Pesantren and Tradition (Study Of *Ta'dzim* Affiliates in Character Education Al-Ghazali and Thomas Lickona)

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ABSTRACT

The academic problems of this research stem from the environmental phenomenon of the Pesantren Al-Falah Ploso where the students still respect their Kyai, in other words, the ta'dzim attitude towards the teacher (Kyai) is still very well maintained. This is different from general education institutions in Indonesia. Ta'dzim itself is a form of character education and is a typical pesantren tradition. The research method used is Library Research with a qualitative approach. This study aims to examine the conception of character education of al-Ghazali and Tomas Lickona and its relation to the ta'dzim tradition at the Pesantren Al-Falah Ploso. The results showed that the ta'dzim tradition at the Pesantren Al-Falah Ploso was still well sublimated through divine values and human values. This is explained in detail in Al-Ghazali's conception of character education, namely to purify oneself (tazkiyat al-nafs) from despicable traits. Tazkiyat al-nafs is a way to get physical, spiritual, material, and spiritual happiness, in this world and the hereafter. Meanwhile, according to Thomas Lickona, there are three important components in building character education, namely: Moral knowing, moral feeling, and moral action.
Keywords: Character Education, Al-Ghazali, Thomas Lickona, Ta'dzim

A. INTRODUCTION

Education is something unique, challenging, and noble. Unique because it has a very broad spectrum, and its dimensions vary. Challenging because it concerns the future of the nation's generation. Noble because education is the core of civilization, and civilization is the core of the character (Putri, 2018). Education is an urgent issue in human life and produces the next generation who has superior intellectual insight and a noble character (Salahuddin, 2013, p. 143). Improving education is very necessary for an effort to produce moral and quality human beings. Society and education are two very important sides and become tools to advance civilization, develop society, and produce quality generations (Ridwan Abdullah Sani, 2016, p. 5). As stated by Emerson (An American psychiatrist) that character has a higher position than intellect (Lickona, 2021, p. 4).

Berthal in Muqowim said that one of the complaints of the community so far is that education is more focused on hard skills, meaning that it produces graduates who only have academic achievements, and ignores education based on the development of soft skills for fostering student's mentality to adapt the realities of life (Muqowim, 2011, p. 11).

Advances in technology and globalization are so fast and have a positive and negative impact on the development of adolescent morality. The development of today's era is so fast that children always imitate something new that has a negative impact. To overcome these problems, we need to apply the concept offered by Al-Ghazali about moral education through Islamic education based on the Qur'an and Sunnah (Budiyono, 2019, p. 5).

Factors that influence character education, among others: 1) Instinct factor (instinct), meaning that a person's behavior has been formed since birth and passed down from generation to generation; 2) Customary or habit factors, meaning that someone's actions and actions are carried out repeatedly so that they become habits; 3) Hereditary factors, meaning that heredity influences behavior and habits that are both physical and spiritual; 4) Environmental factors, factors that occur due to the influence of the community environment in which a person lives permanently (Idris, 2018, p. 84).

Character education involves aspects of cognitive, moral feeling, and moral action. Furthermore, the character development of students is influenced by imitation (imitating attitudes, thinking styles, and appearances), identification, suggestions, sympathy, and empathy. Character education emphasizes habits that are continuously practiced and carried out in various activities (Zubaidi, 2017, p. 383).

Indonesia has a variety of different ethnic groups, customs, characteristics, and behaviors. Therefore, efforts are needed to build character which includes elements of

religion or religious values and cultural values or customs. This is as Al-Ghazali said, character education should start early with continuous religious education (Tohidi, 2017, p. 15). The character of students must be instilled from an early age so that attitudes and behavior will be formed by religious norms, and care for others in society. On the other hand, every member of the community must understand well that one of the characteristics of character education is respect for the rights of others, respect for the law, engagement in every activity, and concern for others (Lickona, 2013, p. 8).

Pesantren is one of the original Indonesian educational institutions that emphasize the importance of character education in students. The form of character education can be seen in the behavior of a santri towards the Kiai. For a santri to treat the Kiai with respect is ingrained and rooted in the culture of the Islamic boarding school. The figure of the Kiai is considered a role model who reflects the values of goodness. The attitude of respect and honoring the figure of the Kiai is also a form of a santri in placing himself as a student of knowledge who is aware that he does not know more than the figure of the Kiai who is the source of knowledge.

This tradition of respecting the Kiai in the pesantren environment is known as *ta'dzim*. Among the santri, the Kiai becomes the central and decisive figure in various affairs. Not only as a leader or a symbol of a pesantren, but Kiai is also a role model rich in knowledge, experience, and wisdom. The Kiai is also responsible for all his students so that the Kiai will always be a figure who is remembered in the minds of the students.

Ta'dzim which is owned by the santri does not just appear, but it takes a long process to form this attitude. Therefore, this attitude becomes the first character education value that must be instilled in a santri. In addition, *ta'dzim* has also been formed and has become part of the living culture of the pesantren. This tradition has had a long history in the world of pesantren.

