

FORMING STUDENT CHARACTER THROUGH THE ISLAMIC BOARDING SCHOOL PROGRAMS AT SMP-IT TARBIYATU BANIN DUKUHPUNTANG CIREBON

Muthoharoh¹, Inez Elvina²

¹IAIN Syekh Nurjati Cirebon, Indonesia

Muthoharoh_18@syekhnurjati.ac.id

² IAIN Syekh Nurjati Cirebon, Indonesia

Inez.elvina29@syekhnurjati.ac.id

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ABSTRACT

Education is an effort to shape students' characters, one of which is to develop students who are independent, cooperative, tolerant, and critical thinkers. The aim of this qualitative descriptive study is to collect data on the process and application of character education, as well as data about the difficulties that teachers face when implementing character education in Islamic boarding schools. This study included several respondents, including Islamic boarding school supervisors, school principals, teachers, and eighth grade students. Interviews, observation, and documentation were used to obtain and collect data on character education in Islamic boarding schools. The results of this research demonstrate that character education at the Islamic Boarding School Tarbiyatul Banin Dukuhpuntang Cirebon is consistent with national education goals, namely character formation. The character education implemented at Tarbiyatul Banin Integrated Islamic Junior High School, Dukuhpuntang, Cirebon uses the implementation of programs provided at schools and also at boarding schools such as the dhuha prayer program, fardhu prayer in congregation, tahajjud prayer, and dhikr in the form of istighfar to build the students' religious character. extracurricular activities, cults to develop student leadership and self-confidence, programs such as Qur'an translation, Tahfidz, and book recitation to explore religious knowledge. The conclusion is that boarding school activities can help shape students' characters.

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INTRODUCTION

Boarding schools are an educational transformation that combines formal and non-formal education, in which students learn and integrate through educational activities at boarding schools¹. The presence of boarding schools is to meet the needs of the community, which requires educational institutions that are integrated in educating, teaching, and fostering students to become intelligent and well-rounded individuals^{2,3,4}. Because educational institutions should not only fulfill the teaching aspect, but all aspects, including counseling and character building, must be carried out in an integrated and continuous manner⁵. It's fulfills all of their interests and needs, both in terms of knowledge, experience, and productivity, as well as the ability to obtain all kinds of information that cannot be obtained in the world of education^{6,7,8}, this demonstrates that education could increase human dignity and make people intelligent^{9,10,11,12}.

¹ Mukhamad Ilyasin, "Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum," *Dinamika Ilmu* 20, no. 1 (2020): 13–22, <https://doi.org/10.21093/di.v20i1.2006>.

² Garnika Eneng, *Pendidikan Karakter Anak Usia Dini (Menggunakan Metode Cerita, Contoh, Biasakan, Dan Apresiasi)*, ed. Edu Publisher (Tasikmalaya, 2020).

³ Cahyadi Apriyana Nur, "Pembentukan Karakter Siswa Melalui Program Boarding School Di SMP Islam Terpadu Ar-Risalah Kebumen Tahun 20017/2018" (Institut Agama Islam Negeri Surakarta, 2017).

⁴ Muhammad Kadri Sani Ridwan Abdul, *Pendidikan Karakter Mengembangkan Karakter Anak Yang Islami*, ed. PT Bumi Aksara (Jakarta, 2016).

⁵ Muhammad Insan Jauhari, "Pendidikan Anti Kekerasan Perspektif Al-Qur'an Dan Implementasinya Dalam Metode Pengajaran Pai," *Jurnal Pendidikan Agama Islam* 13, no. 2 (2017): 171–84, <https://doi.org/10.14421/jpai.2016.132-04>.

⁶ Garnika Eneng, *Pendidikan Karakter Anak Usia Dini (Menggunakan Metode Cerita, Contoh, Biasakan, Dan Apresiasi)* (Tasikmalaya: Edu Publisher, 2020).

⁷ Cahyadi Apriyana Nur, "Pembentukan Karakter Siswa Melalui Program Boarding School Di SMP Islam Terpadu Ar-Risalah Kebumen Tahun 20017/2018."

