

The Implementation of Character Education Model at Islamic Boarding School of Pabelan, Magelang, Central Java

Nur Hidayat

Islamic Educational Psychology

Muhammadiyah University of Yogyakarta (UMY)

e-mail : bos_hidayat@yahoo.com

DOI : 10.14421/jpi.2016.52.431-455

Received: 22 October 2016

Revised: 15 November 2016

Approved: 28 Nov 2016

Abstract

This research was conducted at Islamic Boarding School of Pabelan, Central Java. Here, character education model was delivered to students through role modelling method and formalizing into routines which were implemented since KH. Hamam Dja'far era until now. The implementation of character education developed and taught by Kiai Hamam, as a role model, at that time included model of social caring, direct learning, simplicity, educating humanely, education through role modelling, scientific culture model, development of local wisdom or culture, education development, work ethic, and self-reliance. Then, character values emphasized to student are discipline, work ethic, self-reliance, social caring, spirituality and responsibility.

Keywords: Model, Character Education, Islamic Boarding School of Pabelan

Abstrak

Penelitian ini mengambil lokasi di Pondok Pesantren Pabelan Jawa Tengah. Pondok tersebut menerapkan model pendidikan karakter melalui keteladanan, dan pembiasaan kepada para santrinya sejak zaman KH. Hamam Dja'far hingga sekarang. Adapun implementasi model pendidikan karakter yang ditularkan dan dikembangkan oleh Kiai Hamam kepada para santrinya waktu itu meliputi, model kepedulian sosial, pendidikan langsung, kesederhanaan, mendidik dengan manusiawi, mendidik dengan keteladanan, model budaya keilmuan, pengembangan budaya lokal/kearifan lokal, pengembangan pendidikan, etos kerja, dan belajar mandiri. Nilai karakter yang lebih ditekankan kepada para santrinya meliputi, kedisiplinan, etos kerja/kerja keras, kemandirian, kepedulian sosial, relegius, dan rasa tanggungjawab.

Kata kunci: Model, Pendidikan Karakter, Pondok Pabelan

Introduction

Recently, world of our education including formal, non-formal, and informal education has obstacle and tough challenges. Numerous challenges faced now are moral value degradation, lack of noble morality, and moral crisis happening among students. In fact, we can see a lot of news about moral decadences published in newspaper¹ such as promiscuity, drug abuse, engage in a gang fight,² and street fighting between gangs of school students in big cities.³

Then, these facts lead many people to ask a question about what is exactly wrong with our educational system which failed to build national character as mandated in Pancasila, the 1945 Constitution (UUD 1945) and Law No 20 Year 2003 about National Education System.⁴ Furthermore, that technology, information, and communication aspects inevitably grow rapidly will influence on character building of young generations.

Professor Abdul Munir Mulkhan said that the impacts of technology and information development lead to bear a modern civilization with several lacks such as injustice, conflict, and global poverty which take place in developing countries including Indonesia. Then, moral and ethical values are manipulated in such a way when corruption takes place as a means of production to reach abundant profit and outcome without hardwork.⁵

¹ *Tribun Jogja*. "Data Tawuran di Kota Yogya", 6 Januari 2012.

² Amiruddin Nahrawi, *Pembaharuan Pendidikan Pesantren* (Yogyakarta: Gama Media, 2008), 64. For information, "based on survey in Kompas newspaper shows that 71,3% respondents think school student brawling in Indonesia already on the verge of worrying, and only 27,4% who consider to the contrary," *Kompas*, 20 Desember 2001.

³ The data is obtained by observing TV shows on TV One in mid-february 2011.

⁴ KI Fudyartanta, *Membangun Kepribadian Watak Bangsa Indonesia yang Harmonis dan Integral, Pengantar ke Wawasan Pendidikan Nasional yang Komprehensif* (Yogyakarta: Pustaka Pelajar, 2010), 26-27.

⁵ Abdul Munir Mulkhan, "Kecerdasan Makrifat: Jalan Pembebasan Manusia dari Mekanisme Konflik," in *Inaugural Address of Professor of Islamic Education Philosophy Delivered in Open Senate Meeting of IAIN (UIN) Sunan Kalijaga Jogjakarta* (Yogyakarta, 2004), 8.

Eventually, seeing these phenomena —moral degradation, loss of ethical values and dignity— which take place in our country, we all together are responsible to give more concern and contribution. Then, this duty and responsibility start from small part of organization which is family, communities, and government as well as educational institutions either formal or non-formal. Therefore, *pesantren* (Islamic boarding school) as an educational institution also needs solution to be better for the next.

Thus, responding to this case, the former National Education minister, Muhammad Nuh, takes seriously the problem. He is going to adopt and implement most of character education models of *pesantren* (Islamic boarding school) in public schooling since character education model adopted in *pesantren*, according Nuh, already gives better outcome.⁶ This adoption of character educational concept is aimed to create school culture through role modelling method and formalizing positive values into routines.

Similarly, the former head of Syarif Hidayatullah University, Komaruddin Hidayat, conveys that character education is extremely important to Indonesian students. As he said,

“Considering it needs to adopt character education applied by *pesantren* in public schooling since education model of Islamic boarding school gives emphasis on cultural and character values that are based on religion. According to him, some points from educational system of *pesantren* can be adopted in public educational institution such as role modelling method, formalizing into routines, personality, leadership, and authority. It means *Kyai* as a role model is seen as valuable significant key in learning process and success of nation character-building”.⁷

Character-building model of Islamic boarding school is like a way of life as *Sufis* (people who follows *sufism*) choose. It starts with modest lifestyle, instilling affection, and creating a sense of brotherhood and friendship among students. So, it minimizes conflict and reduces student

⁶ Annisa Mutia, “*Pesantren Sukses Bangun Karakter*,” February 2013, <http://www.scribd.com/doc/11711549/Makalah>.

