



## Internalization of Education Character Based on the Five Souls of Modern Islamic Boarding School Al-Ihsan Baleendah

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### ABSTRACT

The purpose of this article was to analyze the internalization of five soul-based education character in modern Islamic boarding schools Al-Ihsan Baleendah Bandung. This research method used qualitative research and collecting data used interview, observation and documentation techniques to reveal the concept of internalizing character values based on the five souls in the modern Islamic boarding school Al-Ihsan Baleendah. The results of this study showed that the modern Islamic boarding school education Al-Ihsan Baleendah was an Islamic educational institution that contains character values based on the five souls that were implicit in the Islamic boarding school program. The values of education character based on the five souls applied in modern Islamic boarding school involve: the soul of sincerity, the spirit of simplicity, the spirit of independence, the spirit of freedom and the spirit of ukhuwah Islamiyah. Character education based on the five souls is internalized through the example of the kyai, the habit of worshiping, the discipline of obeying the rules of the Islamic boarding school, the awareness and responsibility of the Islamic student in carrying out activities in modern Islamic boarding school

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## INTRODUCTION

One of the educational environments that has quite an influence on the morals, morals, and discipline of school-age adolescents in the community is Islamic educational institutions, one of which is Islamic boarding schools. The nature of Islamic education in Islamic boarding schools is an effort to guide, direct and foster students who are carried out consciously and planned so that a main personality is developed in accordance with the values of Islamic teachings (Solihin, et al., 2020; Nata, 1998). Thus, Islamic education fosters basic human abilities to reach adult humans with personalities who are full of discipline, have a high sense of responsibility and are confident.

In the Law on the National Education System (UUSPN) Number 20 of 2003, it is stated that national education is developed through two channels of school education and out-of-school channels. Furthermore, in article 4 (four) it is also stated that the out-of-school pathway includes education within the family and community. Education held in the community is an old Islamic educational institution that has grown since

the days of the growth of Islam in Indonesia and plays a very important role for the formation of the personality of the nation and society. The institution is a boarding school. Islamic boarding school is an Islamic religious education institution which is often called a subculture.

Islamic boarding schools have an important role. Islamic boarding school as a community and as an educational field are large in number and wide spread to various corners of the country have contributed a lot in the formation of Indonesian people who are religious (Hasmayni, et al., 2019; Ilyas & Sibuea, 2019). This institution has produced many national leaders in the past now and also in the future. Many Islamic boarding schools participate actively in nation building (Tafsir, 1997). Thus, it can be concluded that Islamic boarding schools as religious educational institutions have the ability to shape and develop human personality when accompanied by the example and authority of the Kiai as the main character in fostering disciplinary values. The support that is the backbone of the Islamic boarding school is the ongoing process of forming a separate value system in the Islamic boarding school, complete with its symbols, the existence of an external attraction so that it allows the surrounding community to regard Islamic boarding school as an ideal alternative to the attitude of life that exists in the community itself and the development of a process of influencing influence (Luthfiyana, et al., 2021). with the community outside which will culminate in the formation of values.

Islamic boarding schools as educational parks outside of school are part of the national education system. The education system contains sub-systems that are interrelated with its objectives, as well as Islamic boarding schools if used as an education system, they must have these subsystems (Indra, 2017; Arifin, S., & Zaini, A. 2020). Islamic boarding school is one of the oldest educational institutions in Indonesia and one of the original forms of Indonesian culture. Institutions with patterns of Kyai, Islamic student, and Dormitory have been known in stories and folklore as well as Indonesian classical literature, especially on the island of Java. Education in Islamic boarding schools in general has the same goals as those expected in the national education system, including virtuousness, independence, and spiritual health. Even if it is detailed, it will appear that the main characteristics of educational goals in Islamic boarding schools are, among others, (1) having wisdom according to Islamic teachings, (2) having guided freedom, (3) being able to self-regulate, (4) having a high sense of togetherness, (5) respect parents and teachers, (6) love of knowledge, (7) independent, (8) simplicity (Kafrawi, 1978).

