

# Habituation of Social Character Value in Pesantren-Based School

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## ABSTRACT

The purpose of this study was to analyze the social character of students in habituation in typical Kempek junior high school based on pesantren, with the merger of schools and boarding schools, education not only prioritizes the intelligence of knowledge and technology but also the importance of ahlak and moral intelligence for students. Qualitative research methods with phenomenological approach. Data collection was done by interview, observation and documentation. The results showed that the social interaction of typical Kempek Junior High School students was good and communicative, student social interaction activities were also internalized with deliberation activities at the pesantren. The social character of students is implemented such as simple life, washing clothes, mutual cooperation both at school and in boarding schools, visiting friends who are sick, lending money. The religious character of students in schools and in boarding schools is instilled to pray in congregation, learn the yellow book, read the Quran. Students' habituation starts from 04:00 in the morning until 23:30 at midnight, activities such as praying in congregation, studying the Yellow Book, deliberation, school and social activities. Discipline a conducive habituation process can develop students in the renewal of social character education according to the demands of values and norms in the community.

**Keywords:** Social Interaction, Social Character and Habituation.

## INTRODUCTION

The condition of the nation is so heterogeneous that it is a challenge for character education in Indonesia (Ubaidillah, et al, 2020). Based on the research and development and Training Agency of the Ministry of Religious Affairs, a student character survey carried out in 2021 on average resulted in a student character figure of 69.52, of the five dimensions used as the object of the survey, namely religiosity, nationalism, independence, mutual assistance, and integrity, compared to the 2020 survey of 74.13. From here, the research and Development Agency and the Ministry of Religious Affairs proposed the need for adaptation to educational management in guarding character strengthening through learning (Murtadlo, 2021).

Education is a form of identity for the progress of a nation, which plays a central role in improving the human resources of a nation (Seda, et al, 2022). Education is a reflection of the progress of the nation, education is important for a country to be able to develop rapidly, where education cannot be separated from the habit process of character values, because it will have an influence on the development of Science and technology (Sholikhah, et al, 2022:1). John W. Santrock said that character education is an effort made directly by habituation (*habitus*) to students to instill and develop moral, social values and provide guidance to students regarding

moral, social, character knowledge in an effort to prevent deviant behavior (Fadilah, et al, 2021:2-3).

The habituation process cannot be separated from the environment, Ramdhani (2017) states that the environment has a major influence on character education. Therefore, the importance of social character education of students, through habits that are internalized through daily activities that foster the values of social character of students, through learning in pesantren-based schools (Rahmatullah. Purnomo, 2020: 3).

Schools in educational institutions are deliberately designed to actively contribute to the improvement of the quality of life that includes knowledge, skills and attitude values for their students (Husna, 2020:2). Strong student character can be obtained from a good education system and is not only concerned with the intellectual factor of samata, but also education based on faith and piety. To realize this, education is needed that includes two main elements, namely academic excellence in schools and spiritual excellence in boarding schools.

Pesantren was born on the religious response of the community to acculturation of local Islamic culture, the goal is to create individuals to understand Islam as religious knowledge for life guidelines and prioritize ethics and morals (akhlaq karimah) in society (Hanafi, et al, 2021:2). The pesantren - based school environment applies exemplary and holistic education by creating an environment and habits of religious and social values through various tasks and activities in schools and pesantren. Pesantren are seen as effective institutions in shaping morals (Lesmana, et al, 2021:3). As Said Aqil Siradj also said that the presence of pesantren has two reasons, first to respond to situations and conditions in the collapse of moral joints or social change. secondly, it disseminates the universal teachings of Islam to all corners of the archipelago (Hadiyanto, et al, 2022:3).

Schools and pesantren will form an integration of the advantages of the school

social system and the advantages of the pesantren social system, educational goals, curriculum, teaching methods, evaluation systems and other supporting devices (Saepudin, 2019:5). Pesantren-based schools will shape the character of students in the habituation arena. Habitus itself is our practical knowledge or common sense, taken for granted a way of thinking and acting. Knowledge that we do not consciously refer to but routinely use affects various activities such as speaking to how to behave politely according to the social status in the environment we occupy (Houston, et al, 2022:3). Habitus produces and is also produced by social life, thus habituation according to Bourdieu gives a definition of habitus that will serve as a generative base for objectively structured and integrated practices (Siregar, 2016:3).

Habituation with internalization in the values of social character can be done by: conversation, communicative, exemplary, habituation, promise and punishment, by including the concept of character in every learning, and slogans in the school environment good habits in every school environment, supervision in internalization activities against the values of social character of students consistently, will form the planting of social character of students well (Ansharuddin, M. et al, 2021: 10-11).

