

INTEGRATION OF SCHOOL AND PESANTREN EDUCATIONAL SYSTEM AS A MODEL OF CHARACTER EDUCATION: PERSPECTIVE OF EDUCATIONAL TRANSFORMATION

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Abstract: Educational institutions in Indonesia experience a transformation, institutional forms, education system, and its operation. Transformation also occurs in Islamic educational institutions with various changes and modernization (i) *Suffah, Dar al-Arqām, Kuttab* (in the period of the Prophet and his companions), (ii) madrasah (in the period of *tabi'in* such as Madrasah Nizamiyah), (iii) school (heritage of colonialist), (iv) pesantren (Java), *dayah* or *rangkang* (Aceh), and *surau* (Minangkabau) which are original educational institutions of the native (indigenous), and (v) integrated Islamic schools (*SIT*) under the network of integrated Islamic schools environment (*JSIT*), centered in Jakarta. Integration of school and pesantren educational system in 2014 bore *SMA TRENSAINS* Tebuireng Jombang. The concept of integration is in form of modernization of educational system between schools and pesantren into one system of education. Integration in boarding school system and full day school involves components of the system in form of inputs, process, direct output and indirect output (outcome). This integration is as one of the efforts to make a balance between intellectual, emotional, spiritual and religious intelligence. Those four intelligences are as the basis of character education model.

Keywords: integration of educational system, character education model, and transformation of education

INTRODUCTION

Historically, educational institutions in Indonesia have experienced institutional, educational system, as well as operational transformation. Institutionally, early Islamic education was in form of pesantren (Java),

dayah/rangkang (Aceh), or surau Minangkabau).¹ Institution of pesantren is different from the pattern of madrasah outside Indonesia. Since the beginning of its formation, pesantren in Java has been a combination of madrasah and activity center of *tarekat*.²

The concept of integration is one manifestation of the modernization of the educational system which is the integration between schools and pesantren into one educational system. Educational institution as a system consists of several components, and each component is made up of several factors. Each of the components and factors are intertwined to form a system. An educational component is in the form of input, process, direct output and indirect output (*outcome*). Therefore, education is dynamic and educational development is influenced by development and changes in society. This is in accordance with the opinion of Driyarkara that if society develops, so does the education. Life and the society living system evolve towards a higher level of culture, and will have an effect on self-liberation both in the public's knowledge, understanding, and the problems of life and society living system will become more complex and full of complications. Development and changes in the society are also influential in Islamic education in form of various change and modernization.³

A strong national character can be obtained by a good education system, namely education which not only considers the factor of intelligence alone, but education which also concerns about the foundation of faith and piety, and produces an output that is not only able to compete in the world of work, but also capable of producing useful works for the community, religion, nation and country. To achieve this, education has two main advantages, namely academic and non-academic superiorities (including spiritual superiority) and religiosity.

In general, schools as formal education institutions are currently focusing on academic intelligence factor although they don't ignore spiritual or religious things. Indeed, the education system emphasizes on students' academic achievement in intellectual intelligence that ultimately ends up in a variety of academic measurement. Meanwhile, pesantren becomes one of the educational institutions that focus on supporting the spiritual or religious intelligence though today many pesantren in Indonesia which also provide an integrated common knowledge. In other words many modern pesantren which brighten and make

¹ I. Djumhur, *Sejarah Pendidikan*, (Bandung: CV Ilmu, 1976), p. 88.

² Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1994), p.34.

³ Driyarkara, *Driyarkara Tentang Pendidikan*, (Yogyakarta: Kanisius, 1991), p. 64.

the students intelligent. Pesantren-based educational institution in forming the national character for the young generation can be done by providing them intellectual, emotional, spiritual and religious intelligence so that the young generation has intelligent competence in the process to think, feel, taste and exercise in an integrative way. Pesantren-based education aims to produce students who understand general science as well as religious knowledge or students who are knowledgeable in general science and have religious personality, simple, and independent. The choice to combine the educational system in formal schools and pesantren was made after seeing and observing carefully the quality of education born by each system. In general, schools and pesantren are two educational institutions, each of which has a distinct advantage to one another. If the advantages of both institutions are combined, it will create a strong educational force and potentially capable of producing a superior, reliable, and characterized Indonesian young generation.

According to Law No. 20, 2003 about National Education System, "Education is defined as a conscious and deliberate effort to create an atmosphere of learning and the learning process so that students are actively developing self-potencies to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed by him/her and society." Education serves to develop skills and improve the quality of life and human dignity. Psychologically, the purpose of education is the formation of character embodied in the essential unity of the subject with the behavior and attitude of his/her life.

According to Yudian Wahyudi, integration of the educational system of Integrated Islamic School (SIT), after battered nearly three centuries, then Muslims, especially in Indonesia, began to arrive at the definition of "Back to the Quran and Sunah" correctly. "Back to Quran and Sunah" is not a curse, but *tawhid al-ulum* (or science unitary covering Quraniyah verse, kauniyah verse, and Insaniyah verse). By this, then Integrated Islamic kindergarten (TKIT), Integrated Islamic Elementary School (SDIT), Integrated Islamic Junior High School (SMPIT), Integrated Islamic Senior High School (SMAIT), and even Integrated State Institute of Islamic Religion (IAINT) alias State Islamic University (UIN) in Indonesia.⁴

Integration of Integrated Islamic School (SIT) educational system in Yogyakarta in the '90s was established by the founders based on the results of the

⁴ Yudian Wahyudi. "Islam dan Nasionalisme: Sebuah Pendekatan *Maqasid Syari'ah*" A Paper conveyed in front of senate open court UIN Sunan Kalijaga Yogyakarta to commemorate the birth of the 55th year of UIN Sunan Kalijaga Yogyakarta , on 23 September 2006, p. 6.

in-depth study (*ijtihad*). The observers of education at that time consisted of Eri Masruri, Mujidin, Sukamto, Muhaimin, Boedi Dewantara, Adam Pamuji, and Ahmad Agus Sofwan. The elder education stakeholder was H. Sunardi Syahuri; those observers of education were the main and first initiators who launched the birth of SIT in Yogyakarta. In brief, the history of the establishment of SIT in Yogyakarta is as follows: (1) In the 1990s there were some education observers who always held intensive and deep discussions (*ijtihad*) about the need to transform education by giving establishing SIT in Yogyakarta as one of the alternative solutions to problems experienced during this period; (2) The result of the discussion was reinforced by the input and the same inspiration from Jakarta, which was setting up the SIT. This adds the confidence and stability of the observers to set up SIT; and (3) In 1993, the first TKIT was born in Yogyakarta, namely TK IT Mu'adz ibn Jabal then in 1995/1996, SDIT Luqman al-Hakim was established, SMPIT Abu Bakar was established in 2002/2003, and SMAIT Abu Bakar Yogyakarta under the Integrated Islamic School Consortium Yogyakarta (Founder SIT, 2007).⁵

After that, in Yogyakarta SIT was developed in the Integrated Islamic School Network (JSIT), for example, (1) TK IT, SD IT, and SMP IT Ibnu 'Abbas, (2) TK IT and SD IT Salman al-Farisi, (3) TK IT, SD IT and SMP IT Nurul Islam in Mlangi, and (4) SIT Insan Mulia. In addition, there were also Integrated Islamic schools in the Integrated Islamic Educational Institutions (LPIT) Bina Anak Soleh Yogyakarta. Thus, it can be said the presence of JSIT (declared in Yogyakarta in the '90s and centered in Jakarta and JSIT in Yogyakarta) is the axis and the mainstream to maintain the purity of JSIT.

