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STATE UNIVERSITY OF MALANG

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PREFACE

The International Conference on Education and Training (ICET): Faculty of Education, State University of Malang, 2016 took place in Malang, Indonesia, between 4 and 6 November, 2016. ICET is an international conference covering research and development in the field of education and training. The conference aims at creating a forum for further discussion for an education and training field incorporating a series of issues and/or related to quality improvement in education and training. Therefore, the call for papers was addressed to scholars and/or professionals of the field of education and training. Driven by the fast-paced advances in the education field, this change is characterized in term of its impact on the education implementation.

During the conference, 4 keynotes speakers were held in order to advance and contribute to specific research areas in the field of education. More than 250 pre-registered authors submitted their work in the conference. The ICET 2016 finally accepted and hosted 200 original research papers. All papers submitted to the conference were reviewed using a double-blind peer review process. The conference committee decided about the acceptance or not of the submitted papers, with the contribution of competence and expertised reviewers.

We would like to thank all members that participated in any way in the ICET 2016, especially: (a) the Inderscience Publisher for supporting and receiving the selected papers to be published as the Special Issues Edition of the International Journal of Innovation in Education; (b) the Co-organizing Universities and Institutes for their support and development of a high-quality conference; (c) the members of the scientific committee that honored the conference with their presence and provided a significant contribution to the reviewer of papers as well as for their indications for the improvement of the conference; and (d) all members of the organizing committee for their willing to organize the conference as good as possible.

Dean,

Prof. Dr. Bambang Budi Wiyono, M.Pd
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ABSTRACT
Islamic Boarding School are not only a unique sub-culture, but also are Islamic educational institutions as they are relatively old in Indonesia and have continued to survive and thrive every effort to serve its original mandate in line with the will and tenacity of the founding fathers (byet). There are many things that Islamic boarding schools must deal with that are different from normal boarding schools, ranging from the use of time (discipline) for 24 hours, prayer in congregation (ta'leak and other Islamic prayer), lessons, meetings, cooking, break, even in the budget to allocate finances for a month. In the beginning, all these activities were difficult and untested, but once executed a great deal has been learned and standardized, until the end of the educational period. It is a Good experience for traditions that are then attached to a "value" or "character" to be implemented. An educational experience that is certainly not the value obtained on the bench "school" but instead of a simple educational institutions, namely schools.

Keywords: Value Character Islamic Boarding School

Education should be understood by its Operates Size And Sales manager in an effort to be Aware That is done by educators through Guidance, lesson and exercise to review helps learners experience the humanism process towards personal achieving, (Darmo, 1999, p. 3) that Human figure adults already Operates Fully charged make Science As well as having moral integrity that Yang High. Later journey from the heart and soul with Men Who Was Always Ready, both Physical and spiritual. Their national development agenda no longer a constraint for the review can be realized. Because A construction can be done, if supported by the Human Development, otherwise development will get Barriers, if human beings are not able to perform because Development Barriers Education (H.A. Hafizdatasuki, 1982, p. 40)

Educators no longer be regarded as the center of everything, but how the position of educators can provide equal opportunity to the students to be able to interact educative, analytical thinking, critical and innovative without any further intervention from educators. This of course will lead to a process of forming the curriculum as an essential thing, distinctly flexible, not strictly and should fit the needs.

In the context of the education model curriculum should be adapted to the needs of the students (child-oriented) is not oriented to the needs of teachers (teacher-oriented) are partial. Let nature meet the destiny itself, which was revealed to you in the world in the form of science or art, (John Dewey, 1998, p. 240) knowledge formulated in the curriculum more geared to how to determine the environment for the students. The education process is no longer a matter of direction, only the teacher who made the subject of the giver of knowledge (transfer of knowledge), but students who have been considered objects could prove a natural (nature) to be able to explore their potential in a more creative. Freedom of expression, analytical thinking to yourself protect by itself will materialize.