⁷ *Ibid.*, 1.

fighting due to their principle that whatever you do as long as it leads to goodness is considered as religious services.⁸

Pesantren as the oldest Islamic educational institution in Indonesia significantly contributes much as a moral guard for Indonesian people. It works with preserving moral values delivered by *kyai* to student through role modelling method and formalizing them into routines in *pesantren*.⁹ In order to strengthen such an argument, Zamakhsyari Dhofier stated,

“that now the culture of *pesantren* along with all its tradition has deep root and be able to give guarantee for the persistence of character-building duties—good characters such as discipline, work ethic, mutual trust, respect each other, and preserve the integrity of nation. The so-called education model which has been inherited from generation to generation for 800 years continues to grow dynamicly.”

Historically, traditional Islamic boarding school (*pesantren*) long time ago takes place in remote villages which are far away from town, but now a lot of Islamic boarding schools are located in down town. The existence of *pesantren* may gradually lead the villages to be urban area. It could be happened since *pesantren* has powerfull religious concept which is “*al-muhafazhatu `ala qadimis salih wal akhdzu bil jadidil aslah*” “*al-muhafazhatu `ala qadimis salih wal akhdzu bil jadidil aslah*” (means maintain something good from old tradition and take better one from new changes).¹⁰ In other word, old tradition of Islamic boarding school which contains good values is maintained and still it is openly possible to receive any new ideas from modern world which continously changes.

Furthermore, Zamakhsyari stated that Islamic boarding school (*pesantren*) at the present time already has lots of graduates who are expert on many fields of knowledge and information technology so that they are capable to guide and lead to where education concepts will be changed and

⁸ Abdul Munir Mulkhan, *Moral Politik Santri: Agama dan Pembelaan Kaum Tertindas* (Jakarta: Erlangga, 2003), 193.

⁹ Yasmadi, *Modernisasi Pesantren, Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional, Quantum Teaching* (Jakarta: Ciputat Press, 2005), 3.

¹⁰ Abdurrahman Wahid, “Benarkah Kyai Membawa perubahan Sosial? Sebuah Pengantar,” in *introduction of Hiroko Horikoshi's book, Kyai dan Perubahan Sosial*, vol. 1987 (Jakarta: P3M, n.d.), xvii.

directed on behalf of better future of nation. Moreover, that they already make significant decisions about methods of character education in *pesantren*, widely contributes to build Indonesia to be modern civilization.¹¹

Then, several education institutions which already exist actually can be a solution for moral crisis we are facing. One of them is Islamic boarding school or well-known as *pesantren* in Indonesia. It is proven by the fact that the graduates of *pesantren* have deep spirituality, well behaviour, good attitude, noble morality, and moral ethic.¹² According to the writer's view about the existence of Islamic boarding schools in Indonesia including Pabelan in Magelang, Central Java, the so-called *pesantren* has contributed to produce the next generations with good characteristic.

Also, many alumni of Pabelan Islamic boarding school have incredible achievements that deserve to be proud of. Some of them obtained the title of professor in academic field such as Prof. Dr. Komaruddin Hidayat, Prof. Dr. Bahtiar Efendi, Prof. Dr. Qowaid Mashuri, Prof. Dr. Jamhari Makruf, and Prof. Dr. Safaatun Al-Mizana¹³ while some who earned doctoral degrees are such as Dr. Endro Prasetyo, Dr. Ali Munhanib, Dr. Dahlan, Dr. Imam Munajad, Dr. Siti Ruhaini Dzuhayatun, Dr. Zuhed, Dr. Radjasa Mu'tasim, Dr. Mahfud Masduki, and the others. They all have ever studied at Pabelan Islamic boarding school, Magelang, Central Java.¹⁴ Besides, a few of great scholars (*ulama*) commonly are graduated from such an Islamic institution like *pesantren* of Pabelan.¹⁵

Education at *Pesantren* of Pabelan

Generally, the goal of education in *pesantren* of Pabelan is to prepare the student to become a human who possesses moral nobility (*shaleh*), broad

¹¹ Zamakhsyari Dhofier, "Kyai Menatap Masa Depan," in *the paper presented in commemoration of the one hundredth anniversary of KH. Munawwir's death, the founder of Krapyak Islamic Boarding School* (Yogyakarta, 12th May 2001).

¹² The data are obtained from field observation about Character Education Model at Pabelan Boarding School, Magelang, Central Java in early January, 2013

¹³ *Kedaulatan Rakyat*. "Milad ke-50, Ponpes Pabelan Lahirkan Profesor dan Doktor" 30 Agustus 2015, sec. bottom corner column.

¹⁴ Nahrawi, *Pembaharuan Pendidikan Pesantren*, Gama Media.

¹⁵ M. Amin Haedari, et al, *Masa Depan Pesantren (Dalam Tantangan Modernitas dan Tantangan Kompleksitas Global)* (Jakarta: IRD, 2006), 11.

knowledge of religion (*tafakkuh fi al-Din*), and contribution for religion and nation.