The term *ta'dzim* is absorbed from Arabic (*ta'dzim*) which in Indonesian has the equivalent meaning of respect, courtesy, and honor. This attitude makes the santri respect and follows the attitudes, actions, and words of the Kiai. However, *ta'dzim* is not an unconditional submission, but a form of obedience and deep respect for figures who are considered to be benchmarks in terms of morality and intellect (Suparjo, 2014, p. 316). The student's *ta'dzim* attitude toward the teacher is an obligation in studying. As the saying goes, *adab* is above knowledge. However, nowadays many students are poor in *ta'dzim* towards their teachers many are the opposite. Where the phenomenon of teachers being criminalized, demeaned, and belittled is easy to find in local and national mass media news. Recently,

there has been so much news about the behavior of students who have been so brave toward their teachers. There is no more politeness and obedience of students to their teachers. Some students know a lot, feel they have freedom of expression and feel more in everything than the teacher (Baihaqi, 2020, p. 2).

In Islamic education, there is *adab* towards teachers, which is not only required for students but parents are also required to respect the teachers of their children because if parents do not respect teachers, the blessings of knowledge gained by their children will be lost. In the book *Ta'lim Muta'allim* written by Sheikh Burhan al-Islam al-Jarnuzi, it is stated that the characteristics of respecting the teacher include not walking in front of him, not sitting in his seat, not leading the conversation unless he is allowed to, not allowed to speak in front of him, didn't ask boring questions, and waited patiently for him until he left the house.

Pesantren Al-Falah Ploso is one of the most phenomenal Islamic boarding schools in Kediri, East Java. It is said to be phenomenal because, from the time this pesantren was founded until now, it still exists among the community, and the number of students is also quite large. Despite being hit by the currents of globalization, pesantren have to make a lot of changes to maintain their existence. However, the Al-Falah Ploso pesantren still maintains traditional values, especially about character education, namely the *ta'dzim* tradition, considering that the typology of this pesantren is still fairly *salafiyah* (Aprilia, 2022a).

The strong tradition embedded in the Islamic boarding school is proven to be able to minimize the occurrence of moral degradation which is currently an issue as well as an academic problem in education in Indonesia, especially general education. This phenomenon has started to occur in the last few years and has made teachers, the community in the school environment nervous, and also parents. How could it not be, that the teacher who was supposed to be an example and a second parent at school actually became the subject of ridicule and even cursed by the students? Not to mention when watching on television, YouTube, and print media, the occurrence of cases of abuse against teachers in some areas invites the concern of many parties. The various kinds of mistreatment that teachers receive have tarnished the world of Indonesian education.

An example of a case that appeared in the news was "A teacher was stabbed to death by his student because he did not accept being reprimanded for smoking in the school environment". If judged by common sense this behavior should not have happened, a student had the heart to stab his teacher to death just because of the smoking ban in the school environment. Not to mention the several videos circulating in the media relating to cases of

bullying against teachers, committing acts of harassment against teachers by not paying attention during class hours, and instead of committing acts of humiliation by shouting and singing in a voice that is quite deafening.

There was also a case when a student was angry with his teacher when he came home from school, the motorcycle gas was enlarged so that a roaring sound could be heard as a form of protest against the teacher who had reprimanded him because the student in question was often late for school. Not infrequently, when students pass by the teacher, they just pass by without greeting or not smiling. Likewise, some students leave the classroom without asking the teacher's permission. There are even students who arrive late and enter class without saying *assalamu'alaikum*. When asked, why not say? "There I said hello but mother did not hear," he answered. The teacher was silent in a thousand languages. Even though the teacher saw with his own eyes the student entered without saying hello.

Another phenomenon is that there are students who date both at school and outside of school. The two of you together. When reprimanded and advised, the two students of the opposite sex helped each other to cover up their mistakes. There are even those who are angry with the teacher for issuing inappropriate words and even tend to be unethical. The incident of a student who dared to say inappropriate words to his teacher was an iceberg phenomenon. It could be that there are still many cases that are not highlighted by the media.

Then, what is the cause of the treatment of today's students like that? One of them is the lack of a sense of *ta'dzim* of students towards their teachers. Because the phenomena above are inversely proportional to the phenomena in Islamic boarding schools. But that doesn't mean that there are no teachers in the pesantren who dare to reprimand the students. However, pesantren cultures, directly and indirectly, teach how a student's attitude should be towards the people around him, such as attitudes towards Kiai, teachers, seniors, juniors, own friends, society, and parents.

In Islamic education, there is *adab* towards teachers, which is not only required for students but parents are also required to respect the teachers of their children because if parents do not respect teachers, the blessings of knowledge gained by their children will be lost. In the book *Ta'lim Muta'allim* written by Sheikh Burhan al-Islam al-Jarnuzi, it is stated that the characteristics of respecting the teacher include not walking in front of him, not sitting in his seat, not leading the conversation unless he is allowed to, not allowed to speak in front of him, didn't ask boring questions, and waited patiently for him until he left the house.

