

**Character Education:  
Study of Burhanuddin Al-Zarnuji and Imam Zarkasyi's Thought**

***Pendidikan Karakter:  
Kajian Pemikiran Burhanuddin Al-Zarnuji dan Imam Zarkasyi***

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**ABSTRACT**

*The world of education at the present time is considered incapable of building the personality and character of students well, in addition, with various problems such as criminality of students, drugs, even free sex. Therefore, character education is an issue and discussion by a lot of scholars in the contemporary era. One of these interesting studies is the concept of character education as well as models and patterns of applicability in educational institutions. This study examines the thought of two prominent Islamic educations: Burhanuddin Al-Zarnuji and Imam Zarkasyi on these thoughts of character educations. Both of these figures has been establishing the foundations of character education and became a reference for researchers of Islamic education. This study is a qualitative study using library research methods, and critical analysis. Researchers also conduct field observations to see the data and reality directly. From the results of the study showed that Al-Zarnuji and Imam Zarkasyi has a common concept of character education; both agree that education is not only to transfer knowledge or intellectual transfer but also of transferring value and skills. Imam Zarkasyi does not simply take the concept of Islamic education from Al-Zarnuji, but he has been successfully implemented in the education pattern in Darussalam Gontor Moder Islamic Institution directly since 1926-1985. Imam Zarkasyi also succeeded in realizing integralities in the soul, values, systems and operational standards in managing the implementation of education. With the totality management, the process of character education can be success and maximum.*

**Keywords:** *Character, Education, Al-Zarnuji, Imam Zarkasyi*

**ABSTRAK**

*Dunia pendidikan pada masa ini dianggap belum mampu membina personaliti dan karakter/watak pelajar dengan baik, tambahan pula pelbagai masalah seperti jenayah pelajar, dadah, dan seks bebas masih menjadi persoalan utama. Oleh itu, pendidikan karakter menjadi satu isu dan perbincangan oleh banyak tokoh dalam era kontemporari. Salah satu kajian yang menarik ialah konsep pendidikan karakter, model dan corak kebolegunaan di institusi pendidikan. Kajian ini membahaskan pemikiran dua tokoh pendidikan Islam*

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*terkemuka: Burhanuddin Al-Zarnuji dan Imam Zarkasyi dalam pendidikan karakter. Kedua-dua tokoh ini telah mewujudkan asas-asas pendidikan karakter dan menjadi rujukan bagi penyelidik pendidikan Islam. Kajian ini adalah kajian kualitatif menggunakan kaedah penyelidikan perpustakaan, dan analisis kritikal. Penyelidik juga menjalankan pemerhatian di lapangan untuk melihat data dan realiti secara langsung. Dari hasil penyelidikan menunjukkan bahawa Al-Zarnuji dan Imam Zarkasyi mempunyai konsep yang sama dalam pendidikan karakter; kedua-duanya bersetuju bahawa pendidikan bukan sahaja untuk memindahkan pengetahuan tetapi juga memindahkan nilai dan kemahiran kepada pelajar. Di sisi lain, Imam Zarkasyi tidak hanya mengambil konsep pendidikan Islam dari Al-Zarnuji, tetapi dia telah berjaya mewujudkan dalam satu model pendidikan di Pesantren Modern Gontor secara langsung sejak 1926-1985. Imam Zarkasyi juga berjaya mewujudkan pendidikan yang bersepadu antara jiwa, nilai, sistem dan standard pelaksanaan dalam menguruskan pelaksanaan pendidikan. Dengan pengurusan secara keseluruhan, proses pendidikan karakter dapat berjaya secara maksimum.*

**Kata kunci:** Karakter, Pendidikan, Al-Zarnuji, Imam Zarkasyi

## Introduction

Character education is education that promotes a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state (Thomas Lickona, 1991: 4). A human who has good character is an individual who can make decisions and be ready to responsible for every decision (Merle J. Schwartz (ed), 2008: 19). According to the National Education Law of Indonesia Chapter II year 2003, in article 3 stated that education is not only formatting a smart generation, but also personality and character purposed building a new generation of with a noble character as the religion and the state declared.

But, the reality in the implementation of character education in Indonesia according to Juwairiyah, et al. (2013: 5) is less from the goals; hence in other hand delinquency numbers of school-age children and adolescents such as violence, drugs, alcohol, even extramarital sex in various the areas is increasing. Plus the lack of concrete measures and policies that set the concept of pattern, management and an education system that combines the concept of teaching and education in an integrated manner (Zubaedi, 2011: 5). Therefore, many educational scholars are discussing on character education in schools in order to build the concept of character education as a solution to moral decadent and generation loss of value.