Specifically, traditional Islamic boarding school of Pabelan has following objectives;¹⁶ (1) Preparing the students to become moslems who have deep faith in Allah SWT, noble morality, skill, intelligence, physical and mental health, (2) Equipping the students with broad knowledge of religion and science, (3) Preparing the students to become the cadres of *ulama* (Islamic leader) and *muballigh* who are sincere, resolute, tough, and independent to perform and uphold *Syari'ah* (Islam law) in a totally dynamic way, (4) Delivering the students have solid personality, national spirit and able to create or produce qualified people who can improve themselves and be responsible, (5) Preparing the students to become skillful professionals who can contribute to develop this country either in mental spiritual or social development sectors as a service to the society.¹⁷

a. The Motto of Pabelan Islamic Boarding School

Then, all these goals of Pabelan Islamic boarding school are reflected in “*Panca jiwa pondok*” (five principles of Pabelan Islamic boarding school foundation) and pesantren of Pabelan motto as the following explanation; (1) Five principles of Pabelan foundation are sincerity, simplicity, *ukhuwah Islamiyah* (brotherhood in Islam), self-reliance, and open-mindedness. (2) Pabelan motto is to have “noble morality, broad knowledge, physical health, and open-mindedness.”¹⁸ In order to reach such goals, Pabelan Islamic boarding school has already developed some educational levels with implementing Islamic-based educational system. such a curriculum of Pesantren-based education is represented by *Kulliyatul Muallimin al-Islamiyah* (abbreviation KMI), an educational program in which students

¹⁶ These are based on documentation studies and interview with Pabelan Islamic Boarding School Administrator, KH. Najib Hamam, at his house on 18th February 2013.

¹⁷ Based on interview with Principal of Pesantren of Pabelan, K. Najib Hamam, at his house on 18th February 2013 at 19.30 pm - 21.00 pm.

¹⁸ Based on the observation taking place in pesantren of Pabelan, start from KMI (*Kulliyatul Muallimin al-Islamiyah*), kepontren (Pesantren cooperative), male student dormitory, and then the researcher stayed in Pabelan since January 2012 until 2013 for observation.

should follow automatically both educational programs of *Madrasah Tsanawiyah* (abbreviation MTs, equivalent to junior high school level) and *Madrasah Aliyah* (abbreviation MA, equivalent to senior high school level) at once.¹⁹

b. Vision and Mission

Vision of Pabelan Islamic boarding school as already defined²⁰ is “to be Islamic educational institution which prepares the students to become *Mukmin, Muslim, and Muhsin* with noble morality, physical health, breadth of knowledge, and open-mindedness”.²¹

Furthermore, to reach such a vision, the mission is formulated as below: (a) to instill and increase discipline into students to perform Islam law in their daily life. (b) to instill sense of sincerity, simplicity, *ukhuwah diniyah*, self-reliance, and open-mindedness in their day-to-day life. (c) to provide formal education with *pesantren*-based system in accordance with national education curriculum and Kemenag (Ministry of Religious Affairs), (d) to educate and lead the students to understand their self-identity and their environment, and to have motivation and competence to improve themselves as well.²² (e) to prepare the students to become independent persons who serve to the society, religion, and nation.

In conclusion, these institutional foundations of Pabelan Islamic boarding school as a set of ideas are normatively functioned as a reference to step and a guide to change self-condition and environment. The so-called

¹⁹ Based on observation at *pesantren* of Pabelan since early January 2013 until February and interview with the principal of KMI, Mr. Muzdakir, at his house on Sunday, 25th January 2013 at 07:30 AM. Mr. Muzdakir is a resident of Pabelan and was graduated from Pabelan Islamic boarding school in 1993.

²⁰ The data are based on observational study since early January 2013 till mid-January when the researcher stayed at Kandahar dormitory, and website information from Kandahar, 3 Maret 2013, http://www.pesantrenpabelan.com/index.php?option=com_content&view=article&id=49&Itemid=61. (the researcher already reconfirmed its truth from the source in this place)

²¹ Muhammad Nasiruddin, et al, *Profil Pondok Pesantren Pabelan, Radjasa Mu'tasim, (Ed.)* (Pabelan: Pondok Pesantren, 2005), 37.

²² *Ibid.*, 38.

institutional foundations consist of basic values, vision and mission, and educational program orientation chosen and formulated by this institution.

KH. Hamam Dja'far as a Role Model of Character Education

KH. Hamam is local resident of Pabelan, in Magelang district, Central Java, who has established Pabelan Islamic boarding school and leads this institution for 28 years (1965-1993).²³ Begin from here, it leads *Kiai* Hamam to self-actualization, to interact and to communicate with many people from different background and various circles, do forum discussion, and even support each other under the umbrella of National interest, the Indonesian Republic.²⁴

Some new concepts developed in this place are *pesantren*-based civil development, student skill program, and tradition-contained reform of *pesantren*. At this point, it points out that *pesantren* played a significant role to mediate, to facilitate, and to empower people at that time. Moreover, *Kiai* Hamam also committed to concern on educational problems in which he seriously was involved in resolving national tangible problems about character-building in students and surrounding society by exchanging ideas or open dialogue with whomever coming to *pesantren*.

According to Komaruddin Hidayat, on early events of pioneering, KH. Hamam begins by delivering monthly religious speech held in a mosque. Through this activity, he gives religious courses and youth training courses for surrounding people. Then, in turn, he establishes classical educational institution in area of *pesantren* which is similar to Gontor Islamic boarding school, Ponorogo, where he ever studied. Even, in its early time, *pesantren* already accommodates learning process in such a mixed-gender education classroom as in public schooling.²⁵

²³ Fadlil Munawwar Manshur, "K.H. Hamam Dja'far, Ulama Fenomenal yang Mendunia", Ajip Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat* (Jakarta: Dunia Pustaka Jaya, 2008), 56.