⁸ Muhammad Kadri Sani Ridwan Abdul, *Pendidikan Karakter Mengembangkan Karakter Anak Yang Islami* (Jakarta: PT Bumi Aksara, 2016).

⁹ Ahmad Tafsir, *Tafsir Ahmad, Ilmu Pendidikan Islam* (Bandung: PT Remaja Rosdakarya, 2012).

¹⁰ Rangga Sa'adillah S. A. P., "Pendidikan Karakter Menurut Kh. Wahid Hasyim," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 2 (2015), <https://doi.org/https://doi.org/10.15642/pai.2015.3.2.276-303>.

¹¹ Suriadi adi Samsuri, "Pengembangan Kurikulum Berbasis Pendidikan Karakter," *At-Turost: Journal of Islamic Studies* 9, no. 1 (2022), <https://doi.org/https://doi.org/10.52491/at.v9i1.92>.

¹² Amin Zamroni, "Strategi Pendidikan Akhlak Pada Anak," *Sanwa: Jurnal Studi Gender* 12, no. 2 (2017): 241, <https://doi.org/10.21580/sa.v12i2.1544>.

Character education is one of the educational reforms and developments¹³¹⁴¹⁵¹⁶¹⁷. This idea arose as a result of the education that had previously been pursued failing to produce human beings with character; some even claimed that character could not be built in Indonesia. The statement is based on school graduates and undergraduates who are only intellectually intelligent but lack character and behave in accordance with education's goal¹⁸¹⁹²⁰²¹.

Parents, teachers, and several parties involved in education, religion, and social affairs have complained a lot about the behavior of some students who behave outside the limits of decency and decency, such as: drinking²², brawling²³,

¹³ Cahyadi Apriyana Nur, "Pembentukan Karakter Siswa Melalui Program Boarding School Di SMP Islam Terpadu Ar-Risalah Kebumen Tahun 20017/2018." (Fakultas Ilmu Tarbiyah dan Keguruan Institut Agama Islam Negeri Surakarta, 2017)

¹⁴ Sani Ridwan Abdul, *Pendidikan Karakter Mengembangkan Karakter Anak Yang Islami*.

¹⁵ Nur Rasyidatul Muqit Telda et al., "Sistem Boarding School (Studi Kasus Pembelajaran PAI Dalam Pembentukan Karakter Di SMA IT DBHS Bontang)," *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo* 1, no. 2 (2020): 99–115, <https://doi.org/10.21093/jtikborneo.v1i2.2313>. *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo* 1, no. 2 (2020): 99–115, <https://doi.org/10.21093/jtikborneo.v1i2.2313>

¹⁶ Mega Adyna Movitaria Nurhayani Nurhayani, Yaswinda Yaswinda, "Model Evaluasi CIPP Dalam Mengevaluasi Program Pendidikan Karakter Sebagai Fungsi Pendidikan," *Jurnal Inovasi Penelitian* 2, no. 8 (2022), <https://doi.org/https://doi.org/10.47492/jip.v2i8.1116>. *Jurnal Inovasi Penelitian* 2, no. 8 (2022), <https://doi.org/https://doi.org/10.47492/jip.v2i8.1116>

¹⁷ Wahyu Eko, "Analisis Implementasi Pendidikan Karakter Di Masa Pandemi Melalui Program Salat Wajib Di SD Integral Al-Fattah Batu" (Universitas Muhammadiyah Malang, 2021). (Universitas Muhammadiyah Malang, 2021)

¹⁸ Eko; Siti Julacha, "Problematika Kurikulum Dan Pembelajaran Pendidikan Karakter," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (November 3, 2019): 157, <https://doi.org/10.36667/jppi.v7i2.367>.

¹⁹ Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Agama Islam Di Sekolah*. (Bandung: PT. Remaja Rosdakarya., 2012)

²⁰ Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga Lembaga Pendidikan Islam Di Indonesia*. (Jakarta: Grasindo, 2001).

²¹ Amin, *Pengembangan Pendidikan Agama Islam (Reinterpretasi Berbasis Interdisipliner)*. (Yogyakarta: LKiS Pelangi Aksara, 2015)

²² Wakos Reza Gautama, "Hasil Survei: Remaja Jakarta Konsumsi Minuman Keras Karena Dipaksa Teman," *Suaralampung.Id*, 2021, <https://lampung.suara.com/read/2021/03/11/052000/hasil-survei-remaja-jakarta-konsumsi-minuman-keras-karena-dipaksa-teman>.