The essence of Imam Al-Jarnuzi's teachings is that students should try to make him happy, try to avoid so that the teacher is not upset, and continue to uphold his advice and teachings as long as they do not conflict with the basic principles of religion. If it contradicts the basic teachings of religion, the student cannot obey it because it is unlawful to obey creatures if that obedience invites disobedience to Allah SWT. So being there for the teacher is the main requirement in studying, lest a student does things that have the potential to hurt the teacher's heart. Give the teacher the best things so that the students will be able to get *ridho* of him. If you deliberately make his heart sad and hurt, then the blessings and benefits of his knowledge are difficult to obtain (Samdani & Lellya, 2021, p. 133).

If a student wants to study, then he has no other choice but to glorify the teacher with all his heart. This was stated by the Prophet Muhammad SAW, namely:

قال رسول صلى عليه وسلم نتوا ضعوا لمن نتعلمون منه

> *The meaning is, "The Messenger of Allah (SAW) said, humble yourselves towards those who teach knowledge."*

From the explanation above, it can be seen that there are two contradictory things, first; how did the previous scholars respect their teachers or Kiai, without respecting the teacher, the blessings of knowledge required will not be obtained. Second; The phenomenon of the world of education in Indonesia has now been tarnished by the many events or cases of students who no longer have an attitude of *ta'dzim* or respect for their teachers and even insult their teachers. It is different in the pesantren education environment that it can still be seen that students respect their teachers, in other words, the attitude of ta'dzim towards teachers is still there.

B. METHODOLOGY

This study examines the perspective of character education according to Thomas Lickona and Al-Ghazali by investigating the theories put forward by the two figures through library research with a descriptive qualitative approach to describe phenomena that occur related to student character issues. The study of library studies in this research aims to obtain theories, and concepts in this research. The author uses a descriptive qualitative approach to examine the phenomena that occur related to the *ta'dzim* tradition at the Pesantren Al-Falah.

Theoretical studies in this study collect valid and mutually reinforcing data using a descriptive qualitative approach that produces descriptive data such as books and literature related to the object of this research. The primary sources in this study are analyzing various

theories put forward by Al-Ghazali and Thomas Lickona relating to character education contained in the works of Al-Ghazali and Thomas Lickona, namely: 1) Thomas Lickona, Educating for Character: Educating to Build Character; 2) Thomas Lickona, Character Matters: Character Matters, How to Help Children Develop Good Judgment, Integrity and Other Important Virtues; 3) Thomas Lickona, Educating For Character: How Our School Can Teach Respect and Responsibility; 4) Thomas Lickona, Educating for Character; Educate To Build Character How Schools Can Teach Respect and Responsibility; 5) Thomas Lickona, Educating for Character: How Our Schools Can Teach Respect and Responsibility; 6) Al-Ghazali, Ihyā 'Ulūm ad-Din.

While the secondary data in this study are character education books other than the works of Thomas Lickona and Al-Ghazali, articles, magazines, and other literacy. The steps for collecting data in this study are as follows: 1) Collecting relevant literature with the object of research; 2) Classify all collected references such as books, documents, or other data sources, both primary and secondary sources; 3) Citing references by the research focus sourced from various trusted literature; 4) Validate data from primary or secondary sources and classify the data based on research systematics.

C. RESULT AND DISCUSSION

1. Overview of Al-Falah Ploso Islamic Boarding School

On January 1, 1925, KH. A. Djazuli Usman founded a madrasa and Islamic boarding school. He uses the porch of the mosque for teaching and learning activities for the students. Without feeling the students who study with KH. A.Djazuli swelled to 100 people. The community around the Pesantren Al-Falah Ploso was originally classified as an *abangan* community (far from religion). When it was first established, many people ridiculed the Pesantren Al-Falah. Moreover, officials and bookies, whose status quo is starting to be disturbed. They often spread misguided issues against this Islamic boarding school.

Such a phenomenon is indeed a formidable challenge for the pesantren which is the center of this Al-Qur'an reading activity. But the administrators were not afraid. This challenge made them determined to change the *abangan* society into an Islamic society. The result is like today. Pesantren continues to grow, and Islamic life is created by itself around the boarding school.

This Islamic boarding school, which is located on the banks of the Berantas river, takes many advantages of this geographical location. The river which is famous for its swift water and continues to flow throughout the seasons provides a lot of life for the students and the

surrounding community. On the banks of this river is the village of Ploso, 15 km south of Kediri. The potential of this area is very influential on the socio-economic life of the community. Generally, they use the fertile land on the banks of the Berantas river to cultivate crops.