²⁴ Ana Suryana Sudrajat, *the Inheritance of KH. Hamam Dja'far (1938-1993), Biography at a Glance*, Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 70.

²⁵ Komarudin Hidayat, "Oh Pondokku, Ibuku", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 15.

In turn, building *pesantren* of Pabelan comes as a smart decision taken by KH. Hamam since this life choice is based on the religious faith he believes in, as stated in the Prophet's Muhammad's message to his friend, “*Qul, amantu billah, Tsummastaqim*” (say, i believe in Allah, then uphold strictly). In Muh. Habib's view, even starting from a poor village with miserable unstable economic condition, health and education crisis, and limited resources, Pabelan in turn already changes within 15 years.

Pabelan Islamic boarding school, which is visited, analyzed, and discussed by people in worldwide at that time, has hopefully grown to be an alternative model of character education and missionary work (*da'wah*) of civil development. From field of education, for example, Pabelan Islamic boarding school has attracted attention of *Ivan Illich*, the leading figure of education in the world, whose book, *Dischooling Society*, is a must-read for activists and educators. He visited to Pabelan in 1978 and directly observed and considered Pabelan Islamic boarding school as a embodied concrete concept of *Dischooling Society*—de-institutionalizing society from formally-institutionalized educational system. *Ivan Illich* is an inspiring education reformer who criticizes that education should be a humanization process of students as well as a humanizing-deinstitutionalization culture.

As such, Ki Dr. Sarino Mangunpranoto, a national educational figure, the former Education Mnister, the leader of Majelis Luhur Taman Siswa, has visited to Pabelan Islamic boarding school many times. He feels as part of a large family of Pabelan Islamic boarding school since it practizes very well and perpetuates educational principles and concepts taught by Ki Hajar Dewantoro, the founder of Taman Siswa. Furthermore, it is reflected by the relationship system built between kiai and the students and the concepts of *Tri Pusat Pendidikan* (three educational centers which refer to family, school, and society) that are successfully integrated in educational practice in Pabelan.²⁶

The Implementation of Character Education Model

Further, models of character education developed and transmitted by *Kiai* Hamam to the students at that time include social caring, direct learning,

²⁶ *Ibid.*, 199.

simplicity, humanely-based education, role modelling method, moral foundation of politic learning, scientific culture model, local wisdom development, education development, work ethic, self-reliance, and learn to be independent. These will be explained further as below;

First : Social Caring Model

According to Komaruddin Hidayat, since its early time, Pabelan Islamic boarding school has priority to give education freely special for the students from local inhabitant of Pabelan to join KMI *Kulliyat al- Muallimin Al-Islamiyah*) and even it continues until now. When registering, students, as Muh. Mudzakir said, only need to bring resident identity card (KTP) and family card that proves as local inhabitant of Pabelan and they will get such a free education program.²⁷

In Komaruddin's view, beyond those very simple facilities, it contains great vision-mission and strong-will that encourages KH. Hamam to develop *pesantren* of Pabelan as an educational center with new approach which integrates a poor village with modern-containing values, as well as inclusive religious attitudes. Throughout his life, *Kiai* Hamam frequently reminds himself with words in wisdom "if you want to be rich and smart, love rich and smart people. Start to imagine your future as a successful man. One who thinks small, he will be". Thus, *Kiai* Hamam along with his *pesantren* becomes a blessing for people around Pabelan village since children from poor families have opportunity to continue their study to *Tsanawiyah* and *Aliyah* in their own hometown with inexpensive fee even free and national qualification standard of school.

Secondly : Direct Learning Model

One of students in Pabelan Islamic boarding school, Imam Munajat, gives description about *Kiai* Hamam as follows: *first*, as a figure of teacher, educator, advisor, community leader, and stateman, *Kiai* Hamam is tough, firm, smart, good-mannered, communicative man, never gives up to particular condition and has many other characteristics we can not mention all here. With such characters, *Kiai* Hamam always emphasizes the students

²⁷ Based on interview with Mr. Mudzakir at his house in Pabelan IV village on 16 February 2013.

to understand and interpret the meaning of any activities they are involved in *pesantren* and not to see as daily routines merely.

Secondly, he always inculcates on the students a positive attitude to see any problems in a proportional way (do not underestimate any problems), due to the fact that big problems frequently come from a little thing people consider as trivial and simple. *Thirdly*, *Kiai* Hamam totally plays his role. As a teacher, educator, as well as an advisor, *Kiai* Hamam shows how completely he can do such functions very well at once.²⁸ As Imam Munajat told, he luckily got chance to study much to KH. Hamam directly at that period and witnessed how KH. Hamam played his roles and functions perfectly. When he teaching, for example, he also positioned himself as an educator and advisor as well.

Fouthly, model of speech "*iftitah*" in student orientation program (to welcome new students, nationally known as MOS or Ospek) in Pabelan is delivered by *Kiai* Hamam directly. On his speech, *Kiai* Hamam gives some advises to students which are at glance seemingly unserious things but actually he tries to instill moral values such as work ethic, and mental reform (students are required to get mentally ready for new circumstances from a spoiled child to be an independent man able to fulfill his own needs during studying period in Pabelan). Direct education method is applied in a concrete way by *Kiai* Hamam, as Imam Munajat told, for example, when *Kiai* Hamam teaches students the appropriate habit and rules of etiquette used while eating.²⁹ "*Kiai* Hamam taught the appropriate use of utensils (such as spoon and fork), the appropriate way of sitting when visiting, in front of teacher, or in public area"

Fifthly, the value of work ethic *Kiai* Hamam teaches contains two basic principles. *First*, the limit of your fatigue is when you get fainted. *Secondly*, taking a break does not mean stop working and doing nothing, but you stop to do another work ("*tabaadul al a`maal*").