In achieving the goals mentioned above, of course we need a provision that can regulate the pattern of life, so it is necessary to apply discipline in Islamic boarding schools, namely character education based on the five souls. With the regulations set in the Islamic boarding school, it is hoped that all individuals in it can comply with them in order to achieve educational goals which essentially lead to humans with intact personalities. The example and authority of the kyai have a very strong influence in fostering the disciplined values of students. Kyai is a place where all his policies are oriented in words to be used as a guide. His daily attitudes and behavior are used as references and role models by students. The figurative language that is uttered becomes a material for reflection. Therefore, the example and authority of the Kyai in fostering the disciplined values of students in Islamic boarding schools will not succeed if they are not accompanied by discipline. Character education based on the five souls of the cottage which consists of the soul of sincerity, the spirit of simplicity, the soul of standing curry, the spirit of ukhuwah Islamiyah and the spirit of freedom

will grow and develop into a system of cultural values and cultural values are created and the system of norms adopted. Authentic culture belongs to humans, and that culture is formed from learning outcomes, and that culture becomes the right of the community, not the individual. How important it is to foster culture, including a culture of discipline in worship, study and time for each student.

## **METHOD**

This research method uses descriptive analysis method using a qualitative research approach. This study emphasizes the concept of internalizing character values based on the five souls in the modern Islamic boarding school Baleendah Bandung. Concept data collection through a search library, and factual data collection through observation, interviews on the implementation of character values based on the five souls at the modern Islamic boarding school Baleendah Bandung.

In analyzing data the researchers used RSD framework literature and visiting national and international journal publications that have discussed the benefits and advantages of this research framework initiated by this Australian researcher. After the data is collected, we then analyze it by involving system coding, evaluating the resulting results and guidelines on study problems. We believe that these findings are valid and reliable data based on the clear transparent findings that are very suitable in answering this model research question. Because this is current data, we do all processes by utilizing online data assisted by Google searching and editing applications to report research results. Likewise, we also follow this draft research by the experts' guidelines (Ridder, 2014; Engle, 2015; Sgier, 2012) in their working paper, qualitative data analysis, and review.

## **RESULTS AND DISCUSSION**

### **Understanding Character Education Based on the Five Souls of Islamic Boarding Schools**

The definition of education in the Big Indonesian Dictionary is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (Istighfatur,2010). In maintaining and providing training, it is necessary to have teachings, guidance and guidance regarding morals and intelligence of the mind. Education is more than just teaching, because teaching is only a mere knowledge transfer process activity, while education is a transformation of values and character building with all the aspects it includes (Cahyono, et a., 2018; Kristiawan, et al., 2017). Through education, it is hoped that humans will truly find their identity as humans. The meaning of education can be seen in a broad sense and in a narrow sense. The broad meaning of education is all learning activities that take place throughout the ages in all situations of life activities. In a broad sense, basically education is for anyone, anytime and anywhere, because being mature, intelligent, and mature is a human right in general (Aziz, 2012, p. 12).

While education in a narrow sense is all planned learning activities, with organized material, carried out on a scheduled basis in a supervisory system, and given an evaluation based on predetermined goals. Such learning activities are carried out in school educational institutions. According to Ahmad D. Marimba, education is guidance or conscious leadership by the educator towards the physical and spiritual development of educated towards the formation of the main personality (Maunah, 2009, p. 3). Meanwhile, according to Ki Hajar Dewantara, education is guidance in the life of the growth of children, while the meaning of education is to guide all the natural

forces that exist in children so that they as humans and as members of society can achieve the highest safety and happiness.

The understanding of character according to experts is as follows: 1. Scerenco defines character as an attribute or characteristic that forms and distinguishes personal characteristics, ethical characteristics, and mental complexity of a person, group or nation. 2. Herman Kertajaya argues that character is a characteristic that a person has and these characteristics are genuine rooted in a person's personality, and are the driving engine of how a person acts, behaves, says, and responds to something (Samani & Hariyanto, 2012, p. 2).

Meanwhile, Islamic boarding school itself in the Big Indonesian Dictionary means a dormitory where Islamic student or a place for students to study the Koran and so on. The term Islamic boarding school is often referred to as just Islamic boarding school or the two words are combined into a boarding school. According to the Islamic Boarding School is an Islamic religious education institution that grows and is recognized by the surrounding community. With a dormitory system (lodging in a complex) where they receive religious education through a recitation system or wholly under the leadership of a person or several kyai. Meanwhile, according to Mastuhu, Islamic boarding schools are traditional Islamic educational institutions to study, understand, explore, appreciate and practice Islamic teachings properly. emphasizes the importance of religious morals as a guide to daily behavior (Mastuhu, 1994, p. 42). The definition of "traditional" in this context indicates that this institution has existed for hundreds of years (300-400 years) ago and has become a deep part of the life system of most Indonesian Muslims. Which is the majority group of the Indonesian people and has undergone changes from time to time according to the life of the people, not "traditional" in the sense of being fixed without experiencing adjustments.

