Management Of Character Education To Improve The Quality Of Education In Islamic Boarding School (*Qualitative Study At Cipasung Islamic Boarding School And Kh Zaenal Mustofa Sukamanah Islamic Boarding School In Tasikmalaya Regency*)

Agus Achmad Faruk[1*], Dadang Suherman[2], Achmad Mudrikah[3], Agus Mulyanto[4]

[1] Doctoral Program, Nusantara Islamic University, Indonesia
[2,3,4] Nusantara Islamic University, Indonesia
[*]Corresponding author:
Email: agusahmadfaruk21@gmail.com

Abstract.
Islamic boarding schools are one of the educational institutions that are expected to be able to build Islamic character for all students who produce graduates who have various competencies to face various changes in today's era. legality is very much needed by both the world of work or the world of education for pesantren graduates. who have combined religious learning in pesantren with formal education and the quality of pesantren graduates is strongly influenced by the learning process in the pesantren.Therefore, Character Education in Islamic Boarding Schools is very important to balance the existing knowledge in Islamic boarding schools and schools. It is very necessary to research with a focus on character education issues, the objectives are: 1) Knowing the character education and materials developed by the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. 2) Knowing the implementation used in the character education process developed by Cipasung and Sukamanah Islamic Boarding Schools. 3) Knowing the results of students' character education graduates who are the result of the education process in Cipasung and Sukamanah modern Islamic boarding schools. The theory that underlies this research is as follows: 1) Love of God and truth, 2) Responsibility, discipline, and independence, 3) Trust, 4) Respect and courtesy, 5) Compassion, care, and cooperation, 6) Trust self, creative, and never give up, 7) Fair and leadership spirit, 8) Kind and humble, 9) Tolerant and peace-loving. Research methods and procedures refer to Qualitative research approach. the location of the research was carried out at the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School Tasikmalaya. The main findings of this study are. 1) The goals and materials for character education applied by the Kyai at the Islamic boarding school are Character Education in paternalistic religio education based on religious values that are based on the character of the Prophet Muhammad SAW by setting the goals and content of character education. 2) Implementation of character education developed in Islamic boarding schools, 3) Knowing the results of graduate learning that is applied is totality education by prioritizing the application of all knowledge in daily life and students' perceptions of the character education they experience in Islamic boarding schools. The implications of these findings are: 1) The objectives and materials of religious paternalistic character education by setting the goals and content of character education. 2) the implementation of character education developed in Islamic boarding schools. 3) knowing the results of graduate learning that is applied is totality education by prioritizing the application of all knowledge in everyday life and students' perceptions of the character education they experience in Islamic boarding schools.

Keywords: Character education in islamic boarding school.

I. INTRODUCTION

Pesantren as the spearhead of the development of the Malay civilization of the Archipelago, between the 15th and 18th centuries. Making education a basic capital in development which of course will determine the progress and development of a nation. Because with education the potential and resources of each individual can continue to be developed, so that it is hoped that human personality will be nurtured who are aware of their responsibilities as individuals, social beings and religious beings and have good and dignified character, then education must be a top priority in building a strong Indonesian nation. better, advanced and developed in the future, Law Article 1 National Education System no. 20, 2003, states that: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, from personality, intelligence, noble character and skills needed by themselves, the community, and society. nation and state".The pesantren education system is strongly driven by the Kyai's leadership style in character building for his students. The Kyai realize that there are at least three major challenges that must be faced, first is to create a unified and sovereign State, second is to build the nation and third is to build character, these three things are clearly visible in the concept of the nation state and the development of the nation's character in its implementation. , then the effort to establish a state is relatively faster, compared to efforts to build a nation and build character, the last two things are proven to be continuously pursued. One of the Proclaimers as the founder of the Republic of

Indonesia, the first President of the Republic of Indonesia, Bung Karno, emphasized that this nation must be built by prioritizing character development, because character building is what will make Indonesia a great nation, advanced and glorious and dignified. Indonesia will become a nation of coolies.

In this regard, on January 14, 2010 at the Bidara Hotel, Jakarta, a National Workshop on Character Education was held which involved practitioners and observers of education. The workshop was then followed up by a special team by holding intensive meetings to discuss the master design for character education, which was planned to be equipped with guidelines for each educational unit, as well as designing its implementation as a national movement.How important is character education so that at the peak of National Education Day (HPN) May 2, 2010, the President of the Republic of Indonesia has launched the implementation of the National Movement for National Character Development. In this regard, the Kyai in Islamic boarding schools are trying to form a human person who has good moral character, is good and beneficial to the surrounding community, independent and not easily shaken in navigating life, this will not be achieved, except by carrying out quality character education, the role of Kyai very decisive in the course of the pesantren from time to time, therefore the leadership factor is an important essence contained in the Kyai's personality. Education in Islamic boarding schools is essentially a part of da'wah, because education in Islamic boarding schools is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential.

