

The model of character teacher: Phenomenology at Daruttaqwa Gresik Islamic Boarding School

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Abstract

The importance of shaping the character of children in order to carry out ethical values consciously and sincerely becomes a separate problem for all educators. Educator's personality is needed so that children can imitate the ways of educators in carrying out various daily activities. Set an example is one powerful way to give children an example and do good so that it becomes a character or an intact character. Children prefer to be given examples of behavioral examples directly rather than just giving orders. Purposes-This study aims to describe patterns of character educator models with Amali Sufism bases. Design/methodology /approach- This study uses a qualitative approach to the type of phenomenology which captures the behavior of educators who experience and teach exemplary behavior at the Daruttaqwa Islamic Boarding School. Findings- Exemplary actions taken by educators in Pesantren Daruttaqwa through attitudes, thoughts and behaviors that are consistently based on religious values such as, ikhlas, tawaduk, zuhud, destiny for teachers, loving teachers and piety to Allah. Originality- Sufism-based modeling ranging from thinking, attitudes and behavior exemplified externally and internally both (spontaneously directly) or indirectly exemplified by educators with habituation strategies.

Keywords: *Model of Educator, Character Education, Fenomenologi*

Introduction

In education the important component of each component is the teacher. The role of the teacher in making the output of students is dependent on the ability of the teacher to manage the class, regulate the education administration and become a model for students (Ma'arif 2017:39). Teacher examples are more important than just talking and telling students. Even exemplary becomes one of the strategies in shaping the character of students from an early age which is shown in the attitudes, thoughts and behavior of educators so that educators deserve to be role models of students (Puspitasari 2016:48; Ramayulis 2013:287; Sutrisno & Suyatno 2015:145).

The role of educator modeling is the heart of every activity in education. Asking students as they have been done by educators is more useful and can be imitated by students from there to discuss what has not been done. Modeling also has a requirement in implementing strategies to shape the character of students including: (1) teachers and parents become the role models of students when the teacher first conducts (2) the example of students towards figures who are idolized such as the Prophet Muhammad Saw (Widyaningsih 2014:184) In the character education that was reported by Ki Hajar Dewantara as the term "*Ing ngarso sung thulada*" which means when in front (being a teacher) must be able to give an example (Hajar 1977:1977; Pupuh, Suryana, & Fenny 2013:202).

The strategy shapes the character of students with a holistic approach to character education, namely the role of educators, education

personnel, all counseling counselors and all school administration personnel who are able to become good models (Muclas & Hariyanto 2017:144). (Wardhani & Wahono 2017:59) in his research showed the importance of internalizing the value of character through modeling, examples exemplified by educators. Leksono who was followed by (Badariah 2012:38) explained that the teacher must be a character model for students both in learning or activities outside learning such as words, attitudes, and actions the teacher must be a reflection of character values that want to be internalized.

The example that is implemented by the teacher is not just a behavior but an action that has a pattern and motif especially the teacher in developing the character of students. The pattern of giving exemplary according to An-Nahlawi in (Rodin 2013:158) research is divided into two, namely: (1) exemplary spontaneous, namely the behavior of educators who spontaneously and unintentionally can influence others to imitate and emulate. (2) deliberate example is the influence given by educators when learning so that students imitate it.

The implementation of exemplary turned out to be the successful implementers of the pesantren. Santri make kyai as reference persons (Suprayogo, 2013: xvii) for all behavior, especially pesantren that are affiliated with alum or tarekat which are considered as pious people and closer to the Creator. Even the santri's adherence to his teacher is an absolute as an analogy that the santri is a sick person and the doctor is his teacher so that the santri must obey his teacher (Jawad Ridho Dyah

2013:56). Even charismatics and *uswah* kyai become ideal figures for santri to imitate and apply their ideal figures.

When the pesantren was considered successful in implementing the model of educators by means of habituation, like the Pesantren Daruttaqwa Gresik applied a model of educator with the character of Sufism. The model applied has a unique pattern that is internally and externally which will be reviewed from the aspect of Sufism and educator psychology. how is the teacher's motivation in developing the character of students? How do educators' perceptions provide an example for students? Various questions that are difficult to disclose and must be answered with research. Therefore, the problem is, the author tries to explore the meaning of the character educator model at Pondok Pesantren Daruttaqwa Gresik.