The objective of this study is to find out the model of character education according to Al-Zarnuji and Imam Zarkasyi's thought. The study analyzes the two concepts and experiences to build the model, values, and method with some discussion on the differences between the two thoughts. Both of these figures are main figures of institutions of religious education in Indonesia, especially in Madrasah and *Pesantren*. Al-Zarnuji's thought in his book "*Ta'limul Muta'allim*" contains the idea of character educational in the context of contemporary education. Imam Zarkasyi is a reformist in Islamic Education and the one who builds the foundation of character education in *Pesantren* that is continuously developing right now.

This research gives a new concept and method in character education based on Al-Zarnuji and Imam Zarkasyi's ideas and acts as the solution to the contemporary problem of character education. Some studies related to this topic did not focus on character education such as Hasanuddin (2012). His research only focuses on Al-Zarnuji in the concept of Islamic education and the urgent of pedagogic competence of the teacher. The research suggested that teachers must have professionalism in knowledge, ethics, duties, and roles, devout, patience, and compassion. Another study by Haroen P., Hilman (2014) finds out that Al-Zarnuji epistemology in Islamic educational thought distinctively ideological nature of the Godhead, individuality, and community, with the epistemological principle underlying the concept, is the principle of benefit.

When Zulkarnain (2015) study about Imam Zarkasyi's thought, he stated that Imam Zarkasyi has successfully implemented multicultural education by using modern concept with the classical system, the system of dormitories, student organizations, and in extracurricular activities. And according to Yunus Abu Bakar (2007), Imam Zarkasyi in the modern educational system has the advantage with total system integration and system of boarding school, enables the hidden curriculum that combines Arabic and English as the medium of learning.

Researches above did not give any description about character education from Al-Zarnuji and Imam Zarkasyi despite the concepts and experiences in developing character among students offered by the two figures have been implemented in Islamic Institution. This is the argument of the importance of the research.

## **Methodology of the Research**

This study was specially designed literature critical analysis in order to select the data to obtain a complete picture of the concept of character education. The initial survey will involve analysis of material on the concept of character education based on two figures and the contemporary issue of character education. This study covers the background, knowledge and understanding of aspects of the research topic and conclusions and recommendations section.

## **Literature Review**

### **The Emergence of Character Education**

Moral education and character are very important in all field of life. We need moral and good conduct in the state; business ethics, political ethics, social ethics, in order to build a civil society that is fair and prosperous, just in prosperity and prosper in fairness. Character tradition of the nation that is the personality qualities formidable owned collectively by the community at large. Boils down to the core values such as trust, respect for others and tolerance, honesty, compassion, responsibility and social, should be maintained and constantly revitalized in order to always be an inspiration, light the spirit and able to function as human capital of a nation because the national character determines the national security of the nation.

Many of the concerns facing the world, some figures such as Mahatma Gandhi; "education without character". Martin Luther King: "Intelligence plus character-that is the goal of true education." Theodore Roosevelt: "To educate a person in mind and not in morals is to educate a menace to society" (Marvin W.B, 2002). Even education that

produces humans this character has long been touted by Ki Hajar Dewantara, with pillared education to *cipta*, *rasa*, and *karsa*. It means that education is not just giving knowledge but also hone moral affections so as to produce the result for the benefit of mankind.

According to Abdullah Syukri Zarkasyi (2010), to realize and develop the nation, the government and society must require the attention of educational character; developing the quality of educational institutions, the quality of educators especially the principals that have a high personality capabilities and integrity, and developing conducive environmental for the educational character.

The qualified educational institution is the institution that has the character building orientation, concerned with the integral education, developed and enhanced the potential of the students in all aspects of humanity. Value-based education, transforming the personality, character, behavior, mindset, and attitude. Not just a mere transfer of information and knowledge (cognitive) and affective aspects and dereliction psycho-motoric (Abdullah Syukri Zarkasyi, 2010).

Next is preparing the educators especially headmasters to bereliable to realize targeted goals. Educators are the spearhead for the success of educational goals. Educators are those who possess souls and spirits of high ideals, dedicated and have a strong moral integrity, have the managerial skills and are able to be guided in all respects for the students. They should be prepared in such a way as to be able to adjust to the changes that occur to constantly improve and update knowledge (refresh), being open to new things (open mind) and be willing to help (helpful) (Abdullah Syukri Zarkasyi, 2012).