The integration of the education system continued until 2014 by the establishment of SMA Trensains Tebuireng. SMA Trensains is a new breakthrough made by KH. Salahuddin Wahid in collaboration with a scientist of theoretical physics Agus Purwanto, D.Sc., initiated the concept of "Pesantren Science" or Trensains, wherein the learning implementation makes al-Quran as the basis of information in science learning. This educational concept aims to produce graduates who can be projected into scientists, technologists, and doctors who have a deep philosophical and nobility of character. In addition, it is expected to bear scientific theories based on information in the al-Quran.⁶

⁵ Maksudin, *Pendidikan Islam Alternatif: Membangun Karakter melalui Sistem Boarding School*, (Yogyakarta, UNY Press, 2010), p. 57-58.

⁶ www.smatrensains.sch.id, email: smatrensains@tebuireng.net, accessed on 03 November, 2016.

The new phenomenon of the integrated Islamic education system, in general, is a full day, as an effort to overcome the problem of education⁷ and even with the system of boarding school. For example, in *Pondok Modern Gontor*,⁸ the integrated system of pesantren and madrasah has been implemented side by side together. In other words, integration of the system of schools and madrasah has been applied, whereas, in SMPIT Abu Bakar Yogyakarta, there has been the integration of the school and dormitory system in form of boarding school as in Gontor. SMPIT is a school system on the level of secondary school which tries to apply the right, continuous, effective, integrated, balanced and professional principles of the curriculum, with considering the pedagogical and psychological principles. As institutional and the teaching and learning characteristics,⁹ this school integrates general education system (school) and a model of pesantren with the boarding school system.

Today, the boarding school system is widely practiced in educational institutions. Basically, if the system is viewed from the aspect of the organization of pesantren in Indonesia in general, it is not much different because pesantren means the dormitory where the students stay, according to Abdurrahman Wahid, similar to a military academy or a monastery, convent which means the students who stay there are experiencing a totality condition.¹⁰ Institutional system of boarding school in the environment of JSIT Yogyakarta is unique. This is because the system of boarding school is integrating the school system with pesantren system, unlike the system of boarding school in Pesantren Modern Gontor, Pondok As-Salam Solo and others, in form of integration of madrasah system with pesantren system. The curriculum of the boarding school system in JSIT Yogyakarta is the curriculum of SMP, the curriculum of IT and curriculum of pesantren, while the curriculum of the boarding school system in *Pondok Pesantren Modern Gontor*, *Pondok As-Salam Solo* is the curriculum of madrasah and curriculum of pesantren. Besides the uniqueness among the two integrations of the education system, there is also suitability in terms of character building orientation/student's *akhlakul karimah*, religious guidance, and vocational training in language, *Tahfiz*, *tahsin* and other skills in the personal Muslim

⁷ Mochtar Buchori, *Transformasi Pendidikan*, (Jakarta: Sinar Harapan, 1995), p. 22.

⁸ Moh. In'ami, "Integrasi Sistem Pendidikan Pesantren dan Madrasah Di Pondok Modern Gontor, *Tesis*, Pascasarjana UIN Sunan Kalijaga Yogyakarta, 2004, p. vi.

⁹ Mujidin, "Sistem Pendidikan Islam Terpadu (SIPIT): Paradigma-Model Kelembagaan dan Aplikasinya dalam PBM", A Paper conveyed in the establishment discussion of *Sekolah Islam Terpadu* in Pondok Pesantren Ibnu Qoyim Yogyakarta, on 26 April 2005.

¹⁰ Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-esai Pesantren*, (Yogyakarta: LKiS, 2001), p. 171.

development. Emphasis on coaching of student's *akhlakul karimah* is a factual phenomenon of the relevance of boarding school system with the education of moral values because the coaching is done in every activity, whether in the dormitory, in the classroom and activities in the school environment.

With some of the arguments outlined above, the integration of school and pesantren toward SIT boarding school in Yogyakarta needs to be studied deeper. Institutional system of education in Indonesia can be classified as follows: (1) Pesantren system, (2) school system, (3) madrasah system, (4) Integrated Islamic School (SIT), (5) integration system of schools and pesantren, (6) integration of madrasah and pesantren system.

FINDINGS AND DISCUSSIONS

Educational Integration Of School And Pesantren

Educational integration of school and pesantren as an educational model of characters based on the basic integrative principles includes (1) philosophical, (2) methodological, (3) material, and (4) strategic principles.

Philosophical Integration

To integrate character education in a philosophical learning, the charge of fundamental values in relation to the field of study (subjects) that are prophetic, universal and humanistic should be given. It is an awareness process that any science does not stand alone (*self-sufficient*). For example, Islam gives attention to the people to investigate the various phenomena of nature as a creation of Allah, like the sky, the earth, and soul. Related to that, Qur'an calls it *ulil albab*, namely:

"Those who remember Allah, standing, sitting and lying on their sides to think about the creation of the heavens and the earth (saying) Our Lord, You have not created this in vain. Glory be to you, save us from the torment of hell" (Surah Al 'Imran [3]: 191); "And why they do not think about (the event) themselves?" (Surah Ar-Rum [30]: 8); "Say, Walk in the (face) of the earth, then see how God created (men) from the beginning!" (Surah al-Ankabut [29]: 20); "Say: Consider what is in the heavens and on earth" (Surah Yunus [10]: 101); "Now let the man take notice of what he created?" (Surah at-Tariq [86]: 5)

It is clear that Qur'an calls on people to pay attention, reflect, and think about various natural phenomena then put the scientific rationale started by making observations, collecting data, making conclusions, and testing the correctness of the conclusions taken.