²³ Admin KPAI, "KPAI: 202 Anak Tawuran Dalam Dua Tahun," <https://www.kpai.go.id/>, 2018, <https://www.kpai.go.id/publikasi/kpai-202-anak-tawuran-dalam-dua-tahun>.

drug abuse²⁴, promiscuity and free sex²⁵, hedonists and hippies in the West²⁶, and so on. The issue of student behavior demonstrates that Indonesia is in a state of emergency when it comes to developing student character.

For those reasons, efforts must be made through character education to form a generation with character and a dignified nation; this effort is the main pillar for Indonesia's future success. Character education, implemented in both religious education institutions and general education, is shaping the character of a civilized and cultured nation.

Character education is one method of educating students in moral development through the process of learning about goodness, loving kindness, and being able to put goodness into practice^{27,28,29}. Specifically, it metamorphoses into a good human being by taking actions that are beneficial to God Almighty, oneself, society, and the surrounding environment, as well as the nation^{30,31}.

Character education is the process of changing or shaping an individual's character, behavior, temperament, and personality in accordance with certain criteria^{32,33}. Character education is an effort to help develop a child's soul both physically and mentally from nature's provisions in the direction of a better human civilization^{34,35}. Character education is also education that includes

²⁴ Rhino Septian, "Penyalahgunaan Narkoba Di Kalangan Mahasiswa Dan Pelajar," *Https://Kepri.Bnn.Go.Id/*, 2021, <https://kepri.bnn.go.id/penyalahgunaan-narkoba-kalangan-mahasiswa-pelajar/>.

²⁵ Novrizaldi, "Seks Bebas Bertentangan Dengan Budaya Bangsa Indonesia," *Https://Www.Kemenkopmk.Go.Id/*, 2020, <https://www.kemenkopmk.go.id/seks-bebas-bertentangan-dengan-budaya-bangsa-indonesia>.

²⁶ Drivanessa Al'akbar, "Tingkat Gaya Hidup Hedonisme Pada Remaja Di Kota Padang," *Ranah Research* 4, no. 2 (2022): 205–9.

²⁷ dkk Affa Azmi Rahman Nada, *Praktik Gerakan Sekolah Menyenangkan*, 1st ed (Yogyakarta: UAD Press, 2021).

²⁸ Maemunah Sulasmini Yunita Bulu, "Faktor-Faktor Yang Mempengaruhi Perilaku Bullying Pada Remaja Awal," *Nursing News* 4, no. 1 (2019).

²⁹ Agus Setiawan, "Pendidikan Karakter Pada Peserta Didik Di Masa Pandemi Covid-19 Berbasis Keluarga," *Jurnal Ilmiah Mandala Education* 7, no. 1 (2021), <https://doi.org/doi.org/10.36312/jime.v7i1.1795>.

³⁰ Narwanti Sri, *Pendidikan Karakter* (yogyakarta: familia, 2014); S.Kom Saefullah, "Pengaruh Kemajuan Teknologi Komunikasi Dan Informasi Terhadap Karakter Anak," *Bdk Jakarta Kementerian Agama RI*, 2020.

³¹ Atoillah, "Islamic Education , Insan Kamil , and the Challenges of the Era of Society 5 . 0 : A Literature Review." A Literature Review" 10, no. 1 (2022).

³² Agung Prihatmojo et al., "Implementasi Pendidikan Karakter Di Abad 21," *Prosiding SEMNASFIP* 1, no. 1 (2019): 180–86.

³³ Musyadad, V. F., Saputro, A. N. C., Prihatmojo, A., Salamun, S., Subakti, H., Ritonga, M. W., ... & Yulianda, *Pendidikan Karakter*, ed. Yayasan Kita Menulis, 2022.

³⁴ Nurhayani Nurhayani, Yaswinda Yaswinda, "Model Evaluasi CIPP Dalam Mengevaluasi Program Pendidikan Karakter Sebagai Fungsi Pendidikan".

cognitive, emotional, and physical aspects in order to embed noble character into a habit of action, mind, and heart³⁶³⁷.