Methodology

Focus in this study is on the behavior of educators who give examples or examples. Educators immediately experience and carry out the example in Daruttaqwa Islamic Boarding School. The researcher will provide a clear picture of the educator model with a qualitative research approach and the type of research is using phenomenology. Phenomenology is an approach that explains the meaning/value of life experiences of some people about concepts or symptoms (Engkus 2009:126). Phenomenology of the meaning of the behavior of educators who experience modeling and applying *uswatun hasanah*.

Informants in this study are some educators who apply and exemplify students in the form of clerics, teachers, room administrators and clerics. While data collection techniques are by way of informal interviews, documentation and participant observation. Whereas data analysis techniques with the process of (1) data horizontalization process (epoche) from the data results. (2) data reduction and elimination (3) create clusters of expression-expression, (4) categorical and (5) conclusions and textural descriptions (Creswell 2007:269; Moustakas 1999:119).

Discussion

Geographically the Daruttaqwa Islamic Boarding School is located on Jl. KH Syafi'i Sacred Village of Manyar District, Gresik Regency. Daruttaqwa Islamic Boarding School under the auspices of the Al-Munawwar Foundation which was founded by KH. Munawwar Kholil (d. 2012). Daruttaqwa Islamic Boarding School has various madrasa and school institutions such as MI, TPQ, PIAUD, MTs, MA, Vocational Schools, Middle Schools, High Schools and Universities. Caregivers of Daruttaqwa Islamic Boarding School are KH Ainul Muttaqien, KH Fahlullah Nabhan and KH Khalil Tantowi who care for every part of the Islamic boarding school. Chairman of the Al-Munawwar Foundation Daruttaqwa Islamic Boarding School is Drs. H Suaidi Achmad.

The Daruttaqwa Islamic boarding school has three parts, namely the Pesantren Daruttaqwa I on the east side of the Suci village highway and the first pesantren. Daruttaqwa II Islamic Boarding School on the west side of the Suci village highway and adjacent to the formal institution

building. Daruttaqwa III Islamic Boarding School is in the village of Dahan Rejo, Kebomas District, Gresik Regency.

The research conducted was at Daruttaqwa II Islamic Boarding School, where the head of the hut was Ustad Madkan. Daruttaqwa II applies formal education starting at 7:00-12:30 and educating *diniah takmiliah* start from 7:30 p.m. to 10 p.m. all activities carried out in Pesantren Daruttaqwa always involve clerics to assist students so that students can imitate the behavior of clerics and control during the activities. For example, activities where there are always religious teachers who assist in this activity. Roa`n (devotion), *shalawatan*, *dhiba`an*, kasidah *burdah*, *dhikr* in congregation, *majlis dzikir and haul akbar*.

Here are the daily activities of Daruttaqwa students:

No	Pukul	Nama Kegiatan	Keterangan
1	04.00-05.00	Shalat Subuh berjamaah	
2	05.00-06.00	Mengaji Romo Kyai	Kitab kuning (fikih, hadist, tasawuf)
3	06.00-07.00	Persiapan sekolah	(makan, mandi)
4	07.00-12.30	Aktifitas Pembelajaran Kurikulum Formal	(santri Mi, MTs, MA dan SMK). Bagi mahasiswa mengikuti <i>roan</i> (khidmah).
5	12.30-13.00	Shalah jamah dhuhur	Seluruh santri
6	13.00-14.00	Istirahat siang	Kecuali mahasiswa yang mengikuti perkuliahan.
7	14.00-15.00	Pengajian para Gawagis	Kitab kuning (bagi santri MTs diniah ketas)

8	15.00-15.30	Jamah Shalat Ashar	
9	16.00-16.30	Pengajian kitab kuning	Seluruh santri kecuali mahasiswa
10	16.30-17.30	Istirahat, Olahraga	
11	17.30-19.00	Jamah Magrib, Ngaji Al-qura`an dan Jamah Shala Isya`	Seluruh santri
12	19.30-20.30	Pembelajaran kurikulum diniah takmiliah	Seluruh santri.
13	21.00-22.00	Belajar bersama	Seluruh santri
14	00.00-00.45	Shalat Malam	

