

CHARACTER EDUCATION OF STUDENTS IN PONDOK MODERN DARUSSALAM (PMD) GONTOR IN THOMAS LICKONA THEORY PERSPECTIVE

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Abstract: The purpose of this study was to determine the character of the santri in PMD Gontor Ponorog. This research method uses qualitative methods. The data were obtained from the process of character education for students at this Pondok. Using and analyzed Thomas Lickona's theory in the book *Educating for Character: How Our Schools Can Teach Respect and Responsibility and Character Matters*. The results of the study show that: 1) Pancasila is the values developed by PMD Gontor including five values: sincerity, simplicity, self-help, Islamic brotherhood, and freedom. 2) The values that shape the character of modern Islamic boarding schools are transformed into the learning process, the formation of Islamic boarding school culture, collaborative curriculum activities, and extracurricular activities. 3) Thomas Lickona revealed that there are several important values to be instilled in students, namely as follows: a. Honesty, b. Tolerance, c. Wisdom, d. Self-discipline, and e. Courage. While the character education strategy according to Thomas Lickona, assumes the triad of personality formation, namely the concept of morality (moral knowledge), moral attitudes (emotional ethics), and ethical behavior (ethical behavior). Thus, the process of character education must be seen as a conscious and planned effort, not an effort that occurs by chance.

Keywords: character education; santri; Gontor; Thomas Lickona.

INTRODUCTION

Education, in essence, is not merely a transformation of knowledge that leads a person to understand science. Education is also not a matter of numbers in the progress report on the achievement of mastery of science, more than that, education is a transformation of knowledge and maturation of attitudes and behavior so that people who take part in the educational process can understand science and can live in society from all walks of life. dynamic form. Therefore, an educated person is a person who can know, can act according to the knowledge he has, can determine his life choices responsibly, and can live together in society. Children at the age of junior high have low self-respect and tolerance (Budiwan et al., 2018).

Talking about character certainly cannot be separated from the benefits of the character itself, because with the character a person can make decisions in his life as a responsible human being. Citing Thomas Lickona, Saptono stated that character education is a deliberate effort to develop a good character based on objective core virtues for both individuals and society (Lickona, 2012b). There are three benefits of character in human life, including for the individual. Personal benefit is to assign our lives to Christ. That is, a character can also build a person's

personality perfectly, which is the same as the life of Christ (Fitri Puji Rahmawati, 2015). The second for society, namely the benefits of character for society, is as explained in Matthew 5:13-16 "You are salt and you are light". That character is reflected in every real action in society. This means that our lives can be a blessing to society and not a stumbling block. Third for ministry is Self, reliance, or the ability to help oneself, is a powerful weapon that Islamic boarding schools offer to their students. Being independent does not only mean that students can learn and practice taking care of their interests, but the pesantren itself as an educational institution must also be able to be independent so as not to depend on the help or mercy of others. The spirit of independence of a female student is that each female student does not depend on others, in other words, each female student must be able to carry out every activity according to her responsibilities. Islamic boarding school itself is an educational institution that can be said to be successful in making independence an attitude that must be possessed by every female student without dependence on others (Masqon, 2011).

Character education can be understood as an effort to help students develop all their potential with the aim that these students become national individuals who are tough, competitive, have a noble character, moral character, tolerant, work together, have a patriotic spirit, develop dynamically, are oriented to science and technology, all of which are oriented towards science and technology. inspired by faith and piety to God Almighty based on Pancasila (Sisdiknas, 2003). Education terminology Characters have been introduced since the 1900s. Thomas Lickona is considered the bearer, especially when he wrote a book entitled *The Return of Character Education* and then his book, *Educating for Character: How Our School Can Teach Respect and Responsibility* (Lickona, 2012b). Thomas Lickona argues that "Our personality determines our behavior when we are invisible to others. As the old saying goes, "character is what you do when no one is watching." Character education functions to (1) Grow the basic potential of good students, to think and behave well; (2) Strengthen and build student behavior so that they can act multiculturally; (3) Improve the civilization of countries that are competitive in the world relations (Lickona, 2012b).