Islamic boarding school is one of the educational institutions that have long implemented character education for their students. Not far from that, Islamic boarding school itself is basically an institution that studies and develops Islamic sciences (al-ulum as syar'iyah). Teaching at the institution handled by the ulama and kyai relies on standard learning materials in the form of books left by past scholars that have been running for centuries on an ongoing basis. This is the hallmark of education in Islamic boarding school (Mastuhi, 1994, p. 20).

In the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, that Islamic boarding schools are a sub-system of the National Education System, because the existence of Islamic boarding schools has carried out one of the goals of education, namely educating the nation's life through various kinds of activities. In addition, Islamic boarding schools as traditional institutions that have long developed also support the improvement of the quality of Indonesian education and the success of the goals of National Education and more importantly Islamic boarding schools are the forerunner of the education system to develop National Education.

The five souls of the cottage come from three syllables that have meaning, five are interpreted as five, the soul is defined as the inner life of humans which involves feelings, thoughts and so on. Meanwhile, Islamic boarding school means madrasa, a dormitory for religious studies. If we take the notion of the five souls of the boarding school, there are five things that animate life in boarding schools which are embedded in the hearts of kyai, ustadz and students in living the daily lives of Islamic boarding schools. Then the five souls of the Islamic boarding school originated from the thoughts of KH. Imam Zakarsy to solidify his thoughts on the five souls of Islamic

boarding school Islamic boarding school in Gontor, because the five souls of this Islamic boarding school were born through a process of crystallization of reasoning which includes the process of appreciation, habituation and practice of religion in Islamic boarding schools for a long time.

The five souls of modern Islamic boarding schools referred to here are the soul of sincerity, the spirit of simplicity, the spirit of independence, the spirit of brotherhood and the spirit of freedom (Zarkasy, 2005, p. 26-27).

### **The purpose of Islamic Boarding School-Based Character Education The Islamic boarding school**

education program has the aim that the educational goals of Islamic boarding schools are to: To achieve students who are disciplined in faith and devout to God, have noble character, benefit the community as the personality of the Prophet Muhammad. (following the sunnah of the prophet to be able to stand alone, free and firm in his stance), spread religion or uphold Islam and the glory of Muslims in the midst of society and love science in order to develop the Indonesian personality, ideally to develop personality, what we want to aim for is muhsin not only Muslims (Dradjat, 1980, p. 30).

According to Babun Suharto, the main task of Islamic boarding school is to create human and Muslim communities who believe and fear Allah. Islamic boarding school are even expected to reproduce ulama. The students with the quality of faith, Islam, science, and morals, are expected to be able to build themselves and the surrounding community, they are expected to be able to play the functions and roles of ulama, where recognition of their ulema is usually slowly but surely coming from the community. In addition, Islamic boarding school also aims to create independent Muslim humans, and this is a distinctive feature of the Islamic boarding school culture that is quite prominent which has self-help, self-help, and self-management (Suharto, 2011, p. 5).

#### **a. The History of the Formulation of the Five souls as Character Education of the Modern Islamic Boarding School**

Five souls was introduced by KH. Imam Zakarsi as a modern Islamic boarding school designer in instilling character education in Islamic student in Gontor. The five souls are formulated because essentially the contents of Islamic boarding schools are as follows: The

- 1) essence of the existence of Islamic boarding schools lies in the soul (content), not in the skin. Because Islamic boarding school was built by a strong soul in instilling a sense of religion, nation and state.
- 2) The essence of the Islamic boarding school lies in its mental and character education. Before the existence of Western schools, Islamic boarding schools first gave the spirit of character education to their students, then the students became cadres of preachers and community leaders in various aspects of community life.
- 3) In the Islamic boarding school, students are formed and students become strong souls, which can determine the life philosophy of students. The provisions of the lessons, knowledge and experience gained during the years of living in the cottage are as a tool for the provision of life in the community, so that students have a superior role in spreading the benefits and service to the community.

**b. Various Methods of Character Education in Islamic Boarding Schools**

**1) Exemplary Methods**

What is meant by the exemplary method is a method of education by giving good examples to students, both in words and deeds. Exemplary is one of the educational methods applied by the Prophet and has the most influence on the success of conveying his da'wah mission. Many education experts argue that education by example is the most effective method. This is because psychologically the child is an excellent imitator. Students tend to imitate their teachers and make them as identification figures in all things.