Building the environment with the conducive atmosphere to education is very important. In this case, the necessary national stability, support families, communities, NGOs and other institutions are supporting pillars for the sustainability of productive educational climate and positive impact on the creation of a national character learner. If one pillar is disturbed then the whole learning process will be disrupted.

Character education can be regarded as character education plus, namely involving aspects of knowledge (cognitive), feeling and action. Without these three aspects, it will not be effective character education (Thomas Lickona, 2001). Character education that is applied systematically and sustainably, a child will be emotionally intelligent. Emotional intelligence is an important provision in preparing children to faces the future, because someone will be more easily and successfully face all kinds of life challenges, including the challenge to succeed academically.

Along with the rapid development of science and technology, requires the development of education in accordance with the demands of the times, to consider aspects of the positive and negative influences. This is because education as a part of human civilization inevitably doomed to change and development. Therefore, any education should be oriented in character education.

#### Character Education: Al-Zarnuji's Thought

Al-Zarnuji is a philosopher, jurisprudence, and Islamic education scholar lived between the 12th century and the 13th century. His full name is Burhanuddin or Burhan al-Islam, and Burhanuddin attributed to the area Zarnuj (Abdul Qadir Ahmad, 1986:10). Someone said he died in 591 H/1195 AD, and some are saying he died in the year 840 H/1243 AD during his life with Ridha Al-Din Al-Naisari, between 500-600 years. No definite information about his birthplace only state that he came from Zarnuji an area now was known as Afghanistan (Abdul Qadir Ahmad, 1986).

Mukti Ali (1996: 910) and Aliy As'ad (2007: 3) says that the work Al-Zarnuji which is the book "*Ta'liimul Muta'allim 'ala Thoriiqoti at-Ta'allum*" is a guide to learning (learning and teaching) and used as a guide for educational institutions, especially Islamic boarding school in Indonesia. In the book, there are several educational concepts that are closely related to education as the transfer value and not just a transfer of knowledge (intellectual) and skills. Among the concept of character education Al-Zarnuji is as follows:

#### Virtue: the Main Purpose of Education

Al-Zarnuji said that in some era, a lot of the students who diligently study but cannot get the benefit of the knowledge (to practice and spread it). This happens because students leave requirements that must be met so that they do not succeed (Abdul Qadir Ahmad, 1986: 1). It is because the definition of moral education is to cultivate noble character and dissociate of morals is deplorable and knowing the feeling is needed in every state, it must be known as resignation, faith, belief, pleasure, and others (Al-Zarnuji, 1367: 5). In terms of Ibn Hajar al-Asqalani (1986: 456) that was quoted by al-Qurthubi that morality is human nature to cooperation with others, both merit, and reprehensible nature. The character is human nature to cooperate with others (Khalid bin Hamid al-Hazimi, 2000:136). Science glorify their owners, because science is an intermediary for the kindness and devotion to uplift besides creators and lasting happiness, science as an intermediary to determine human traits such as arrogant, inferiority, gentle, exaggerated, curmudgeonly, coward, then with the science of man will be able to tell which is noble and which are reprehensible (Al-Zarnuji, 1367: 6).

Learning also part of worship and can deliver a person to gain happiness in the world (Al-Zarnuji, 1367: 1). This is in line with the concept of thinking of experts of education, emphasizing that the learning process is expected to produce science in the form capabilities in three areas, which became the purpose of education or learning, both cognitive, affective, and psycho-motoric. And as heavenly stressed that learning is a process to get the science, should be intentional to worship. That is, learning as a manifestation of the human embodiment of gratitude as a servant to Allah Who has given mind to the human.

#### Building the Teacher's Competences

In the process of education, the teacher is regarded as a fundamental element. In addition to the teacher gives lessons he also serves as an educator. Therefore, teachers must have a science competence and character (Al-Zarnuji, 1367: 13). Therefore, the teachers should master the science and should have a commendable nature: the nature of devout also maturity in thinking and acting.