The basic of philosophical character education is ethical or moral philosophy. This study is based on the ethics of Max Scheler. Scheler makes the centre of

philosophy on ethics than from ethics he developed his philosophy about human and personal, religion and God. Scheler's ethics rooted in a basic experience and experience value. Therefore, Scheler used a phenomenological approach, although Scheler's phenomenology¹¹ is different from the phenomenology of his teacher, Husserl. Husserl's phenomenology emphasized on the content of consciousness because he thinks philosophy does not depart from all sorts of theories, principles, presuppositions, beliefs, etc but must pay attention to what is clearly demonstrated in our consciousness¹² On the other hand, Scheler's phenomenological views more on the entire reality of man, the world society and God, not just the content of consciousness¹³. Husserl used a phenomenological method that focused on the content of consciousness, while Scheler's with *erleben* method¹⁴

According to Scheler, the concept of the value is created by the mind without the concept of something else before. Therefore, there must be facts of intuition gained through intuition, through a phenomenological experience, and not facts from sensing results. Furthermore, the a priori of the whole of our spiritual life, feelings, love, hate, and will. Thus, it is not right if ethics is only dependent on the mind. Value is something true that is generally hidden behind other realities. Or it can be said on the contrary that another reality is the carrier of values (*werttrager*), as well as an object, can be a carrier of red or other colors carriers.¹⁵

Scheler affirms moral values are not hidden behind good actions, but behind the actions that save or realize other values correctly.¹⁶ These values are indeed a reality that actually exists, not just considered to exist. Because the values really

¹¹ Scheler quoted by Agus Rukiyanto gives two criterias which can differentiate phenomenological experiences and usual experiences namely (a) the experiences must be reality of him/herself, directly obtained, without symbol. For example, red color does not mean red of a table or a book, but red of him self/her self. Without any symbol and self reality, then the reality can be applied in a table, book, etc. (b) the experiences have to be imanen, intuitive, no differentiation between what is meant with what is given. Then from that experiences will be achieved as what is called by Scheler *fenomenon* as quoted by Agus Rukiyanto, "Ajaran Nilai Max Scheler", A Paper (Jakarta: Driyarkara, xvi, no. 3, 1990), p. 4.

¹² Franz Magnis-Suseno, *12 Tokoh Etika Abad ke-20*, p.32.

¹³ *Ibid.*, p. 33.

¹⁴ Compare to "erfahren" ("experiencing") German word "erleben" covers more because include the nuance "experiencing consciously, fresh and spirited"; while Indonesian word "menghayati" which also includes nuance of "feeling/experiencing the meaning (existed in what is experienced)"; Franz Magnis-Suseno used the word "mengalami" for "erleben").

¹⁵ Max Scheler, "Der Formalismus in der Ethik und die Materiale Wertethik", dikutip dalam Al Purwo Hadiwardoyo, *Pendidikan Nilai Memasuki Tahun 2000*, p. 32.

¹⁶ Max Scheler dalam Al Purwo Hadiwardoyo, *Pendidikan Nilai Memasuki Tahun 2000*, p. 32-34.

exist, although hidden behind the realities of others, it does not mean that it does not depend on other facts although the facts that bring those values are changed from time to time, the values are absolute and unchanging. According to Scheler, behind this visible world, there is a hidden world of very rich values. Therefore, he rejected the tendency of some thinkers that returns all values in some or even just to a single value, for example, the so-called public welfare. Because the world of values is so rich, then the value cannot be summed up in one or some values only. All values come from Allah as a supreme value. Each value is one manifestation of the divine values, part of which can reflect His greatness. Furthermore, Scheler firmly stated although the values should be sought behind other realities that are constantly changing, the values are still not a human creation.

Because of that reason, relativism of value as seen in some other thinkers has to be rejected because Allah Himself is the only source of value. Thus, a human can only be capable of understanding, finding, or implementing values. According to Scheler,¹⁷ the hierarchy of existed values doesn't have the same nobleness and height. In fact, there are higher and lower values. According to the hierarchy of high and low, the values are grouped into four levels of values, namely the values of the enjoyment, life, mental, and spiritual.

In the level of enjoyment, there is a row of values from the joyful until the uncomfortable one (*Wertreihe des angenehmen und die Unangenehmen*) that causes people happy or suffered. In the level of life, there are essential values for life (*Werte des vitalen Fuhlens*), for example, health, body freshness, and general welfare. In the psychological level, there is a psychological value (*geistige Werte*) which does not totally depend on physical and environmental circumstances. Such values are beauty, truth, and pure knowledge achieved in philosophy. In the spiritual level, there are modalities from the holy to the unholy (*wertmodalitet des heiligen undunheiligen*). Such values primarily consist of personal values and especially Allah as the supreme one. Scheler's version of values hierarchy does not depend on the will of a human, but to be objective as it should be. Therefore, people cannot just change the values according to their own wishes or opinion. The numerous, various, and hierarchical values are not created by human. Humans act correctly when they appreciate hierarchy and always choose a higher value. Scheler gives advice on humans to reach values higher. He gives five guidelines to determine the high or low values, namely (i) the more durable the

¹⁷ Max Scheler, "Der Formalismus in der Ethik und die Materiale Wertethik", quoted by Al Puwo Hadiwardoyo, *Pendidikan Nilai Memasuki Tahun 2000*, p. 35-40.

higher, (ii) the more it can be shared without diminishing its meaning the higher, (iii) less dependent on other values the higher, (iv) the happier the higher, and (v) less dependent on the specific fact the higher.

To give a more concrete idea, Scheler shows the type of various social figures, each of whom preferentially shows the experience of one level of the values hierarchy. Values of pleasure are most visible in the life of an artist-delight (*Kunstler des Genusses*) and a society *patembayan* (*Gesellschaft*). Values of life stand out in a hero (*Held*) and community associations (*LebensgeMaynschaft*). The most powerful psychological values are manifested in the life of a very smart man (*Genius*) and cultured community (*gemeinschaft Rechts undKulturgeMaynschaft*). Spiritual values are most visible in the life of a saint (*Heiliger*) and a loving community (*LiebesgeMaynschaft*).¹⁸

Scheler argued that humans understand the value with heart and not with intelligence. Humans relate to the world of values with the openness and sensitivity of his heart. In understanding the value, man does not think about it, but through experiencing and realizing the value, like a painter who just understands what he paints as he is still busy painting. Someone just understands the value of love when he is love. Someone just understands his friend, when he enters his friend's life with all heart.¹⁹ Scheler explained that the human heart can understand a lot of values on many levels because there is a structure of value catcher (*Wertapriori*) inside the heart which is suitable with the object hierarchy of the values. The greater one's ability to love is the righter to understand the values. With love, man embodies values that are already known and at the same time find new values. Although the objective hierarchy of values and structure of value catcher in the heart is fixed and absolute, the realization and the human understanding of values can only evolve step by step in history, especially due to the services of some role models (*Vorbilder*) that preferentially sense certain noble values. The historical nature of understanding the values is described by Scheler that these values are not limited because they come from Allah, while humans have limited power of understanding. Therefore, a human can only understand the values step by step and never finish understanding the values.