Imam Al-Ghazali states that in order to become a good human being, one must pay attention to the components contained in the heart, which are *sab'iyah* (wild animal), *bahimiyyah* (greedy animal originating from lust), *syaithaniyyah* (devil), and *rabbaniyyah* (God). Everything must be kept pure, especially from evil and despicable actions. In shaping a person to become a human being, it is necessary to take into account the role of the people around him and the environment that are able to build character, because in addition to the nature of the students, the environment in which they live greatly determines the personality of the students didik³⁸³⁹⁴⁰. A family environment or a school environment that does not have a good social function is not able to prevent teenagers from committing delinquency⁴¹.

Referring to the words of Imam Al-Ghazali, education does not only depend on schools but can also be carried out through the residential environment, such as boarding schools. The boarding school system is the right choice for character building because, in reality, students do a lot of activities outside of school hours, This is based on the fact from research that the free time owned by students is more than the time studied at school. The learning time owned by students consists of 8 hours, starting from school at 07: 00 until after school at 14:00, while free time is estimated to reach 16 hours, starting after school until entering school⁴²⁴³⁴⁴⁴⁵. This is where the role of boarding

³⁵ Sukari, "Implementasi Model, Nilai Dan Keterlibatan Santri Dalam Pendidikan Karakter Di Pesantren Salafiyah", *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022), <https://doi.org/https://doi.org/10.33487/edumaspul.v6i1.3170>.

³⁶ Samsuri, "Pengembangan Kurikulum Berbasis Pendidikan Karakter"; Julacha, "Problematika Kurikulum Dan Pembelajaran Pendidikan Karakter."

³⁷ Syamsul Kurniawan, "PENDIDIKAN KARAKTER DALAM ISLAM Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah," *Tadrib: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 197, <https://doi.org/10.19109/tadrib.v3i2.1792>.

³⁸ Haris Kurniawan, Abas Mansur Tamam, and Abdul Hayyie Al-Kattani, "Konsepsi Manusia Seutuhnya Dalam Kitab Al-Insan Al-Kamil Karya Abdul Karim Al-Jili," *Rayah Al-Islam* 5, no. 01 (April 28, 2021): 1–20, <https://doi.org/10.37274/rais.v5i1.384>.

³⁹ Kurniawan, "PENDIDIKAN KARAKTER DALAM ISLAM Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah."

⁴⁰ Kurniawan, Mansur Tamam, and Hayyie Al-Kattani, "Konsepsi Manusia Seutuhnya Dalam Kitab Al-Insan Al-Kamil Karya Abdul Karim Al-Jili."

⁴¹ Nur Afifa, "Peran Pendidikan Ketarunaan Dalam Mengatasi Kenakalan Remaja" 6 (2022): 9–22.

⁴² Resdati and Rizka Hasanah, "Kenakalan Remaja Sebagai Salah Satu Bentuk Patologi (Penyakit Masyarakat)," *Jurnal Cakrawala Ilmiah* 1, no. 3 (November 2021): 343–54, <https://doi.org/10.53625/jcijurnalcakrawalaIndonesia.v1i3.614>.

schools in habituation education is to instill character education. The purpose of this study is to examine the boarding school's efforts in shaping the character of students through several programs that are held.

Methods

This research was conducted in February 2022 at the Boarding School of the Tarbiyatul Banin Integrated Islamic Junior High School, Dukuhpuntang, Cirebon Regency. This study uses qualitative descriptive data collection techniques, namely research based on respondent data in the form of words and images.⁴⁶ In other words, in this study, the method used is a method that produces theoretical or verbal words from the interviewees, namely boarding school supervisors, principals, teachers, and class VIII students, and observes behaviors such as religious behavior such as praying, and social behaviors such as discipline, honesty, cleanliness, tidiness, and respect for time, as well as mutual love and respect.

The data in this study was taken through direct interviews with all informants. The interview used in this study is a structured interview, where the interviewer determines the problems and questions to be asked,⁴⁷ and in which the researcher prepares several questions to be used as indicators of success in research.