Internalization with social character values in pesantren-based schools does not escape the role and habituation process instilled by educators in the environment, such as: (1) teachers, as professional educators in schools that educate, teach, a science, guide, provide assessment and evaluation to students. (2) Kyai as a public figure cannot be separated from Javanese culture, his philosophy of life is very religious and mystical, has a good attitude and upholds high morality and dignity of his life. The position of kyai is the focus of ritual activities in mosques and pesantren (Farih, et al: 2022:3).

The habituation process in pesantren-based schools can shape character education and anticipate the possibility of character

depletion in the future for the nation's successors. (Veronika. Dafit, 2022; 2). The habituation process in pesantren-based schools will create togetherness and a sense of kinship. Schools and boarding schools need to create a shared agenda of activities to build a sense of community and belonging, including rituals, extra-curricular activities, positive relationships to assist in the internalization of students' social character values (d'agostino, J.T, 2017: 8). Internalization of habitus in pesantren-based school life will shape the social character of students. Habitus will intersect with one's environment based on the arena. Therefore, social character education will be more optimally built in pesantren-based schools (Tetep, 2019:2).

## **MATERIALS & METHODS**

This study uses qualitative research methods with phenomenological approach. Phenomenological Research is a type of qualitative research that looks at and listens more closely and in detail to an individual's explanation and understanding of his or her experiences. The purpose of this study is to interpret and explain the experiences experienced by the main informant, namely typical Kempek Junior High School students in their lives in pesantren-based schools, including experiences when interacting with others in the surrounding environment.

This research uses the method interpretive phenomenology. Phenomenological methods interpretative is a phenomenological method accept the impossibility of direct access to the lives of research participants. This method believes that despite digging about perspective respondents in the study, in this research uses the method interpretive phenomenology. Phenomenological methods interpretative is a phenomenological method accept the impossibility of direct access to the lives of research participants. This method believes that despite digging about perspective respondents in the study, in this research

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In the time used by researchers to conduct this study was carried out since September 1, 2022 in 3 (three) month time brackets. The place of this research is in the environment of typical Kempek Junior High School and typical Kempek Islamic Boarding School of Cirebon Regency. The selection of informants follows the pattern of purposive sampling where informants become the source of information that knows about the research, with the consideration that they are the most aware of the research information. The main informant indicators in this study were students of Class VIII and Class IX of SMP KHAS Kempek who lived in the arena of pesantren-based school environment in a minimum of 1 year. Researchers took 12 students as the main informants, where 6 male and female informants Class VIII and 6 male and female informants Class IX.

Data collection techniques are a strategic step in research, because the main purpose of research is to obtain data. Information data collection through participant observation, interviews both structured and unstructured, and documentation to record information. The data collected in the form of words and images. Such Data can be obtained from interviews, field notes, photographs and other documentation.

Data analysis techniques in qualitative research focus on analyzing or researching a collection of explanations for an event or phenomenon that occurs in the arena of school and boarding school environments. Data reduction as a selection process, focuses attention on simplifying, abstracting and transforming the data that emerges from field records. Data reduction continues throughout the study has not been terminated until the writing of the final

report of the study.

## RESULT AND DISCUSSION

### 1. Student Social Interaction

Humans are social beings who need other people to interact, in the theory of social interaction, a person's behavior is determined by the social pressures he faces. Social interaction of students can begin with reprimand each other, exchange ideas or information, do assignments and chat with each other. The activity is a mandatory social interaction commonly performed by students (Harfiyanto, et al. 2015:2). The results of social interaction research of students of Class VIII and IX SMP typical Kempek based pesantren as follows:

Familiarity relationship social interaction of students in friendship split into two, there are students who are more familiar in school, there is also a more familiar interact with friends who are in the boarding school.

Photo 1.1 social interaction of Junior High School students in between breaks



Deliberation is one form of social interaction in the typical Kempek Islamic boarding school, deliberation activities carried out every day except Friday, the time of implementation is carried out after the Isha prayer exactly at 20:00 to 22:00. Deliberation activity is a discussion activity conducted by Students / Students where students are required to participate in deliberation activities, and guided by boarding school administrators or senior students, in the deliberation will discuss subject matter that has not been understood both lessons at boarding schools and at school, or discuss something that needs to be discussed together.

