LEARNING MODEL-BASED DIGITAL CHARACTER EDUCATION IN AL-HIKMAH BOARDING SCHOOL BATU

Addin Arsyadana
State Islamic Institute of Kediri, Indonesia
E-mail: addinarsyadana88@gmail.com

Rizqa Ahmadi
State Islamic Institute of Tulungagung, Indonesia
E-mail: ahmadi.rizqa@anu.edu.au

Abstract: This study seeks to explain a learning model of education in Al-Hikmah Islamic Boarding School, Batu. A very rare model of learning found in other educational institutions. In addition to rare, this model is a breakthrough solution-based on a variety of educational inequality that is often difficult to formulate between character education and digital-based learning. The significance of this study lies in the new models that are developed concerning the national education curriculum and meet the standards of 2013. This study used a qualitative research approach that is approached with a descriptive analysis. Retrieving data using interview and observation techniques, the results of these data in the process were analyzed using inductive analysis techniques. In the final stage, then the data is authenticated using the method of triangulation techniques. After doing research, it was found several important findings as to the end of the study. Digital-based character education models essentially have three interrelated aspects; methodology, habituation, and control. The methodology used is the First, the method of identification problems. Second, the method of movie reviews. Third, the method of making the story of Arabic and English Fourth, the preparation method illustrated stories through the application. While habituation performed on all subjects internalize sector. In addition to the internalization, there is also a character-building activity taken us *turāth* reference source that is *Adab wa Ta'līm al-Muta'allim*. The latter is a control that is by *silaturrahmi* guardian to students and information from the public.

Keywords: Character Education, Learning Model, Digital Base.

Introduction

In recent years, the country's moral crisis is so complex. Both the levels of government, the legislature came to the younger generation. The brawl between students, free sex, drug abuse, values, culture and shameless violation of norms are declining, not only in urban areas, this amoral problem has reached the villages. Not to mention the murder and cavalier attitude to teachers, further adds to the poor record of education in Indonesia.

Curriculum disassembled and reassembled until a couple of times, but a lot of people assessing the curriculum is too complex and burdensome learners.[1] During this time, the curriculum is based on the intellectual aspects of the course, on other aspects such as emotional, spiritual and ethics are not given more servings. As a result, learners are not able to follow the intellectual workload and feel comfortable in the learning space, so they are doing deviant things.[2]

In addition to the curriculum has been widely acted, the government's rules, Permendiknas, Candy PAN, Perdirjen generated character, but the problem still exists. All intended to improve education to be accountable, but not good educational cultural tendencies such as corruption, collusion, low work ethic, the use of violence to solve problems, legal harassment and many other pathologies are still ongoing.[3]

Not only legally, but Mazzola (2013) also surveyed bullying (violence) in schools. The research results obtained findings that 1) every day around 160,000 students get bullying in school, ages 1 and 3

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[1] Muhammedi Muhammedi, "Perubahan Kurikulum Di Indoensia: Studi Kritis Tentang Upaya Menemukan Kurikulum Pendidikan Islam Yang Ideal," *Raudhah* 4, no. 1 (2016): 49, https://doi.org/10.30829/raudhah.v4i1.61.

[2] The curriculum is too much pressing students for national purposes, essentially would marginalize students both psychological and social. Because, not all students Dapa adapt to the objectives or standards. Thus, the curriculum is made not to afflict the students, but to develop students' potential. More clearly see the article of Fitri Al Faris, "Kurikulum 2013 Dalam Perspektif Filsafat Pendidikan Progressivisme," *Jurnal Filsafat* 25, no. 2 (2015): 318, https://doi.org/10.22146/jf.12687.

[3] Muhammad Kristiawan, "Telaah Revolusi Mental Dan Pendidikan Karakter Dalam Pembentukan Sumber Daya Manusia Yang Pandai Dan Berakhlak Mulia," *Jurnal Ta'dib* 18, no. 1 (2016): 13, https://doi.org/10.31958/jt.v18i1.274. Muhammad Kristiawan, Assessing Mental Revolution and Character Education in the Formation of Human Resources and Noble Clever. *Ta'dib Journal*, 18 (1) 2015, 13.

respondents surveyed at age 18've got violence, 80% of students ever observe violence and 15-35% of students never got violent,[4] The survey was then produced arguments told by Rigby (2009) which says:

"These days bullying is accepted in many schools throughout the states; it is extremely damaging to the minority of students, mentally, emotionally, physically, and academically".[5]

This problem became so along with the sophistication of the technology. Information is globally accessible freely. Various forms of both positive and negative information wide open. In this position, make the young generation must fortify ourselves with a strong, if not impossible, actions and deeds in violation of ethics and norms, the consumption of which is not realized. Kran information can be enjoyed with ease, information smelled immoral, abnormal, and violates the corridor gradually form a character generation. Therein lies the real issues.