Actually, work ethic and moral principles are explicitly taught by *Kiai* Hamam through simple statements he said. As he conveyed frequently to

²⁸ Imam Munadjat, "KH. Hamam...", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 24.

²⁹ *Ibid.*, 27.

students that “what is called by “incapable of doing something” is when one already has done it by himself but really can not do it, and failure is named “failure” after one tries hard and gets failed”. He continues, “all this time, many people judge themselves even other people only by their own mind”. Including work ethic and being-never-giving up to any harsh condition, these are moral values he advised to students at that time.³⁰

Thirdly : Simplicity Model

One of education characters *Kiai* Hamam teaches is simplicity within life. About his simplicity, Ahmad Najib, son of *Kiai* Hamam’s, memorizes *Kiai* Hamam as a warm sociable person, and pleasant partner to discuss everything. He will talk to farmer in a language the farmer understands. As such, he will speak to *kiai* or young people in such a language they understand without patronizing them. He intuitively could read one’s mind.

Furthermore, in daily life, *Kiai* Hamam is used to dress so modestly that does not look as a religious leader (*kiai*). His daily clothes are trouser and plain long sleeved shirt with collar and rarely wearing a *peci* (a cap widely worn by indonesian moslem) or turban (a man’s headdress worn chiefly by muslim in southern Asia).³¹ One who has never met him before will misjudge. If *Kiai* Hamam wearing sarong (a large tube or length of fabric often wrapped around the waist and worn by men and women throughout much of Indonesian archipelago) is receiving a guest, one who sees both will think that guest is as *Kiai* Hamam. In this point, it seems clearly the atmosphere of simplicity *Kiai* Hamam practizes during his life. Based on interview, his son tells as below.

Talking about students’ lifestyle in Pabelan now, they are accustomed to eating deliciously when hungry and to sleep tightly only when feeling sleepy. They do not depend on what exactly the menu of food they eat. It is enough as long as the nutritional needs are met.³² It points out that *Kiai* Hamam makes use of whatever can be as facilities to support education

³⁰ *Ibid.*, 28.

³¹ Ahmad Najib Amin, “Bapak Saya, *Kiai* Hamam Dja’far”, Rosidi (Ed.), *Kiai Hamam Dja’far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 160.

³² Based on direct interview with *Kiai* Najib at his house in Pabelan on 6th February 2013 on wednesday at 07.00 AM.

process and the most important thing, according to him, is that learning activity still runs as well. Muh. Basri told that he ever got class learning under *Melinjo* tree, or sitting on river stone due to the fact that the classroom at that time was being prepared as receiving-guests room. Moral values taught by *Kiai Hamam*, in Muh. Basri's view, are adaptive with ideas of *pesantren* reform.³³

Some words in wisdom of *Kiai Hamam* which become Muh. Basri's basic life principles are; "24 hour activities, long life learning, long life education, *innaa shalaatii wa nusuukii wa mahyaaya wa mamaatii lillahi robbil 'aalamiin*". However, these moral values which provide a basis for their attitudes toward life until now will lead to sense of love, respect, and longing to get assigned from the leader.³⁴

Fourthly : Role Modelling Method

Education model applied by *Kiai Hamam* is role modelling, as Ahmad Faiz Amin said, youngest son of *Kiai Hamam*. *Kiai Hamam* could always position himself proportionally in wherever and whenever he interacts. He knows rightly when he should be as a father and when he should act as a playmate for his children.³⁵ The way he educates his own children is not only by words but always implemented in real action. Instead, he provides more concrete actions in his day-to-day life. For instance, "when one of his friends, after seeing a sign giving direction to *pesantren* of Pabelan was already broken, expressed a desire to repair it, *Kiai Hamam* replied lightly to let it be, but not too long that signpost was already replaced with new ones".

Besides, such a model of education *Kiai Hamam* applies, according to Radjasa, is manifested through his decision to give skill training to students differently in one another in accordance with their self competence. Consequently, students are led to have good mental and character traits on their mature professionalism later. In brief, giving student sewing skills does not mean preparing him to be a tailor but also preparing them have patience

³³ Ahmad Najib Amin, "Bapak Saya, *Kiai Hamam Dja'far*", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 33.

³⁴ *Ibid.*, 34.

³⁵ Ahmad Faiz Amin, "KH. Hamam di Mata Anak", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 171.

and creativity to be a manager. To reach such a goal, students need to be exercised by giving duties and responsibility. For example, in order to teach discipline, *Kiai Hamam* directly practices in front of students how to use broom correctly when cleaning the floor.³⁶ From these samples, *Kiai Hamam* wants to give a lesson about self-reliance. As long as you can do it, it should be done by yourself without asking others for help. In education process, instead of forcing or shaping character arbitrarily, he tends to dig up students' potential skill and talent. As *Kiai Hamam* always told, Pabelan Islamic boarding school does not create someone to be a civil servant but to be himself.