Therefore, in carrying out educational model as contemplated above, of course, should be sought annexation (merger) education system. Pesantren education system, during which only teach religious sciences as such, and more emphasis on morality side feels very ironic if it still continues to be applied without entering the public education system is loaded with the values of rationality, in an effort to cope with the demands of the times. It is as affirmed by Malik Fajar (former Minister of Religious Affairs of Republic of Indonesia) that it is time sought efforts towards the achievement of a synthesis, convergence or synergy, in order to achieve unity between morality and rationality. (Malik Fajar, 1999; p. 118) Merger pesantrn education system (local genius) as a traditional educational system which has been a great tradition with the education system that has a modern pattern (general education). Perhaps education in question is a boarding school.

SCHOOL, BOARDING SCHOOL, AND DISCOURSE FULL DAYS
Pondok Pesantren is not only a unique subculture, but also as an Islamic educational institutions as they are relatively old in Indonesia who continually survive until now, its existence continues in line with the will and tenacity of the
founding fathers (clerics). Toil is then made the existence of pesantren continue to survive all time. The existence of Islamic boarding schools as educational institutions continue to show the talent and quality are in the production to produce good quality with all the knowledge and ability of its moral characteristics. Through educational model style "boarding", the Muslim community realized the importance of forming a character value can only be established through the order of the system and the rules that apply in education. Five most important component in boarding institutions, such as hats, mosques, yellow book, students and clerics who become an absolute prerequisite boarding establishment continued to show remarkable strategic role.

For the author, the existence of pesantren is a religious educational institutions are not only forging the students become more "mature", understand the Islamic sciences, but more important than that all the students have been socialized on an interesting experience that could be life provision at a later time. One of habituation either try to apply the schools, ranging from the use of time (discipline) for 24 hours, praying together (special prayer at night time and other Islamic prayer), lessons, meetings, cooking, break, even in the budget to allocate finances for a month. In the beginning, all these activities were heavy, but once executed all goes as it is, until the end of the period of education. Good experience or traditions that are then attached to a "value" or "character". An educational experience that is certainly not the value obtained on the bench "school" but instead of a simple educational institutions, namely schools.

The positive tradition has been going on for centuries and have become habituated to form the students with advanced science of religion (tafseqhi fil din) and the attitude of spiritual/social fairly dominant. Many education rate, tradition and habituation becomes a positive value even become its own advantages that can be applied in other educational institutions. The boarding schools of excellence such as: 1) orientation pesantren education focused on community based education (community-based education/community); 2) excellence in implementing the vision of education schools function of worship to God, as well as the function of caliph in the earth; 3) education schools have two types of mission, namely the common mission in preparing qualified human resources, scientific, and charitable and a special mission to prepare a cadre of leaders of the community who understand the religion (mutaffiqah fil din); 4) schools from an early age has emphasized to his students' initial intention to seek knowledge, which is solely for the worship of Allah; 5) direction of education schools that are not purely vertically, but also horizontally social nature, 6) is more oriented boarding school education.

In accordance with the obsession competence of the students and clerics, namely 'nafi' science (beneficial science) and not just content oriented (orientation contents); 7) conformity with the principles boarding school based management paradigm in the principle of struggle, sacrifice jihadi and jihadi imbued with sincerity, simplicity, confidence and independence, unity and freedom of thought that positive and productive; 8) the function of leadership pesantren is not only as a leader (leader), the central figure (main figures), as well as top managers, but to be a moral force (moral force) for students and all residents of boarding schools; 9) education schools are more concerned with the work of education, upbringing, and familiarization with the principle uswah (exemplary) and sunnah (mentoring), more than just teaching verbal and rhetorical, as well as other advantages. (Mohammad TadjaniDjiuhadi, 2008, pp. 81—83)

In the end, the human resources born of this pesantren is ideal and practically can play an active role in any process of social change keroy. This is the advantage possessed by pesantren education. (Saltion and Moh. Khusnuridlo, 2006, p. 11). Various schools of excellence was allegedly makes this traditional institution continues to demonstrate its existence, even the community recognized as an institution that can strengthen the social character of the national education system and helped give birth to the human resources who have the knowledge and skills mastery reliability technology that constantly inspired by the value-noble values of religious.