According to Thomas Lickona, character education contains three elements, namely: knowing the good (knowing the good), loving the good (desiring the good), and doing the good (doing the good). , but more than that, character education is expected to be able to instill good habits (habituations) so that students understand, can feel, and have the desire to do good things (Lickona, 2012b). According to Thomas Lickona, good character includes goodness, then creates a commitment (intention) towards goodness, and finally actually does it. Looking at this, a character refers to a series of knowledge (cognitive), attitudes (attitudes), and motivations (motivations), as well as behavior (behaviors) and skills (skills) (Lickona, 2012b). Therefore, Christian Religious Education teachers need to see and understand that in shaping the character

of students it is necessary to have a commitment (intention) that includes knowledge, attitudes, motivation, behavior, and skills. Thomas Lickona argues that character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior) (Skinner, 1953). From these three components, it can be concluded that good character is supported by knowledge of goodness, and the desire to do good and do good deeds. In his book *Character Matter*, Thomas Lickona mentions "Character education is the deliberate effort to cultivate virtue- that is objectively good human qualities- that are good for the person and good for the whole society". This means that character education is a conscious effort to realize virtue, namely objectively good human qualities, not only good for individuals but also society as a whole (Sherwood, 2010). The three components above can be used as a reference for implementing the process and stages of character education. Then, the targets that must be targeted in character education include: First, cognitive, filling the brain, teaching it from not knowing to know and can empower the mind, so that it functions as intelligence. The second is effective, which deals with feelings, emotions, and the formation of attitudes. The third is psychomotor, which deals with actions, deeds, behavior, and so on (Bruner, 1990).

Pesantren is an educational institution that remains intact and always carries out its role as a center for deepening religious knowledge. (*tafaquh fi ad-dien*), especially character education (morals) (Biografi, 1996; Muslim, 2017a). Pesantren is the oldest education in Indonesia, long before the founding of this country, before Indonesia's independence, until now it has become a national asset that is firmly embedded in people's lives, and has produced Ulama, community leaders, community educators, who have succeeded in instilling a spirit of independence and potential to become pioneers of growth in their environment. Pesantren can be considered as ceremonial institutions, spiritual development institutions, da'wah educational institutions, and most commonly, Islamic educational institutions that live the romance of life by facing many internal and external challenges.

Imam Zarkasyi according to this study views education as the totality of educational activities and emphasizes that everything that is seen, heard, and felt by students from activities or sounds is a means of moral education. The values of Imam Zarkasyi's moral education are summarized in the 5 souls of the modern cottage, namely: sincerity, simplicity, independence, ukhuwah niyyah, and freedom. All of these virtues must be instilled through all educational activities, Imam Zarkasyi as the founder of Pondok Gontor offers several methods that can be used as methods of direction/advice and exemplary, methods of creating an environment, method of assignment, method of learning/history/wisdom, method of habit, , and training methods (H. F. Zarkasyi, 2015).

As-Abu Bakar's study is related to the topic studied in this paper, considering that what is being studied is Imam Zarkasyi's personality development and its relevance to the nation's

personality (Bakar, 2007). While the author wants to try to research character education in PMD. Gontor in Thomas Lickona's perspective. The research above and the research conducted by the researcher will have something in common, namely in character education, while the difference is that the researcher will try to reveal the results of the concepts and theories that have been set to be applied in everyday life. life, namely living in a modern Islamic boarding school known as the Islamic Boarding School with a Thomas Lickona perspective.

Overall, this article aims to understand the values of character building for students and the character education strategies used by Islamic boarding schools to shape the character of students. The main questions that want to be known through this study are: *first*, what values were developed by the pesantren education system at PMD Gontor to shape the character of students, *second*, how was the method of character education carried out at PMD Gontor and *third*, what if analyzed with Thomas Lickona theory?

METHOD

In this study, the type of research used is library research. Library research is a type of qualitative research method in which the location and place of research are carried out with libraries, documents, archives, and the like. The use of this approach is adapted to the main objective of the research, namely to describe and analyze the character education of students in the modern Islamic boarding school Darussalam Gontor and the results of the research are analyzed from Thomas Lickona's perspective. The data source uses Thomas Lickona's work in the book *Educating for Character: How Our Schools Can Teach Respect and Responsibility and Character Matters*.

In analyzing the data, this study uses the documentation method, namely data obtained from written materials related to research problems, both from document sources, namely primary and secondary data; such as Gontor's document, articles, the internet, and so on. Then proceed with data analysis with the steps of induction and deduction interpretation, internal coherence method, and descriptive method as well as historical-philosophical approach, to obtain an overview of character education in PMD Gontor.