Fifthly : Scientific Culture Model

Seen from this model, *Kiai Hamam* wants to produce students who are smart, skilled, and useful for religion and nation. On behalf of creating a scientific culture in Pabelan, *Kiai Hamam* gives more concern on things which are related to knowledge merely. Since too many holidays will decrease learning time for students, *Kiai Hamam* is not pleased with it. From this point, it points out that scientific culture grows and grows more in Pabelan. In *Kiai Hamam's* view, such a scientific culture is able to grow if only it requires open social environment, open-mindedness, and real work-oriented success. Therefore, *Kiai Hamam* provides a strong cultural basis for students to have eagerness in studying.³⁷

Students and alumni of Pabelan Islamic boarding school, in *Kiai Hamam's* perspective, should be encouraged to involve in scientific culture since the mentality of Muslims at large tends to reach formal status-oriented achievement rather than real work. In this case, he does not disregard formal status but thinks how the graduates of Pabelan Islamic boarding school are able to produce scientific works useful for knowledge development and people at large is more important aspect to focus on.

In order to reach the so-called scientific culture, *Kiai Hamam* makes some rules— class learning in *madrasah* starting at 07:00 AM, all students

³⁶ Based on interview with Mr. Radjasa on Wednesday 6th February 2013 at 11.15 s/d 12.00 at lecturer room of PBA FTK UIN Suka Yogyakarta.

³⁷ Ahmad Faiz Amin, "KH. Hamam di Mata Anak", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 52.

should dress neatly in a white shirt and dark trouser, and so do the teachers. Especially for teachers, they should wear tie and not wear sarong. All these facts then point out that learning process applied in pesantren of Pabelan takes place in a modern way and continues until present day. Distinctively, *kiai* Hamam does not adopt *sorogan* system (individual learning in which students are taught one by one) as traditional Islamic boarding school usually uses. Yet, modernism element precisely becomes a significant key of education model he implements instead.³⁸ Furthermore, subject matter presented to the students is not only in the scope of religion, but also scientific knowledge as taught in public schooling. *Kiai* Hamam told, “Here, students are completely taught Islamic studies one hundred percent and another one hundred percent scientific knowledge”. As Muhammad Aji said, it seems *Kiai* Hamam wishes for developing modern culture as in western on the basis of Islamic values.³⁹ To realize it, all students are accustomed to doing 24 hour activities, and are mentally built through yearly speech named “*khutbah iftitah*” which is always delivered by *Kiai* Hamam in the beginning of each year. As a matter of fact, the so-called speech contains two important points; *first*, mental reform to be independent, and *secondly*, about moral ethic of how to interact with other people.⁴⁰ Overall, important message he conveyed at that time, was “*Be a manager, create opportunities for employment, and don’t so eagerly to be a government employee*”

Sixthly : Local Culture development Model

Pesantren of Pabelan comes as regeneration of traditional islamic boarding school system inherited, as people believe, from a descendant of Sentot Ali Basha Prawirodirjo, the loyal follower of Prince Diponegoro. In the late 1965, such a educational system was revived by *Kiai* Hamam who was a graduate of Gontor. Along with his brothers, *Kiai* Hamam built this pesantren with a unique characteristic different from existing traditional Islamic boarding school and modern Islamic boarding school of Gontor.

³⁸ Based on interview result with Muhammad Balya at his house on 24th January 2013 at 07.30 AM.

³⁹ Muhammad Aji Surya, “Nyantri di Pabelan: Episode Nano-nano”, Rosidi (Ed.), *Kiai Hamam Dja’far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 79.

⁴⁰ *Ibid.*, 82.

Here are some illustrations to describe the differences of Pabelan Islamic boarding school from others.⁴¹ *Firstly*, *pesantren* of Pabelan takes stand between modern Islamic boarding school of Gontor and traditional *pesantren*. In this case, *Kiai* Hamam never claimed that Pabelan Islamic boarding school is as “modern” as Gontor. The term “modern” Gontor uses indicates phenomenal phase of a long history of *pesantren* in Indonesia. However, modern Islamic boarding school gives firm “distance” with commonly previous traditional *pesantren*.

Therefore, *Kiai* Hamam implements Islamic norm (*kaidah*) “*al muhafadhatu ala al-qadimish shaleh wal ahdlu bi al-jadidil aslah*”.⁴² *Pesantren* of Pabelan comes as a modern educational institution with local tradition-based concepts. It is manifested by the absence of fence which separates *pesantren* with people’s houses around Pabelan village. People around Pabelan Islamic boarding school are considered as people of *pesantren* and learning resources for students. This kind of strategy in turn succeeded in positioning *pesantren* of Pabelan as a role model as well as trend setter for similar Islamic educational institutions. Then, mosque comes as an open learning center of any various Islamic thoughts and schools to which later inclusively educational system of Pabelan refers.

Secondly, *pesantren* of Pabelan is categorized as “*MuhammadiNU*” as *Kiai* Hamam answered a common question asked by parents’ students, journalists, and guests about identity of *pesantren*. It certainly sounds unfamiliar but it may be his solution to overcome protected cultural conflict between Muhammadiyah and NU. Using such a term implies that he wants to unite both Islamic organizations to resolve more substantial issues related to people at large rather than argue about *furu`iyah* problems such as “*qunut*”, “*tarawih*”, “*Islamic fest*”, and “*fasting*”.

Kiai Hamam at some moments called students of Pabelan Islamic boarding school as “*Muhammad NU*” as well as “*Nahdlotul Diyah*” in order to describe the pluralistic character of students which do not consider the

⁴¹ Siti Ruhaini Dzuhayatin, “K.H. Hamam Dja`far Pribadi ‘Melimpah’ dan ‘Menantang’”, Rosidi (Ed.), *Kiai Hamam Dja`far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 112.

⁴² *Ibid.*, 114.

difference as an arguable problem.⁴³ Then, regarding the diversity, *Kiai Hamam* gives same esteem for either Islamic organizations or other religious communities and has good relationship with them. This atmosphere seems obviously when students are ordered to receive and welcome guests from disparate circles of society coming to *pesantren*.