In the institutional organization of Pesantren Al-Falah Ploso adheres to a traditional management system, in the sense that a single leadership is centralized in the figure of a Kiai who holds high authority in the management of the pesantren. Such management continues to the present day when this pesantren is being cared for by KH. Zainuddin Djazuli son of Kiai Djazuli. KH. Zainuddin in caring for the pesantren, which is often used for regional-level activities, is assisted by his younger brothers and sisters, such as KH. Nurul Huda (Gus Dah) takes care of the girl's boarding school, KH. Fuad Mun'im (Gus Fu'), KH. Munif, Mrs. Nyai Hj. Badriyah (Mrs. Bad) and Gus Sabut son of the late Gus Mik (who commanded the *Jama'ah Sema'an Mantab* Al-Qur'an) etc.

Pesantren Al-Falah Ploso, like most pesantren in Kediri, is an educational and teaching institution of the Salafaiyah model. With educational programs including Madrasah Ibtidaiyah (3 years), Madrasah Tsanawiyah (4 years), and the Riyadlotut Tholabah Deliberative Council (5 years). At the Ibtidaiyah level, the material that is much emphasized is the issue of *aqidah* and morals, while at the Tsanawiyah level, the emphasis is on *nahwu* / *Sharaf* science and added fiqh, *faroid,* and *balaghah* sciences. The Deliberative Council is an activity to study fiqh books, namely Fathul Qorib, for one year, Fathul Mu'in for 1 year, and Fathul Wahab for 3 years.

Studies related to character education through the *ta'dzim* tradition are the teaching of the *Adabul Alim Wal Muta'alim* book which is taught by Ustadz Hamiid every Wednesday morning Qur'an and the teaching of books that discuss morals. In addition to teaching *ta'dzim* through teaching books, caregivers educate students by giving trust to students. One example of this mandate is that when a student is assigned to be the administrator of the pesantren, the student must accept it gracefully and enthusiastically serve the pesantren. The tradition of *ta'dzim* at the Pesantren Al-Falah Ploso is also reflected during community service or commonly called *Ro'an*. Santri at the time of *Ro'an* will always carry out what was ordered by the Caregiver.

2. ***Ta'dzim* Tradition at Al-Falah Islamic Boarding School Ploso**

In its efforts to cultivate the personality of the students so that they produce outputs as proclaimed in the vision, mission, and goals of the Al-Falah Islamic boarding school, there must be efforts that go through stages for the sake of being long-lasting. One way is to

present a good tradition in the pesantren environment to be applied by every group in the pesantren. As for the students who are taught to be *ta'dzim* to the caregivers and asatidz. The attitude of *ta'dzim* or glorifying, respecting, and positioning an elder correctly is not necessarily the same as cutting him. The attitude of *ta'dzim* is more directed to how a santri is mentally built to be aware that he does not need to feel high and always sets up awareness for tawadlu'. This trait is a form of openness of a human being to accept and admit that he is not necessarily superior to others. This attitude also educates them to learn how to behave towards Allah as the creator who is only dependent on Him and submits to Him. Growing the attitude of *Ta'dzim* indirectly also opens the door within oneself to obtain good and useful knowledge. From the results of field observations carried out in this study, it was found that the attitude of *ta'dzim* was instilled in the pesantren environment through the following ways:

a. Teaching

Teaching is an effective medium to instill a *ta'dzim* attitude in students consistently. At the Al-Falah Islamic Boarding School, this activity is carried out in the form of learning which is divided into classroom and out-of-class learning. In the classroom, the students will be guided by *asatidz* using reference books that discuss etiquette issues, especially how to behave as a student when studying with a knowledgeable person. The books used include *Adaabul 'alim wal muta'alim* which is scheduled every Wednesday morning. then there is also a study of the Al-Hikam book which is devoted to students in grade 4. Through this process, the students will gain insight and how *adab* is applied through parables that are close to everyday life. While learning outside the classroom, the students will get socialization when they first enter the boarding school. The contents of these activities are in the form of cottage rules accompanied by guidance on the attitude of glorifying and respecting Kyai as caretakers of the cottage. In addition, the students are guided to respect the *asatidz* who teach them.

b. Habituation

To be able to maximize the results of learning, the habituation process is the next stage that must be done. At the Al-Falah Islamic Boarding School, this is an important concern to ensure that the students do not leave what they have learned during the lesson. At the Al-Falah Islamic Boarding School, the students are invited to carry out daily and weekly routine activities, namely reviewing various kinds of books, as well as recitation the Qur'an every day. As for weekly activities, the Al-

Falah Islamic boarding school routinely carries out *istighosah*, *khotmil al-Quran*, *khitobah*, and *ro'an*.

c. Exemplary

In the Al-Falah Islamic boarding school, the figure of Kyai is a central model for all students. Kyai will imitate his actions and become a role model for the students. This is also an effort to instill an attitude of *ta'dzim* in Santi. For this process to be maximized, the Kiai and the asatidz will always set an example for their students. In the process of becoming an exemplary figure for the students, two parts are carried out at the Al-Falah boarding school. The first is directly by giving examples such as during the Koran activities. On various occasions, the Kiai will also give presentations using verbal language that is delivered in the form of advice. From the advice conveyed, the Kiai will then continue to explain the details of the wisdom contained in the advice that was conveyed. Apart from being direct, exemplary is also instilled indirectly, namely through the behavior of exemplary caregivers. A Kiai in speaking and acting and behaving must be a positive reflection for the students so that from here a strong *ta'dzim* attitude will grow. Saifuddin Azwar explained that one of the factors that influence the formation of a person's attitude is the influence of others.