According to one of the students mentioned that in the dormitory his friends are more picky which is in accordance with the similarity of the characteristics of the students. This is influenced by several factors such as, the similarity of hobbies, the similarity of one's nature such as quiet people will be more familiar with quiet people, and the similarity of association in tongkrongan, such as there are students who like to gather with their friends on the terrace of the mosque, there are also those who prefer to shop. The explanation above, in accordance with the theory of peer group is a group of people who interact with each other who have some similarities, both age, gender, mindset so that feelings always want to be together. The sociological view also says the underlying factors of human groups because of the similarity of fate, ideology, enemies and goals.

Photo 1.2 deliberation activities at Al Jadid dormitory



According to Gerungan, social interaction is an individual's capital that requires a relationship with the environment that activates it, stimulates its development and provides something it needs both with school friends and boarding schools, interacts with teachers, ustadz or boarding school administrators, interacts with the community around the boarding school, so that it will teach individuals how to speak, how to behave, and give affection (Bali, 2017:2).

### 2. Social Character of Students

According to Samani and Hariyanto, character education is the process of giving

guidance to students to become a whole person with character in the dimensions of heart, mind, body and sense and will. The process of giving guidance to students to become a whole person can be done by instilling the values of social character such as mutual cooperation, religious, caring attitude, communicative, and simple lifestyle, following the results of research and discussion related to the social character of students: Gotong royong is one of the values of Indonesian national character inherent in people's lives. The character of mutual cooperation is important to instill in students in order to be able to work with others, build relationships in a team and work together to achieve certain goals.

**Photo 1.3 mutual cooperation activities in pesantren-based schools**



Students get guidance habituation schools and boarding schools, taught to implement the value of mutual cooperation character in schools and boarding schools, almost all students involved in mutual cooperation activities such as Setiawan, Fauzi, Zoel Fahmi.

The results of research related to mutual cooperation activities, in pesantren-based schools that have been scheduled such as school environmental hygiene activities carried out on Thursdays, community service activities in pesantren every Friday. Meanwhile, daily community service activities are also carried out with a rotating scheduled system both in schools and in boarding schools. The character of gotong royong is in accordance with The Theory of Max Scheler who said that, gotong royong is not a practical result, because the value of gotong royong already exists in the human person himself who is a social being, just

how we react around us wisely. Koentjaraningrat explained that the value of the social character of gotong royong is community service that occurs in all human activities such as environmental cleanliness, disasters and so on (Irfan, 2016:4).

Character values simple lifestyle by students in boarding school-based schools, almost all students are accustomed to running a simple lifestyle such as, eating with makeshift side dishes from the cottage, sleeping with friends without mattresses, students are also accustomed to independent living such as preparing school supplies, washing their own clothes.

**Photo 1.4 lunch together from pesantren**



The simplicity character of students can be seen when students eat together, which is provided from the boarding school with a makeshift side dish by being grateful for what is given and what is there shows students learning to live with a pattern of simplicity. Sayyid Qutb explained that Islam does not teach to behave hedonistically but teaches to apply a simple lifestyle, namely behavior in everyday life that is in accordance with needs and abilities and not excessive. A simple lifestyle, will foster a sense of brotherhood or friendship, care for each other and a culture of mutual cooperation (Hidayat, 2016).

The religious character of the students here is also really internalized by the pesantren and schools, such as praying in congregation, learning the yellow book that contains the science of fiqh, Hadith, Tawhid, Tajweed, the history of the Apostles, and others.

Photo 1.5 Dhuhr prayer in congregation



Photo 1.6 visiting a sick friend



The religious character as a student is internalized in the five daily prayers, especially performed in congregation both in boarding schools and schools. Students also every day studying at the madrasah learn about the science of Hadith, Fiqh, the history of the Prophet, Arabic, cocogan Juz Amma/Al Qur'an and others. The explanation above is in accordance with Heri Gunawan's statement that religious character as a character value related to the relationship with God which includes thoughts, words and actions. Attitude and obedient behavior in implementing the teachings of the religion adopted, tolerant of the implementation of other religious worship and live in harmony with other religious believers. Honesty, courtesy and responsibility in social life as part of the religious attitude of relationships with fellow human beings (Syaroh, et al, 2020:7-8).

The character of social care to help each other is also implemented by students who successfully interviewed authors such as, Fadila, Aripandi, Aziz, Syamrotul, Reva, Azahra, Amar, and Setiawan, who care and help each other to their friends such as by lending money to friends when friends do not have money, sharing food when there are parents who visit their children in boarding schools, visiting friends and helping to buy medicine or porridge when friends are sick. The communicative character also awakens friendship solidarity. The caring attitude described by Ganiem in his book defines caring as a basic action that is owned by someone, so that it causes attention and action to the problems that he knows (Arif, et al, 2021:2).