In addition, to strengthen the results of interviews about the character education of students, also made observations on the daily activities of students both at school and at boarding schools, such as the learning process and the process of character building from waking up to sleeping again, and then the researchers documented them by means of Researchers see, follow, and record things that are needed or activities at the research site, and researchers look for sources related to the problems being studied by researchers, such as articles, books, and journals. Furthermore, all data from interviews and observations were re-analyzed by researchers in order to obtain the expected results.

⁴³ Abbas, Z., Prasetya, B., & Susandi, "Peran Guru PAI Dalam Meningkatkan Disiplin Belajar Siswa Di SMP Islam Hikmatul Hasanah Kecamatan Tegalsiwalan Kabupaten Probolinggo," *Jurnal Pendidikan Dan Konseling* 4, no. 1 (2022): 447–58, <https://doi.org/https://doi.org/10.31004/jpdk.v4i1.3756>

⁴⁴ Jannah, Mayub, and Hamdani, "Identifikasi Pembekalan Keterampilan Abad 21 Pada Aspek Literasi Teknologi Informasi Dan Komunikasi Siswa SMA Negeri Bengkulu Dalam Mata Pelajaran FISIKA," *Jurnal Kumparan Fisika* 4, no. 2 (August 28, 2021): 93–102, <https://doi.org/10.33369/jkf.4.2.93-102>.

⁴⁵ Rahman, "Metode Mendidik Akhlak Anak Dalam Perspektif Imam Al-Ghazali," *Equalita: Jurnal Studi Gender Dan Anak* 1, no. 2 (December 11, 2019): 30, <https://doi.org/10.24235/equalita.v1i2.5459>.

⁴⁶ Moleong, *Metodologi Penelitian Kualitatif*, ketiga pul (Bandung: PT Remaja Rosdakarya, 2018).

⁴⁷ Nugrahani Farida, *Metode Penelitian Kualitatif* (Surakarta, 2014).

RESULT AND DISCUSSION

The Process and Application of Character researchers Education

Growing good character necessitates the process of planting good character. There are steps that must be taken in character planting to ensure that the desired character is firmly planted in the child's soul, by giving advice, giving examples, and doing habituation at the boarding school of the Tarbiyatul Banin SMPIT Dukuhpuntang Cirebon.

a. Giving Advice

The Qur'an recommends, in educating and instilling character in children, taking lessons from a story, also known as giving advice to children. This is based on Q.S. As-Sajdah: 26 as follows:

“Have they not seen that We drive water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see? “ (Q.S. As-Sajdah: 26).

In the boarding school of SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon, the method of giving advice is used to instill the character of students. This advice is very effective in character development. This advice is given almost every day, both during reading the Qur'an and during classroom teaching and learning activities. Because the advice is given almost every day, the results obtained are quite satisfactory. Although some children have still not implemented what has been advised to them, this advice can help instill character at the Boarding School of SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon.

Children, in general, enjoy hearing stories, including fairy tales, history, and other types of stories. Listening to stories has its own advantages for children's imaginations because a story leads children to like certain characters, and a favorite character in a story can serve as an example for the child.⁴⁸

b. Giving an Example

At the Boarding School, SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon not only provides a theory but also provides an example, which is very influential on character building in students, because students will imitate what the teacher who teaches them does. As a result, educators or teachers at Boarding School SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon always set a good example for their students, so that students want to emulate the attitudes exemplified by educators, such as being honest, disciplined, respecting one another, and so on.

⁴⁸ Sani Ridwan Abdul, *Pendidikan Karakter Mengembangkan Karakter Anak Yang Islami*.

Children are excellent imitators, so people who are close to children should set a good example. In this case, the people closest to the child are his or her parents; one example is a teacher.⁴⁹

Exemplary is an important factor in shaping children's characters⁵⁰. Children, for example, can imitate certain behaviors that can be used to assess behavior. As a result, an educator, whether a parent or a teacher, must set a good example in order to shape a good child's character.

c. Doing Habituation

As a result that parents and teachers must serve as role models for children, which is beneficial to the development of the child's personality or character. If a child is given teachings and examples in the form of Islamic education and grows up in an Islamic environment, he will grow up to be a person who believes, has Islamic character, and has the personality of a Muslim.