**2) Habituation Method Habituation**

according to MD Dahlan as quoted by Hery Noer Aly is a process of habituation. While the habit (habit) is a way of acting that is persistent, uniform and almost automatic (almost not realized by the perpetrator) (Syahdin, 1999). Habituation can be done to get used to the behavior, skills, skills and mindset. This habituation aims to make it easier to do so. Because someone who already has certain habits will be able to do it easily and happily. Even something that has been used to and eventually becomes a habit at a young age is difficult to change and persists into old age. So it takes a very therapy and self-control serious to be able to change it.

**3) Method of Giving Advice**

Abdurrahman al-Nahlawi as quoted by Hery Noer Aly said that what is meant by advice is an explanation of the truth and benefit with the aim of avoiding the person being advised from harm and showing it to a path that brings happiness and benefit (Syahdin, 1999). In this method of giving advice, educators have broad opportunities to direct students to various goodness and benefit of the people. Among them by using the stories of the Koran, both the story of the Prophet and the previous people which contain many lessons that can be learned.

**4) Motivation**

Method The motivation and intimidation method in Arabic is called *uslub altarghib wa altarhib* or the *targhib and tarhib* method. *Targhib* comes from the verb *raggaba* which means to like, to like and to love. Then the word is changed into a *targhib* noun which contains the meaning of a hope to get pleasure, love and happiness that encourages someone so that hope and enthusiasm arises to get it (Syahdin, 1999, p. 121). This method will be very effective if the delivery uses interesting language and convinces the listeners. Therefore, educators should be able to convince their students when using this method. On the other hand, if the language used is not convincing, it will make the student lazy to pay attention to it. While *tarhib* comes from *rahhaba* which means to frighten or threaten. Scare and threaten him as a result of committing a sin or mistake that is forbidden by Allah or as a result of being careless in carrying out the obligations that Allah has commanded. The use of motivational methods in line with what is in learning psychology is referred to as the *law of happiness* or the principle that prioritizes a pleasant atmosphere in learning. While the method of intimidation and punishment is only used if other methods such as advice, instructions and guidance do not succeed in realizing the goal.

**5) Persuasion**

Method The persuasion method is to convince students about a teaching with the power of reason. The use of the method of persuasion is based on the view that humans are intelligent creatures. This means that Islam commands humans to use their minds to distinguish between right and wrong or good and bad (Ali, 1999, p. 193). The use of this method of persuasion in Islamic education indicates that it is important to

introduce rational and logical foundations to students so that they avoid imitation that is not based on rational considerations and knowledge.

#### **6) StoryThe story**

Methodmethod is an effort to educate students to take lessons from events in the past. If the incident is a good incident, then it must be followed, otherwise if the incident is an incident that is contrary to Islam then it must be avoided. This method is very popular, especially by small children, and is often used by a mother as an introductory story when the child is going to sleep. Moreover, this method is delivered by people who are good at telling stories, it will be a special attraction. However, keep in mind that the ability of each student to receive the message conveyed is strongly influenced by the level of difficulty of the language used. Therefore, every educator should be able to choose a language that is easily understood by every child. Nahlawi further emphasized that the important impact of education through stories are: First, stories can activate and raise awareness of the reader, each reader will always reflect on the meaning and follow the various situations of the story so that the reader is influenced by the characters and the topic of the story. Second, the interaction of the stories of the Qur'an and the Prophet with humans in their reality is reflected in the most important pattern that the Qur'an wants to highlight to humans in the world and wants to direct attention to each pattern that is in line with their interests. Third, the Qur'anic stories are able to build a sense of divinity in the following ways: 1) Affecting emotions, such as fear, feelings of being watched, willing and others. 2) Directing all these emotions so that they unite in a conclusion that becomes the end of the story. 3) Include psychic elements that bring the reader into the emotional setting of the story so that the reader, with his emotions, lives with the characters of the story. 4) The Qur'anic story has a specialty because, through the topic of the story, the story can satisfy thoughts, such as giving suggestions, desires, and enthusiasm, contemplation and thoughts (An-Nahlawi, 1992, p.242).