The existence of modern Islamic boarding schools is faced with the situation and conditions of the transitional community environment which still strongly adheres to traditional teachings, such conditions inspire Islamic boarding schools to design new character education strategies that include the substance of Islamic values naturally, the process of institutionalization and socialization of Islamic doctrine can slowly be implemented. functions as a support for the system of social structures that have an inauguration identification, that Islamic boarding schools with all their infrastructure are educational institutions in Indonesia that still uphold the traditions and culture of the nation.Thus Islam as a way of life as part of the internal structure of education, modern Islamic boarding schools have their own characteristics. Especially the function as an educational institution as well as a place or container for character education that produces a quality generation of the nation. Factors that influence the existence of Islamic boarding schools are through the implementation of the curriculum, thus bringing a number of changes in aspects of the curriculum, thus requiring adaptation in terms of attitudes and behavior of the pesantren management, in the curriculum the concept of science development is also designed based on the concept of science, which quantity and its quality, influenced by intellectual reasoning or human ijtihad. The development of knowledge that departs from these eternal sciences and achievements, can be directed to adopting the contents of the national curriculum and providing other alternatives, to students to be given the opportunity to continue their studies to a higher level.Spiritual faith is the starting point for the development of knowledge and charity temporally, faith is derived directly from the Qur'an and Sunnah, so that in its study both must be separated from theological studies and the views of other schools of thought.

In an effort to understand the Qur'an and Sunnah according to these two sources, it is more likely that this study will be carried out comprehensively, this study in the end does not pass on a narrow understanding of Islam to the students, on the contrary this process will prioritize the interpretation of the values of the Qur'an and Sunnah to the students. in oneself rather than from the mastery of its contents by the thinking of the human mind, the impact that occurs in such teaching may release a person from being treacherous, to religious understanding and the people who teach it, on the other hand one will be more open to accepting tolerant attitudes from other parties, as well as understanding religion he has.Character education is defined as any school plan designed with other community institutions to directly and systematically shape the behavior of young people by influencing explicitly. Non-relativistic belief values are widely accepted which are carried out directly by applying these values. There are 3 central propositions in character education. 1) That the goal of moral education can be pursued or achieved not merely to allow it, merely as an uncontrolled hidden curriculum, that the purpose of character education has had real support from the community and has become a common consensus. 2) That the behavioral goals are part of character education. 3) Anti-social behavior as a part of children's lives is the result of the absence of values in

education, so character education is a process of giving guidance to students to become fully human beings with character in the dimensions of heart, mind, body and taste and intention. . Character education can be interpreted as education, the value of character education, moral education, character education, which aims to develop the ability of students to make good and bad decisions. Maintaining what is good and realizing that goodness in everyday life, wholeheartedly character education can also be interpreted as a planned effort to make students recognize caring and internalize values, so that students behave as Insan Kamil.Character education can also be interpreted as a system of inculcating character values, to school residents which includes components of knowledge, awareness or willingness and action to implement these values, both towards God Almighty, instilling values into school residents, meaning that new character education will be effective if not only the students, but also the principal teachers and non-teaching staff in the school.

All must be involved in character education. As a very essential element of the pesantren, a Kyai in his duties and functions is required to have broad wisdom and insight, be skilled in religious knowledge and be a role model, a good leader. Even the existence of Kyai is often associated with the phenomenon of supernatural power, where the figure of a Kyai is considered to be the heir to the prophetic treatise. So that the existence of Kyai is almost associated with a figure who has a close relationship with God, according to Abdul Majid, (2013). Thus the growth of a pesantren is highly dependent on the personal abilities of its kyai, Dhofier, Zamakhsyari (2011). Especially in times of very high intensity and frequency of change, such as in the 21st century. Besides good management, reliable leadership capacity and qualifications are also needed. Islamic boarding school management basically cannot be separated from the issue of renewal and change, that the renewal of Islamic boarding schools can occur in aspects including: 1) Orientation 2) Leadership style 3) Leadership succession system and 4) Quality of education services. Meanwhile, the initial observations that the author made in a number of Islamic boarding schools. Before conducting this research, the author experienced it himself when he was a student and teacher at Islamic boarding schools, including the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School, Tasikmalaya Regency, West Java. The trend of shifting Kyai's leadership authority can be briefly explained in the following. One of the important characteristics of Islamic boarding schools is the placement of Kyai in the highest position.

Seeing the educational background of previous Islamic boarding schools which only emphasized religious teaching, some of which have not been applied in daily life, to keep up with the times so as not to miss communication and technology information and damage to human morals, it is appropriate for Islamic boarding schools to start building and fostering the character of students. with Islamic values and advancing human resources, which is no less important than the formation of a character education process in pesantren is the leadership style or Kyai of the pesantren in question so that the negative stigma of pesantren can be lifted with a different reality. there are many pesantren whose leaders are more active outside the country, only to make their name bigger and only to become administrative managers for their pesantren.He became famous because of the activities of his leaders who often went out to preach, but the conditions of the education and teaching process in his pesantren were not paid attention to, so there was no direct directive togetherness from the leadership, lack of exemplary that could be an example for his students, and discussions that were only represented to the teacher. Young teachers who still lack experience, this is what then does not support the character education process through environmental engineering which is one of the supporting factors in the educational trilogy as explained earlier.To be able to play an important role in education, of course, Islamic boarding schools need to continuously carry out internal development and improvement, both the character building of students which are contained in Islamic boarding school values education which of course each Islamic boarding school has its own characteristics, vision, mission, technology methodology and educational activity.