Facts reveal that almost all of the students at the age of 9-12 years have had gedged who can access the information.[6] And the majority in the countryside, parents, and families new to the technology's development.[7] Thus, the use of such tools is entirely unregulated and allowed to get away with it. This makes the students do not have a special filter in the use of technology while the lecturer can only conduct surveillance during hours of teaching in schools.

From these facts, it is the only institution that forms the students' character is the most effective educational institution, especially Islamic education. Schools or colleges are required to play their function as agents of change, agents of character and so on. Character education is directed to put pressure on specific values such as respect, accountability, honest, caring and fairness and has very

[4] J. W. Mazzola, *Bullying in School: A Strategic Solution* (Washington DC: Character Education Pathership, 2013), 76.JW Mazzola, Bullying in School: A Strategic Solution. Washington DC: Character Education Pathership, 2013, 76.
[5] K. Rigby, "Bullying in School: Gudelines for Effective Action," *Journal Guide For Educational* 21, no. 1 (2017): 89.K. Rigby, Bullying in School: Gudelines for Effective Action. Guide For Educational Journal, 21 (1) 2017, 89.
[6] Check in Muhammad Ngafifi, "Kemajuan Tekhnologi Dan Pola Hidup Manusia Dalam Perspektif Sosial Budaya," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 2, no. 1 (2014): 34, https://doi.org/10.21831/jppfa.v2i1.2616.
[7] Tim Redaksi Tribunnews, "Komnas-PA: 21 Juta Balita Indonesia Ketergantungan Handphone," Tribunnews Online, October 28, 2019, https://jakarta.tribunnews.com/2019/10/28/komnas-pa-21-juta-balita-indonesia-ketergantungan-handphone.

high social care.[8] But the role of educational institutions has not been fully able to create it, one of which, caused by external influences are also dominant.

As mandatory of Pancasila and the 1945 Constitution as well as address the nation's problems, the government should make character education as a priority. Character education is positioned as the national development of the embryo is "to create a society that has high morals, ethics, culture and civilized based on Pancasila ideology".[9] The basic mandate of this country is the application of the character of educational goals and achieve the nation.

The concept of mental revolution must start from education, from early childhood to adulthood. Given that education is the foundation for the nation's strategic mental shape. Suprapto (2014) said, character development is a continuous process and never finished. As long as there are countries and peoples and civilizations, the development and the formation of character also exist there.[10]

The nation is essentially too preoccupied with formal activities, such as disassembly curriculum, formulating standards and a variety of other activities. Protégé requires a quiet life, harmony, and mutual respect. Character education not only teaches good and bad or right and wrong but also instil habits (habituation) about what is good according to the ethics and norms.[11] So students are taught to understand what is good and wrong, able to feel the values of kindness and used to do a favour.

Thus, Islamic education is required to produce output power in three things; intellectual, emotional and spiritual (character)—high intellectual ability, without the support of emotional and spiritual intelligence how to walk without notice. Likewise, an emotional and spiritual master without the support of intellectuals, like walking

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[8] Muhammad Ali Ramdhani, "Lingkungan Pendidikan Dalam Implementasi Pendidikan Karakter," *Jurnal Pendidikan UNIGA* 8, no. 1 (2017): 28.Muhammad Ali Ramdhani, Environment The Implementation of Education in Character Education. UNIGA Education Journal, 8 (1) 2014, 28.

[9] Supinah Supinah and Ismu Tri Parmi, *Pengembangan Pendidikan Budaya Dan Karakter Bangsa Melalui Pembelajaran Matematika Di SD* (Jakarta: Kementerian Pendidikan Nasional, 2011), 1–2.

[10] Suprapto Suprapto, *Revolusi Mental Dimulai Dari Pendidikan* (Surabaya: Unika Darma Cendikia, 2014), 43.

[11] Amri Ikhsan, *Mengkonstruksi Revolusi Mental Dalam Pendidikan* (Jambi: Jambi Press, 2014), 197.

without knowing the destination. Therein lies the character education as a filter against intellectual abilities.