The photo above is one example of a student who is helping his friend who is sick by buying medicine. This attitude is a habit in this pesantren-based school, where when a friend is sick, his friend will help give medicine or buy porridge.

The independent character of students in pesantren-based schools is also implemented in their daily lives, students are accustomed to living their personal lives without depending on other people. The following are the results of interviews with student informants related to independent character:

“In pesantren we are taught by the management how to tidy up clothes so as not to wrinkle even though there is no sertikaan, students also live independently by washing their own clothes, must be able to take care of their own lives by arranging school schedules, eskul, osis and activities in pesantren, meals must take themselves, as explained by Aripandi, Ari Fatma, Reva and Setiawan, but there are still some students who are still learning to live independently as conveyed by Fadila, Azis, he said it can't be done independently like washing clothes.”

The independence of students in pesantren-based schools is in accordance with the opinion of Anita Lie and Sarah that independence is an attitude that must be developed by a child to be able to live their lives without dependence on others (Husna, 2017:3).

Photo 1.7 students drying clothes after washing their own clothes.



The independent character of typical Kempek pesantren-based junior high school students is also in accordance with Watson and Lindgren's opinion that independence is the freedom to take initiative, Be persistent and do yourself in everything (Husna,

2017:3). Students live in boarding schools, they will get used to be independent because, so they have the initiative to take care of the needs of hidupnya such as memenejeman time, when to rest, when to memorize lessons, he should also be able to manage the expenditure of money given from his parents, students here will also live with persistent like washing clothes and taking care of his own clothes, learn to memorize lessons in boarding schools, in addition to having to learn lessons at school as well.

Table: 4.3.1 social character of students in SMP KHAS Kempek berbasis pesantren

| No. | Social Character          | Social character of students in KHAS KEMPEK pesantren-based junior high school   |
|-----|---------------------------|--|
| 1.  | Gotong royong             | Community service activities at school.<br>Gotong royong activities in pesantren   |
| 2.  | Religious                 | Pray together before studying<br>Asr prayer in congregation at school<br>Congregational prayer<br>Cocogan Al Qur'an/Juz Amma<br>Study the Yellow Book at the madrasa |
| 3.  | Courtesy                  | Speak to kiai, teacher and ustaz weakly lebut<br>Maintain good manners in schools and pesantren  |
| 4.  | Responsibility and honest | Students and students are responsible for the cleanliness of classes, dorm rooms and bathrooms<br>Follow the activities in schools and boarding schools well         |
| 5.  | Tolerance/Appreciate      | Respect for differences of opinion<br>Make friends with different regions, tribes, languages   |
| 6.  | Social care               | Lending money to friends<br>Sharing attitude<br>Ease the task of friends when sick<br>Remind each other  |
| 7.  | Independent               | Washing clothes<br>Manage finances<br>Prepare your own school uniform  |
| 8.  | Simple life pattern       | Eat what is given from pesantren<br>Not wasteful<br>Be grateful for existing favors such as sleeping without a mattress/pillow                                       |

### 3. Habituation Of Students In Pesantren-Based Schools

Student activity starts from waking up early at 04:00 AM Students are required to wake up to perform shubu prayers in congregation at the mosque, at 05:30 am Koran activities, at 06:30 AM Students queue to eat and take a shower, at 08:00 until 09: 30 AM Students learn the Yellow Book at the madrasah, Class VIII students learn the science of jurisprudence, Hadith, Tajweed, history of the Prophet, the science of monotheism. Class IX students learn science nahwu, Fiqh, monotheism, history of the prophet, and Hadith. After finishing Dhuhr prayer in congregation, at 12:30 noon students take a

shower and go to school to attend teaching and learning activities until 16:30 pm, at 15:30 students perform Asr prayer touched at school, at 17: 00 students take a shower and take an afternoon meal from the cottage. At 18: 00 until 19:30 evening students perform Maghrib and Isha prayers in congregation at the pesantren mosque, after Isha prayers students conduct deliberation activities until 22:30 WIB, continued to do cocogan Al Qur'an with senior students until 23: 30, after completing the activities of the Koran students are allowed to rest and sleep. This dense activity, students are trained to how to use and utilize the time as best as possible, besides that students are also

trained to live independently and simply, when bathing and eating students are trained to be patient, caring for each other and not selfish themselves, students also have the skills of good and true religious knowledge through learning activities in pesantren directly taught by kyai and qualified ustadz. The dense daily activities of students help cultivate social character into a habit, because the relationship with daily practice will shape student social perseverance, social identity and student position in the social space (Ydhag, et al:2021:3). Habituation in pesantren-based schools can develop social character values starting with positive habits, such as extracurricular activities, congregational prayers, student creativity Week activities, mutual cooperation activities, these activities will foster a sense of brotherhood because they are both far from the family, religious