Interview sources and documentation of Daruttaqwa Islamic Boarding School

The above activities are activities that are clearly attached to the Daruttaqwa Pesantren curriculum. There are several activities that are not listed but become routine or called hidden curriculum. These activities are:

No	Waktu	Kegiatan	Keterangan
1	Setelah shalat magrib	<i>Manaqiban</i>	Malem 13, 15 dan 18 bulan qomariyah
2	Pagi jam 06.00	Majlis dzikir dan haul akbar	Setahun sekali
3	Setelah shalat magrib	Tahlil dan Dhiba`	Malam jumat
4	Setahun sekali	Ziarah wali sembililan	
5	Seminggu sekali	<i>Khususiyah</i>	Hari Kamis sore

Interview sources and documentation of Daruttaqwa Islamic Boarding School.

The model in the sense here is different from the learning model which includes strategies, approaches, methods and techniques (The purpose of the learning model is a conceptual framework that describes systematic procedures and organizes learning experiences to achieve specific learning goals. Soekamto in (Aris 2014:23) mental images that help reflecting patterns of action and mindset on a problem (Abidin 2014:116). The model in question is the teacher's example in shaping his personality as an example for his students. The model comes from English which means 'exemplary, imitating, following in the footsteps', so the educator model is the example of educators in behaving, behaving, and thinking so that others can be followed (Helmawati 2016:148).

Models can also be interpreted as exemplary, *uswatun hasanah*, *qudwah*, demonstrations, taking samples or imitating others. Exemplary is more familiar with the term *uswatun hasanah* which cites verses of the Al-Qur'an Surah Al-Ahzab verse 21 which means, "the Messenger of Allah has a good example". *Uswah* is also a meaningful *qudwah* which comes from the letter *qof*, *dal*, *wawu* which means *uswah*, role model and example (Ibnu Mandzur 2010). Zamaksyari in Tafsir Al-Kasyaf quoted by Amri Syafri that *qudwah* is *uswah* (alifnya is read *dammah*), meaning making an example, role models and following (Ulil Amri 2014:142).

Some indicators in good examples of educators are giving examples in the form of thought, deed, behavior, nature, *mindset* and so on (Subaidi 2015:225). Exemplary examples of educators can also imitate the way the Prophet saw the discipline of running the Shari'a, exemplary speaking,

exemplary behavior in worship and bermuamalah, exemplary in teaching prayer and socializing (In the Hadith explained that the Prophet saw, when he worked for family matters and entered prayer times , he went straight to the mosque to carry out prayer services, this is called exemplary in action and discipline. (Umar 2014:114).

Whereas (Ulwan et al. 2007:153) recommended the example of the Prophet's life in worship, behavior, socialism, neighbors, simple life, zuhud. Just as the Apostle always lives simply and is not excessive. However, if exemplary using the term *qudwah* it has the following characteristics: 1) prefers to give examples and acts rather than rhetoric or verbally; 2) a minimum makes mistakes; 3) impresses, has more influence and imprints on the heart (Ulil Amri 2014:143). According to KH. Hasyim As'ary in (Muhaimin 2017:29) research on the strategy of developing character education, namely by example of *uswatun hasanah*. Exemplary is reflected in the act of *tawadhu* (humbleness) which is always strict in carrying out sharia and the obligations of Islamic teachings. *amar ma`ruf nahi munkar*, spreading greetings, always guarding and doing what is sanctioned by Islamic law, dhikr to Allah both in the state of *ignorance* or *sirr*.

Looking at the context of research in Daruttaqwa Islamic Boarding School Gresik model of educating educators is by: (a) exemplary internally that is done through giving examples by educators themselves in the context of learning which consists of: 1) ways of thinking; 2) how to

behave and; 3) how to behave and (b). exemplary from the external namely giving examples that come from outside the educator.