Scheler said an honest man and full of love is able to understand the hierarchy of values appropriately according to the real order of love (*ordo amoris*). In terms of normative, the order of love shows an objective hierarchy of values and at the same time showing the structure of values catcher in the human heart that is in

¹⁸ *Ibid.*, p. 42.

¹⁹ *Ibid.*, p. 44.

accordance with the objective hierarchy. In terms of descriptive, the order of love shows how an honest individual in his practice of life imposes a choice based on noble values. In a heart that is full of love and openness, we can find suitability between the objective hierarchy of values and the subjective hierarchy of values. Conversely, people with malevolent heart have resentment and not able to understand the hierarchy of values appropriately, thus prioritizing the low values and lack of respect for noble values. Based on the explanations above, it can be concluded that the essence of value in Scheler's phenomenological perspective include (i) value as the center of morality, (ii) the value precedes experience, (iii) the value is absolute and a priori, (iv) the value is found not made, (v) value is felt not thought, and (vi) value is hierarchical.

The six conclusions of Scheler's view above seem to be relevant to the view of values in Islam. *First*, Scheler puts the value as the center of morality. The principle of Islam is very clear in placing moral values as a pillar of Islam. Pillars of Islam are the belief, Sharia, and morals. This is confirmed by the hadith of the Prophet Muhammad, which means: "Indeed, I was sent to the perfect noble character" *Second*, the existence of value precedes experience; which means that the value has been determined by the Qur'an and Sunnah before done by humans. Experience in Islam is a substantial part related to the inner and outer behavior of humans. *Third*, the value is absolute and a priori; that is, the existence and the truth of value are not influenced by the presence or absence of the actor and not limited by space and time. It can be said that Islam is a system of values. Therefore, the validity of the values (belief, sharia, and morals) in Islam is for all time and place. Fourth, the value is found not created. This means that the presence of values should be sought, found and realized. Values in Islam are broadly categorized into two dimensions: the dimension of divinity and the human dimension. *Fifth*, the value is felt not thought. This may imply that the value does not need to think about, but through heart and feeling and sense of consciousness, values are enough to be realized (understood), practiced, and felt. Values in Islam have to be absolutely realized and felt with consciousness and patience. Values in Islam are absolute to be realized and perceived with awareness and patience. In other words, the values in Islam are embodied by *Tazkiyah*. *Sixth*, values are hierarchical. It means values have a hierarchy. Values in Islam have a very clear hierarchy, for example, the value of halal-haram, compulsory to have circumcision, legitimate-not legitimate, right-wrong, praised-reproached, and so forth. Thus, Scheler's view about values is relevant to the Islamic view of values, both phenomenological and philosophical.

Characteristics of *SIT* in the *JSIT* environment Yogyakarta which is built on a new paradigm is interesting to be studied, especially in the effort of integration of schools and pesantren. According to Mujidin, paradigmatic efforts of integrated Islamic schools are in form of some reconstructions which include (i) reconstruction of the basic foundation (epistemology) of the types of knowledge, (ii) reconstruction of learning methodologies based on Islamic vision and mission, (iii) reconstruction of institutions, and (iv) development of Muslim personality. The four reconstructions are viewed relevant as the characteristics of integrated Islamic schools (*SIT*).²⁰ By the founders. To meet the paradigm of integrated Islamic schools, it can be mapped as follows:

Integration Paradigm of School and Pesantren Educational System



The Explanations of the Map Concept

1. Religion and the laws of nature as the foundation mindset
2. Nondichotomous faith and piety, **white** (arranged in thinking)
3. Nondichotomous Thinking, **grayish brown** (the spirit of maintaining the viability or sharpen instincts and innate talents)

²⁰ Mujidin, "Sistem Pendidikan Islam Terpadu (SIPIT): Paradigma-Model Kelembagaan dan Aplikasinya dalam PBM", A Paper conveyed in establishment discussion of *Sekolah Islam Terpadu* in Pondok Pesantren Ibnul Qoyim Yogyakarta, on 26 April 2005.

4. Thinking arranged in the nondichotomous mindset, **purple** (the spirit of brotherhood or seeking harmony and safety in a mysterious world)
5. Mindset is arranged in a nondichotomous mind map (map concept), **red** (power or express impulse to be free, strong)
6. Map concept arranged in the body of knowledge (natural sciences, humanities, social sciences) nondichotomous or otherwise, **blue** (power of truth or find a purpose, to bring order, guarantee the future)
7. The body of knowledge is understood as essence (essence uses map concept 3 and 4) nondichotomous, **orange** (impulse propulsion or making analysis and growth strategy)
8. The essence of the body of knowledge) is understood as substance (substance uses maps concept 3 and 4) nondichotomous, **green** (human bonds or explore self, equalize others).
9. Dialectic thinking (thesis-antithesis- synthesis) nondichotomous, thinking process 1-6 use map concept 1, 2, 3, and 4. **yellow** (flexible flow or integrate and combine system)
10. Dialectic thinking arranged in Qauliah - kauniah - Nafsiah / Hadlarah an -Nash; Hadlarah al-'ilm; Hadlarah al-Falsafy) nondichotomous, **turquoise** (holistic view or create synergies and macro management).
11. The paradigm of Religion and Science Nondichotomous (Paradigm of nondichotomous Religion and Science), **coral** (integral-holistic or emerge slowly).

To perform the four reconstruction, the concept of Integrated Islamic Education or Integrated Islamic School (*SIT*) is needed which is paradigmatically refers to the five basic principles of human life (guidelines, status, goals, obligations, and teaching) as follows: (i) the perfection of Islam as the *din*, (ii) human status as a caliph on earth, (iii) the human task as '*Abdullah*, (iv) the obligation of parents to educate children, and (v) the obligation of teaching. These five basic principles of *SIT* concept are developed with the characteristics of integrity, which includes (i) the alignment of curriculum, (ii) the integration of faith, science, and charity, (iii) integration of management, and (iv) integration of the program.

Methodological Integration

Integration of character education methodology in learning is based on the principle that every science has its own methodology. Utilization of scientific methodology can be integrated with other methodologies, such as theology, social sciences, science, and art. This can be exemplified by the research results of M. Amin Abdullah, who expressed a conclusion on the importance of the incorporation of a new paradigm in ethical discourse. It suggests that the dichotomous and reduction approach to ethical discourse are not sufficient to

deal with the evolving situation. Social change in a pluralistic society cannot be solved through narrow dichotomous and reduction approach.²¹ Therefore, theological and philosophical approaches are classified as an independent patterned approach.