attitudes, communicative relationships among others and help each other. Habituation through education in the environment in schools berbasis pesantren need integration strategies both in schools and in boarding schools, conducted from the preparation of learning tools that combine the curriculum of the Department of education with the curriculum in boarding schools, the implementation of learning is done during the day at 13: 00 to 15: 30 pm, because it adapts to learning in boarding schools starting from 04: 00 until 12: 00 noon. Evaluation of the learning process each semester is carried out in schools and boarding schools as a benchmark, then it appears that students interact on habituation in the school and boarding school environment in order to achieve measurable and student character becomes a habit (Saddam, et al, 2016:3)

Photo 1.8 classroom learning activities



The photo above is a habituation in a typical Kempek pesantren-based junior high school, such as classroom learning activities and student creativity week held every December, besides that there are still many activities in habituation in schools such as flag-lowering ceremonies, entrepreneurial activities, extracurricular, touching Asr prayers and others.

Photo 1.10 taftisyul kitab activity (examination of books that have been studied)



Photo 1.9 one of the student activities



The photo above describes one of the habituation activities in typical Kempek Pesantren such as the “Taftisyul kutub” activity, namely the yellow book examination activity that has been studied whether it is complete or not, a complete book can take the madrasah exam while incomplete there will be sanctions received by students. In addition, there are scheduled daily community service activities carried out by students such as taking out garbage and cleaning dorm rooms. From the habituation process, which is a series of learning activities, students are expected to be able to understand, experience and integrate the values instilled in the educational process that they live into their personality (Ulum, 2018:6).



**Table: 4.4.1 social character of students on habituation in typical Kempek pesantren-based junior high school.**

| No. | Arena Habituation            | Habits   | Social character   |
|-----|------------------------------|--|--|
| 1.  | SMP KHAS Kempek              | Prayer before studying<br>Community service<br>Student creativity Week activities<br>Asr prayer in congregation<br>Flag ceremony<br>Eskul activities<br>Homeroom teacher meeting once every 1 month                                  | Religious character<br>Go tong royong 's<br>Appreciative character<br>Religious character<br>Cooperation character<br>Social care character  |
| 2.  | Pondok Pesantren KHAS Kempek | Wake up before dawn<br>Praying in congregation at the mosque<br>Cocogan Juz Amma/Al Qur'an<br>The Yellow Book<br>Eat together<br>Washing your own clothes<br>Waiting in line while showering<br>Deliberations<br>Roan every one week | Disciplined character<br>Religious character<br>Caring character<br>Religious character<br>Simple character<br>Independent character<br>Appreciative character<br>Tolerance character<br>Gotong royong character |

## CONCLUSION

Conclusion from the above explanation below: social interaction of Class VIII and IX students in Pondok pesantren-based schools are well established reciprocal interactions, such as greeting each other with friends, teachers, boarding school administrators and other people in the Pondok pesantren environment. Students will establish communication so familiar and get to know each other while in the dorm room, at recess they usually exchange thoughts or stories from each student about his life. Early entry of students in pesantren-based schools they have not been so close or somewhat shy, because at the beginning of Class VII they are at the stage of introduction and adjustment, see students who School here come from various regions that have different languages such as Javanese, Sundanese, Malay, and kultural and different cultures, so students need to understand and see people in the school and boarding school environment.

Social character of students in SMP KHAS Kempek based pesantren, based on the results of interviews with student teachers, almost all students have implemented social characters such as mutual cooperation activities when there are school activities in order to commemorate the birthday of the Prophet Muhammad, entrepreneurial activities between classes. Social work activities at the boarding school every Friday, caring attitude towards friends by lending money to friends who run out of pocket money, buy porridge for a sick

friend, instilling an independent and simple lifestyle by washing their own clothes, eating with makeshift side dishes, practicing patience when bathing, communicative and know each other friends of one dormitory even though it is not a, different schools but still know each other and maintain communication relationships through deliberation activities per room.

Habituation in pesantren-based school environment, students are taught to live independently and simply, such as washing their own clothes, eating with makeshift side dishes from the cottage, train the discipline and responsibility of students, such as waking up at 04.00 am to pray in congregation, maintaining the cleanliness of the classroom and dorm rooms. Students also learn the yellow book every day that contains the science of jurisprudence, Hadith, Tawhid, history of the prophet and the law of Tajweed in reading the Qur'an properly. Knowledge learned in schools and boarding schools, instilling habits in the insight of general knowledge and religion as a provision for students when they are out of boarding school-based schools.

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