Modeling educators internally by way of thinking is how an educator has a systematic, innovative, creative and positive mindset. In this case, including how educators reflect their knowledge or knowledge they have. Thinking is an example for students that is always positive about what they see. Because Pesantren Daruttaqwa is affiliated with alumni, it is more concerned with improving hearts by studying the book of Sufism such as the *Risale al Qusyairiyah*, *Ihya 'al-ulum ad-din*, *tanwirul Qulub*, *faidul ilah* (this book is the writing of the Founder of Daruttaqwa Islamic Boarding School which teaches the meaning of dhikr Muhammad Munawwar 2011) and other things. Then think positively thinking by imitating the story of Sufism expert Hatim al-Asham that is always thinking positively about what he sees even though the reality is not as expected (Abu al Qosim 2001:103; Ali Bin Utsman 2015:122).

The way of thinking (Manipulating or managing and transforming information in memory. This is often done to form concepts, theories and think critically making decisions, thinking creatively, and solving problems (John W 2015:357) educators are meant again, namely the ability or intellect possessed by teacher in his actions and words. Thinking itself, according to al-Ghazali in the book of *Ihya` Ulumuddin*, means to bring two knowledge to heart to produce a third knowledge (*ihdar ma` rifataini lil yastasmir minhuma ma` rifah thalistah*). So *tafakkur* is essentially the activity of seeking new knowledge on the basis of existing knowledge. Due to

tafakkur increasing knowledge and knowledgedeveloping (Ilyas 2013:231). The power of human thinking can cause positive things and always lead to goodness but not with the power of animalistic thinking (Hariyanto & Anjaryati 2016:113).

Abu Darda said that "*thinking for a moment is better than praying all night long*". Sufyan bin Uyainah said that "*thinking is the light that enters the heart*". It was also stated in a time that "*thebest of worship is thinking and wara*". In terms of thinking not only the role of the brain, but the inspiration of God also participates in the process of human power of thinking. Just as how we are *concerned* about crocodiles that do not have rectum, God gives inspiration to bad crows to eat the caterpillars that are in the mouth of the crocodile (Muhammad Munawwar 2011:24–28).

The educator model by giving an example in the thinking process is the way used by the mind in dealing with and solving a problem (E Mulyasa 2016:47) It depends on the intellectual and personality qualities possessed by educators. in this case educators in Pesantren Darutaqwa always hone logical and systematic thinking skills that are implemented in once a month scientific study meetings, *rutinan* meetings of each member of management, spiritual stabilization with *dzikr*, *istighosah*, *manaqib* and other religious rituals so that educators make decisions (rational and intuitive skills used to assess each situation) benefit the public interest. In this case the educator integrates the intelligence of thought (*aql*) and intelligence (*qolb*) to balance his personality (Ma`arif 2018).

When model a way of thinking that mantab already implemented it will create *uswah* educators on aspects of attitude (Attitude has a cognitive component (mind), affective (feeling) and component behavioral, behavior, attitude is cognitively complex while in evaluative very simple. (Taylor, Peplau, and Sears 2006:205). Examples of aspects of how to behave are psychological postures that will appear in important problems such as success, failure, truth, relationships between people, religion, work and self (E Mulyasa 2011: 46). Attitude is a tendency to act or act or act positively or negatively towards people, ideas or events (Muhibbin Syah 2013:118; Sri Esti 2005:20). Thus attitude *attitude* in principle can be categorized as a human tendency to act and act in certain ways.

The attitude of educators who have character and can be role models of students is formed through associations, reinforcement, and imitation. The imitation process of educators in the Daruttaqwa Islamic Boarding School is formed by habituation by the pesantren culture including, *istiqomah* mengaji, *istiqomah* dzikir, *istiqomah* carrying out what the kiai teaches. Imitation is how educators imitate, *cloning the* attitude and behavior of the kiai as their idol in acting and forming an attitude. The formation of the attitude of educators who become role models for students in Pesantren Daruttaqwa also through positive reinforcement. Positive reinforcement can be in the form of rules, and rules that exist in pesantren. Positive reinforcement is giving a stimulus or adding something there is a situation that follows a response and allows to increase a

response (Schunk 2012:125) as teachers who are active in teaching will be *rewarded* in the form of leaving *umrah*.

