fortify some bad habits that occur outside the Pondok environment). Islamic boarding schools. The pattern of lines in the chart can be interpreted as a territorial dividing line between bad habits and the education system that was created based on the space separated from the original life of the community around the educational institution. This kind of development and implementation model is, in fact, an ideal model for the implementation of character education. A model of the author considers far from 'deviated' assumptions from the basic values of national and Islamic education goals themselves. This is because culture and the process of civilizing it are carried out by adapting and adopting the existing value system in Indonesia. So it is not surprising that today, the institution is considered a representative of superior schools in the process of implementing character education. The reason is, the assumptions of Islamic character and style offered are based on social-market tendencies and contemporary values. In addition, they also do not leave excellence in producing qualified students in the field of general science. In conclusion, the characteristics of Islamic boarding schools, the formation of characters in government regulations, effective delivery and communication by stakeholders, to the integration of general science and religion on offer, are the added values of this institution.

Maturity and dialectical abilities and progressivism in these two institutions must be recognized as a product of established thinking and can be generalized to other Islamic educational institutions. However, the author admits that a concept like this cannot be carried out carefully and efficiently in terms of financing, if it is carried out in Islamic educational institutions in rural areas. The reason is, there are many other Islamic Boarding School that must be implemented earlier, before implementing them. For example, fostering a sense of community trust through massive socialization of the vision, mission, and programs. This is important, because rural communities – in terms of their intake of information and intellect (level of education) – it cannot be matched with those in urban areas (urban). As the author proposed at the beginning of this paper, this research will describe how institutional isomorphism models can be a model for character education development in Indonesia, especially institutions that have a framework like the one in Islamic boarding schools, in general, public schools that want to organize an integrative education model. by requiring students to live in dormitories. The author, borrowing Meyer's chart, frames the concept of Isomorphism in Islamic Educational Institutions based on character as follows:



**Fig 3. Isomorphism Concept of Character-Based Islamic Education Institutions**



Before describing the chart above, the author would like to reiterate, institutional isomorphism is a process of forcing another unit to imitate the activities carried out by the main unit. The model can be coercive, based on cultural values, and normative (through regulations made to bind the new unit). Based on this definition, the authors-as described in the data-consider that Junior High School Progressive Bumi Shalawat Sidoarjo, is “forced”, regulated, and its culture is constructed based on the values of Islamic Boarding School's Islamic boarding school. Earth Shalawat Sidoarjo. As the chart above shows, the coercive model can be carried out by institutional leaders through the power and authority they have. This coercion is implemented in two forms of programs, namely; limiting the activities of students, including teachers, must comply with the rules of the game made by Kyai and Islamic Boarding School administrators. Earth of Shalawat, Sidoarjo.

While the negative aspect is in the implementation of character education. This means that the implementation of character education must be carried out based on cultural values in the Islamic boarding school environment. To better explain how this mimetic implementation works, a normative framework is needed. In the normative aspect, as in the chart above, it can be framed into three important activities; first, planning education based on a good managerial system. That is, from planning to process control. Second, habituation and civilizing are made together through school and Islamic boarding school policies. Third, there is a good evaluation system between the two. In this way, the implementation of character education will run as it should. Not only understanding students of character formation, but also cultivating them in the form of action, through Islamic Boarding School and piloting visions formed by the Islamic boarding school itself, or vice versa, formal educational institutions become a holding institution to regulate the dormitories to be built in the school environment.

**IV. CONCLUSION**

In conclusion, the existence of this research simply wants to propose a renewal of the idea of how ideally character education should be implemented. Its essence is almost the same as the discourse on the implementation of The Minister Education and Culture 23 of 2017 concerning Full Days Schools. This Minister Education and Culture, as explained by the formulators, is an effort by the government to streamline character education through civilizing and persuasive internalization. However, the substance of this idea is not understood by many people, so that what appears on the surface is the contestation of ideological and political interests among the government and the general public. In addition, this idea can also be categorized as a comparison of Islamization groups who tend to question the source of character education. For them, character education in Indonesia is not in accordance with Islamic values, because it is produced from the culture and studies of secular people.

Based on this research, the character of Islamic education can be taken from the essence of prophetic attitude or even, with PP creativity. Bumi Sholawat, Sidoarjo, they can describe the name of the Prophet Muhammad SAW as a source of character that must be internalized by teachers to all students who are

studying in the Islamic boarding school environment. Furthermore, these values are also practiced and decorated with cognitive science through interaction without time limits with Islamic boarding school administrators and teachers who are required by Islamic boarding school leaders to show ethical attitudes based on Islamic boarding school values. Finally, institutional isomorphism is implemented. The concept of isomorphism can be interpreted as how an institution limits itself from external demands. Or then it is used as a basis for forcing sub-institutions to follow the rules of the game that exist in the Holding Institution. Once again, this study assumes that character education will indeed be effective if it is carried out in a limited manner and forces individual attitudes into collective habituation in the educational environment. Without such construction of consciousness, character education will still be a cognitive discourse that makes sense, and can be eroded by other behaviors that are more often carried out by students.

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