Further, it is said that ethics only based on the revelation as emphasized by al-Ghazali is not an adequate concept. It does not mean that the norm of the revelation was inadequate, but the concept itself is not adequate. Although the probability is emotionally and psychologically correct it is not adequate intellectually. Instead, Kant's opinion that ethics must be based on a ratio of ethics seems to be exaggerated simplification, since the ratio as confirmed by Kant, is limited in its capacity to uncover and understand the essence and noumenal world. It is explicitly stated that only cooperation between the rational ethics and the ethical revelation that will save humanity from a state of being trapped in the split personality. It is also believed that rapid social change and great cultural transformation is a historical task to build the approaches to the ideal ethical discourse.²²

So, the dialogue between al-Ghazali and Kant presented in this study is expected to pave the way to a new paradigm by creating a living dialogue between different traditions, not only in the limited scope of the Western tradition and Islam. This study is more directed at the ethical aspects of science which deals with meeting Kant and Ghazali who came from a different tradition, that Kant was from the Western tradition and al-Ghazali was from Islamic traditions. Kant's thesis that offers ethics more on the basis of ratio and al-Ghazali's thesis which offers ethic based on revelation, according to M. Amin Abdullah, both cannot be used as a solution in overcoming a rapid, complex, and pluralistic social change. Therefore, there's an offering of cooperation between a revelation and rational ethics that will save humanity from a state of being trapped in the split of personality.

In other words, in order to overcome the problems, a new paradigm is needed, that is by using an integrative approach, nondichotomous, and nonreduction to avoid split personality. Thus, it can be said that Amin's study is more directed to the ethical comparison of two figures, Kant and Ghazali. The thesis submitted by Amin, that in handling the issue of pluralistic social change is more suitable by using cooperation approach which is integrative, nondichotomous, and nonreduction. In this case, the proposed suggestion is

²¹ M. Amin Abdullah, *Antara al-Ghazali dan Kant: Filsafat Etika Islam*, translated by. Hamzah (Bandung: Mizan, 2002), p. 219-220.

²² *Ibid.*

especially dealing with a whole-personality society that is not split in overcoming various life issues and human living system.²³

Teachers or parents should realize that they are examples for students or children. Otherwise, children will experience confusion. In order to make students have the honesty, teachers or parents must not teach or give examples of lies. For example, parents must not ask their children to tell someone that her mother was not at home just because he does not want to see the person. Parents or teachers must not break the law if they want their children or students respect the law. In other words, in fact, the character of the children or the students is strongly influenced by the character of their parents or teachers, especially in every process of interaction. Basically, in every interaction with teachers or parents, children are exposed to the figures of examples or models for them. Similarly, the moral behavior of parents, teachers, and counselors will be an example or model in children's growth or development. Children will do what the teacher and will say as what the teacher said.

In this connection, Scoresby²⁴ said that if we would like to help the students learn to live with good moral, teachers should set them up to be able to adapt themselves to various situations and perform various actions appropriately. It is because moral development is a process, students need to be educated and given examples continuously. A good education is basically a human personality development process as a fact which is universally accepted in various dimensions of life, in the dimensions of intellectual, physical, social, and moral. Education cannot be trusted if the process that happens continuously fails in instilling important values in life and social welfare.

Viewed from value development, education is a scientific process of development of desired ability and thinking format which are related to the issue of values. The values form an important aspect of all aspects of human personality development. The development of human personality related to individual and social values such as physical, intellectual, moral or ethical, spiritual, social, family, and nationalities. The values developed are cleanliness, the dignity of work, discipline, order, truth, knowledge, temperament, rational view, resistance, goodness, justice, duty and obligation, self-control, purity, tolerance, love, obedience or belief, and freedom; not violence or greatness. Thus the process of value development is an ongoing process, interdependent, and

²³ *Ibid.*

²⁴ Scoresby dikutip Marianna Richadson, "Value Education", <http://www.schoolofabraham.com/RichardsonHandout.htm>, 16 May 2006.

cumulative which touches all aspects of the personality. The development of moral values is the axis of development of character and personality.

Material Integration

There are several steps proposed by Slamet PH,²⁵ in integrating the essence of character education materials as follows: (1) instill thought and you will harvest the action, (2) instill action and you will harvest habits, (3) instill a habit and you will gain character, and (4) instill character and you will reach the destination. So, character education is not only to introduce values to students (logos), but character education should also be able to internalize the values to be embedded and functioning as a charge of heart to raise the appreciation of the values (ethos), and even until its practice in daily life (pathos). The values that have become the conscience will serve as a filter and an antidote in the time when there is a meeting between conflicting values. These values then arrange mental and moral resistance, especially if there is a meeting between the conflicting values.

According to Sawali Tuhusetya, the substance (content) materials of character educational should be in the form of strategic themes which are not just floating in the expanse of slogans and rhetoric if not balanced by real and serious actions to implement them in the realm of our character education. Experience has shown that good educational idea and concept often stops at the flow of discourse and idealism simply because it doesn't touch down until the stage of implementation and application.²⁶ Tuhusetya points out at least, there are three important and urgent things to make the major agenda not trapped into slogans and rhetoric only. First, provide the entire cross-subject teachers with the education of character as an integral part of the professionalism of teachers simultaneously and continuously. Moral decadence and decline of the nobility among students are like the perforated dam. Handling it is not enough to be given to the teacher of Civics and Religious Education only, but collectively must involve all cross-subject teachers. All teachers of various levels of education units need to be trained in intensive training with more emphasis on the mastery of the substance of the material and innovative approaches so that the seeding of

²⁵ Slamet, PH. "Pengembangn Pendidikan Karakter Siswa Oleh Sekolah" *"A Paper"* conveyed in National Seminar held by ISPI DIY in cooperation with LivingValues Education International in the Hall of FPTK UNY, on 29 June 2009.