Unfortunately, Islamic education is sometimes left behind in the aspect of intellectual development. Moreover, the development of technology with online tools that brings makes the position of Islamic education needs to shift orientation.[12]Islamic education must keep his trademark as institutions that focus on character building and the other hand, following the development of modern science. Then to formulate it, it takes a blend of inductive, where an education-oriented character on soft and hard skills.

Moreover, research on the integration of the educational model that carries the character education and intellectual capabilities required to print established students. One of the locations is applicating the model of Islamic education such learning is in consideration, this study is very important.

This research is a field (field research), which research is conducted which focused on patterns and ways of collecting data taken from the field.[13] So in this study, the location where the data was taken at the Al-Hikmah Boarding School, Batu. While the approach used is a qualitative approach, in which the research is free from quantitative figures. In this position, the researcher is a key instrument that acts as an active participatory observer. That is empirically catcher can catch the meaning at the same time the data in the field.[14]

The determination of data sources in this study was selected through the determination technique aims samples (purposive sample),[15] which is then used as the data source into primary and secondary data. The primary data is the source of the research obtained directly from primary sources in the field, can be obtained

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[12] Fitri Rahmawati, "Kecenderungan Pergeseran Pendidikan Agama Islam Di Indonesia Para Era Disrupsi," *TADRIS: Jurnal Pendidikan Islam* 13, no. 2 (2018): 246, https://doi.org/10.19105/tjpi.v13i2.1752.

[13] John Lofland, *Social Setting: A Guide to Qualitative Observation and Analysis* (Belmont: Wadsworth Publishing Company, 1984), 68.

[14] Lexy J. Moeloeng, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002), 121.

[15] Samples intended characterized by: (1) the sample design that arise can not be determined and drawn in advance; (2) the selection of samples carried out sequentially; (3) sustainable penyeseuaian of the sample; and (4) the election ends if it is repetition. See Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 225.

using the subject of opinion.[16] Then that becomes the primary data in this study is the principal or principals, trustees and executors of learning. While the secondary data in this study were drawn from supporting documents and some quality standard used by agencies.

Data were collected by interview and documentation. Interview techniques used are in-depth interviews (depth interview), where researchers ask questions to the informant as needed research.[17] The second is the documentation, ie data collection techniques acquired through the documents.[18]

The collected data is then analyzed in three stages; 1) data reduction; 2) presentation of data, and 3) Make conclusions. Once completed, then checked again using a triangulation method. I.e. triangulation of sources and techniques, if there is a lack of valid data, sought resources that are comparable with different techniques. And so on until discovering the valid and legitimate's data.[19]

Character Formation Perspective of Islam

Islam, as a system of education, has differences with the non-Islamic education system. The difference between the two systems of at least two kinds: 1) Ideology system. Islamic education has *tawhid* ideology, whereas the non-Islamic education system has derived from human creations such as humanism, materialism, capitalism and so on. 2) System Values. Islamic education comes from the values contained in the Qur'an and Sunnah and the truth is absolute, while the non-Islamic education is sourced from the truth agreed rate human relative.[20]

The character formation of students around the components and Islamic education must be inspired by both (ideologies and value systems) underlying, resulting in the formation of character that can

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[16] Gabriel Amin Silalahi, *Metode Penelitian Dan Studi Kasus* (Sidoarjo: Citra Media, 2003), 57.

[17] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2012), 108.

[18] Husaini Usman and Purnomo Akbar, *Metodologi Penelitian Sosial* (Jakarta: Bumi Aksara, 2006), 73.

[19] Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 274.

[20] Azyumardi Azra, "Pendidikan Islam Di Era Globalisasi: Peluang Dan Tantangan," *Jurnal Edukasi* 6, no. 4 (2008): 123, https://doi.org/10.32729/edukasi.v6i4.269. Azyumardi Azra, Islamic Education in the Era of Globalization: Opportunities and Challenges. EDUCATION Journal, 6 (4), 2017, 89.

be undertaken properly. Attempts were made in the formation of character include:

1. The Emphasis on the Internalization of Learning

In the learning process, there are three learning processes namely a) The transformation of knowledge (transformation of knowledge); b) Knowledge of the skills (development of skills); c) Investment value (Internalization of value).[21] Daily prayers in the learning process, for example in the development process to be achieved is to know, know. Students are expected to know the definition of prayer, legitimate requirement, various prayers, prayer pillars. To achieve this goal the teacher and students can choose the widely available method. The method may be used lectures, discussions also possible; debriefing is good too, and so on. To determine whether the pupil is already understood the concept, legitimate requirement prayer, pillars of prayer, the teacher can organize replicates the form of daily tests or by other means, which are tested are aspects of knowledge about the prayer. If the test results good, it means knowing aspects of the learning objectives have been achieved. The new learning process carried out in the form of a transformation of science.