RESULTS AND DISCUSSION

The essence of the PMD Gontor lies in the content or soul, not in the skin, it is in that content that the services of Islamic boarding schools are found for the people. Life in Islamic boarding schools is imbued with atmospheres that can be formulated in the Five Souls as follows: (1) sincerity; (b) simplicity; (c)Self-help; (4) Islamic Brotherhood; and (e) freedom (El-Yunusi, 2017; K. H. I. Zarkasyi, n.d.). The explanation of each soul is as follows:

Sincerity is the basis of all the souls of the lodge and is carried out for worship, holiness, and devotion to Allah alone. In the cottage, an atmosphere is created where every action is based on sincerity. Sincere with partners, advise, lead, and be led. Sincere teaching and learning, and sincere discipline. This can also be seen in the atmosphere of sincerity between fellow students, students, teachers, and Kiai. Kiai who is sincere is not paid even though Gontor does not have a salary system for teachers. The term used is family welfare. Therefore, sincerity is very important to see the extent to which the female students carry out all the activities that have been determined with an open soul, only because of Allah alone (Darajat, 2016). The spirit of sincerity contained in the five souls of Islamic boarding schools becomes character strengthening starting from the closest environment, this becomes a habituation that will build individual characters in harmony with character values (Parjanto & Ferdiana, 2015).

Simplicity, life in the cottage is filled with an atmosphere of simplicity. Simple does not mean passive or '*nrimo*', nor does it mean poor. It is precisely in the spirit of simplicity that there are values of strength, ability, fortitude, and self-control in the face of life's struggles. Simplicity education taught includes: modesty in dressing, haircut, eating, sleeping, speaking, acting, and even thinking. This simple lifestyle makes the atmosphere of life in Gontor classified as egalitarian, no behavior emphasizes the material shown by Santri. The spirit of the simplicity of a female student is not meant to live like she doesn't need it, but simplicity here is a life behavior that is neither excessive nor boastful. The spirit of simplicity begins with their daily life in Islamic boarding schools, starting with eating, sleeping, and clothing. Santriwati demonstrates all of this simply and without exaggeration. Therefore, from this soul, a strong mentality and character of female students grow, so that female students are expected to be able to lead to success and happiness in living life, especially in the era of globalization which is very complex and full of challenges (Hamdani, 2018). Such behavior makes female students have simplicity as a spear of success that will be achieved in the future. If we pay attention, today many modern and traditional Islamic boarding schools already have many magnificent facilities and infrastructure, but this teaching taught to female students is simple for the splendor that she lives. And not infrequently, According to Ummah, an example of the spirit of simplicity is from the description above, namely when the Islamic boarding school determines how many clothes to bring until the money that must be held will get monitoring by the ustadz. This is what makes the spirit of simplicity that builds the character of female students to keep the spirit and responsibility in their souls (Ummah, 2017).

Self-help is a powerful weapon that PMD Gontor offers to its students. Being independent does not only mean that students can learn and practice taking care of their interests, but the pesantren itself as an educational institution must also be able to be independent so as not to depend on the help or mercy of others. The spirit of independence of a female student is that each

female student does not depend on others, in other words, each female student must be able to carry out every activity according to her responsibilities. Islamic boarding school itself is an educational institution that can be said to be successful in making independence an attitude that must be possessed by every female student without dependence on others (Masqon, 2011). The research shows that the pattern of education includes his own needs, such as washing clothes, mattresses for beds, activities, and activities he likes, so that he can manage the budget for spending and daily expenses at his Islamic boarding school. This kind of practice becomes a useful provision for every female student when they have lived life in society (Alhamuddin & Hamdani, 2018). According to Darmawan, this spirit of independence shows that a female student can take care of herself, in the sense that she does not need other people. But this is a life education for the life choices he makes (Dermawan, 2016). Thus, every female student must get used to being sincere in living it and realizing that all of this is a form of independent character education that will equip her in the life to come.