Educating with habituation is used in the process of education or character building at Tarbiyatul Banin Dukuhpuntang Islamic Junior High School, Dukuntang, Cirebon Regency, and this institution prepares various programs to support success in instilling the character of students.

Children are born (fitrah) with the ability to always obey God, as stated in God's revelation in Q.S. Al-A'raf: 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware". (Q.S. Al-A'raf: 172).

According to the verse, every child's nature is to acknowledge and obey Allah as their Lord. As a result, a child requires someone to serve as an example in his or her life, because if the child lacks an example, the child will deviate from the given nature.

Children must be accustomed to always doing good activities, trained to always behave well, and taught to be polite and courteous to others since childhood; this is a form of parents' efforts in instilling noble character in children. Slowly educating, training, and guiding children is a responsibility of educators, both parents and teachers, so that children can develop worthy and unshakeable traits, skills, beliefs, and characters⁵².

⁴⁹ Zamroni, "Strategi Pendidikan Akhlak Pada Anak."

⁵⁰ Evinna Cinda Hendriana and Arnold Jacobus, "IMPLEMENTASI PENDIDIKAN KARAKTER DI SEKOLAH MELALUI KETELADANAN DAN PEMBIASAAN," *JPDI (Jurnal Pendidikan Dasar Indonesia)* 1, no. 2 (October 31, 2017): 25, <https://doi.org/10.26737/jpdi.v1i2.262>.

⁵¹ Mustofa, "METODE KETELADANAN PERSPEKTIF PENDIDIKAN ISLAM," *CENDEKIA: Jurnal Studi Keislaman* 5, no. 1 (2020): 23–42, <https://doi.org/https://doi.org/10.37348/cendekia.v5i1.63>.

⁵² Zamroni, *ibid*

1). School Activity Program

In general, institutions such as boarding schools implement a program of activities at school in the morning. There is no exception at SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon Boarding School. SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon promotes habituation through dhuha prayer, prayer together before studying, congregational prayer, and extracurricular activities for students such as Paskibra, Pramuka, and sports. The program is a good way to instill character in students. At SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon, students participate in a school-managed program. They even volunteered to run the program before the educators asked them to.

2). Boarding School Activity Program

Boarding also offers Tahajjud prayer, reading the Qur'an, *kultum*, daily picket, congregational prayers, and other activities. These programs are character-building activities. They are taught to perform these activities on a daily basis. Students manage the activity program well; based on observations, students carry out these activities in a continuous, consistent, and enthusiastic manner.

Student Character

a. Morals towards Allah

Situation at SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon, that students' character or morals reflect the good value of monotheism, as indicated by the level of awareness of students in worship, which means that boarding school students at SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon place a high value on the relationship between themselves and God.

Character education in Islam cannot be separated from monotheistic values, because all knowledge comes from Allah SWT, who teaches humans through *qalam*, which means the concept of reading and writing, which shows symbols of scientific research and experimentation. While *'ilm* is a tool for elevating human dignity through the concept of education (*tarbiyyat*), teaching in the form of courtesy (*ta'dib*), and teaching in the form of giving or delivering understanding, knowledge, and wisdom (*ta'dib*), and expert-developed skills (*ta'lim*) that refer to how to guide humans in dealing with Allah swt as the Most Educating Essence, so that all their actions cannot be separated from divine values⁵³.

b. Morals towards Others

The character or morality of students at the Boarding School of SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon still needs to be nurtured and cared for, because there are still some children who make fun

⁵³ Hamdan Husein Batubara, "Strategi Dan Media Pendidikan Karakter," *TARBAWY: Indonesian Journal of Islamic Education* 4, no. 2 (2018): 140, <https://doi.org/10.17509/t.v4i2.8233>.

of or bully their classmates. The data was obtained from direct observation and from interviews with several respondents, namely teachers and students.

c. Morals towards the Environment

The character or morals towards the environment owned by the boarding school students of SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon is quite good because they are always encouraged and supervised by the administrators in maintaining the cleanliness of the environment.