#### **c. Benefits of Five Soul-Based Character Education in Al-Ihsan Baleendah Modern Islamic Boarding School Bandung**

Internalization of five-mindedness-based character education in modern Islamic boarding school Al-Ihsan Baleendah Bandung is directed to practice the Tri Dharma of Islamic Boarding Schools in the lives of students including; 1. Faith and devotion to Allah SWT 2. Development of useful scientific knowledge, and 3. Devotion to religion, society and country. In its original state, Islamic boarding schools have non-classical education and teaching systems, known by the names (bandungan, sorogan, and wetonan).

The implementation of this education and teaching differs from one Islamic boarding school to another, in the sense that there is no uniform system in the administration of education and teaching. In reality, the implementation of the education and teaching system in Islamic boarding schools today can be classified into three forms: 1. Islamic boarding schools are Islamic educational and teaching institutions which in general education and teaching are given in a non-classical way (bandongan and sorogan systems) where a kyai teach students based on books written in Arabic by great scholars since the Middle Ages, while the students usually live in boarding houses within the Islamic boarding school. 2. Islamic boarding school is an Islamic education and teaching institution which is basically based on the above mentioned Islamic boarding schools but the students are not provided with accommodation in the Islamic boarding school complex, but live scattered throughout the villages around the Islamic boarding school (Islamic student bats), where the

methods of education and teaching of religion are Islam is given with the weton system, namely the students come in flocks at certain times. 3. Islamic boarding schools today are combined institutions between the boarding school system and Islamic boarding schools that provide education and teaching of the Islamic religion with the bandongan, sorogan, or wetonan systems with the Islamic student provided with boarding or being Islamic student bats which in terms of modern boarding education meet the criteria for non-formal education. and also organize formal education in the form of and even public schools in various levels and various vocational forms according to their respective needs (Kristiawan, et al., 2021). Judging from the form of education and teaching in Islamic boarding schools above, in reality some of the boarding schools still maintain their original form of education, some have undergone changes. This is due to the demands of the times and the needs of the community as well as due to the progress and development of education in the country.

#### **1. Discussion of the**

##### **Internalization of Five Soul-Based Character Education Values at the Modern Islamic Boarding School Baleendah Bandung**

There are several character education values that are inserted in the Islamic Boarding School as follows: The

##### **1) soul of Sincerity**

Ikhlas in the Big Indonesian Dictionary is a clean heart, sincere heart. While sincerity is a form word that has the prefix "ke-" and the suffix "an" which means sincerity, honesty, willingness. And according to Kyai Zarkasyi, the founder of Islamic boarding school Modern Darussalam (Gontor), the soul of sincerity means "lonely ing selfless" (not because you want to be driven by a desire to get certain benefits), solely for worship. This must cover the entire atmosphere of the Islamic boarding school. And if there is a spirit of sincerity between the kyai, teachers and students, then there will be a harmonious living atmosphere between respected kyai and students who are obedient and full of love and respect with all sincerity (Mas'ud, 2014, p.33). The spirit of sincerity is also followed by Gontor branches in West Java, one of which is the modern Islamic boarding school Al-Ihsan Baleendah Bandung which follows the curriculum and regulations of the Gontor Islamic Boarding School which was founded by alumni of the Gontor Islamic Boarding School who opened a modern Islamic boarding school branch in West Java.

As stated above, Islamic boarding school caregivers view all educational activities as worship to God. In connection with this, the implementation of Islamic boarding school is carried out voluntarily and serves others in the context of serving God. Islamic student feel obliged to respect the kyai and their teachers and respect each other, as part of religious orders. Islamic student believes that he will not become a knowledgeable person without a teacher and the help of his fellow students (Mastuhu, 1994, p. 6). So according to the researchers here Ikhlas is a word that is easy to say but difficult to plant in the heart. Many people say that he is sincere in charity, sincere in carrying out worship, helping others. However, deep down he was compelled and expected rewards and compliments. Assistance on behalf of certain institutions, services on behalf of certain people, rewards for gifts on behalf of certain groups, are often used as missions to gain respect and sympathy from others as well as shield their personal interests. According to the Qur'an, it is not hard work, not fatigue, nor achieving respect, but their belief in Islam, the good deeds they do to earn Allah's pleasure, and the good intentions that are preserved in their hearts. That is what is called the criterion of excellence in the sight of Allah.