This Islamic brotherhood is the basis for interaction between santri, Kiai, and teachers in carrying out the life system in Islamic boarding schools, from here they are willing to share joys and sorrows, share joys, and sorrows. This ukhuwah does not only affect the integrity of the ummah after entering the community. This is in line with Nujhan's opinion that life will be more beautiful if one helps each other to lighten the burden on each other. This spirit of Islamic brotherhood is not only applied and practiced in the life of Islamic boarding schools but further than that it influences the unity of the people in society (Nujhan, 2019). After a female student has finished boarding, she will return to society and instill the values of brotherhood that she will build in society and the advancement of science and technology. This is what can be called a bridge to the awakening of the spirit of ukhuwah Islamiyah (Alhamuddin & Hamdani, 2018). Humans are social creatures who have the characteristics to need each other. This spirit of Islamic brotherhood can build a friendly and communicative character, meaning that with the spirit of ukhuwah applied in the life of Islamic boarding schools, it will provide a friendly character, as well as the love of peace to encourage him to establish good brotherhood, and respect each other.

Spirit of Freedom, freedom of thought and action, freedom to determine the future, freedom to choose a way of life, and not even to be affected by various negative external influences in society. The spirit of freedom instilled in students makes them generous and optimistic in facing all difficulties. Therefore, to be free means to be free in a positive way, with full responsibility; both in the life of Islamic boarding schools, as well as in community life, as explained by Kiai Abdullah Syukri, "Freedom does not mean being free without rules, because in life nothing is without rules" (Mustofa, 2019).

In the life of a boarding school, the spirit of freedom is taught in determining the curriculum, educational calendar, and curriculum. Furthermore, this spirit is also used in the

motto of Gontor's educational organization, namely liberation from the interests of certain political groups or parties and "standing above and for all groups." The spirit of freedom is given the meaning of a santri's free attitude in thinking, free in doing, free in determining something, free in choosing a way of life, and must be free from all negative influences (Alhamuddin & Hamdani, 2018). This spirit of freedom is expected to make female students have a big soul and are optimistic in facing all challenges. It should be understood that this spirit of freedom does not mean that female student must have a spirit of freedom that is as free as possible, this must be freedom within the lines and boundaries of discipline and all positive activities, accompanied by an attitude of responsibility. According to Suradi, Islamic boarding schools play a role in the transfer of knowledge and transfer of value, so that female students can prepare themselves to face real life after returning to society (Suradi, 2017). So that in the research conducted by Dermawan, it shows that there is a spirit of freedom in the life of Islamic boarding schools where students are given the freedom to make good written works, in foreign languages, other academic works, paintings or drawings, and most importantly, students must be given the freedom to choose their talents, interests, and skills (Dermawan, 2016).

Thus, it still gets attention and direction from Islamic boarding schools. This spirit of freedom seems to be the character building of discipline, creativity, curiosity, and responsibility of female students. Thus the Islamic boarding school emphasizes female students become individuals who can determine their lifeline. Developing potential, and being able to control oneself, personality, intelligence, noble character, and skills of female students. With the development of science and technology, in the future, such a life will strengthen each student in organizing everything and being able to answer the challenges of an increasingly globalized era (Dermawan, 2016). Values and souls cover all the conditions of life in Islamic boarding schools and are expected to equip female students in life in society later. And please note that Islamic boarding schools are educational institutions that maintain their traditions to maintain the spirit (soul) of Islamic boarding schools. With advances in science and technology, Islamic boarding schools can adapt to the situation as needed. Research conducted by Mason shows that Islamic boarding schools always implement a commitment to make Islamic boarding schools a center for character development based on Islamic values (Masqon, 2011).

Implementation Strategy of Character Education: Education System (Intra-curricular), PMD Gontor uses a classical classroom-based teaching system. The famous educational institution is Kulliyatul Mu'allimin al Islamiyyah (KMI) as equivalent at the Madrasah Tsanawiyah and Madrasah Aliyah levels. KMI Curriculum, initially, the curriculum adopted at KMI was the conventional Islamic curriculum which was established by Mahmud Yunus but did not merely convey the ideas and concepts of the conventional Islamic curriculum. The influence of Imam Zarkasyi's teachers. Intra-Curricular, the composition of courses at KMI includes religious

studies, Arabic language studies, and advanced general sciences, but the qualifications are not the same.