Al-Ghazali says that scientists, writers, and philosophers have given honorable values and put a strategic position for the student (Athiyah al-Abrasyi, 45). In the book *Ta'liimul Muta'allim* the dimensions of the teacher's role can be divided into: first; spiritual dimension. Teachers contribute to clean, direct and accompany the conscience of the students to draw closer to Allah and seek His good pleasure. Second; pragmatic dimension. The teacher role in instilling the values of knowledge and skills to students. In addition, teachers also choose what science should take precedence, along with the measures that must be taken in studying it (Ibrahim Anam, 1367: 32).

## Building Student Character

A student in education can be used as subjects and objects of study. In this case, Al-Zarnuji focuses on important aspects of personality, attitudes, and morals for the faithful learners. He mentions; personality must possess is inferiority and careful; i.e. properties that show the pride that causes people to avoid inappropriate actions performed, as well as nature steadfast, patient, inferior, as well as the resignation and surrender of the whole affair to Allah (Al-Zarnuji, 1367: 16). The student should love science, respect for teachers, family, a fellow student of knowledge, affection for the book and keeping it well, intent on learning to use that time, persevering in their studies and have high ideals in the acquisition of knowledge (Al-Zarnuji, 1367: 25-26).

## Building a Character Based Curriculum

The curriculum becomes a major factor in the character education and is a very important factor in the educational process in an educational institution. Subjects to be studied and applied let arrayed in the curriculum that can be programmed and planned well and towards the achievement of learning objectives (H. M. Arifin, 1991: 84). But in terms of curriculum, Al-Zarnuji not explains in detail the concept of character education curriculum. Although this doesn't mean Al-Zarnuji no concept at all. Even philosophically precisely Al-Zarnuji actually provides clear guidance to the curriculum philosophy.

Among the guidelines described by Al-Zarnuji is a division of the duration of the study, distribution of basic competency materials, competence development, expertise competency, and the required subject and forbidden subject to be learned. (Al-Zarnuji, 1367: 15-17). The subject matter should take new lessons that can be memorized and understood as taught by the teacher. Furthermore, every day added little by little so that at some point will become a habit. If the content of the lessons were hard and out of the student capability, it will be difficult to understand, which will result in loss of confidence in self, because he did not obtain food for the soul that is suitable for growing minds and to progress (Al-Zarnuji, 1367: 52). This concept fits the context of modern education that innate students must be considered and used as the basis of teaching.

Furthermore to implement a curriculum practically should give direction things to be done such as the nature devout or abstain from sin, immorality, doubtful in learning, managing the time of learning and teaching as right, and the size and boundaries of lessons (Al-Zarnuji, 1367: 52). So the important thing is the subject and the content of education must be adapted to the context of student needs (Mukti Ali, 1996: 943), in addition, the curriculum must be relevant to the context of the student (Al-Zarnuji, 1367: 3-4). Related to this, the curriculum should be equal to the capabilities of the students, and teaching materials provided should be started from the easy to the more difficult levels. This shows that the material provided shall be in accordance with the maturity of the students (S. Nasution, 1990: 101-102).

Al-Zarnuji also stated the learning process should be conducted in accordance with the development of the soul. For example, in childhood, memorize activity by way of looping should take precedence. This is because the pattern of thinking of childhood is still clean, and the kids still tend to imitate what is conveyed by the teacher. At the age of secondary education, students began to be introduced to understand what is being taught by the teacher. Subjects not just in memorized, but also to be understood meanings contained therein. Then in the next stage, in addition to memorizing and understanding, students also need to be active and reflect, as well as creative to always ask. Teacher needs to ask the

student about the lesson in every moment, this is also can make the student could record the lessons as given by the teacher (Al-Zarnuji, 1367: 57). However, the concept of character education curriculum by Al-Zarnuji departing from substantial matters, the issue focused on formatting the morals and character of the students.

### Creating a Good Relationship between Teachers and Students

In the process of learning, building relationships between teachers and students are very important. A harmonious relationship between the two will achieve learning goals as well. Here will be understandable education not only convey knowledge but more than that attention to personal problems of learners through a reciprocal relationship between educators and learners. Therefore, Abudin Nata (2003: 125) confirms every learner is expected to be example any nature and behavior of best teachers and teachers must demonstrate noble attributes and behaviors.

In this part, Al-Zarnuji has explained the pattern of the relationship between teacher and the student is like a 'laboratory'. This relationship can be animated by the noble qualities like polite, patient, sincere, understanding, and mutual respect (Al-Zarnuji, 1367: 10-13). In another sense, there must be good spirit relationship between teachers and students. When the teacher wants to play a role as a father in learning, then he must have a perfect nature as the father in fairness, patience, love for all of them, meek when in giving a warning, and everything was done on the basis to develop a good relationship (Athiyah Al-Abrasyi, 212). In addition, in the process of education relationship becomes fundamental aspect. The teacher required to maintain and treat equally among the students (Hadari Nawawi, 1993: 103).