The exemplary attitude that the teacher internalizes to students is the confident and good character of the teacher. Convinced that is a good attitude and believe in what is taught, directed, and the guidance of the teacher is true because the teacher is the heir of the Prophets. Santri believes that the blessing of knowledge is obtained with the main requirement that is good and sure of everything taught by the teacher. Because the Daruttaqwa Islamic Boarding School is affiliated with the tarekat, what is offered also borrows the term between teacher and student. A famous expression in the environment of Sufism: "who does not have a teacher, Satan is the teacher: and this comes out of the words of Yazid al Bustami (Zaprulkan, 2006:76). Therefore, it is very important to be confident and good at teachers because spiritual teachers such as murshid understand and understand the spiritual condition of the santri because they have experienced it. Although this kind of doctrine is not trusted by contemporary education figures, the pesantren still believe and do it. Until the question arises whether absolute obedience to the teacher eliminates creativity, freedom and kills the character of students? Certainly not, because the student's condition is still considered a beginner, it needs direction and guidance from a professional person and has experienced it so that students must surrender and accept the teacher. The stability of the students/students to their teacher was also explained by the Qur'an in the Surah Al-Kahf, that is the story of the Prophet Moses, which was

commanded by Allah (swt) to study the Prophet Khidir As. Musa's prophet cannot comment and must do patience with what his teacher did.

Basically students need identification figures (*uswatun hasanah*) that can leadership towards truth and policy. The Apostle is an example that is suitable for all humans, according to Al-Ghazali, who was followed by (Ramayulis 2013b:263), the important traits that must be possessed by educators so that they become role models for students include:

'(1) trustworthy and diligent work, (2) are gentle and affectionate towards their students, (3) not thomak on property / material, (4) istiqomah and upholding principles, (5) extensive experience and (6) professionals in teaching their knowledge '.

Other attitudes and internalized by the teacher to the students in the form of mutual respect for others, adherence to the rules of pesantren and educators, patience in living a good social and worship life, diligence, *istiqomah*, and various spiritual, social and personality attitudes other things. Attitudes internalized by educators, the purpose of the example is terbentuknya behavior and become characters *constancy* and stability. Consistent behavior is formed from a stable mindset and a consistent attitude. Reasonable action states that behavior is controlled by the intention of the offender which in the later stages is determined by attitudes toward behavior and by subjective social norms (Taylor, Peplau, and Sears 2006: 206).

Exemplary with the way that behavior is implemented by educators is by carrying out all the obligations and rules that exist in the

pesantren. This is still too general, for this reason the definition of educator behavior must be explained in detail. Behavior is a manifestation or reflection of the whole soul either consciously or unconsciously, including also what seems like walking or that does not seem like thinking all of them are called behaviors in the world of psychology (Surya Mohammad 2013:11). The behavior of educators cognitively, conatively and affective has been explained above, so the further elaboration is this motor behavior which can be an example for students. Motoric behavior is any activity that is manifested in the form of body movements such as congregational prayers, recitation, discipline in carrying out any pesantren activities, looking clean, like smiling and others. Educators in the Daruttaqwa Islamic Boarding School set an example by behaving as they were taught by their kiai like the example above.

Exemplary by the kiai should be an example for other students. Charismatics of the kiai in all activities become figures that are exploded because as a substitute for parents. The process of socialization and interaction activities that take place at the pesantren allows students to imitate the behavior of the kiai (Bakri and Werdiningsih 2011:35). The santri in Daruttaqwa also made the kyai an ideal figure as a link between the ulama scholarship and the previous Prophet.