KMI, activities managed by KMI include daily, weekly, semi-annual and annual activities. Daily activities include teaching and learning activities, supervising the teaching and learning process, preparing for teaching exams, supervising class entry discipline, supervising students' classrooms and dormitories during class hours, and holding evening classes with the homeroom teacher starting at 20.00. WIB - 21:45 WIB. Weekly activities include KMI teacher meetings every Thursday to review the academic activities of the KMI director, and non-academic by the leader of the boarding school. semester activities; midterms I, II, and final exams for semesters I, and II (Muhajir & Budi, 2018).

In the context of developing the character of the KMI curriculum, the discipline of the Islamic boarding school and the character at this boarding school are strongly influenced by the qualifications and leadership model of the kyai/caregiver. Because in this boarding school, the kyai/caregiver is not only a leader (leader) but also an educator (educator), he is not only a manager who functions to overcome the complexities of pragmatic routines, and only carries out organizational elements, namely POACE (*planning, organizing, actuating, controlling and evaluating*), but he is a *leader* or a leader whose function is to overcome all forms of change and understand very well these changes in the future. At PMD Gontor, the leader is an educator, who has a vision and mission far ahead, at all times organizes, directs, assigns tasks, trains, escorts, prays, sets an example, and becomes a role model. Besides that, he also functions as a motivator, supervisor, and evaluator, even being directly involved and interfering in the whole system of life in the cottage. must be at the forefront of all forms of education in the cottage. This is in line with what was conveyed by Veithzal Rivai, who said that the success of an institution in achieving its goals is highly dependent on the pattern of leadership. Also how the understanding, interest, obedience, trust and cooperation, and involvement of followers (in the context of Islamic boarding schools are teachers and students) are greatly influenced by their leaders in setting an example, influencing, motivating, inspiring, and directing them to achieve the goals set. expected (Rivai, 2013).

PMD Gontor Curriculum (extracurricular), the students are equipped with religious knowledge, so that they can realize the existence of their God, realize that this world is only a place to live, the world is not a proper destination, worthy in the eyes of God Almighty. Santri is also endowed with various kinds of knowledge so that their awareness is wide open, their insight is broad, and in exploring them, their struggles are as wide as possible to all corners of the world. KH Abdullah Syukri Zarkasyi mentions the terms academic and non-academic education so that all educational programs are packaged and implemented in an integrated and programmed 24 hours, in the form of a core and integrated curriculum. overall. As a boarding school institution,

the purpose of education is usually to create ulama. "All of us want all of you to become scholars, pious, pious, and useful." Pondok Gontor's curriculum can be divided into two main parts: the general curriculum and the extracurricular curriculum.

The curriculum is generally referred to as 100% religious education curriculum and 100% general education. In Imam Zarkasyi's view, the concept of science in Islam does not separate religious knowledge from general knowledge. Therefore, at Pondok Gontor, 100% Islamic lessons and 100% general lessons apply. Islam and the general public are not because of the material, but because of the treatment of the material, namely, religion is explained with general lessons, and general knowledge is spiced up with religious lessons in it. This means that general knowledge is a part of religious science and is equally important. The background of Imam Zarkasyi's thought rests on the fact that the main reason for the decline of Muslims is their lack of general knowledge in themselves (Mardiyah, 2022; Nadjib, 2016).

At PMD Gontor, the extracurricular curriculum is carried out outside school hours under the guidance of teachers and student organization administrators, as well as senior students. This program includes the following activities: 1) Amaliyah worship: prayer, fasting, reading the Qur'an, dhikr, and prayer; 2) Extensive Learning: coaching and development of three languages (Bakar, 2016), learning muwajjah (tutorials) in the afternoon, and evening, reviewing classical books, speech exercises (*muhadarah*), in three languages, quizzes, discussions, seminars, symposiums, book reviews, and Friday sermon; 3) Practice and Guidance: the practice of etiquette and manners/ethics, practice of teaching/teaching, practice of community da'wah, practice of Hajj rituals, the practice of holding corpses, guidance, and counseling; 4) Organizational training and practice (leadership and management), courses and exercises: scouts, screen printing skills, printing, decorative arts, music, drawing, health, sports, cooperatives, entrepreneurship, environmental awareness, language, science, rhetoric, and others. These extracurricular activities are managed by Santri Nursing (Budiman & Lathifah, 2019).