d. Through the advice

From the interview process with the caregivers of the Al-Falah Islamic boarding school, the process of instilling a *ta'dzim* attitude in the students was carried out by giving advice both when reading the Koran in class and other activities. The caretaker of the Islamic boarding school usually conveys various advice on various occasions, such as before the start of the recitation. This activity is scheduled in the form of a general stadium, namely gathering all male and female students in one place. These pieces of advice tend to emphasize the importance of applying *adab* in pesantren life. This activity is considered quite effective because at that time all students will listen solemnly. The students always position themselves to believe what is advised to them.

e. Through the rules

In Al-Falah Islamic Boarding School various rules are made both written and unwritten. These rules are made by the caretakers of the cottage to be then asked for the caregiver's approval. Sometimes the caregiver will also provide input regarding the rules made. The regulations made in the cottage environment are intended to

make the students have a sense of responsibility towards themselves as well as in the cottage environment. The rules made include, among others, several aspects, namely the obligations of students, prohibitions, permits, and sanctions for any violation of the rules. Sanctions given if a student violates the rules can vary, such as materials, reading the Koran, fines, writing the Qur'an, and cleaning the cottage (Aprilia, 2022b).

The step of instilling a *ta'dzim* attitude with various regulations is considered an effective step. Because there is a charge of strict discipline, as well as responsibilities that are indirectly an order from the Kiai. This is in line with the attitude of *ta'dzim* which means obedience to the Kiai. The existence of these rules is a must that must be implemented.

3. Al-Ghazali's Concept of Character Education

Character according to Al-Ghazali is termed morals and character, because they both have the same meaning. Al-Ghazali in his work Ihya 'Ulumuddin, Juz 3 says that morality is a form of expression that is embedded in the soul that causes easy easy actions without the need for thought and consideration (Al-Ghazali, 2016, p. 45). Al-Ghazali added, that both morals and character both contain an ideal meaning, depending on the implementation or application. Al-Ghazali strongly recommends educators foster the morals of students by providing good examples, exercises, and habits that are by the development of their souls so that children can avoid despicable behavior. Habituation and practice will form a commendable attitude in children (Nata, 2001, p. 95).

According to Al-Ghazali, the purpose of moral education is to purify oneself (*tazkiyat al-nafs*) from despicable traits. *Tazkiyat al-nafs* is the effort of the human mind, as a moral subject, to eradicate the reprehensible nature that hinders the course of moral development between the *nafs al-lawwāmah* and the *nafs al-amarah*. Furthermore, Al-Ghazali said that *tazkiyat al-nafs* is a way to get physical and spiritual happiness, material, and *spiritual* both in the life of the world and the hereafter which aims to obtain perfection in life.

According to Al-Ghazali, *tazkiyat al-nafs* aims to form morals through healthy individuals originating from commendable morals and being willing to break all relationships that can harm personal perfection, meaning that the essence of man is his personality, while personality perfection lies in his purity (Al-Ghazali, 2003, p. 31). According to Al-Ghazali, the noblest level of human beings is when humans achieve eternal happiness in this world and the hereafter. Therefore, to achieve happiness in the world and the hereafter, humans must have knowledge that comes from the Qur'an and al-Hadith (Primarni, 2016, p. 113).

Al-Ghazali's thoughts have had a lot of influence on science until now. That's why he was given the title Hujjatul Islam, which means defender of Islam (Wahid, 2020, p. 65). In the field of morals, Al-Ghazali provides criteria for morals in the souls of students whose actions are carried out without the need for thought. According to him, morality is not an act, not strength, not *ma'rifah*, but morality is a mental and spiritual condition (Al-Ghazali, 2000, p. 599).

Al-Ghazali, as quoted by Heri Gunawan, said that the goodness of human morality will be achieved if it fulfills four main things, namely: a) Al-hikmah is a personal condition that can distinguish between right and wrong in every action; b) Ash-syajā'ah, namely the obedience of reason by the power of lust in the actions taken; c) Iffah, namely the education of the power of lust by reason and heart under the guidance of revelation; d) *'Adalah* (fair or balanced), namely a personal condition that can overcome the movement of the power of lust, and control it so that it is in line with the values of wisdom, so that reason, lust is reasonable and fulfilled according to their respective rights, under the control of the mind and heart. guided by the *shari'ah* (Gunawan, 2014, p. 82).