²⁶ Sawali Tuhusetya. Membedikan Pendidikan Karakter, <http://sawali.info/2010/07/12/membedikan-pendidikan-karakter/#ixzzow4AYXvR4>

character education to students is not rigid, monotonous, dogmatic, and indoctrinated.²⁷

Second, make the character education as one of the self-development activities at school. Activities of self-development that have been applied since the Curriculum of Education Unit Level (*KTSP*) initiated four years ago are proving able to develop their talents and interests. In an attractive setting, dialogue, interactive, and open, students can be invited to brainstorming, debating, and demonstrating the values of character education into self-development activities. They need to be given space and "free speech" outside class hours specifically designed to galvanize the personality and identity of the student in order to be a character figure. It is far more effective than making character education as a separate subject that in reality, it will cause a burden, both for teachers and students, especially when presented in ways that tend to patronize and dogmatic as the preaching.²⁸

Third, create a conducive situation that allows the character education blossom and entrenched in our educational world. The conducive situation can be developed if all the elite of the nation, community leaders, or religious leaders, who serve as the center and social role models in acting and behaving can synergize to provide real examples in the middle of people's lives. The government also needs to do a "detection and early prevention" if they find seeds of conflict that can lead, and trigger violence. Media's participation is also required by providing enlightening information and entertainment to give a positive image to the inner space and the memory of their children about the value of politeness, hospitality, wisdom, and magnanimity. In general, it is expected that there is a serious effort to unearth the character education so that it really could be a path to enlightenment in designing more respectable, dignified and cultured civilization. Indonesian people have missed for a long time the birth of future generation who are intelligent, decent, have good moral and sublime wisdom. Character education curriculum is nurturant effects or hidden curriculum that can be carried through all existing subjects. Therefore, every field of study is inherent in it, containing moral values, in other words, moral values are in every field of study.²⁹

Mathematics has different characteristics from other fields of study. Mathematics has many formulas that can be used to calculate or find the

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ *Ibid.*

expected mathematical number. In the application, each formula requires commitment, consistency, and the consequences to get the correct results or decision exactly. For example, in a commitment or *istiqāmah*, it has honesty, obedience, responsibility, discipline, and even independence. In other words, mathematical formulas contain a lot of moral values.

The historical study also contains a lot of moral values. It has different characteristics with other sciences. History deals with past events. Every "historical" event is an empirical phenomenon with hidden moral values; even those values can be very large and complex. For example, there is one event that occurred and spread broadly by mouth to mouth or through the mass media, both electronic and printed. Dissemination of an event or a case through the media, whether oral or written, contains the meaning or value that is quite extensive and complex when contents are analyzed, for example, the value of honesty, obedience, discipline, responsibility, tolerance, independence, unity, integrity, peace, beauty, security, order, and comfort.

Language is taught based on the theory of language as a means of communication, in which language is functioned to convey information or do interaction, interpersonal relationships, and social relationships. In the practice, language is full of moral values. The moral values can be related to each other, for example, the choice of words, sentences, style, accent, and intonation. That means there is a wide range of values, such as honesty, values of obedience, aesthetic, commitment, tolerance, independence, and togetherness. Natural Sciences (IPA) is similar to mathematics. Characteristics of IPA are built through a lot of concepts, ideas, and formulas. The application is full of moral values, such as values of honesty, discipline, obedience, tolerance, balance, compound, harmony, continuity, togetherness, and etc.

The religious study has certain characteristics, namely building confidence (belief), rules (Sharia) and moral (character), so it is also full of moral values which are closely interconnected between faith, sharia, and moral into religious pillars and even become one unified, integrated, and interconnective. In daily life applications, everything done by humans can't be separated from religious affairs. Therefore, the moral values inside are very broad, deep, complex and comprehensive. It can be said that life and human living system cover moral values derived from religion.

With this brief description, it can be understood and explained that in every field of study automatically, inherently (inseparable in it) contained moral values. Therefore, in order to instill moral values, it should not be written in the lesson unit (SP) or a lesson plan (RP) or other forms. In this case, a teacher is required to have the ability to bring moral values in every learning process. With

the conditions that teachers must master, understand, and have the willingness and ability to practice the discipline of study which becomes their main duty through concrete examples that can be captured by the students. Teachers also need to understand the characteristics of the field of study of teaching and the moral values that will be extracted from the field of the study. In other words, the teacher is not only able to achieve or succeed both in terms of instructional effects, but also able to achieve the nurturant effect or the so-called hidden curriculum.

Strategic integration

Character education in learning is also required also to integrate the strategy with the objectives, approaches, methods, techniques, learning materials, and evaluation. When a teacher or lecturer has trouble in integrating strategy, it can be handled, for example with the usual way namely active learning strategies, assignments, discussions, question and answer, discovery learning, or perhaps with team teaching strategy consisting of teachers or lecturers who are expert in the field of science that will be integrated.

To understand and grasp better about the strategic integration of character education in the learning strategy, the following description can help. According to LVEP (Living Values: An Education Program), there are three basic assumptions related to values, namely (i) universal values teaching appreciation and honor to every human being and learn to enjoy the values that can strengthen the wealth of individuals and society in general, (ii) if given the opportunity, every student is really able to pay attention to, create, and learn the values with the positive, and (iii) the students fight in the atmosphere based on the value in a positive and secure environment with mutual respect and love and considered capable of learning to determine the choices that are environmentally conscious.³⁰

The three basic assumptions are forms of dynamic processes experienced by students in identifying and internalizing moral values. In identifying and internalizing the moral values, at least should be based on four conceptions of educational values, namely (i) moral decision, (ii) moral mind, (iii) moral-based action, and (iv) direct method of educational value.³¹ To avoid indoctrination

³⁰ Diane Tillman, *Pendidikan Nilai untuk Anak Usia 8-14 Tahun*, translated by. Adi Respati, dkk. (Jakarta: Gramedia, 2004), p. xiii-xiv.

³¹Darmiyati Zuchdi, "Teori Perkembangan Moral dan Pendidikan Moral/Nilai", A Paper conveyed in discussion forum of the Lecturers of Tarbiyah Faculty IAIN Sunan Kalijaga Yogyakarta about Affective Education, Juni 2001.

educational values, students should be encouraged to find reasons underlying the moral decisions taken. Among the moral decision is to understand some of the actions taken, for example, dealing with the act of going to a place. The action is impossible to be done without understanding the reason the result, the benefit, or the bad effect. Such reasons can be an evaluation tool that can help a person in deciding to go or not to go to the determined place.³²

Those things are intended to develop the ability to control the action. In addition, it is required so that the students can actually understand the moral decisions taken and can identify good reasons to be accepted and bad reasons to be rejected or changed. Students must be able to formulate the changes needed. A good reason is a reason that contributes to overcoming problematic situations. This enables intellectual development, fostering freedom of thought, and can integrate the process and outcomes of education in harmony.

Borrowing the term of M. Amin Abdullah,³³ students are avoided from split personality or in other words the educational value will produce students who have full personality. It means the students have the ability and willingness to make moral decisions in form of empirical (observed) activities and behind that, there are hidden educational values that can be sensed.

The function of educational institutions should not only provide the opportunity for students to develop the knowledge but also create the background (setting) which allows for the implementation of social knowledge acquired to solve the problems that exist in society. Education that ignores the social problems will not be effective. Educational institutions should be an ideal example of community life. Various problems that arise and faced by educational institutions are due to the emergence of various norms difficult to determine which one should be referred. In this situation, the existence of different views and moral selection criteria as occurred in Indonesian society today, what is important is to give an opportunity for students to be able to learn and practice to choose moral choices. Therefore, some factors that contribute to moral decisions need to be known, namely (i) the role of faith, knowledge, and information, (ii) the role of desire, (iii) the role of a person's desires and decisions, and (iv) the role of the state.³⁴

³²Mohammad A. Shomali, *Relativisme Etika: Menyisir Perdebatan Hangat dan Memetik Wawasan Baru tentang Dasar-dasar Moralitas*, translated by. Zaimul Am (Jakarta: Ikrar Mandiriabadi, 2005), p. 289.