Approaches and Methods of Education, education at Pondok Gontor is life education, thus the approach to education in pesantren life according to Abdullah Syukri Zarkasyi is: 1) human; 2) program approach; 3) idealism approach. These three approaches are applied to all students and teachers. Effective educational methods that apply in educational life at Pondok Gontor can be formulated as follows: (a) exemplary (*uswatun hasanah*), used to develop the character of students; (b) habit formation, used for character-building training, namely to cultivate a disciplined and ethical conscience; (c) Learning by instruction is used in all aspects of life in Islamic boarding schools so that students can experience the values of education and at the same time is the most effective way to convey the values of Islamic boarding schools; (d) learning by doing, used to instill the noble values of pesantren education so that these values can be

immediately felt by the students; (e) criticism used to learn to criticize well and be able to accept criticism sincerely; (f) leadership, developed in various aspects of santri life, especially for students in grades V and VI.

In simpler terms, according to Abdullah Syukri, the educational methods at Pondok Gontor are: exemplary, creating an environment (conditioning), directing, assigning, raising awareness, and teaching. Thus, the curriculum at PMD Gontor includes a written curriculum and a hidden curriculum that acts as a guide in the process of developing the character of female students through intra-curricular, co-curricular, and extra-curricular programs designed for 24-hour activities.

The context above is equivalent to the results of Hardoyo's research, in his writings it is concluded that the curriculum is an important aspect of education, and the success of the teaching and learning process in education is largely determined when preparing the curriculum. What is meant by a hidden curriculum is a transformation of morals, values, and meaning from the experiences that students gain while studying at educational institutions. According to Hardoyo, the hidden curriculum of Pondok Modern Darussalam Gontor includes all activities of female students from waking up to going back to sleep. All student activities for twenty-four hours have value and meaning, in addition to all activities carried out in the dormitory. So it is very suitable if the transformation of morals, morals, values, and meanings is very effective in the boarding system (Hardoyo, 2009). The article written by Saputro (2017), states that the integrated curriculum model requires the formation of integrated learning (*integrated learning*) by focusing on learning activities that are more organized in a structured manner that departs from certain themes or on certain lessons as a central point (center core/center of interest) of a curriculum (Saputro, 2017).

Indirectly, this is a separate value that is different from other educational institutions. PMD Gontor, according to Saputro, actually prioritizes excellence in the field of advantages that are not visible (intangible value) compared to advantages that are visible (tangible value). The success in promoting these intangible values can be seen from the meaningfulness of learning that can be felt by stakeholders, in this case, the student's guardians. The success of education emphasizes more intangible values because conceptually the curriculum designed is directed at the realization of Islamic *character building* in students. In the next process using the exemplary method (*uswah hasanah*), advice (*mau'izah*), habituation, and punishment (*reward and punishment*) knowledge is converted into understanding (*mafhum*). This change in the basic concept into understanding is what is expected to form an Islamic mindset (*aqliyah Islamiyah*) (Saputro, 2017). As-Shidqi in this study sees education as a totality of educational activities and argues that everything that is seen, heard, and felt by students from activities or sounds is a means of moral education facilities. The virtues of moral education values by Imam Zarkasyi are

summarized in the five souls of the modern cottage, namely: sincerity, simplicity, independence, ukhuwah diniyyah, and freedom. All of these virtues must be instilled through all educational activities, Imam Zarkasyi offers several methods that can be used such as the method of direction/advice and example, the method of creating an environment (*conditioning*), the method of assignment, the method of learning/stories/wisdom, the method of habituation, and the method of training (Rofiq et al., 2019).

Character Education in PMD Gontor in Thomas Lickona's Perspective, character education at Pondok Gontor Ponorogo, East Java is an integral part of the pesantren education process. The whole process of education in pesantren is an installation of pesantren values. For example, disciplinary values are shaped by activities designed to discipline students' lives. At Pondok Gontor, the activities developed by the Islamic boarding school will regulate the rhythm of student activities. There are daily activities, weekly activities, monthly activities, and annual activities. The values formed in the life of modern Islamic boarding schools include the values sincerity, simplicity, ukhuwah Islamiyah, independence, and freedom. These values, as explained, are instilled in various educational processes that take place in Islamic boarding schools. The value of sincerity, for example, is not only taught in the teaching materials of subjects such as mahfudzat, mutalaah, interpretation of the Qur'an, and the prophet's hadith on morals, but the values in teaching materials are also directly practiced in students' daily lives. The value of sincerity, for example, is practiced by students in accepting the knowledge conveyed by the teacher, while students also practice sincerity in carrying out their duties as teachers. In addition to formal learning, the formation of culture and values also takes place in all extracurricular activities of students. In this extracurricular activity, students practice the values of sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom. The value of sincerity, for example, students are sincere and do not have to carry out activities designed in school extracurricular activities, student organization activities of modern Islamic boarding schools (OPPM), and Scouting activities. In extracurricular activities, students also learn and practice the values of independence, leadership, honesty, and freedom.