Al-Ghazali added that to obtain true goodness through *riyadhah al-nafs* are a) *Musrarathah*, namely humans increase faith, master knowledge and do good and stay away from immoral acts; b) *Muraqabah*, namely getting closer to Allah SWT by carrying out various mandatory and sunnah worship; c) *Muhasabah*, which is istighfar and trying to improve oneself by doing good *istiqamah*; d) *Mu'aqabah*, namely punishing oneself by doing good, because good deeds can erase bad deeds; e) *Mujahadah*, which is trying to be good with jihad and ijtihad, while the hardest jihad is fighting lust; f) *Mu'atabah*, namely regretting oneself from sinful acts, returning to the laws and regulations of Allah and when committing a sin and immorality he does not repeat; g) *Mukasyafah*, which is opening the barrier of the veil of Allah's secrets through a pattern of life that is always good and right, avoiding evil things (Wahid, 2020, p. 417).

Furthermore, Al-Ghazali describes several things that teachers can take in children's moral education, namely: a) Compassion, meaning that the teacher in teaching treats students as their children; b) Pleasure and getting closer to Allah SWT, meaning that every teacher in educating students always seeks Allah's pleasure and draws closer to Allah; c) Wise advice, that is, the teacher gives good advice and benefits directly in a good way; d) The teacher prohibits students from having despicable character, meaning that the teacher prevents students from practicing despicable character, because despicable character can create despicable behavior; e) Teachers should glorify science, meaning that teachers always

glorify science, so that happiness in the world and the hereafter will be achieved; f) Teachers always develop scientific insight, meaning that teachers improve Islamic competence and development by following various studies and good teaching; g) The teacher uses an interesting method, meaning that the teacher conveys teaching materials to students in an easy way and uses methods that are interesting and easily understood by students; h) Teachers practice their knowledge, meaning that teachers always practice their knowledge by holding various da'wah studies, discussions or by teaching formally (Al-Ghazali, 2016, p. 171).

Al-Ghazali describes several good teaching methods in educating children as follows: a) Teachers in teaching at schools must prioritize affection for students; b) Teachers must have good role models for students; c) Teachers must have an understanding of the characteristics of students such as humble, honest, trustworthy, obedient and *istiqamah*; d) Teachers must have high knowledge and insight; e) Teachers in teaching have planning and stages; f) Teachers must have an understanding of the intellectual differences of students; g) Teachers must have a stable understanding of students; h) Teachers in teaching must provide benefits for students (Azhari & Mustapa, 2021, p. 274).

4. Thomas Lickona's Concept of Character Education

According to Thomas Lickona, noble character includes knowledge of goodness, which creates a commitment to goodness and doing good. Good character refers to cognition, attitudes, and motivations, as well as behaviors and skills. According to Thomas Lickona, character is related to moral knowing, moral feeling, and moral behavior (Lickona, 1992, p. 51). Thomas Lickona defines character education: "Character education is the deliberate effort to help people understand, care about, and act upon core ethical values".

Thomas Lickona added: "Character education is the deliberate effort to cultivate virtue that is objectively good human qualities-that are good for the person and good for the whole" (Lickona, 1992, p. 193). According to Thomas Lickona, character education is defined as "the deliberate use of all dimensions of school life to foster optimal character development".

According to Thomas Lickona, character education contains three main elements, namely knowing the good, desiring the good, and doing the good. Character education carries the same mission as moral education or moral education (Lickona, 2012, p. 5).

According to Thomas Lickona, the nation is heading to the brink of collapse and has signs, namely, increasing violence among teenagers, honest culture, bigotry, lack of respect for parents and teachers, deviant human morality, use of bad language, increasing use of

drugs, alcohol and free sex, low sense of responsibility, decreased work ethic, and mutual suspicion and lack of concern among others (Lickona, 1992, p. 12).

Furthermore, Thomas Lickona said that the process of character education is a conscious and planned effort. Character education does not happen by chance, but character education is a genuine effort to understand, shape, and cultivate ethical values, both for oneself and all citizens. Thomas Lickona mentions seven essential and main character elements that must be instilled in students which include: sincerity or honesty, compassion, courage, compassion, self-control, cooperation, and hard work (Lickona, 2013, p. 59).

According to Thomas Lickona, there are three important components in building character education, namely: a) Moral knowing, meaning moral knowledge. There are six components related to moral knowledge, namely: (1) moral awareness in using intelligence to conform to prevailing moral values; (2) knowing moral values and their application in all situations; (3) taking the point of view of other people's thinking; (4) moral reasoning in interacting; (5) decision making in acting and being able to deal with problems; (6) knowledge of oneself. Ability to evaluate one's behavior; b) Moral feeling, namely feelings about morals which include six elements, namely: (1) conscience which consists of cognitive and emotional feelings. Cognitive to know what is right and what is wrong. Emotional feeling that is obliged to do what is right and stay away from wrong actions; (2) self-esteem, namely having the correct measure of self-esteem; (3) empathy, namely the ability to recognize and understand the situation of others; loving the good is connected with all that is good; (4) self-control and helping someone to behave by ethics; humility towards self-limitation and willing to correct mistakes that have been made. c) Moral action is a tangible manifestation of moral knowing and moral feeling which has three aspects, namely: (1) competence, namely the ability to feel moral; (2) desire, namely the desire to maintain emotions, see, think, and withstand pressure and temptation; (3) habits, namely getting used to doing good and applying it in daily behavior (Lickona, 2009, p. 53).