Pesantren has proved itself to be a center of excellence for human resource development which has a base morality in social life. (Nursyam, 2008, p. 196) As a system with its peculiarities and unique reasoning, acknowledged or not, pesantren as part of the national education system has played a very significant role. Along with the great contribution of the boarding school system, appeared various discourses and statements that confronts the "school" with the excellence of science, and "boarding" with the advantages of the formation of character values.

As a result, there are many programs that later appeared to consider the advantages of school with pesantren institutions, among others, (1) the program School-Based Pesantren (SBP), which initiated by the Directorate of Basic Education Ministry of Education and the custom RI,
Directorate of Education Dinnyah Ministry of Religious Affairs, and CERDEV UN Syarif Hidayatullah Jakarta; (2) full days of school discourse initiated by the Minister of National Education, "with a full day school system is slowly awaken his character and not be wildly out of school when parents they still do not get home from work." (Kompas 07.08.2016), and (3) the imposition of a boarding school education system.

Boarding school is understood as education that combines hostel system with formal education schools, where students and teachers and school administrators live in dormitories that were in the school environment in a specified period is usually one semester interspersed with a vacation of one month to finish school (Throne Karima Zahra, 2008: 145).

The fundamental targets of these institutions, the establishment of an educational environment that is free from the hustle of the negative environmental, such as smoking, drugs, film show or a sitcom that does not educate, and so on. Boarding school system normally provides facilities and infrastructure to meet the needs of students, so that the talents and hobbies students can be channeled as needed. They also had the opportunity to explore a variety of interests, take on areas of interest. Boarding school education system also requires that all students stay in dormitories or hostels. Therefore, teachers or educators more easily control the character development of students. In curricular activities, curricular, extracurricular, whether in schools, dormitories and community environment monitored by teachers for 24 hours.

What are implemented fully adopt the boarding school boarding school education system, especially with regard to utilization patterns "dormitory" or "huis" other than as a residence or a place of social interaction widespread education. The consequences of living in a dorm or cottage necessitates person can receive a distinction, respect each other, able to work and live more independent practice. Boarding school trying to take advantage of the hostel or cottage as one means of forming character with positive traditions integrated with the formal school system.

The condition is clearly different from the pesantren education system that not only uses a dorm or cottage as a place to stay and a tradition of positive, but more than that traditional institutions have tried to direct all students (read: students) as a cadre of community that can be steeped in religious sciences Islam (tafsiq qul fi fil din). Therefore, every pesantren (as are other features that have) always use the "Kitab Kuning" a special development of curriculum to deepen religious sciences of Islam.

**PESANTREN AND CHARACTER EDUCATION**

As an educational institution that was born out of the community, since its establishment boarding schools have a tradition, a culture and a different culture with agencies Islamic education in general. Tradition, culture, and culture is often seen as behaviors, activity / activities, a continuous routines that have become the hallmark of distinction of a person or an institution or education.

In general, the culture in Indonesian known as culture. In Indonesian dictionary (KBBI), the word culture is mentioned with some understanding, namely: (a) mind, intellect, (b) customs, (c) something about the culture that has developed (advanced civilized), and (d) something that has become a habit that is difficult to change. Simply put, the culture can be interpreted as a way of life that developed and shared by a group of people and passed down from generation to generation. (Wahidi Sayuti and Fauzan: 2012: 11)

Thus, cultural values and all the results are emerging out of the way of life which is human activity on the cultural values it contains. Human life is nothing but a concrete form (real) of cultural values that are abstract (idea). With other languages, cultures can only be known through the mind and soul, while the procedure of human life can be known by the senses. From the idea of culture and the way of human life then realized products (artifacts) culture as a means to facilitate or as a tool in real life context.