And of course the style of the Kyai or Islamic boarding school manager is able to compete positively or compete, at least being able to catch up with the guidance of keeping the old ones, and still being worthy and taking new, but better ones, so the importance of the chain of inheritance of Kyai's knowledge in Modern Islamic Boarding Schools In traditional society and the closeness of the world of Islamic Boarding Schools, his statement becomes the process of inheriting the Islamic Boarding School tradition. This cultural transformation starts from a basic assumption about the need to expand rights and place human beings as the

main concern of the project of religious thought.Islamic Boarding Schools. The cultural transformation is in the form of a fundamental thing and is often forgotten from observation. It is the cultural transformation of Islamic boarding schools that harmonizes within it, from generation to generation without emphasis both internally and externally so that it has a very effective movement to eliminate gaps from various frozen places, tight ties traditional.This cultural transformation serves as the basis for the need to expand the rights of placing human beings as the main concern of religious development projects in Islamic boarding schools, this basis is the cause of character education in Islamic boarding schools. Character education is currently the center of attention of all components of the nation, because character education is a pillar in improving Indonesia's human resources, to be able to change the nation's future, thinking and the application of various cutting-edge or contemporary concepts regarding character education have received priority in almost all fields, especially now that the orientation of long-term national development is emphasized on the development of human resources.This clearly shows that the problem of handling quality in the character education system has a very strategic meaning in spurring the progress of national development because the quality of character education that is handled properly and professionally is basically aimed at the success of developing the quality of human resources.

II.   METHODS

The method that the author uses in this study is in accordance with the questions for research that uses a qualitative approach, namely descriptive analytical method with case promotion variables. Analytical descriptive method is a research method that emphasizes efforts to obtain information about status or symptoms when research provides an overview of phenomena. also further explains the relationship and draws meaning from a problem that is desired by Sukmadinata, Nana Soadih, (2008). The key informants in this study were the leaders of the Cipasung and Sukamanah Islamic Boarding Schools, the administrators and teachers of the students at the Cipasung and Sukamanah Islamic Boarding Schools. The reasons used by researchers in determining the informants above are based on: 1) They know and understand the objectives, materials and educators to know the implementation and outcomes of education) informants are considered to be able to provide information and information related to their perceptions of character education to determine the quality results of character education. So this study does not use a porpusive sampling, which is used more to the use of informants to explore basic data relevant to the theme: Character Education in Cipasung and Sukamanah Islamic Boarding Schools.Data collection techniques carried out by interview techniques are expected to be able to capture a number of verbal data regarding the perception of information and respondents about the two empirics they face. The point of thinking, responses, and views that are balanced will be more easily understood by researchers compared to body language (expressions). Therefore, according to Nasution, (1996: 69). Observational techniques alone are not sufficient in conducting a study. Observation Techniques in data collection techniques, researchers used four techniques, namely: Observation, Interview, Documentation and Literature Study. Observation is a systematic and planned observation activity that is intended to obtain data that is controlled for validity and reliability. This technique is used to strengthen the data that has been extracted from other techniques by observing directly the character education in the Islamic boarding school.

Moleong, j, Lexy, (2006:216). Defines a document as any written material or film. Documents have long been used in research as data sources because in many cases documents as data sources are used to test, interpret, and even predict. besides that, Nasution, (1996:86). Revealing that the document can provide a broad background on the subject of research and can be used as triangulation to check the suitability of the data. Documents can be viewed as information that can assist in analyzing and interpreting data.In the context of this research, the documentation technique was used to find out the document regarding character education, in Islamic boarding schools with the object of Cipasung and Sukamanah research, before the research was carried out. Documents were obtained from Pesantren Leaders, directors, teachers and students in the form of pesantren profiles, vision and mission of program activities and so on.Literature study was conducted to collect scientific data from various literatures related to character education, theoretical studies and research methods, education and so on. In obtaining these scientific data, the writer examines the

reference literature from the Uninus library, the Cipasung Islamic boarding school library and Sukamanah, the author's personal library. internet, magazines, newspapers and other sources. In this study, the researcher adapted qualitative data analysis as suggested by MC Millan and Schumacher, (2001: 24-66), namely inductive analysis and interim analysis. The final step after the data is analyzed and interpreted is to combine the data with relevant theories and the author's conception of the problem that is the focus of research in the context of this research. The final step of the research is directed to the process of character education in Islamic boarding schools which deserves to be called results in the context of perfect education according to expectations, namely the Qur'an and the Sunnah of the Prophet and become a model for other Islamic boarding schools. The research product is stated in the research report.