The spirit of sincerity in the modern Islamic boarding school Al-Ihsan Baleendah Bandung is internalized through the students' worship of Allah, studying for Allah, obeying the rules for Allah, serving and helping Islamic boarding school progress for Allah. The atmosphere of the boarding school runs with an atmosphere of deep sincerity and imprints on its behavior. Thus the atmosphere of life is very harmonious between kyai and Islamic student. Teachers who assist kyai in teaching and guiding students are not employees who receive salaries, they are people who are sincere and sincere in serving and practicing their knowledge and instilling charity and struggling to revive their cottage. Donations, dues or payments issued for the needs of students.

The spirit of sincerity that has been embedded in the students is proven through when the seniors of the students help, guide, teach, direct and look after the younger siblings in the same area or room, the students are also willing to learn and live in the cottage, and sincerely seek knowledge even though they are far from other people. old.

## **2) The Spirit of Simplicity**

The spirit of simplicity is that in life in a boarding school there must be an atmosphere of simplicity, but still greatness. Simple does not mean passive or nrimo (surrender), and not because of poverty or poverty, but contains strength and fortitude within, self-control in the face of all difficulties. Thus, behind the simplicity radiates a great soul, daring to go forward in the face of life's struggles and unyielding. In fact, this is the life and growth of a strong mental and character, which is a condition for struggle in all aspects of life (Zubaedi, 2013, p. 201). Allah SWT says in the Qur'an which means: "Those who believe in Our verses are those who when warned by them (Our verses), they prostrate and glorify and praise their Lord, and they do not boast. self" (al-Sajdah: 15). That one of the most important states of faith is simplicity. Therefore, as the verse explains, the believer is always modest, realizing that Allah will not love anyone who is arrogant.

The spirit of simplicity is internalized through regulations that you are not allowed to bring luxury goods, bring electronics, bring anything that neglects students' learning activities. All students are treated equally in applying the rules and getting used to a simple and healthy life, so that students love simplicity. Simplicity here does not mean poverty and deprivation, but living in accordance with the needs and abilities. The motto of simplicity at the modern Islamic boarding school Al-Ihsan Baleendah Bandung is clothing, food menus, beds, facilities and public facilities, all of which are simple while paying attention to the beauty, cleanliness and health of students. Students to be able to distinguish between needs and desires, needs must be met with desires must not be followed. The simplicity of the students is maintained through binding cottage rules, so that the students can love simplicity, and the students are taught to prioritize something important over something that is not useful, so that the life of the students is effective by prioritizing the main task of worship and learning not to be neglected.

## **3) Self-sufficient (Standing on One's Feet)**

Self-reliance or the ability to help oneself not only in the sense that students must learn and practice taking care of all their own interests, but also the Islamic boarding school itself as an educational institution and not relying on the help and compassion of others (Mas'ud, 2014, p. 51). It can also be called a "zelp druiping system" (both contribute and use the same). In this sense, the cottage is not rigid, so it refuses people who want to help. All work in the lodge is done by kyai and students, not employees in the cottage. So the researchers concluded that having an independent spirit is very much needed, because it trains our independence. In the cottage the self-sufficient soul

has been instilled since entering the lodge where the students are taught to take care of their own needs, whether clothing, finances and even other needs. This is the plus point of the cottage which is not owned by other public schools.

Self-reliance is internalized through habituation of independence in managing itself in meeting needs in Islamic boarding school, such as washing their own clothes, being responsible for self-hygiene independence and the environment around the cottage, being able to discipline oneself in carrying out life in Islamic boarding school, being independent in serving food, preparing to study. , carry out independent boarding school tasks full of responsibility. a) Orderly perform obligatory prayers; b) Orderly conduct social activities; c) Orderly regulate the pattern of eating and drinking in Islam; d) Orderly wake up at night to perform the tahajjud prayer; e) Orderly reading and memorizing the Qur'an. 3. The role of the kyai as the builder of Islamic student values is the key to the success of the Al-Ihsan Baleendah Modern Islamic Boarding School. This role has a major influence on the behavior of students, including their discipline in learning. Through a continuous and continuous process, the kyai enforces each learning schedule consistently, the study schedule is structured in such a way that students are conditioned to always learn, and the kyai as learning facilitators try to set an example that is *istiqomah* in learning. The effect of the kyai's example on the discipline of students, especially in learning, is reflected in the behavior of students as follows: a) Orderly entering the study room. b) Orderly record lessons. c) Orderly make assignments. d) Orderly listening to the ustadz's explanation. e) Orderly coming and going to study. f) Orderly permission to go back or permission to leave the study room, if there is a need.