The behavior that must be exemplified by santri in Pesantren Daruttaqwa is by imitating the hermitic behavior of kyai's in performing dhikr activities. Daily dhikr includes clear (*dhikr jahr*) and *dzikir sirr* (in the heart) which is usually done after prayer in congregation. In the book *Faidul Ilah*

(Muhammad Munawwar 2011) by KH Munawar Kholil explained that dhikr of various variants including doing an activity to get closer and remember Allah also included dhikr. Such as: trading honestly, being an employee with the intention of earning a living for the family, learning, teaching, doing all professions with the intention of seeking the pleasure of Allah, and all the goodness of others with the intention of reaching the pleasure of Allah. The activity of worship that distinguishes between lay people and people close to God is dhikr (Annemarie Schimmel 1981:121). Dhikr is believed to be able to form a character not only as a relationship with God but also to be more socially pious (Firdaus 2018:66; Ibrahim 2018:130) Therefore, the character of educators must be shaped from within so that good characters emanate from the habit of dhikr. Pesantren Daruttaqwa familiarizes dzikir with the characteristic of the Naqsabandiyah Qodiriyah tarekat that is dhikr with the targets of lusts that exist in the human heart. In this case the Qodiriyah Congregation Naqsabandiyah calls it *lathaif robaniya* (the gentle secret of God) (The heart is the *lathaif robaniyah* place of control which controls the entire human body that serves as a penetrating tool for God's secret reality. There is a hadith narrated by Bukhari that in humans there is a lump of blood if he is healthy then the body will be healthy "is the heart" (Sri Mulyati 2010:340).

Daruttaqwa educated educators also internalize exemplary externals, that is, from outside the self-educator, such as telling the characters who are role models of life (Zubaedi 2011: 238). For example,

to rebel the story of the Prophet Muhammad in the simplicity of life, the Prophet Ibrahim is strong in performing worship to Allah, Prophet Ismail who obeyed his father's decision, the companions of the Prophet like honesty Abu Bakr, firmness and justice Umar bin Khatab, generosity of Ustman and intelligence Ali . Not only that, Sufi figures such as Abdul Qodir Al-Jailani are also often the subject of learning stories, even where their stories are always read once a week. Externally exemplary is also not only carried out verbally by telling stories, but can also play videos or films that can be exemplified such as the film of the kyai, general Sudirman, Soekarno, Laskar Pelangi and so on.

Modeling or *uswah* is a strategy in shaping the character of the students, as stated by (Kirschenbaum 1995:68) that the character education strategy includes: (1) Inculcation, value planting, internalization, (2) modeling exemplary, (3) facilitation facilitating and (4) skill building namely build skills. The example is also recommended by (Sudrajat 2011:54) in shaping the character of children in school. This example must be applied holistically from the start of educators, staff, administrators and heads of rooms or guardians of the rooms so that students can imitate and photograph their behavior because today's children cannot be told and obey only by verbal verbal abuse.

Form a character holistically both from the environment of the institution (schools, Islamic boarding schools, madrasas), family environment and community environment to support each other (Marzuki 2017:113). The role of the exemplary institution is played by all pesantren

members including the head of the pesantren, guardians of the rooms, religious teachers and Islamic boarding school employees. The family environment is played by santri parents. While the community environment is played by community leaders from the low to the high. The role of these three environments is to support and fill each other. Pesantren institutions need cooperation with parents and local communities to support the creation of a conducive environment.

Conclusion

The teacher must be a character model for students both in learning or activities outside learning such as words, attitudes, actions and reflection of character values that want to be internalized. The example that is implemented by the teacher is not just a behavior but an action that has a pattern and motif especially the teacher in developing the character of students, and the learning process can only be obtained through Islamic boarding schools/pesantren, because the character forms part of the example that can be obtained by a santri from the Kyai. Santri make kyai as reference persons, Even charismatics and *uswah* kyai become ideal figures for santri to imitate and apply their ideal figures. Pesantren Daruttaqwa was considered successful in implementing the model of educators by means of habituation (applied a model of educator with the character of Sufism by studying the book of Sufism such as the *Risale al Qusyairiyah*, *Ihya 'al-ulum ad-din*, *tanwirul Qulub*, *faidul ilah*) in the learning process of the daruttaqwa boarding school integrates mind intelligence (aql) and intelligence (qolb) to balance his personality, but in

the ongoing education process, boarding schools need cooperation with parents and local communities to support the creation of a conducive environment.

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