Based on the description above, it can be concluded that character education has three stages, namely: First, moral knowing which seeks to increase students' thinking power. Second, moral feeling is the experience of students at school, at home, and in the community, and Third, moral action is carried out through good habits.

5. Values of Character Education in the *Ta'dzim* Tradition at Al-Falah Islamic Boarding School Ploso

In the education held in the pesantren environment, there are noble values that can be a provision for someone when they will enter the community later. Moreover, these values

relate to attitudes, behavior, morals, and mentality to reflect a progressive education. The students at the Al-Falah Islamic boarding school are always educated to build the foundation of these values. Thus, students will be ready to take on a role in society when the time comes. From how the content of the learning materials and also the self-development presented by Pesantren Al-Falah to its students, show that Al-Falah Islamic Boarding School has a dual role as a religious as well as a moral institution. The values of character education in the *ta'dzim* tradition of Kiai at the Al-Falah Ploso Islamic Boarding School are as follows:

a. Honest

The *ta'dzim* tradition can create honest characters in students, as seen from the behavior of students who carry out the mandate of the Kiai to report it as it is. If the santri have completed something that was mandated by the Kiai to the santri, the santri reported that it had been done. However, if the student has not found or resolved it, the student reports that there are obstacles during implementation.

b. Discipline

Ta'dzim contains the value of discipline lies in the benefits after students get used to carrying out ta'dzim to the Kiai. Santri will always obey orders from the Kiai so that if the Kiai asks the santri to be always on time during pesantren activities, the santri carries out all activities with a disciplined attitude.

c. Hard works

The Ta'dzim tradition at the Al-Falah Ploso Islamic Boarding School makes students have the character of hard work when students carry out the tasks of the Kiai while roan, students try to please the Kiai by completing things thoroughly.

d. Creative

The *ta'dzim* tradition produces creative santri characters when the Kiai wants an event or study forum, the students try to assemble and carry out the event with thoughts or steps so that the event runs smoothly and successfully.

e. Independent

The Al-Falah Ploso Islamic Boarding School educates students to have an independent character through the tradition of ta'dzim towards the Kiai through giving the task of carrying out the task of cleaning the pesantren, so the students do it independently and do not depend on others in completing the task.

f. Curiosity

Judging from the behavior of the students of the Al-Falah Ploso Islamic Boarding School when participating in learning in Madrasah Diniyyah, the students took notes

carefully. When the Kiai says something important, the santri writes it down. For students who do not understand the lesson or something that is mandated by the Kiai, the students ask the Kiai with a note that they have received time to speak from the Kiai.

g. Responsibility

When the santri receives a mandate or task from the Kiai, the ta'dzim attitude he does is to carry out the mandate or task. Santri cannot refuse it because if the student refuses the mandate or task given then the student is not being *ta'dzim*. When carrying out the task or mandate, the santri do it with full accuracy and responsibility so that the achievement in carrying out the task is successful and according to the will of the Kiai.

h. Patient

The *Ta'dzim* tradition at the Al-Falah Ploso Islamic Boarding School makes students have to be patient in doing what the Kiai has entrusted to their students. Not infrequently what is mandated by the Kiai to the santri are things that have never been done by the santri so that it makes the santri patient learn the things that are mandated by the Kiai to the santri.

i. Gratitude

Gratitude is praising the one who gives pleasure to the abundance of goodness that is bestowed. The word gratitude is taken from the word *syakara syukuran* which means thanking Allah. According to language, gratitude is a nature full of kindness and respect and glorifies God for all His blessings, whether expressed verbally, strengthened with the heart, or carried out with actions (Ubaid, 2012, p. 171).

The value of gratitude contained in the *ta'dzim* tradition can be seen in the behavior of students who are very careful and obey the things the Kiai commands as a sign of gratitude because the Kiai has educated the students both physically and mentally. In addition, another character value instilled by Al-Falah pesantren in its students is a humble attitude (*tawadhu'*). This attitude is one of the commendable morals taught by Islam to its followers. This attitude forms a Muslim to always not overdo himself in pride and realize that there are others out there who are above him. By instilling an attitude of tawadhu' in his students, it can be a good capital so that the students do not fall asleep with everything he has.

6. Study of *Ta'dzim* Affiliation Character Education in Al-Ghazali and Tomas Lickona

Character education is an effort in shaping the personality of students. Character itself according to Al-Ghazali is a term that is almost similar to "morals and character". Al-Ghazali added, that both morals and character both contain an ideal meaning, depending on the implementation or application. Al-Ghazali strongly recommends educators foster the morals of students by providing good examples, exercises, and habits that are by the development of their souls so that children can avoid despicable behavior. Habituation and practice will form a commendable attitude in children.