### Approaches to Al-Zarnuji in Character Education

In Al-Zarnuji character education has its own method. There are three importance approaches in shaping the morals and character of the child.

#### 1. Counseling

Counseling to students in the education is needed to provide advice, affection, as well as a form of teacher attention to students (Al-Zarnuji, 1367: 46). Advice can be either direction, guidance, or explain something that is good and right. With these children can be kept away from other forms of crime and other forms of vices and despicable. The advice of a good teacher and educator will give personality impact as good for students (Abdurrahman Nawawi, 1979: 12). Therefore, the teachers are required to inculcate virtue, benefit, as well as a good role model to students, and influenced to the psyche of the students. The counseling method gives some opportunity for teachers to instill kindness, example, and leadership so that the educational process can be felt not only by students but also can be felt by the community (Hery Noer Aly, 1999: 192).

#### 2. Emotional

This approach is a process of education where it contains elements reminds each other. This method includes method counseling, called upon the kindness and forbid the evil. Here Al-Zarnuji gives direction so that teachers have a gentle nature and keep affection because the

purpose of this method is to explain the truth and goodness (Al-Zarnuji, 1367: 35). The function and role of this approach are useful to knock the heart and evoke positive feelings such as worship in advance, doing good, obedient to Allah and enforce Sharia Law of Islam (Abdurrahman Nawawi (1979: 254). Al-Zarnuji also provides limits to teachers in order to provide advice to students should use the language of polite and courteous manner. To that end, exemplary lives and morals of a teacher are very important (Al-Zarnuji, 1367: 30).

### 3. Orientation Learning

Most of the students don't know the orientation of learning even a little wrong orientation, while the learning orientation is basic of education. The orientation of education is because of Allah, seek Allah's pleasure, happiness and the next, trying to fight ignorance to yourself and others, to develop and preserve the teachings of Islam as well as grateful for the whole favors of Allah. More specifically disclosed that for every person who wants to find the science or study do not be mistaken in determining the intent of learning, such as learning intended for influence, popularity, gaining honor and happiness of the world or a particular position, and so forth. But that does not mean that people should not pursue worldly pleasures that nature (Al-Zarnuji, 1367: 9).

It may have the orientation to achieve the glory, if by it is meant for the benefit of commanding the good and forbidding evil (appeal to the good deeds and avoid bad deeds), carries out the rights of religious glory. This means that the desire to achieve the glory was not for him, but for the common good. In addition to a virgin in the prosecution of science not to stoop to expect to get something improper, and prevent themselves from engaging in things that demean and belittle science. Self-esteem should always be kept. Besides, in search of knowledge should devout', it should be stressed that inferiority is a trait that is in the midst of the arrogant and humble.

### 4. Mental

Al-Zarnuji discusses every student of knowledge should behave devoutly because only with the devout attitude the knowledge will be useful; learning becomes easy and acquires the knowledge that a lot. Devout attitude will also be distanced himself from the group sinner and damage, stomach was not too full, not much sleep and not much to say that it is meaningless. Even as the warning Al-Zarnuji recommends to always avoid food from the market because the food market is feared unclean and dirty (Al-Zarnuji, 1367: 51). Here the students suggested have the nature of resignation in the search of knowledge, and not busy with worldly affairs because it can damage the liver that makes it difficult to obtain a noble character. Next, the student's likes do good and concerned with the affairs of the hereafter (Al-Zarnuji, 1367: 43). This mentality that must be inspired by the educator for exercising the rights and obligations as part of the noble character for the entire student.

### 5. Good benefit

In this approach, the teacher not only educated the student only by the subject, but by directing the student with explains the difference between what is right and wrong in the form of words or deeds. The character building will start from the student ability in comparing between the right and false in their life (Al-Zarnuji, 1367: 48).



## Character Education: Imam Zarkasyi's Thought

Imam Zarkasyi (1985) is known as the reformist in modern education in Indonesia (Abudin Nata, 2003: 190). The last son of Santoso Anom Besari was born in Gontor, Ponorogo on March 21, 1910 M. Along with his brother are Ahmad Sahal (1977) and Zainuddin Fannani (1968) established Darussalam Modern Islamic Institution Gontor which is currently growing with 20 branches throughout Indonesia and 280 Pesantren Alumni.