III.   RESULT AND DISCUSSION

The leadership applied by the Leader (Kyai) of the Cipasung Islamic Boarding School in character education at the Cipasung Islamic Boarding School is Religio-Paternalistic leadership where there is a style of interaction between the kyai and the santri or subordinates based on religious values that are based on the leadership style of the Prophet Muhammad SAW. Done with total leadership. This gives an understanding that the Kyai, the Leader of the Islamic Boarding School, does not only teach creed, interpretation, hadith, or other lessons, but is totally involved in the lives of the students and teachers at the Islamic Boarding School.Like K.H Bunyamin Ruhiat, as the top leader at the Islamic Boarding School, apart from being a manager, he also acts as a model and role model for all staff, teachers, and all students at the Islamic Boarding School. For the welfare of teachers and their families, K.H Bunyamin Ruhiat directly handled it himself, not delegating it to others. Often he goes around the teacher's house, to make sure that the teacher and his family are met for their needs.K.H Bunyamin Ruhiat, is very aware that teachers have a role in improving the quality of character education at the Islamic Boarding School. If the teacher's family is not prosperous, then the concentration and attention of the teacher, K.H Bunyamin Ruhiat, really understands that the welfare of the teacher and his family cannot be delegated to anyone. He had to deal with it head-on.The results of the interview provide an illustration that currently K.H. Bunyamin Ruhiat as the leader of the Cipasung Islamic Boarding School hopes that his students also have the vision, abilities, and expertise as well as actions that prioritize the interests of the organization and the interests of others (the community) over personal interests and become a source of peace for others. Therefore, he is a charismatic leader who is used as a role model, idol and role model for his subordinates, so that the behavior of the pesantren community is formed in building a quality network (network) as a representation of obedience to the kiai such as disciplined behavior, enthusiasm and commitment of the pesantren community in achieving organizational goals. agreed upon and being tolerant towards others, forgiving and connecting relations. (CL 15)

The total leadership of K.H. Benjamin Ruhiat is manifested directly in the form of exemplary speech, attitude and action. This is in accordance with the theory put forward by Sauri (2006:12). which expressly states that, leaders must set an example in polite language. Sauri (2006) describes polite language into 24 points of soft skill elements that must be possessed by leaders, namely: true, honest, kind, straight, smooth, polite, appropriate, respectful, solemn, optimistic, beautiful, fun, logical, eloquent, bright, precise, touching, attuned, impressive, concerning, effective, generous, meek, and humble.Leadership that is carried out in totality from K.H Bunyamin Ruhiat, and 24 soft skills leadership skills from Sauri (2006:14), it summarizes the seven values proposed by Sanusi (2011:26), namely: us value, aesthetic, logical, theological, teleological, economic and physical value. In Sundanese culture, these values are expressed in the following sentences: cageur, true bageur, smart and pious to Allah. Leadership in Totality K.H Bunyamin Ruhiat is also manifested in the form of democratic leadership, participatory leadership, situational leadership and transactional leadership. At every important decision making.Islamic boarding schools implement the totality of education by relying on exemplary. environment creation and habituation through various tasks and activities. So that all what is seen, heard, felt and done by students is education. In addition to making exemplary as the main educational method, the creation of a conducive learning environment is also very important. The educational environment is what educates. The creation of the environment is done through:

assignment, habituation, training, teaching, direction, and example. All of them have no small influence in the formation of the character of students. The assignment is accompanied by an understanding of its philosophical foundations, so that students will do various tasks with awareness and calling.

Each activity contains elements of education, for example in scouting activities, there is education on simplicity, independence, solidarity and togetherness, love for the environment and leadership. In sports activities there are physical health education, inculcation of sportsmanship, teamwork and persistence to try. The arrangement of activities in Cipasung Islamic boarding school education is handled by student organizations which are divided into many sections, such as the chairperson, secretary, treasurer, security, teaching, lighting, student cooperatives, public kitchen (DU), canteen, environmental cleaning, gardening, arts, skills, sports etc. Scouting activities are also handled by the Coordinator of the Scout Movement with several mainstays: Chief Scout Coordinator, Mainstay coordinator with several training coordinators, Mainstay of secretarial coordinator, Mainstay of financial affairs coordinator, Mainstay of library affairs coordinator.The totality of Islamic life at the Cipasung Islamic Boarding School All the activities of the pesantren which are so dense that the Cipasung Islamic Boarding School continues to this day, and it takes place naturally with strict discipline without any written rules, regulations must be processed into part of the quality of consciousness, mind and instinct or dhomir, (read small hearts) which should be used as a guide for students to build social life in Cipasung Islamic Boarding School (CL 16). So basically the task of nurturing students is not only dealing with students' discipline problems, but also being an organizational builder, cultivating discipline and being a mentor as well as an extension of the students. The Cipasung Islamic Boarding School organization is directly responsible for the care of students. Santri care is a discipline controller for students for 24 hours either directly or through the administrators at Cipasung Islamic Boarding School. In terms of discipline, according to Yudha, the leadership of the pesantren through the student care staff prioritizes an awareness approach and preventive action and minimizes corporal punishment. Thus, the discipline of the students becomes better so that they become pious individuals and people later in society (CL 17).