They are always concerned with the cleanliness of the school and dormitory environments. Where there are enough trash cans on each side. They also clean the classroom in accordance with the picket schedule. A community service is held once a week, on Saturday, to train and educate students on how to keep the environment comfortable and clean, and to cultivate a sense of responsibility in a welcoming learning environment.

d. Student Behavior Changes

Students' behavior changes noticeably after joining a boarding school. Male students claim that living in a dormitory makes them more diligent, polite and courteous, and aware of what is good and right, whereas their female students claim to be protected from the outside world and promiscuity, more istiqomah in maintaining aurat, and more polite and courteous.

The problem in Terms of Educating Students' Character

Problems in various areas of life never go away. One of them is problematic in terms of educating students' character. Various issues arise at the SMPIT Tarbiyatul Banin Dukuntang Cirebon Boarding School when it comes to educating students' character. For example, the welfare of unpaid teachers, student discipline, the role of parents, and learning activities.

a. Teacher

Teacher welfare is still an issue in some schools, including SMPIT Tarbiyatul Banin Dukuntang Cirebon. According to interviews with respondent 1, the welfare of the teachers at SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon is still unsatisfactory. This is due to the fact that some students' economic status remains in the category of being unable to pay, while others are bidding to pay, orphans who receive scholarships, and others are fully paying.

b. Student Discipline

One of the issues that teachers face when it comes to character education is student discipline. The discipline of students at SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon's Boarding School is still said to be poor; the discipline in question is discipline when learning activities take place. There are still many students who do not complete their assignments, who sleep or do not pay attention during learning activities.

c. The Role of Parents

Parenting patterns have a large influence on children's good and bad behavior. The goal of character education is to foster the development of children's presence. As a result, the upbringing provided by parents and the surrounding community has a strong influence on the development of children's character and morals⁵⁴.

Similarly, at the SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon Boarding School, the role of parents is a separate problem from the problem of character building in students, because some parents refuse to accept and even defend reports on the development of children who have problems. This is because parents do not prioritize their children's overall and complete development. As a result, parents rarely get to know their children well. In fact, the role of parents is critical in character development.

d. Learning Program

The learning program is the next issue. Some students in this learning program are still unable to follow the lesson due to difficulties reading the Qur'an, and the SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon Boarding School is also unable to overcome such difficulties. This type of obstacle is indeed included in the quite serious category at the Boarding School of SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon, because basically being able to read the Qur'an is an ability that is required when studying at the Boarding School of SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon, which has a tahfidz program and translation of Al-Qur'an.

e. Promiscuity

Promiscuity is a religiously forbidden act because it has such a negative impact on oneself or society⁵⁵⁵⁶⁵⁷⁵⁸. In general, the consequences of promiscuity are negative and deceptive, such as the use of illegal drugs, immoral behavior, and so on. The boarding school, SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon, is not affected by promiscuity because it is always controlled and supervised by the boarding school.

⁵⁴ Telda et al., "Sistem Boarding School (Studi Kasus Pembelajaran PAI Dalam Pembentukan Karakter Di SMA IT DBHS Bontang)."

⁵⁵ Darnoto and hesti triyana Dewi, "Pergaulan Bebas Remaja Di Era Milenial Menurut Perspektif Pendidikan Agama Islam," *Jurnal Tarbawi* Vol. 17. N, no. 1 (2020): 46–60.

⁵⁶ Sulasmini Yunita Bulu, "Faktor-Faktor Yang Mempengaruhi Perilaku Bullying Pada Remaja Awal," *Nursing News* 4, no. 1 (2019).

⁵⁷ Lilis Karlina, "Fenomena Terjadinya Kenakalan Remaja," *Edukasi Nonformal* 1, no. 2 (2020): 147–58.

⁵⁸ Amelia Dwi Syifaunnuhush, "Kecenderungan Kenakalan Remaja Ditinjau Dari Kekuatan Karakter Dan Persepsi Komunikasi Empatik Orang Tua," *Jurnal Psikologi Integratif* 5, no. 1 (2017), <https://doi.org/https://doi.org/10.14421/jpsi.2017.%25x>.

f. Negative Effects of Television

Students at SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon Boarding School are not permitted to watch television and are not permitted to do so in order to protect students from the negative influence of television use.