Seventhly : Education Development Model

On behalf of education development, *Kiai Hamam* makes “24 hour activities” program for students.⁴⁴ In his perspective, even when sleeping people still keep learning. Here, sleeping is not defined as merely regular biological activity but also represents one’s personality. Therefore, to achieve such a sleeping as *Kiai Hamam* defined, one should educate himself in both physical and mental way throughout the day with positive values in accordance with Islam rules, cultural social norms, and interpersonal relationship. Someone who familiar with positive things will sleep well without any embarrassing distractions such as uncontrolled talking while sleeping or get delirious.⁴⁵

Besides, another model of education development is giving students duty and responsibility. For instance, some students are appointed as board members of student organization who have responsibility to handle student activities around dormitory, others are responsible to manage the student cooperative, canteen, kitchen, library, etc.⁴⁶ Therefore, according to *Kiai Hamam*, the meaning of “educating” refers to a process to develop students’ potentiality. He defines “educating” as an endeavour to develop potential competences of students. Thus, when they understand which possible aspects from theirs should be deeply improved, it leads to self-consciousness and willingness to play their own role in accordance with their skills in society later. As *Kiai Hamam* stated, “each student is encouraged to improve,

⁴³ *Ibid.*, 134.

⁴⁴ Based on direct interview with Radjasa Mu`tasim at UIN Suka, at 13.00 PM on 24th February 2013.

⁴⁵ Siti Ruhaini Dzuhayatin, “KH. Hamam Dja`far ...”, Rosidi (Ed.), *Kiai Hamam Dja`far dan Pondok Pabelan:Kesaksian Santri, Kerabat, dan Sahabat*, 120.

⁴⁶ Istiatun, “Belajar Memaknai ...”, Rosidi (Ed.), *Kiai Hamam Dja`far dan Pondok Pabelan:Kesaksian Santri, Kerabat, dan Sahabat*, 135.

understand, and then dare to decide his own life choice and finally consciously take responsibility of such a choice”.

Then, in order to avoid self exclusiveness trait, students are accustomed to being discipline and opening themselves to others. To M. Balya, by setting facilities of dormitory in such a way, students should inevitably interact with others from different ethnics, social classes, and cultural background. For example, students sleep together in a room without barriers even mattress. Here, students are conditioned in such a way, so they are able to reveal themselves to others and be ready to face any differences. Also, *Kiai* Hamam gives an example about open-mindedness by the fact that many guests visiting *pesantren* come from distinctive background such as artist, scientist, public figure, and government official. One of *Kiai* Hamam's strengths is his verbal communication skill in which he is quickly able to get involved into conversation with his guests coming from disparate educational backgrounds.⁴⁷

In *Kiai* Hamam's view, three essential elements in learning process which can not separated in one another are family, formal education (school), and social environment (society). In Pabelan, all these elements are manifested completely. *Firstly*, *Kiai* and boarding school officials (who assist *Kiai* in learning process) represent “family”. When students are entrusted by parents to study in Pabelan, *Kiai* as the principal of institution plays role as the head of household, while teacher and student as member of family. Therefore, students should not feel unfamiliar with his “family” (*Kiai*, teachers, and senior students). *Secondly*, formal education is represented by educational institutions named KMI ((*Kulliyatul Mu`allimin al-Islamiyah*) and *Madrasah (Tsanawiyah & Aliyah)*). The so-called institution conducts formal education in *pesantren* of Pabelan.⁴⁸

The last, people around Pabelan village represent social environment. These complete elements in Pabelan become knowledge resources or “laboratory” where students learn and take lesson. Even they learn about life from surrounding people at Pabelan village. Meanwhile, students and society

⁴⁷ *Ibid.*, 192.

⁴⁸ Based on interview with K. Ahmad Mustofa, younger brother of K. Hamam Dja'far, at his house on 25th February 2013

deserve to be categorized as learning community and *pesantren* is just like a key to open a library while society comes as knowledge resources. The world itself is big school and learning process, as the Prophet Muhammad uttered, is long life activity (starting at the moment when someone is born until he dies), "*minal mahdi ilal lahdi*".⁴⁹

Eightly : Work Ethic and Self-Reliance Model

The way *Kiai* Hamam teaches work ethic values can be seen from the alumni and public figures around Pabelan. Based on direct survey by Muhammad Busyro, a friend and senior of the writer when studying at Pabelan, the increasing work ethic among people which leads to image improvement of Pabelan in society at large is evidence of *Kiai* Hamam's success which can be felt by his surrounding people.

M. Busyro said, "Truly speaking, long time ago Pabelan was known as beggars-area. Every beggar found around Muntilan or Magelang, almost all answered Pabelan when he/she was asked place of origin". Yet, it already changes now. Pabelan people have been working hard and tend to succeed so the way they think is more advanced than previously. Also, fighting and hostility in Pabelan decrease.⁵⁰

At this point, as M. Busyro said, *Kiai* Hamam seemingly succeeded to change people of Pabelan, and, at the same time, it was right decision people there take to join learning community and be-mature process as instructed, directed, and led by *Kiai* Hamam. When *pesantren* of Pabelan was established in 1965, the image of Pabelan village seemed to change as well as its residents' mentality. More positive changes in Pabelan are significant contribution of *Kiai* Hamam and his institution for society. People in turn begin to understand that religious knowledge of Islam is not enough by reciting *Al-Quran* only, and doing nothing while waiting for fortune without any efforts, but it should be applied on daily lives such as hardworking. This condition is considered as a positive change of people's mindset and attitude toward his world and life.