Some of the obstacles and efforts made by Kyai, in overcoming the various obstacles above, are as follows: 1. Barriers to overcoming the diversity of backgrounds of prospective students, Kyai arranges an orientation program for new students. This activity was carried out by more senior students and teachers at the Islamic Boarding School. The new students were introduced to Islamic culture and character that had been practiced by senior students in the pesantren environment. 2. Barriers for Santri who have a weak economic background, scholarship assistance is provided either from the internal Cipasung Islamic Boarding School or scholarships from outside parties, such as the Ministry of Religion, foreign governments, and universities abroad. New students are also introduced to various business units in the pesantren environment. They are also introduced to internships and developing the business of the pesantren unit. 3. Barriers to controlling, evaluating and supervising the large number of students, Kyai makes a multilevel coaching and evaluation program. This means that the authority of the teachers is partially delegated to senior students to foster more junior students. This method is not only for character education, but also for strengthening the supervisory system to lighten the burden of pesantren in providing teacher incentives and fulfilling facilities. 4. Barriers to the internet, cellphones and other equipment, are very difficult to prevent by simply having a Boarding School. Kyai designed a strengthening program from within the queuing spirit. Several discussions were held to discuss and make students aware of the dangers of the negative effects of the globalization of information. 5. Barriers to improving the competence of students, kyai and teachers design internship programs and cooperative or entrepreneurial activities with students, so that students are expected to have a fairly high entrepreneurial spirit after graduating from the pesantren. 6.

Obstacles to avoid boredom with the dormitory program or Boarding System, the kyai and teachers, design a program of sufficient holidays for the students, so that they can still visit the village and their families. Kyai also invites parents to visit their children in the pesantren environment, with certain rules that have been determined by the foundation. 7. Barriers with high costs for character education programs are obtained from various sources, for example the development of pesantren business units, receipt of grants, zakat, waqf or other sources of donors, including alumni of the Cipasung Islamic Boarding School, so that

budgetary difficulties can be handled properly. The development of pesantren business units that involve teachers' family members can improve the welfare of teachers and their families, thus saving the pesantren budget. 8. Barriers to developing the art of leadership, including the art of delegating tasks, can help clerics and teachers manage their time and energy, so that family members can still be cared for. For matters of learning, the kyai gives full authority to teachers and senior students. But for matters of monitoring and budget management, the kyai handles it directly. Also for the welfare of teachers and their family members, Mr. Kyai handles them directly. It is not uncommon for the kyai to go around the teachers' houses to see the condition of his family members.

In accordance with the totality of the kyai's leadership, various efforts have been made by the kyai, to build the character of the kyai's family and the surrounding community, the character of officials and parties who have a cooperative relationship with the pesantren. self, family and internal Pondok Pesantren Cipasung, 2) Dimensions of society outside the pesantren, including the community, political parties, state officials and foreign institutions. The following is a description of the two dimensions mentioned above.Leadership is part of management, which in this case is Human Resource Management which is directly related to the survival of the Pondok. The leadership of the Cipasung Islamic Boarding School must be able to transform the vision and mission of education at the Pondok to the people around them so that the flow of instruction and coordination can run effectively and efficiently, so that the goals of character education can be achieved perfectly in accordance with the mandate written in the Waqf Board Charter. The leadership of the Cipasung Islamic Boarding School always conveys the vision and mission of education at every opportunity in an effort to understand all residents of the Cipasung Islamic Boarding School the importance of a good and correct understanding so as not to deviate from what the founders have set out in the waqf body charter.Apart from understanding the internals of the Cipasung Islamic Boarding School which consists of students and their families, the leadership also always conveys the vision and mission of education at the Cipasung Islamic Boarding School to external parties of the Cipasung Islamic Boarding School which consists of the guardians of students, the community and the government. The purpose of this is so that all parties can understand the purpose of education at Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School with all their daily activities in order to minimize misunderstandings in the educational process of Islamic Boarding Schools which are often used as scapegoats for being a place for developing negative ideas.

So that in the end the following Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. The other Islamic boarding schools received recognition of equality and other things that support the development of education at the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School.The implication of establishing good relations with external parties is the acceptance of recognition of equality (mu'dalam) from various educational institutions both at home and abroad for alumni of Cipasung Islamic Boarding School. This form of acknowledgment of equality is one concrete proof of the ability of the alumni of the Cipasung Islamic Boarding School. As a result of a holistic education process that does not only focus on academic ability alone but also with language and organizational skills which are forms of Life Skills. So that the recognition of equality does not change the curriculum that has been implemented for years.The purpose of Islamic boarding school education is to create and develop a Muslim personality (santri character), namely a personality of faith and piety to God, noble character, beneficial to the community or serving the community by becoming a public servant, namely being a public servant as the personality of the Prophet Muhammad (following the sunnah of the Prophet Muhammad).), able to stand alone, free and firm in personality, spread religion or uphold Islam and the glory of the people. in the midst of society and love science in order to develop the Indonesian personality. Ideally, the personality development that you want to aim for is the personality of muhsin, not just a Muslim, or in other words, a competent santri so that there is an integration of knowledge (faith) values and attitudes (faith) action (charity) or in a more operational definition.Graduate competence is the mastery and possession of knowledge (Knowledge) that can be applied in life (skills) with noble moral values (Attitude), so it is hoped that students who have knowledge can be practiced piously. Thus, it can be stated that the essence of pesantren in fostering muhsin's personality is to carry out ihsan in the true sense. The creation of such an