Imam Zarkasyi also may be regarded as the architect of the pattern and the education system in Pondok Modern Gontor. His ability and experience in leading the boarding school have produced national figures like Idham Cholid (2010) and Nurcholish Madjid (2005). His educational background started in Holland Inlansche School (HIS), Pesantren Tegalsari, Pesantren Jamsaren and Mambaul Ulum School in Solo, and the Arabiyah Adabiyah School in 1930 (Abudin Nata, 203: 195). He became student of Sayyid al-Hashimi, a scholar, poet and politician from Tunisia who was exiled by the French government in the colonies land of the Netherlands and finally settled in Indonesia. This figure of al-Hasyimi is mentioned very influentially on Imam Zarkasy (Nasution, 1988: 407). Furthermore, he continued to Normal Islam Teachers School in Padang Panjang West Sumatra where he learned to Mahmud Yunus in 1936.

### Orientation of Education as the Basic concept of Character Education

Not all of educational institution has a right educational purpose, therefore Imam Zarkasyi formulating educational goals as preparing the ideal people. The ideal people who aware of himself and their society. This purpose of education is included in the framework of Education Fundamentalism. Similarly, with this, O'neil (2002) states the goal of education for Education Fundamentalism is to distribute information and skills necessary to succeed in the social order.

In addition, Imam Zarkasyi urges that ideal person not the person with high positions or become a public figure, but who are really useful to other people. In the Islamic perspective of must be based on the values of religion, including sincere, doing nothing in return but hope for reward from Allah. This idea was implemented by Imam Zarkasyi on his educational institution orientation as community education. Community education is the education of the student as subject and object of education together at one time. The implementation if this education is like participatory education. That is, in the educational process is necessary that the people involved in it. Participatory education is generally understood that education involves a pro-active attitude of learners.

Due to being the ideal people is not enough just to have character building and noble spirit, but need to be equipped with life experience and expertise in the community. Therefore, pattern-based education in Imam Zarkasyi's thought is educational system and the community with their own curriculum.

### Basis of Character Education Curriculum

Community education formulated by Imam Zarkasyi based on "five spirits" and "the philosophy of life". Five Spirits are; sincerity, simplicity, independence, Islamic brotherhood and freedom. The five spirits in the next become the foundation for the basic steps in all aspects of life in the institution. The philosophy of life with means that the wisdom of all people in the institution like "life must be full of meanings", "help the people but don't ask for rewards". These two are always coloring all of the student activities and become a general guide.

Imam Zarkasyi also manages student discipline, because the activities of the student must be controlled by high discipline with super high control. This discipline also not totally come from the leader or teacher in the institution, but also comes from the student. They manage them self to live together, building student organization, managing the daily life, controlling the activities and giving some punish and reward.

In contrast with Al-Zarnuji in the concept of curriculum, Imam Zarkasyi curriculum divides between two models; the written curriculum (ideal curriculum) and the unwritten curriculum (hidden curriculum). Written curriculum is the subjects, lesson, and teaching materials when the unwritten curriculum is activities that support the achievement of the ideal curriculum. In the application of the curriculum can be explained that Arabic or English lessons to provide materials such reading, grammar, writing. But activities such as morning conversation, speech exercises, writing magazine in two languages, language debate are the unwritten curriculum. With the principle of discipline that is applied is accompanied by the imposition of the official language along with Arabic and English with high discipline managed to make students able to master Arabic and English well.

Furthermore, to maintain morality and personality of students also taught social education that they can use to carry out the socio-economic; students are trained to observe and to do something that he expected to be encountered in later life in society. In addition, another curriculum, the extra lessons like ethics or etiquette form of courtesy and inner politeness. Inner moral concerns of the soul, whereas body courtesy including gestures, mannerisms, and how to dress (Ali, 1991: 53). Special to sustain the viability of the students in the fields of economy, given also learning skills, such as screen printing, typing, crafts (decorating, letter, leaf) and so on.