#### **4) *The soul of Ukhuwa Islamiyah or the soul of Ukhuwa Diniyyah***

In fact, life in Islamic boarding schools must be filled with a close atmosphere and feeling of brotherhood, so that all pleasures and pains can be felt together with the fabric of religious feelings. This brotherhood is not only in the Islamic boarding school but must also influence the direction of brotherhood and the unity of the wider community (Mahfud, 1999, p. 76). Humans are individual beings as well as social beings. As individual creatures, humans have a unique character, which is different from one another. And as social beings, humans need other creatures who need other humans. In small groups sometimes humans want their existence to be recognized by others, while in large groups humans hope to be dependent on that group. This group need is a very natural instinct, so there are bonds in which these bonds turn into family ties, ethnic ties, religious ties, and even other ties. So in Islam it says keep in touch because it will facilitate sustenance, and do not break the relationship because it will make it difficult for sustenance, and Allah does not like that. And in Islam, this bond can be called *ukhuwah Islamiyah*.

The spirit of *ukhuwah Islamiyah* is internalized through mutual cooperation in maintaining the cleanliness of the Islamic boarding school, carrying out congregational prayers, eating together, exercising together, studying together so as to create Islamic togetherness and brotherhood. *Ukhuwah Islamiyah* in modern Islamic boarding school is a value that cannot be separated in the lives of students, because togetherness in Islamic brotherhood in Islamic boarding schools is very strong, so *ukhuwah* is a high social value that reflects the lives of students in Islamic boarding school.

#### **5) *Soul of Freedom***

The meaning of freedom, it is necessary to know about how religions in general view this problem. The word religion in English means religion comes from Latin which means binding. Which is the opposite of freedom. Freedom here is freedom to

think and act, free to determine the path of life in society in the future, with a big soul and optimism in the face of difficulties. direction and purpose or principle (Mahfud, 1999, p. 76). On the other hand, there are those who are too free (not to be influenced), cling to traditions that they consider themselves to have been profitable in their time, so they are reluctant to look to the times that have changed. Finally he was no longer free because he tied himself to the known only. So this freedom must be returned to its original meaning, namely freedom in positive lines, with full responsibility, both in the life of the Islamic boarding school itself, and in the life of the community.

This spirit of freedom means that students have the freedom to achieve their goals in a positive direction, dare to be creative and develop innovations in the development of Islamic boarding school. The spirit of freedom here means that modern Islamic boarding schools stand above all groups, meaning that they do not differentiate between the understandings of NU, Muhammadiyah, Persis and others, all of which must be respected and loved in promoting ukhuwah Islamiyah. Islamic student's freedom is limited by the regulations of Islamic boarding schools, they must always obey the rules of Islamic boarding schools as follows: a) Uphold the attitude of ukhuwah Islamiyah, be tolerant in attitude, speech and action. b) Behave and speak politely and politely. c) Dress neatly and Islamically. d) Maintain order, security and tranquility of the environment. e) Keeping the environment clean, beautiful and comfortable. f) Maintain the good name of the institution (Islamic boarding school Islamic boarding school). g) Maintain personal property, other people, and the property of the Islamic Boarding School. h) Asking permission before using other people's belongings and belonging to the Islamic Boarding School. i) Stop all activities when prayer time arrives. j) Not allowed to bring items that can interfere with security. k) No smoking. l) No seclusion. m) Short hair for male students. n) Following the monthly ceremony. o) Do not abuse official letters from the Islamic Boarding School.

## CONCLUSION

The internalization of character education based on the five souls of the modern Islamic boarding school Al-Ihsan Baleendah is going very well, it is proven that the lives of students and female students have been embedded in the five souls of the boarding school which have crystallized in the joints of the life of the Islamic boarding school. The internalization of the soul of sincerity is instilled through the cultivation of awareness in worshiping solely for Allah, seeking knowledge for Allah and doing activities to reach the pleasure of Allah SWT. The internalization of the spirit of simplicity is instilled through discipline, prohibited from bringing communication items, wearing simple, polite and clean clothes and not living in luxury, eating simple dishes, and being able to live a simple, clean and healthy life. Internalization of self-reliance is instilled through a life full of independence, not depending on others and being responsible for all personal needs. The spirit of ukhuwah is instilled through studying together, worshiping together, eating together, participating in boarding school activities together, exercising together and maintaining cleanliness together. The spirit of freedom is instilled through freedom in developing students' talents and standing above all groups without discriminating between one group and another

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