educational process, of course, must be based on an awareness of the meaning of life and a meaningful life. At the Cipasung Islamic Boarding School, the kyai have always instilled a view that life must mean "live once, live meaningfully." Life will be meaningful if it can benefit others. Thus, the greater a person's mana for others, the greater the value of that person's goodness. "The best of people are those who are most beneficial to others."

With a different expression "Do merit but do not ask for services." That is, the important thing is to do first for the benefit of the people, so let people judge it, not the other way around. How important is the awareness of the values of life so that the benefits obtained by each student who study will be largely determined by how much awareness of the meaning of the learning process is as big as your conviction, that's how big your profit will be." Syukri, (A 2005: 82-83).The character of the graduates that educational institutions want to produce is clearly described in Article 1, paragraph 1, of the National Education System Law, No. 20 of 2003, which states that: Education is a conscious and planned effort, to create a learning atmosphere and learning process so that students are actively involved. can develop their potential, to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. The learning atmosphere created by the Cipasung Islamic Boarding School is an Islamic educational environment, which can educate students 24 hours per day. Students receive education (caregiving), through various types of activities ranging from waking up to going back to sleep. By using the Boarding School system and the management of the Self Government organization, the nuances of the pesantren environment are 100%, an atmosphere that supports the education and learning process.The learning developed at the Cipasung Islamic Boarding School is active, not passive. Students don't just sit in the classroom listening to their teacher's lectures, but they actively carry out various types of activities that contain Hidden Curriculum which is full of values. Subana, M. and Sudrajat (2009:23). Stating that graduates with character are graduates who are intelligent in mind, soft in heart and skilled in hands. While the measure of success in building the character of the Cipasung Islamic Boarding School is the quality of meaning. The more meaning he can do for many people, the better the character of that person.

Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School or also known as Cipasung Islamic Boarding School have experienced the steep journey of life and the sweetness of achievement. Comparison of achievements that have been remembered throughout the ages since Cipasung Islamic Boarding School was founded, the founders have laid the foundations of educational management and leadership model for Cipasung Islamic Boarding School so that they can become agents of change for the religion of the nation and state. Cipasung Islamic Boarding School has adopted various educational concepts from education experts and mixed them in an integrated education system in daily boarding life, so that the Education Center can run well in an engineered environment.So that Paia santri not only learn science, but also learn life science in their daily activities. After the Cipasung Islamic Boarding School can stand alone supported by its assets and a system that has been running well, it is also responsible for the development and development of education and the Cipasung Islamic Boarding School,The journey of the Cipasung Islamic Boarding School in the education arena in Indonesia has several characteristics that distinguish it from other Islamic Boarding Schools. This is what the author will try to present as an effort to build the best pesantren management system in order to produce the best educational results or outputs for this Religion, Nation and State, along with the explanation.The majority of Islamic Boarding Schools in Indonesia experienced a setback after the founders died as a result of the family's inability to manage the life of the Islamic Boarding School. Apart from that, because the assets are still held by the family. then there is often a welfare gap between the founding family and the gusru family who are actively involved in Islamic boarding schools. Although teaching at Islamic boarding schools is believed to be part of a sacrifice for religion, it cannot be denied that the welfare of teachers' families is often the cause of the teacher's lack of focus in carrying out the educational process at Islamic boarding schools because they have to find other sources of income to support their family life.

To ensure the availability of human resources who will carry out the wheels of the education process of Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. by not letting go of values and sunnahs that have been running for decades. The majority of Islamic boarding schools in Indonesia do

not have a clear and systematic regeneration program, so there is often a shortage of human resources who are willing to struggle to develop pesantren.Leaders who will carry out the wheels of leadership and care at the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School are the result of the deliberation of the members of the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School foundation by looking at the credibility and capabilities of prospective leaders. Sukamanah Islamic Boarding School with the majority of hereditary culture of leadership among the families of educators in other Islamic boarding schools.It is important to always equate perceptions about the educational process at the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School and togetherness because if the perception is the same and togetherness is formed then all teachers will feel they have a moral responsibility to continue to strive to the maximum and bring out all their potential for progress. Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School.In other terms, Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School are Kyai who regulate, control, mobilize, and activate the totality of the life of Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School, both internally and externally. Life is based on the soul and philosophy of life in an educational cottage, from here an educational learning environment is created (Learning Sociery) and from there Mental Attitude will be formed and embedded. Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School have clear standards in choosing leaders, namely: (1) Sincerity; (2) earnestly; (3) have many and mature thoughts and scientific insights; (4) have high guts and courage; (5) able to act decisively in accordance with the sunnah and discipline of the lodge; (6) have high idealism; (7) visionary; (8) take a lot of initiative; (9) able to create and utilize networks; (10) can be trusted because it can do; (11) honest and transparent.