Thus, pesantren culture is formed through an intervention process in the form of daily, weekly, monthly, and yearly activities for students to get acquainted, thus forming a distinctive culture that is different from other cultures. And the advantage of students in building character lies in the dormitory system that allows pesantren to apply extracurricular and co-curricular learning methods to all students. The santri organization organizes all santri activities along with scouting activities that allow the formation of independent characters, strong leadership, honesty and simplicity, and discipline through activities.

In the context of instilling values in Islamic boarding schools, Thomas Lickona revealed that there are several important values to be instilled in students, namely as follows: a. Honesty

is a form of value that must be taught in schools. Being honest when dealing with others, not cheating, not cheating, or stealing from others is a basic way to respect others. The same applies to justice, where justice also obliges us to treat people fairly and impartially and impartially. b. Tolerance is a fair and objective attitude toward all people who have different ideas, ideas, races, beliefs, or beliefs with us. Tolerance is something that makes this world a safe and peaceful place for diversity. c. Wisdom tells people not to put themselves in physical or moral danger (avoiding evil). d. Self-discipline teaches us not to indulge in self-indulgent behavior or self-destructive pleasures. Self-discipline leads us to pursue the things that are good for us and to pursue the healthy pleasures of this world. Self-discipline also keeps us from being complacent, developing talents, pursuing long-term goals, and doing things for our lives. This is the embodiment of self-respect or what is called self-respect. e. Courage is complementary to respect and responsibility. Courage can help children respect themselves. For example, when they can withstand peer pressure to do dangerous things. Courage can also help us to respect the rights of others for example when faced with pressure to join a crowd where the act is meant to be unfair. Courage also enables us to take positive decisive action (Lickona, 2012a).

If in the context of character education strategies, we assume the triad of personality formation as expressed by Thomas Lickona (2012), namely the concept of morality (moral knowledge), moral attitudes (emotional ethics), and ethical behavior (ethical behavior), then pesantren can be said to be practicing the dual principle three in his care. The moral knowledge and moral feelings they produce in the education and learning process while their ethical behavior is implemented in the students' daily lives through intervention activities that have close plans and plans from getting up in the morning until going back to sleep at night can do this activity repeatedly to familiarize them with good behavior. If Thomas Lickona's opinion is used to consider the process of personality formation in Islamic boarding schools, then these three processes can be seen in the entire 24-hour educational process that takes place in Islamic boarding schools, which are considered pesantren. as total quality control, so that a generation of Muslims with a character was born. The introduction of good, bad, and good love is done by students in formal learning, there are teaching materials that can be called here the process of introducing good and good love (Lickona, 2012b).

CONCLUSION

From the general explanation and discussion presented in previous chapters, it can be concluded that: 1) The values developed by PMD Gontor to shape the character of its students include 5 values called Pondok Panca Jiwa, the 5 values are sincerity, simplicity, self-help, Islamic brotherhood and freedom; 2) These personality-forming values are manifested in the learning process, the formation of a pesantren culture, and co-curricular and extra-curricular activities.

Therefore, it can be said that PMD Gontor is a religious education institution that integrates character education in the entire educational process, starting from the learning process, managing pesantren and students' daily activities; 3) Thomas Lickona revealed that there are several important values to be instilled in students, namely as follows: a. Honesty, b. Tolerance, c. Wisdom, d. Self-discipline, and e. Courage. While the character education strategy according to Thomas Lickona, assumes the triad of personality formation, namely the concept of morality (*moral knowledge*), moral attitudes (*emotional ethics*), and ethical behavior (*ethical behavior*).

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