The boarding school system has a unique culture. Its presence in the social system stands as a separate subculture, not be part of the governance structure of the village, district or higher government. Unlike the school system becomes an integral part of our national education system. The leadership of "Ki" (teacher of Islam) positions and patterns (caregiver boarding school) is not directly under or over certain government leaders in their local environment, but are outside the existing social structure independently. (Wahidi Sayuti and Fauzan: 2012: 14)

There are seventeen culture becomes distinctions educational institutions schools, namely: (1) the deepening of religious sciences (tafsiq qul fi fil din), (2) Modok, (3) compliance, (4) pattern, (5) piety, (6) independence, (7) discipline, (8) simplicity, (9) tolerance, (10) receive just it is 'qona'ah,' (11) humility, (12) grit, (13) solidarity, (14) sincerity, (15) perseverance, (16) social, and...
With seventeen culture will grow and firmly planted the noble values, national character, or good manners. This is in line with government policy and national character. To inculcate and cultivate manners of the Ministry of Education also provide signs of how technically cultivation of character values are implemented. PBK is based on the implementation of the basic values to the human's national character that includes habitation to foster: a) internalization of moral and spiritual attitudes, which are able to live a spiritual relationship with the Creator embodied with a moral attitude to honor our fellow beings and the natural surroundings; b) constancy keeping the national spirit and diversity to glue the unity of the nation, are able to be open to differences in language, ethnicity, religion, and social class, united by connectedness to realize the act together as one nation, one homeland and speaking together with Indonesian c) positive social interaction between learners with the figure of adults in the school and home environment, which is able and willing to respect teachers, principals, staff, community members in the school environment, and parents; Positive social interaction among learners, which is a concern for the physical and psychological conditions among peers, juniors, and seniors: e) nurturing school environment, namely the conduct of mutual assistance to safeguard security, order, comfort, and cleanliness of the school environment; f) an appreciation of the uniqueness of the potential learners to be developed, which encourages learners enjoy reading and develop interest in accordance with the potential talent to expand the horizon of life in developing itself; g) strengthening the role of parents and the public are concerned, namely involving the active participation of parents and the public to take responsibility for guarding activities habitation, positive attitude and behavior in school.

Character education has meaning higher moral education, because it is not just teach what is right and what is wrong, more than that character education inculcate the habit (habitus) about good things so students into the schools (the domain of cognitive) about what is good and one, able to feel the (affective domain) good value and want to do (psychomotor domain). As Aristotle said, the character is closely related to "habit" or habits that continually practiced and performed.

According to Wynne (1991) code word comes from the Greek meaning "to mark" (mark) and focuses on how to apply the value of goodness in the form of action or behavior. Therefore, someone who behaves dishonest, cruel or greedy person said to be ugly, while those who behave honestly, prefer to say as a person of noble character. Thus the term character is closely related to personality (personality) a person, which a person can be called character (a person of character) if he behaved in accordance with moral rules.

Berkowitz (1998) stated that the habit of doing good does not always guarantee that the man who had been accustomed to them consciously appreciate the importance of the character value (valuation). Because maybe his actions were motivated by the fear of being wrong, not because of the high appreciation of the value of it. For example, when a person makes an honest it was doing because he was afraid judged by others, not because of a genuine desire to appreciate the value of honesty itself. Therefore, in the aspects of character education is necessary also feeling (the domain of affection or emotion). Wearing term Lickona (1992) is in character education component called "desiring the good" or desire to do good separately. According Lickona education good character thus should involve not only the aspect of "knowing the good" (moral knowing), but also "desiring the good" or "loving the good" (moral feeling) and "acting the good" (moral action). Without that all men will be like a robot indoctrinated by something familiar.

Character education is itself a system of cultivation of character values, which includes knowledge, awareness or volition, and actions to implement these values. Character education can be defined as "the deliberate use of all dimensions of school life to foster optimal character development". In character education in schools, all components must be involved, including the educational components itself, namely the content of the curriculum, learning and assessment, treatment or management of subjects, school management, the implementation of activities or co-curricular activities, empowerment of infrastructure, financing and work ethics throughout the school community/environment.

Understanding these characters are linked to the notion of character, character, morals, and even with multiple intelligences (multiple intelligence). Based on the pillars mentioned by Prof. Sayanto, Ph.D., understanding morality and noble character is associated with the following pillars, namely love Tugan and all creation, respectful and polite, generous, like helping /
cooperative, kind and humble. That is why, no one mentioned that character education is moral education or noble characters plus.