The curriculum which developed by Imam Zarkasyi is in one line with the thinking of Islamic education. According to the majority of educational scholars, the main purpose (the main goal) of Islamic education is to realize the happiness in the life world and hereafter. This objective should be implemented in a curriculum. Unfortunately, this time it's the ideal destination located only at the level of a mere concept, yet embodied in the curriculum and a concrete program. In fact, to borrow a state from Brazilians pedagogic Paulo Freire, in education, there must be continuity between reflection and action, between theory and practice. Both continue spinning without end. These spirits are already inside of the mind of Imam Zarkasyi. He realized that Islamic education could provide to the community. To prepared the smart generation is not enough to equip the student with mere concepts but shall be equipped with a very useful skill in they life. In short, the curriculum offered by Imam Zarkasyi generally goes beyond developing curricula in Islamic schools.

#### Patterns, systems, and Character Education Management

Imam Zarkasyi is not only establishing the foundations of character education but also construct the management and system. As a leader of pesantren with thousands of students, he managed all aspects of the students and teachers life along 24 hours. Every activity of students and teachers also has values and teachings contained in each activity. Then the educational philosophy instilled in each of the activities is "what is seen, what is heard, what is felt and what is done is education.

Although Imam Zarkasyi very consistently holds the doctrine of Al-Zarnuji but we find some different system of teaching and education. In this case, Al-Zarnuji introduces a system of "individual" and small group discussion. But, the methods and systems which implemented by Imam Zarkasyi is a classical system which the education guided in an organized manner in the form of leveling classes in a set time period. The classical system is considered as a form of renewal due to the educational system and the teaching is different from the old model boarding. Imam Zarkasyi sees that this system is considered effective and efficient in teaching, in the hope that with time and cost relatively little can produce a

great product and quality. The desire to improve the procedures to be more effective teaching, cannot do not want their number to overhaul teaching system which has been adopted by traditional schools.

In addition to using the classical system, Imam Zarkasyi introduces extracurricular activities. In this regard, the students have other activities outside school hours, such as sports, arts, crafts, speeches in three languages (Indonesian, Arabic, and English), scouts and students organizations, and all these activities contain the hidden curriculum. In contrast with another institution, if another school extracurricular activities led by teachers, but Imam Zarkasyi develops everything is organized by the students themselves (student government) were in Dutch system called by the *zelp berdrufing* system (together to paid and together to use).

Imam Zarkasyi enacted the hostel or boarding school where all students are required to stay in the dormitory. The system is maintained because in addition to not leave the typical boarding school, also intended for the purpose and principles of education can be fostered and developed more efficiently and effectively. In the dormitory system, students perform daily activities in guidance and strict control and discipline. Values such as simplicity, unity, leadership and ethics can be practiced directly so that it becomes part of everyday life. Hostel becomes a small society, where religious scholars, teachers, and senior students provide role models and good examples in both the aspects of worship, social, and leadership.

Imam Zarkasyi also had successfully combined Three Pillar of Education. The success of education is inseparable from the three factors that sustain and support each other, namely School, family, and community. The government must have the support to these pillars. When outside the *pesantren* is difficult to realize the ideal and optimal manner, the students live together in the dormitories and with full of disciplined and activities under the guidance of teachers managers.

The combination of three pillars of education helps the realization the integrality between curriculum, co-curricular and extra-curricular with strengthening each other. Also realizing the integrality for the science; no dichotomy between the science of religion and general knowledge, as well as create the integrality between science and charity in life. Therefore, the pattern of character education of Imam Zarkasyi is by the model totality of Education; the totality of education by promoting the principle of pattern, creating the environment and habituation through various tasks and activities. So that the whole of what is seen, heard, felt and done by students is education.

In addition, to make example as a method of primary education, developing of environment is very important. Those educational environments that help educate the student by assignment, habituation, training, teaching, as well as exemplary briefing. Everything has a small influence in developing students' character. Giving the task with an understanding of the basics of philosophy, the students will do a variety of tasks with full of awareness. Each activity contains elements of education, for example in scout activity; there is an education of simplicity, independence, solidarity and togetherness, love of the environment and leadership. In sports activity; are physical health education, cultivation of sportsmanship, teamwork, and perseverance to strive (Abdullah Syukri Zarkasyi, 2010:65-70).

Teacher as the supervisor actually they are doing the origination together with the student also. Here the process of leadership education is implemented with total quality control management (Abdullah Syukri Zarkasyi, 2010: 88). This also develops the relationship based on guidance, evaluation, and improvisation. Thus of all the character education that is applied by Imam Zarkasyi through various activities. Intense activity will grow dynamics, high dynamics will form a strong militancy and militancy would pose a

work ethic and productivity. In the end, students will have a dynamic personality, active, and productive in all kindness.