Leadership which is the result of deliberation from the foundation body is very important to choose a leader who has the credibility and capability to become a leader. Because what often happens in the majority of Islamic boarding schools in Indonesia is the inability of second generation leaders to carry out the mandate in developing pesantren. An example is the ups and downs of the number of students at the Tebu Ireng Islamic Boarding School, which used to be part of a large pesantren, which now only has hundreds of students. It is true that the total number of students is more than a thousand people, but the majority are "battle students" who only attend T'sanawiyah or Aliyah formal education. Furthermore, in several other Islamic boarding schools, they often only rely on charismatic leadership.Life at the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School is a life that never stops moving "al-ma 'hadu lā yanāmu Abadan", that is the slogan that is always echoed and instilled in the students. The students are also given the authority to regulate their own lives based on the discipline that has been determined. Then the Cipasung Islamic Boarding School Student Organization and the Sukamanah Islamic Boarding School were formed, as the parent organization of the students who received the mandate to regulate the daily lives of students under the supervision of the student care staff who were an extension of the Caregivers and Leaders of the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School.The students participate in arranging the schedule of the imam at the jami mosque, arranging the afternoon lesson schedule where senior students are the teachers, the food menu for the students, the cleanliness of the Pondok complex, etc. This mandate, as the author has felt, is very closely related to the process of forming an attitude of trust and responsibility in the students. In some Islamic boarding schools, student organizations or santri have also been formed, but their functions are often not optimal because they have not been regulated systematically and well. So often the administrators lack a sense of responsibility for the mandate of their management in the organization in question.

So that life outside the classroom is often not managed properly which results in low discipline of the students, which in the end are alumni who are not in line with expectations.

4. Characteristics of Alumni.

Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School are life education institutions with a systematic teaching environment and good management. Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. Often convey the management den several things, Pondok Pesantren Cipasung and Pondok Pesantren Sukamanah. Don't give fish but give a hook. Cipasung Islamic

Boarding School and Sukamanah Islamic Boarding School. Not educating employees but educating alumni to have employees, "The big people for Pondok Poesantren Cipasung are people who sincerely want to teach the Koran in a small surau".From some of the mottos above, a clear picture of the characteristics of the alumni of Pondok Pesantren Cipasung and Pondok Pesantren Sukamanah can be drawn. Over time, the alumni of the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. has spread in various lines of people's lives and is active in several areas of life.Alumni are active in various professions, such as Ulama, Board Leaders, Lecturers, Teachers, Entrepreneurs, Politicians, Diplomats, etc. This is the meaning of "hook" which is often conveyed by the leadership of Pondok Poesantren Cipasung, where during the education process at Pondok, it is actually "sharpening the hook" to be able to seek other knowledge according to the tendencies of each student.Not always a big person is based on financial ability, even being a teacher of the Koran in a small surau in a remote place is a big person at Pondok Poesantren Cipasung. This is what makes the alumni of the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School alumni. Able to fight with life, tough in all environmental conditions and able to be an agent of change for the environment. Several Islamic Boarding Schools, especially those owned by the rich, have educated their students to live with high prestige and a high standard of living, so they are often less resilient in living a life that is not always in accordance with their ideals and expectations. Like the Al-Mutaalimin Islamic Boarding School Cilendek Tasikmalaya which is registered as one of the alumni of the Cipasung Islamic Boarding School.

On the other hand, classical Islamic boarding schools that are still small or not well known do not directly produce alumni who are less able to compete globally, so they lack high self-confidence, equipped with technological knowledge and broader scientific insight.In the application of the learning process at the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School, it is carried out simultaneously between the needs of students and the teacher's perspective, but with the point of view that both students and teachers have the same potential theological, physical, logical, ethical values. Aesthetics, and Teleology that must be explored in Character Education learning. The author views that the six value systems are the living spirit in the application of the learning approach while consistently using an approach that is based on the needs of students and the needs of teachers.The first thing that must be considered by educators and teachers in Islamic boarding schools in carrying out character education is to improve the value of character education in the Islamic boarding school. Character education will have a deeper meaning if its implementation is based on six life value systems, namely: Theological values: 1) Santri are more religious, spend more time reading the Qur'an and are very responsive to fast praying together when the call to prayer arrives. 2) Santri increase their gratitude, are more accepting of reality in the midst of idealism. 3) Santri seem more enthusiastic in participating in learning and developing it through searching for references. 4) Students are more able to control themselves. Physical values: 1) Students come to class on time. 2) Calculate the distance traveled and adjust it to the lecture schedule. 3) students are more productive in using lecture time, looking for creative learning resources. Logic Values: students often discuss about subjects, study more about one discipline, look for the relationship between one problem and the problem. Ethical values: 1) Santri are very responsive to the learning needs of their friends. 2) Santri prioritize the interests of their friends. 3) Santri really respect differences of opinion, tolerant of diversity. 4) Students are more polite in conveying suggestions and opinions.