Associated with multiple intelligences, we know that intelligence includes all four pillars of intelligence each, namely: (1) intellectual, (2) spiritual intelligence, (3) emotional intelligence, and (4) social intelligence. Intellectual intelligence is referred to as a stand-alone intelligence more intelligent in the sense referred to in general, the size of the international standard known as IQ (Intelligence Quotient). While the intelligence of others have not or do not have the size mathematically as intellectual intelligence. Intelligence beyond intellect is that much closer to understanding the character in general. It is in this, as explained Prof. Suyanto, PhD, we acknowledge the Dr. Martin Luther King, spiritual leader of blacks in the United States, which states that education is supposed to give birth to intelligent beings and strong character, or Intelligence plus character. "That is the goal of true education," declares he added. That is the real purpose of education, which creates intelligent human being comprehensively, the whole aspect of the multiple intelligences.

Other values that are part of character education includes nine (9) pillars are intertwined, namely: 1) responsibility (responsibility), 2) respect (respect), 3) fairness (fairness), 4) courage (courage), 4) honesty (honesty), 5) citizenship (nationality), 6) self-discipline (self-discipline), 7) caring (care), and 8) perseverance (perseverance). The characters are the basic values of humanity that must be developed through education varies between five to ten aspects. In addition, character education must be conducted in the home (home), and developed in educational institutions of the school(school), even actually apply in the community (community) and even including the business world and the industrial world (business).

For educational institutions schools, nine pillars mentioned above is not a new thing, but it has become part of the tradition and activities inherent in the education system in it. Since its establishment, schools provide education with the goal of instilling faith and piety to Allah SWT, noble character, and Islamic tradition to develop the skills, knowledge, and skills of learners to be an expert knowledge of Islam (muta'alah / fiddin) and / or be a Muslim who has skills / expertise to build an Islamic life in the community.

This is in line with the functions and objectives of national education, which is related to the character formation of students (read: students) to be able to compete, ethics, morals, manners and interact with people. Based on research at Harvard University, United States (Ibrahim Ali Akbar, 2000), it turns out a person's success is not determined solely by knowledge and technical abilities alone, but rather by the ability to manage themselves and others (soft skills). The study reveals, success is determined only about 20 per cent by the hard skills and the remaining 80 percent by the soft skills. Even the most successful people in the world can succeed because the more widely supported capabilities than hard skills soft skills. This suggests that the quality of character education learner is essential to be improved.

Characters are the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs. While character education is a system of cultivation of character values to the school community, which includes knowledge, awareness or values, and actions to implement these values, both against God Almighty (YME), ourselves, others, the environment, or nationality so that a man perfect man. In character education in schools, all of the components (stakeholders) should be involved, including the educational components itself, namely the content of the curriculum, learning and assessment, quality of relationships, handling or management subjects, school management, the implementation of activities or co-curricular activities empowerment of infrastructure, financing and work ethos of all citizens and the school environment.

General Studium in an event on "Character Education" at the State University of Malang, Dr. Sa'idun Akbar.MPd, said that "Character education is essentially an attempt to make a good character. Good character is marked by living properly in man's relationship with the Lord, another human being, the environment, and ourselves. Human beings are born in a state of "unfinished" or "not so", they need to be assisted through education. Character education is making genuine human assistance. Not all son of man will be able to grow and develop into a real human being. So many people are eroded properties of humanity, or a process of dehumanization to him, so that in time no longer be called human beings should not be characterized as a real human.

With the expected character education a nation can behave according to ethical values in accordance with the norms, the existing rules in the home, community, nation, and religious beliefs. This is in accordance with the opinion of FW Foeister (1869-1966), the originator The first
character education, he emphasized that the educational dimension of these characters must be contained four elements, namely: 1) the regularity of the interior in which every action is measured based on a hierarchy of values. Values become normative guidelines of each action. 2) the coherence that gives courage, makes one firm on principle, not easily swayed in new situations or fear of risk. Coherence is the foundation that builds trust each other. The absence of coherence undermined the credibility of a person. 3) autonomy. There is someone internalize external code to be for personal values. This can be seen through an assessment of the personal decisions without being influenced or pressured the other, and 4) constancy and fidelity. Tenacity is one’s resistance to cover what is considered good. Faithfulness is the basis for respect for the commitments that have been selected.