A pattern and rhythm activity goes naturally with strict discipline, with no written rules. In view Imam Zarkasyi, rules must be processed to become part of the quality of consciousness, mind, and instinct or *dlomir* (read: small heart) should be used as guidelines for students to build their social life during in the boarding school. The combination of the full day school system with the hostel system applied by Imam Zarkasyi in a glance does seem to eliminate a key element in the tradition of the *pesantren* education system, the study of classical Islamic books are often called classic Book. But in reality, the impression and this assumption are not appropriate. Because undertaken by Imam Zarkasyi only involves teaching methods in the classroom. While the essence of religious studies at the core of the classic book is still there and packaged in such a way the books are more practical and systematic as well adapted to the level of education of the students.

Imam Zarkasyi also recommends that the students have read and understand the books used in traditional *pesantren*. The books include *Fatbul Qarib*, *Fatbul Mu'in*, *I'anatul Thalibin* and so forth. (K.H. Zarkasyi & K.H. Imam Ahmad Sahal (n.d: 15). Not enough with that, to support the education of these characters Imam Zarkasyi provides civic education and social that they can use to carry out socioeconomic life. For this, the students are given practical exercises in observing and doing something that he expected to be encountered in later life in society. Everything is organized in such a way as to distinguish the students a realistic picture of life in society. Students are trained to develop a love that puts the common good rather than personal well-being, consciousness devoted sacrifice for the welfare of the people, especially Muslims (Manfred Ziemek, 1986: 159, Abuddin Nata: 207).

Special to sustain the viability of the students in the fields of economy, given also learning skills such as screen printing, typing, crafts (decorating, letter, leaf) and so on, are also equipping and training the business world, propaganda, to practice the management of the bodies is also given to the students as provision back to the community. Imam Zarkasyi also teaches the student the lessons of etiquette or manners form of courtesy and politeness inner birth. Modesty involves inner character and spirit, while courtesy of birth including gestures, mannerisms, even clothing (A. Mukti Ali, 1991: 53).

## Discussion and Conclusion

Dealing with the emergence of contemporary character building, Al-Zarnuji and Imam Zarkasyi has a great concept of character education with a specific model, method, experience. The character education must be started from the basic concept of education itself. Both of educational institution problems don't have any basic philosophical orientation of education and only focuses on teaching and learning (knowledge orientation). The loss of orientation in an educational institution may emerge the loss of student moral and character. Therefore the education should not only transfer of knowledge but also developing the character, value, and skill.

Based on this issue Al-Zarnuji and Imam Zarkasyi agrees in the basic philosophical orientation of education; Al-Zarnuji with virtue as the purpose of education while Imam Zarkasyi with the concept of building ideal people. These two basics are clearly discussing how education can develop the people and community characterized by religious, good morality, good conduct, and noble character and become ideal people. But to implement this educational orientation need some instrument as method, curriculum, and approaches as called by the model of character education. In this point, the philosophical orientation of

education agreed with the purpose of Islamic education and what had said by Rasulullah Muhammad PBUH: “the best of people are those with the most excellent character” (Narrated by Tabrani) and “the best of people are those that bring most benefit to the rest of mankind” (Narrated by Daruqutni).

The author finds out the model of character education in Al-Zarnuji’s thought is how to prepare teacher competence, developing the curriculum, method of learning and approaches to developing student character included how far the relationship between the educator and the student as above. This model as the author understands is an original model of Al-Zarnuji and could be implemented in the most of the educational institution. In order facing the modern era, the implementation was need of latest development creativity of the institution.

In other hands, Imam Zarkasyi implements the concept and model of Al-Zarnuji with he constructs the management of character education. This management originally developed by himself during establishing his educational pattern in Darussalam Modern Islamic Institution Gontor since 1926-1985. The education with community orientation was implemented in the system of hostel/dormitory can developed student character. In addition, the role of hidden curriculum in the character education is very important especially student activity out of the class. In addition, the character education with implemented by Imam Zarkasyi also not only building the model, curriculum, method, and management but must by high discipline and total quality control. Here the thought of Imam Zarkasyi in character education should become the ideal model in developing student character in the contemporary era.

As the conclusion of this research, the author will highlight; building the character education is not only with transferring knowledge of character, but could be the development of the behavior, the character of figures. The implementation of it must be designed from spirit value, orientation, curriculum, method, management and should be controlled by the system.

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