Aesthetic values: 1) Santri are more presentable in dressing when attending lectures. 2) Santri prefer the cleanliness of the room. 3) Santri are more regular in participating in learning. Teleological values: 1) Santri are more creative, proactive in responding to the needs of their friends, and prioritize achievement. 2) santri are very concerned about others in the midst of community life. 3) santri are more independent in various problems, and tend to adapt easily to various diverse environments.Learning with a six value system approach is what the author developed from the conventional approach, namely an approach that is based on students (Student Approach Centered) and an approach that is based on teachers (Teacher Approach Centered), with nuances and a value point of view. In the author's understanding, both students and teachers have the potential for six value systems, namely the value of Theological values, physical values, logical values, ethical values, aesthetic values, and teleological values. The position of the teacher in learning this

six value system approach, only actualizes these potentials by exploring values, both the values possessed by students and the values possessed by the teacher simultaneously with the values in education character. Because this is an alternative step, it still needs further research and development, with the hope that there will be more perfect writers. With Nawatu, it is hoped that learning will be more holistic and comprehensive in providing debriefing to students. Value is a concept or belief about expected behavior or condition, which overcomes a certain situation, becomes a guide in selecting and evaluating behavior and events and is organized according to their relative importance, Bilsky and Schwartz, (1994; 163). Values are usually related to morals, morals and character, because values are inherent in all actions and deeds in life. Belief or faith is part of the value system in our lives. Values are an important reference for human life, so that human life and actions become valuable. Sociologically, values have 4 dimensions, namely first, every value has an object, namely what is considered valuable. Second, this object is qualified by judgment as valuable or important. Third, values become norms when values command and regulate behavior. Fourth, Supporters of values, both individually and collectively or social groups who carry out these values in their daily lives.

IV.   CONCLUSION

In order to carry out character education using religious paternalistic leadership where there is a style of interaction between the Kyai and the students or subordinates based on religious values that are based on the leadership of the Prophet Muhammad SAW. The leaders of the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School, as well as being role models for students and teachers. family, community and government. Because in practice the leadership is directly involved in teaching, assigning, monitoring and evaluating every activity that is in the education and teaching process at the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School or in other terms the leadership regulates life in the pesantren, both curricular or non-curricular and extracurricular. Also the teacher's family life and even the life around the pesantren which is called the leadership of the pesantren, namely totality leadership.Leaders also always guide that what they do, say and act is for worship because of Allah, so they expect measurable productivity, so the leader must believe in God and have the Innovativeness to take the initiative, be wise and skilled in moving to master and solve all problems with authority, respect and charismatic. Furthermore, in every movement, especially in every direction the leader must be able to transform Islamic values with good habits so that the students and teachers become very confident wholeheartedly which has implications for maximizing the potential that exists in them to be able to do their best.

REFERENCES
[1]   Abdul, Majid. (2013) Pendidikan Karakter Perspektif Islam. PT Remaja Rosdakarya: Bandung.
[2]   Amin Haedari, M. (2010). Pendidikan Agama di Indonesia. Puslitbang Pendidikan Agama dan Keagamaa
[3]   Arikunto, Suharsimi. (1998). Prosuder Penelitian Suatu Pendekatan Praktek. Jakarta: PT. Rineka Cipta.
[4]   Dhofier, Zamakhsyari, (2011). Tradisi Pesantren, Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia, Jakarta: LP3ES
[5]   Haedari, Amin. (2004). Masa Depan Pesantren Dalam Tantangan Modernitas dan Tantangan Kompleksitas Global. Jakarta: IRD PRESS
[6]   M. Ihsan Dacholfany. (2011), Gaya Kepemimpinan Kyai Dalam Pendidikan Karakter di Pondok Pesantren Modern Gontor Jawa Timur. Disertasi tidak di publikasikan
[7]   Moleong, L, J. (2006). Metodologi Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya
[8]   Mulyasa. E, (2018). Manajemen Pendidikan Karakter. Bumi Aksara. Jakarta
[9]   Sauri, S. (2009). Implementasi Pendidikan Nilai dalam Pedagogik dan Penyusunan Unsur-unsurnya. Bandung: SPs PU UPI.
[10]   Yukl, A.G. (1998), kepemimpinan dalam organisasi, Edisi Bahasa Indonesia. Jakarta : Penerbit Prehalindo
[11]   Dilts, R. (1989). Belajar Dari Pengalaman.Panduan Latihan Pemandu Pendidikan
[12]   Mastuhu. (1994). Dinamika sistem pendidikan pesantren: suatu kajian tentang unsur dan nilai sistem pendidikan pesantren.