Maturity four characters, further Foerster, allows man to pass through stages of individuality to the personality. "Modern people often confuse individuality and personality, between me naturally and I'm spiritual, between the independence of the exterior and interior." Character is what determines forms a person in all his actions. For educational institutions schools, the four elements that try to offer Foerster above is not something new, but along with the birth of the educational institutions, boarding schools have long been applying the values of modern society that is needed. Norms or rules governing who tried to put forward in "character education" was already a long time and until now invested in education schools.

Value civility, ethics, civility, virtuous character or morals become key objectives of Islamic education, including education schools. To achieve these values, the students are required to study the book deals with the issue of morality as well practice it in life. This is in line with the opinion of the leaders of education, for example Athiyah al-Abrahi, he revealed that the purpose of education (Islam) is to prepare people to live a perfect and happy, love my homeland, robust constitution, the perfect cultivation in attitude (moral), organized mind, fine feelings, proficient in his job, sweet-spoken either orally or in writing.

The word character is derived from the Arabic, the plural of which, according to the language means khalqun character, temperament, behavior and character. The character or character born as a result of the act so that it becomes a regular repetition. Words ‘akhlaq’ (code of conduct in Islam) often called decency, decorum in Indonesian; moral, ethic in English, and elhos, ethos in Greek. The word contains aspects of rapprochement with the words ‘khalqun’ meaning of events, which is also closely related to khaliq which means the creator, as well as meaningful ‘makhlqun’ created. Furthermore Abuddin Natu in his education in perspective hadith says that there are five characteristics contained in moral action. First, the moral act has become a personality deeply embedded in the soul. Second, the moral act is an act done with acceptable and without thinking. Third, the moral act is an act without coercion. Fourth, the deed is done by actually without any element of force. Fifth, the deed is done to enforce the sentence of God.

Thus, it has long boarding - as the oldest institutions in Indonesia have implemented character education. Implementation of character education in boarding institutions can be seen from the pattern of habitation learning that trying to apply, even learning system that took place at the agency. Since its establishment, clerical cadre schools aimed at giving birth to a depth of religious knowledge under their control (taalqun fidin) and be able to practice it in life. To support these objectives, the students are required to explore the sciences of religion seriously, also familiarized with the values of humanity with akhlak al-karimah as its main ideals. The tradition must be formed through habitation, discipline, pattern of relationships between students kiayi, as well as the behavior of civilized manners continue to adapt to the lives of the students. For the Javanese, who are predominantly boarding no-tradition "upload" basically not new. So when boarding try to traditionalize such behavior gain positive support. According Kuntowijoyo, the relationship between the school and the countryside is always awake because a number of students, who generally come from the village, always in touch with the teacher of Islam ‘kiayi’ even have long since left formal education at boarding time.

CONCLUSION

For humans leads to the formation of a democratic Indonesia and responsible as expected by national education goals, it is not possible conducted through the formal school education system with partial time. In addition, the necessary facilities / infrastructure and dormitories that can create tradition and habitation continuously. Therefore, it takes an integrated system of formal school education system which has the advantage of knowledge with the pesantren education system which has the advantage of tradition / positive habitation. Planting character value can be formed through the following stages: First, planting value of Indonesian human characters can only be done through a process of habitation or habitation.
Therefore, the implementation needs to be supported by an established system, from planning, organizational implementation, monitoring, and evaluation on an ongoing basis. Second, planting value of Indonesian human characters can only be done through a process of habituation or habituation. Therefore, the implementation needs to be supported by an established system, from planning, organizational implementation, monitoring, and evaluation on an ongoing basis; and third, the planting of the value of the nation's character not just a question of educational institutions (read: school/madrasah), but a shared responsibility between the school environment, families, communities, the role of parents, friends, and policies. Therefore, in practice the character value can only be built through a process of habituation institutionalized through three phases of activity, namely: 1) learning activities in the classroom; 2) extra-curricular activities, and 3) the pattern of institutional management.

What do boarding school with its seventeen culture, clearly a real contribution pesantren in the growth and formation of national character value. There is no fixed rule how the procedure and technical implementation, which surely all the 'residents' of boarding institutions, ranging from religious scholars, teachers, students, employees have the same commitment to oversee the implementation of the values that exist in schools.

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