³³ M. Amin Abdullah, *Antara al-Ghazali dan Kant: Filasafat Etika Islam*, translated by. Hamzah (Bandung: Mizan, 2002), p. 220.

³⁴ Mohammad A. Somali, *Relativisme Etika...*, p. 305-311.

To avoid a split personality, values education should be focused on the link between moral thinking and moral action.³⁵ The conception of morality needs to be integrated with experience in social life. Moral thinking can be developed by the moral dilemma, which demands the ability of students to take decisions in a very dilemmatic situation. In this way, moral thinking can be developed from the lowest level that is oriented towards obedience and physical law to higher levels oriented to the fulfillment of personal desires, loyalty to the group, the implementation of the tasks in the community in accordance with the laws or regulations, to the highest levels: supporting the truth or essential values, particularly regarding honesty, fairness, respect for human rights, and social concerns.

Moral actions which are in harmony with moral thinking is only possible to achieve through emotional intellectual and habituation and the creation of conducive conditions to the implementation of such moral actions. For example, a community will not be accustomed to act in accordance with the values of religion when the condition does not support. Likewise, democratic action will not color the life of a community when the condition does not push to act democratically.³⁶ To achieve moral action it requires *al-Adah* (habituation) and *al-iradah* (including the will, desire, motivation, and goal) moral action committed by a person. Habituation and the will in moral action of a person contain values education.

Education should be able to grow the value of independence. Thus, students are more able to overcome the problems they face. However, as members of society, students also need to realize that interdependence is a prerequisite for the creation of a harmonious social life. In order to achieve such conditions, Dewey suggested that students are able "to be the color of his / her surroundings while retaining his / her own bent".³⁷ That means the students can adjust themselves to the environment but does not sacrifice the positive values that must be preserved. If the environmental condition is characterized by cruelty, full of exploitation or unfair, students should have the ability to handle it. They must have the spirit to modify the action to overcome the inhumane conditions of the community.

Furthermore, according to Darmiyati Zuchdi, the development of moral thinking must be accompanied by the development of the affective component.

³⁵ Darmiyati Zuchdi, "Teori Perkembangan Moral dan Pendidikan Moral/Nilai", p. 5.

³⁶ *Ibid.*, p. 6.

³⁷ Dewey quoted by Darmiyati Zuchdi...

In the process of moral development of the two components, namely the cognitive and affective components, they become very important. The cognitive aspect allows one to determine the proper moral choice, whereas affective aspect sharpens the sensitivity of conscience that gives support to perform moral actions. In addition, supporting the socio-cultural aspect is needed. Conducive socio-cultural aspect for the realization of moral action can be described as a seedbed of morality in public life.³⁸

Julie Davis conveys the results of historical research *boarding school* conducted by David Wallace Adams, K. Tsianina Lomawaima, Brenda Child, Sally Hyer, Esther Burnett Horne, and Sally McBeth through the study of archives, direct interview and photo shoot. This was done to examine the history of *the boarding school* from the perspective of American Indian communities. The study is started by trying to find the meaning of *boarding school* education for children, families, and the Indian community in the past and the present. Relatively fundamental conclusion obtained was with regard to the complexity of the historical legacy of Indian public life. The diversity of age, personality, family situation, and students' cultural background makes *boarding school* rich of experience, attitude and students' responses. *Boarding school* was organized to serve the indigenous and non-indigenous community to accommodate the students in one location. This was done to realize the assimilation between indigenous and non-indigenous citizens, thus becoming an integral component which then becomes the identity for American Indians and it is expected they will be able to determine quickly the fate of their own culture and to leave and bury politics which contaminates their nation in the 20th century.³⁹

Related to that, Adams examines the *boarding school* of American Indian communities from the aspect of the educational institution. A study conducted by Adams can be compared to a study conducted by K. Tsianina Lomawaima, Brenda Child, and Hyer who first highlighted the perspective of the Indians toward the boarding school. Lomawaima and Child have a personal connection with the history they write, in which they give an emotional resonance to their work about the focus of the children in a boarding school that reflects their own identity as citizens.⁴⁰

³⁸ Darmiyati Zuchdi, *Teori Perkembangan...*, p. 7.

³⁹ Julie Davis, "American Indian Boarding School Experiences: Recent Studies from Native Perspectives" (OAH: 2001), dalam <http://www.oah.org/pubs/magazine/deseg/davis.html>. Dikkses 16 May 2006.

⁴⁰ *Ibid.*

Both study clarify and reinforce the meaning and function of *the boarding school*, especially for students, parents, and the community about the importance of *boarding school* as a vehicle to educate the intelligence and skills of the students in addition to educate them to have an attitude of tolerance, mutual respect, not accentuate racial descent, indigenous and non-indigenous, and to spur the rise of nationalism by declaring freedom and independence in deciding the future fate of the nation. With the above description, the education system of *a boarding school* is suitable with the moral values of education, character education, independence, and form a complete personality of students, as well as nondichotomous education.

Character Education Model

Model of character education can be done with several models, including the model of boarding school. According to the *Encyclopedia Wikipedia* (2006), *boarding school* is the educational institution where students not only learn, but they reside and live together in the institute. *Boarding school* combines students shelter in school institutions away from their homes and families to be taught religion and learning a few subjects in the same place.⁴¹

In historical perspective, boarding school refers to classical British boarding school. The term boarding school in several different countries, for example in the Commonwealth known as a *public school*; in the United Kingdom known as *college*; in The United States is called *private school*; in Malaysia is called *kolej*. In general, *a boarding school* in the world was exhibited as a classical British boarding school. At the boarding school, it has been designated room or area for different activities all the time. Daily activities presented and explained by the board of boarding school. This activity is scheduled from time to time, some kind of structured activities that are planned, programmed and determined by the school. Norms or rules and schedules that are already known by the students should be followed seriously so there will be sanction or punishment in case of failure.