According to Al-Ghazali, the purpose of moral education is to purify oneself (tazkiyat al-nafs) from despicable traits. Tazkiyat al-nafs is the effort of the human mind, as a moral subject, to eradicate the reprehensible nature that hinders the course of moral development between the nafs al-lawwāmah and the nafs al-amarah. Furthermore, Al-Ghazali said that tazkiyat al-nafs is a way to get physical and spiritual happiness, material, and spiritual both in the life of the world and the hereafter which aims to obtain perfection in life (Saiful, 2022, p. 728).

According to Al-Ghazali, tazkiyat al-nafs aims to form morals through healthy individuals originating from commendable morals and being willing to break all relationships that can harm personal perfection, meaning that the essence of man is his personality, while personality perfection lies in his purity. According to Al-Ghazali, the noblest level of human beings is when humans achieve eternal happiness in this world and the hereafter. Therefore, to achieve happiness in the world and the hereafter, humans must have knowledge that comes from the Qur'an and al-Hadith.

Meanwhile, according to Thomas Lickona, there are three important components in building character education, namely:

a. Moral knowing. There are six components related to moral knowledge, namely: (1) moral awareness in using intelligence to conform to prevailing moral values; (2) knowing moral values and their application in all situations; (3) taking the point of view of other people's thinking; (4) moral reasoning in interacting; (5) decision making in acting and being able to deal with problems; (6) knowledge of oneself. Ability to evaluate one's behavior;

b. Moral feeling includes six elements, namely: (1) conscience which consists of cognitive and emotional feelings. Cognitive to know what is right and what is wrong. The emotional feeling that is obliged to do what is right and stay away from wrong actions; (2) self-esteem, namely having the correct measure of self-esteem; (3) empathy, namely the ability to recognize and understand the situation of others;

loving the good is connected with all that is good; (4) self-control and helping someone to behave by ethics; humility towards self-limitation and willing to correct mistakes that have been made (Yunardianto, 2022, p. 70).

c. Moral action is a tangible manifestation of moral knowing and moral feeling which has three aspects, namely: (1) competence, namely the ability to feel moral; (2) desire, namely the desire to maintain emotions, see, think, and withstand pressure and temptation; (3) habits, namely getting used to doing good and applying it in daily behavior (Lickona, 2012, p. 53).

The correlation between Al-Ghazali and Thomas Lickona's conception of character education in the study of *Ta'dzim* is that both are a substantial unit in shaping the character of students. If in the pesantren tradition, the character of the student is identical, it is called ta'dzim. This is reflected in several values that are internalized at the Al-Falah Ploso Islamic Boarding School, including Honesty, discipline, hard work, creativity, independence, curiosity, responsibility, patience, and gratitude. The process of forming the Ta'dzim tradition is through a process of habituation in activities: teaching, modeling the figure of Kyai, daily habituation, planting through rules, and planting thorough advice.

So it can be concluded that Al-Ghazali's conception of character education with Tazkiyat al-nafs emphasizes the divine and spiritual aspects (divinity) while Thomas Lickona's conception of character education in the form of moral knowing, moral feeling, and moral action emphasizes the human aspect. While the *ta'dzim* tradition is a collaboration between the two, namely the internalization of character values in aspects of divinity and humanity.

D. CONCLUSION

According to Al-Ghazali, the purpose of moral education is to purify oneself (*tazkiyat al-nafs*) from despicable traits. *Tazkiyat al-nafs* is a human mental effort to get physical and spiritual happiness, material, and spiritual. According to al-Ghazali, human moral goodness will be achieved if it fulfills four main things, namely: (a) *Al-hikmah*, namely a personal condition that can distinguish between right and wrong in every action; (b) *Ash-syajā'ah*, namely the mastery of the power of lust in the actions performed; (c) *Iffah*, namely the education of the power of lust by reason and heart under the guidance of revelation; and (d) *'Adalah* (fair or balanced) which is a personal condition that can overcome the movement of the power of lust, and control it so that it is in line with the values of wisdom.

According to Thomas Lickona, there are three important components in building character education, namely: (a) Moral knowing includes six elements, namely: moral awareness, moral values, point of view, moral reasoning, decision making, and self-knowledge). (b) Moral feeling includes six elements, namely: conscience, self-esteem, empathy, loving-kindness, self-control, and humility. (c) Moral action includes three aspects, namely competence, desire, and habit.

Ta'dzim behavior that has become a tradition at the Al-Falah Ploso Islamic boarding school is seen in forms such as sitting in front of the Kiai always politely by sitting tasyahud, carrying out the mandate of the Kiai, maintaining the good name of the Kiai and his family, doing something that makes the Kiai happy. The *ta'dzim* tradition in this pesantren contains the values of character education including patience, gratitude, discipline, and *tawadlu'*. The values of character education are very useful in preparing and delivering students to have a prophetic personality and are expected to become *insanul Kamil*. One of them was developed through the tradition of *ta'dzim* towards the Kiai where the Kiai is a figure who has a breadth of knowledge and love. Santri *ta'dzim* towards the Kiai to get the blessing of knowledge.

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