⁴⁹ Ana Suryana Sudrajat, "Warisan KH. Hamam...", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 63.

⁵⁰ Muhammad Busyro, "Kiprah Pak Hamam", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 177.

Another model of work-ethic *Kiai* Hamam implemented, according to Muh. Balya, is overcoming poverty and ignorance.⁵¹ Poverty and ignorance as the reasons why people are far left behind can be resolved through some ways such as education, hardwork, and developing new paradigm toward life and attitude. These conditions are originated from implementing fallacious attitudes of *zuhud* (ascetic) and, thus, *Kiai* Hamam provides practical concepts of it including by introducing concept to work hard, worship by working, changing Islam rule about fertilizer plant which previously is forbidden to be permittedly recommended (*sunah*) in Islam, changing people's mindset about the importance of school and being a civil servant as something not prohibited (previously people convince that school is not important and being a civil servant is forbidden in Islam).⁵² All these concepts could be right solutions to overcome such problems adopted later by society, if only *Kiai* Hamam himself practizes them and gives exemplary actions.

Then, the characteristic of work-ethic concept perceived by Radjasa is responsibility. *Kiai* Hamam got so angry when finding student irresponsible of his own duty without any progress report except for student who was not smart enough. Even, Radjasa frequently was scolded since he did not carry out the task or get any task in a week. Usually, *Kiai* Hamam invited me to go to market and taught how to negotiate and bargain correctly.⁵³ Love to write was a lesson Radjasa took from *Kiai* Hamam. To instill it, he gave students the task of writing diary every day, though all writings were not read.

Character Education Models at Pesantren of Pabelan and their Implementation

No	Character education values of pesantren of Pabelan (KH Hamam)	Activites implemented
1	Discipline	1. Educating by role modelling method. 2. Praying in congregation five times in a day. 3. Exercise.

⁵¹ Muhammad Balya, "KH. Hamam Dja'far...", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 185.

⁵² *Ibid.*, 189.

⁵³ Based on direct interview with Mr. Radjasa on Wednesday 6th February 2013 at 11.15 s/d 12.00 noon at lecturer room of PBA FTK UIN Suka Yogyakarta.

		<ol style="list-style-type: none"> 4. <i>Muhadharah/khitabah</i> (speech training). 5. Pramuka (National Scouting organization of Indonesia). 6. Eating every day. 7. Reciting <i>al-quran</i> every day. 8. Washing clothes and cleaning duties.
2	Honesty	<ol style="list-style-type: none"> 1. Eating every day. 2. Praying in congregation five times in a day. 3. Cleaning duties.
3	Spirituality/religiousity	<ol style="list-style-type: none"> 1. Praying in congregation five times in a day. 2. <i>Muhadharah/khitabah</i> (student speech training). 3. Reciting <i>al-quran</i>.
4	Social Caring	<ol style="list-style-type: none"> 1. Praying in congregation five times in a day. 2. Pramuka every Thursday afternoon. 3. All students eat together every day. 4. Student cleaning duties every day 5. <i>Khitobah</i>/training speech held two times in a week. 6. Students do exercise every day.
5	Self-Reliance	<ol style="list-style-type: none"> 1. Students wash their own clothes. 2. Pramuka. 3. <i>Muhadharah</i>. 4. Eating.
6	Responsibility	<ol style="list-style-type: none"> 1. Cleaning duties. 2. Students eat three times in a day. 3. Pramuka. 4. <i>Muhadharah/khitobah</i> (student training speech). 5. Doing exercise.
7	Work-ethic/hardwork	<ol style="list-style-type: none"> 1. Students do exercise every day. 2. <i>Muhadharah/khitabah</i> (student training speech). 3. Pramuka every thursday. 4. Students recite <i>al-quran</i> every day.
8	Creativity	<ol style="list-style-type: none"> 1. Washing clothes. 2. Students eat every day. 3. <i>Muhadharah/khitabah</i>(student training speech) 4. Students do exercise every day.
9	Curiosity	<ol style="list-style-type: none"> 1. Students do exercise every day.

		2. <i>Muhadharah/khitabah</i> (student training speech). 3. Pramuka every thursday. 4. Students recite <i>al-quran</i> every day.
10	Democracy	1. Washing clothes. 2. Reciting <i>al-quran</i> every day. 3. <i>Muhadharah</i> . 4. Do exercise every day.
11	Appreciate the achievement	1. Do exercise every day. 2. <i>Muhadharah</i> . 3. Pramuka.
12	Comunicative	1. Reciting <i>al-quran</i> every day. 2. Pramuka every thursday afternoon. 3. <i>Khitabah</i> every Monday & Friday evening.
13	Tolerance	1. Do exercise every day. 2. Praying in congregation five times in a day. 3. Students eat three times in a day. 4. Students do cleaning duties every day.
14	Keen on Reading	1. Students recite <i>al-quran</i> every day. 2. <i>Khitabah</i> (students are trained to deliver speech every Monday & Friday evening). 3. Pramuka every Thursday afternoon.

Conclusion

Eventually, character education models could be success to deliver if these models are taught by teacher or kiai through role modelling method and formalizing into routines due to the fact that character education is different from educating other fields of science. Character trait or akhlak is not something named "science", but it is human personality which is taught through internalization method and technically it could be delivered through role modelling, formalize it into routines, as well as rule enforcement by giving reward, punishment, and motivation. Such methods in turn are inherited to students of Pabelan Islamic boarding school. Overall, these all are the implementation of character education developed in Pabelan Islamic boarding school.

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