There is still disagreement among experts about the effect of watching television, but many experts have justified that the impact of watching television has more negative effects than positive effects. One of the effects of watching television is a change in the audience's behavior, character, and mentality, particularly in children. This is due to the fact that almost all of the television programs presented are the same, including soap operas with scenes of violence, hedonic lifestyle, sex, and mysticism⁵⁹.

In fact, television has far more negative than positive effects. According to a survey conducted by KPI, television broadcasts shows that are far from educating children⁶⁰. Television broadcasts a variety of soap operas, variety shows, gossip, and infotainment, all of which have ratings lower than the government's average. Even television broadcasts show violence, pornography, mystical horror, and disrespect for specific groups.

g. The Internet's Negative Impact

Based on the Jakarta Kompas.com survey, which contains research data titled "Safety Using Digital Media in Children and Adolescents in Indonesia" from UNICEF and partners, including the Ministry of Information and Informatics and Harvard University in the United States. This study enlisted 400 respondents aged 10 to 19, from both urban and rural areas in Indonesia, to search for online activities from a sample of children and adolescents who use the internet. According to the study up to 98 percent of children have internet access, and 79a.5 percent of them use it. In this study, 20% of respondents did not use the internet because they did not have a device to access the internet or because their parents prohibited them from using the internet⁶¹.

According to the study, children and adolescents use the internet to find information for school assignments. They also use the internet to find entertainment content. Although almost all children and adolescents reject pornographic content on the internet, a number of them have been exposed

⁵⁹ Salmiati Ramlah, "Dampak Televisi Terhadap Perkembangan Jiwa Anak Usia Din" 1, no. IV (2017).

⁶⁰Tempo.co, "Survei KPI: Televisi Tak Hiraukan Revolusi Mental," <https://nasional.tempo.co/read/1116567/Hasil-Survei-Kpi-Televisi-Tak-Hiraukan-Revolusi-Mental>, 2018.

⁶¹ Aditya Panji, "Hasil Survei Pemakaian Internet Remaja Indonesia," *Kompas.Com*. <https://teknokompas.com/read/2014/02/19/1623250/Hasil.Survei.Pemakaian.Internet.Remaja.Indonesia?Page=all>, 2014.

to it, particularly when pornographic content appears unexpectedly in the form of advertisements.

Internet access is limited at SMPIT Tarbiyatul Banin Dukuhpuntang Cirebon's Boarding School because students are not permitted to bring cellphones. Students access the internet via computers provided by the boarding school, under the supervision of the boarding school, of course. As a result, students are protected from inappropriate internet use.

Junida said that according to experts, "there are at least three negative impacts on children from internet addiction; the first is that children's growth and development is not optimal because children are too busy with gadgets; secondly, children and adolescents are addicted to always using gadgets, not only to find information, but children and adolescents use the internet to play and communicate with others in cyberspace and access pornography"⁶². In addition, Junida said that there are at least two problems that arise from internet use that have been successfully traced, namely the emergence of psychological disorders and health problems for children⁶³.

CONCLUSION

The boarding school implements various integrated, planned, and directed activities, it is one of the places that can instill a commendable character in the students. These activities and programs help students reach their full potential, develop their personalities, and form good character. Furthermore, students are always given advice in the form of warnings and motivations from teachers, as well as habits such as routine congregational prayers, sunnah prayers, and Qur'an reading, which are carried out in an integrated manner both in boarding schools and in schools during the learning process.

Positive changes in student character can be seen as a result of the various processes held at boarding schools and schools. Because of the dense activities undertaken by students both at the boarding school and at school, students have little free time, which has the effect of reducing the opportunities for negative activities carried out by students, resulting in fewer activities carried out by students. The more negative activities students engage in, the better their character. This study demonstrates that the character education system in boarding schools is effective in shaping students' personalities.

⁶² Susri Adeni Harahap Machyudia Agung, "Aksesibilitas Anak Terhadap Media : Internet Sehat Bagi Anak," *Jurnal Profesional FIS UNIVED* 8, no. 1 (2021): 1–7.

⁶³ Agung Harahap & Adeni, *ibid*

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