The physical components cover facilities and infrastructure, including places of worship, learning spaces (classrooms), living room (dormitory) with a certain size of the bedroom and the bed. Minimum floor area for each student in the dorm, booth, and the bedroom was also determined. The provision was derived by multiplying the number of students who slept in a dormitory with 4.2 m² and then add 1.6 m² on the outcome of these times. The minimum distance of 0.9 m²

⁴¹ Encyclopedia from Wikipedia quoted by Maksudin, *Pendidikan Islam Alternatif: Membangun Karakter...*, p. 15.

should exist between the two beds in a dormitory, a bedroom, and a booth. If students stay in the booth, the window must be provided for each student, and the floor area is at least 5.0 m² for each student. The area of bedrooms for single students is at least 6 m². Boarding schools should provide overall floor area at least 2.3 m² to live by each boarder. It must be combined with at least one bathtub or shower for 10 students. In addition, there is also a dining room, hall, laundry facilities, bathroom, washing areas, storerooms, sports facilities, and arts facilities. It is a guide or guidelines issued by the department. Perhaps it can be observed that not all boarding schools around the world meet the minimum basic standards, even though the school has a high appeal.

Nonphysical components dealing with some program of activities scheduled neatly, all the rules that have been determined with the sanctions, and quality-oriented education (quality of academic, teacher, program options offered, and the quality of services in form of a conducive environment, orderly, safe and comfortable).

The tradition and history of the birth of the boarding school which are used a lot as a guide of character education in every school; can have a positive influence to students who wish to enter the boarding school; and can be used as a network for people who have been successful in life to create a community and form a communication system between them. Education generally receives the purpose of boarding school. Boarding school introduces each mission explicitly and not only educating students in the classroom but also helping them to become better-oriented people. Therefore, a boarding school in organizing academic education tends to do better and in ways that may be better than the education received at the school in general. Here how to treat the students is better and more useful and easier to measure its success.

Based on the explanations above, it is understood that the *boarding school* with all the components, both physical and nonphysical, has its advantages, especially dealing with the offered priority programs and its relevance to the character education, as well as moral values education. Such things certainly are a useful consideration for parents or students' representatives and the students in selecting and entering the educational institutions with the boarding school system. Education, in general, can receive the objective of the boarding school system. Through the system, the school tries to introduce its mission clearly, that is not only educating students in the classroom, but also helping them to become individuals who have better orientation. In general, schools with such an education system perform better academics with a better way also than academic education held in other schools in general. How to treat the students is also better and more useful and easier to measure the success of education.

Based on the explanation above, it can be understood that the system of *boarding school* is relevant and fits as a place of education of moral values for the students because the system is committed to realizing the character education, independence, socialization, discipline, obedience or adherence to all rules of moral behavior, responsibility, freedom, and honesty. Educating one's character takes a long, constant repetition, by giving the example, guidance, and assistance appropriate to their needs. Character education or value education will not be enough in theory but must be practiced in reality so that experiences will be truly obtained and the benefit or bad effect of what he said or he did can be perceived.

The boarding school system is deemed appropriate by the community as an educational independence. Independence education covers various moral values. Education of independence provides more flexibility to students in an effort to integrate their own personal self. In addition, through the boarding school system, schools try to avoid the dichotomy of science taught and try to avoid students from a split personality. The example is boarding school system held in SMP IT Abu Bakar Yogyakarta as Integrated Islamic School institutions offering a variety of programs as an alternative to solve the problems of education that has been happening. SIT efforts are mainly concerned with the principle of integration or cohesion, which is the principle of integration or alignment of curriculum, integration of faith, science, and charity, integration of management, and integration of the program. If examined from the perspective of educational value, the overall efforts made in SMP IT Abu Bakar are full of moral values.⁴²

Character education is basically oriented to the formation of dignified and noble-cultured students. Some of the characters whose the orientation of education are in forming dignified and noble-cultured students, for examples related to the following characters: kind, frankly, reasonable, brave, friendly, confident, compassionate, generous, self-control, self-conscious, honest, self-discipline, teamwork, skilled, independent, courageous, fair, thoughtful, polite, loyal, care, obey, and tolerant.⁴³ The character education seems to be matched with Aristotle's opinion in *Book on Ethics and Book on categories* quoted by Miskawayh.⁴⁴ Aristotle conveyed a belief that poor people could change better through education. However, education does not always reveal exact results. Advises given repeatedly to different people and done with discipline and good

⁴² *Ibid.*, p. 52-54.

⁴³ James Rachels, *Moral Philosophy*, trans. A. Sudiarja (Yogyakarta: Doubleday, 2004), p. 311.

⁴⁴ Aristotle *Book on Ethics and Book on categories* cited in Miskawayh, *Towards Perfection of Morals*, translated by Helmi Hidayat (Bandung: Mizan, 1999), p. 58.

guidance will bear different results anyway. Most people can immediately respond and immediately accept it, but some other people, although also immediately responsive, they don't immediately accept it.

In connection with the explanation, Miskawayh proposes the following syllogism. Each character possessed by all people can change. Anything that can be changed, it is not natural. Thus, none of the characters are natural.⁴⁵ Both premises are true, and the conclusion of the syllogism is in accordance with the second example of the first form. Justification related to the first premise is that every character has the possibility to be changed. Current observations show evidence that it is necessary to change the character and relate to their education, educational benefit, educational influence, and the influence of true religious law which is Allah's guideline for His creatures. Justification related to the second premise is that everything which can change is not natural. Therefore, there was no attempt made to change something natural. For example, there was no attempt made to change the motion so it falls upon; that the natural movement changes. If it is done, the effort will certainly not succeed. That means it will not be able to change things that are natural.

Based on the explanation above, the suitability of boarding school system for the education of moral values is increasingly clear and concrete, so it can be said that the ideal moral value education can be done with the boarding school system. The characteristics of boarding school system ideally include: (i) the advantages in general, (ii) guidance systems and educational services, (iii) independence education and the formation of character, (iv) moral values education, and (v) nondichotomous education that avoids the occurrence of a split personality.

CONCLUSION

The integration of schools and pesantren/boarding schools in Indonesia is through the transformation of the institutional form, the educational system, and its operation. Transformation of Islamic education of (i) *Suffah, Dar al-Arqam, Kuttab* (in the period of the Prophet and his companions), (ii) madrasah (in the period of *tabiin* such as Madrasah Nizamiyah), (iii) school (heritage of colonialist), (iv) pesantren (Java), *dayah* or *rangkring* (Aceh), and *surau* (Minangkabau) which are original educational institutions of the native (indigenous), and (v) integrated Islamic schools (*SIT*) under the network of integrated Islamic schools environment (*JSIT*), centered in Jakarta. Integration of school and pesantren educational system in 2014 bore *SMA TRENSAINS*

⁴⁵ *Ibid.*, P. 59.

Tebuireng Jombang. The realization of the integration is boarding school and full day school system. System suitability between boarding school and full day school as a model of character education is due to some advantages of boarding school and full day school system. Conceptually and operationally both systems are based on the paradigm of the philosophical, institutional integration, curricular, facilities and infrastructure, services, and all activities both curricular, extracurricular and non-curricular are given coaching and services during school time.

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