2. Knowledge Skills

In the process of the development of skills that will be achieved is a skill to implement. Skilled learners are expected to perform their prayers. To achieve this goal, a good method we use is the method of demonstration and experimentation.[22] The teacher demonstrates prayer to show you how to pray. Then students are asked to demonstrate prayer as exemplified by the teacher. After the prayer above, learning teachers can carry out daily tests to test the skill aspect. If the test results mean aspects of doing good has been reached. The learning process is done in the form of new teacher skills development.

3. Moral Cultivation

Most teachers of religion, by implementing the learning in the form of the development of knowledge and skills development he considers has been successful in teaching religion, because the

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[21] Azhar Arsyad, *Media Pembelajran: Edisi Revisi* (Jakarta: Badan Penelitian Pengembangan dan Kesehatan, 2019), 34.

[22] Ali Muhson, "Pengembangan Media Pembelajran Berbasis Teknologi Informasi," *Jurnal Pendidikan Akuntasi Indonesia* 8, no. 2 (2010): 4, https://doi.org/10.21831/jpai.v8i2.949.

students have an understanding of prayer can pray as did the teacher. Bigitu also on other aspects of the religion, they learned about God, of about worship, about morals and others. Students know that religion is not a religion. Students know that God is omniscient, but they still lie, daring to steal a person of unknown origin. They know the law and how to pray, but they do not pray or praying diligently. They know, to be honest, it was good, but many of the students are dishonest.[23]

So that religious education can shape the character and the character of the learner, the learning process is done is the internalization of education, the students not only know and be able to do what he knew, but also what he knows to be his and fused in morals and character.[24]He always used it and practised what he had learned in everyday life. Prophet Muhammad as a great educator, more emphasis on the aspect of being without leaving aspects of knowing and doing.[25]

In contrast to what the teacher in religion in general, in the learning process morals of religious teachers thought that religious education is done through the teaching of morals. Teaching morality conducted by teachers of religion, religious teachers teach students to listen to and record it. Religion teacher teaches lying is bad and it was good, to be honest, to lose if wasteful, fortunately when saving, exalting both parents is an act that well and so on. Much material and moral theology in the subject, but all of it is teaching (knowing).[26]

Teachers' religions teach morals, then the students know and when students can answer correctly as taught by the teacher. That all teaching, new religious teachers succeed in transforming science.

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[23] Mukhammad Murdiono, "Strategi Internalisasi Nilai-Nilai Moral Relegius Dalam Proses Pembelajaran Di Perguruan Tinggi," *Jurnal Cakrawala Pendidikan* 1, no. 3 (2010): 101.Mukhammad Murdiono, Internalization Strategy relegius Moral Values in the Process pembelajran in Higher Education. Journal of Educational Horizons, XXIX (special), 2010, 101.

[24] Irda Yusnita, Ruhban Maskur, and Suherman Suherman, "Modifikasi Model Pembelajaran Gerlach Dan Ely Melalui Integrasi Nilai-Nilai Keislaman Sebagai Upaya Meningkatkan Kemampuan Representasi Matematis," *Al-Jabar: Jurnal Pendidikan Matematika* 7, no. 1 (2016): 39, https://doi.org/10.24042/ajpm.v7i1.29.

[25] Isjoni Isjoni, *Cooperative Learning* (Bandung: Alfabeta, 2014), 78.

[26] Rusman Rusman, *Model-Model Pembelajran* (Jakarta: Rajawali Press, 2007), 98.

Character Education a Method

Essentially character education is a goal, which requires a method to lead to that goal. To realize the students of character, the method is crucial for the development of students' character. Errors in applying methods can impact the failure of educational goals. Therefore, some methods in Islamic education that can be put forward.

1. Exemplary Methods

The exemplary approach is to show the example; both took place through the creation of conditions that intimate association between personal school, behavioural education, and other education personnel who reflect morality, or indirect through illustrations seriousness exemplary form of stories.[27]

That gave an example was not only a religious teacher, but everyone who is in contact with pupils, teachers crate including janitor, caretaker, and equally important is an example by parents at home. They are supposed to exemplify not only the special worship experience but also worship 'am as exemplified hygiene, crafts, and justice, consultation, honest, greetings and so covers all behaviour in everyday life that have been set by Islam.[28] Allah states in the Qur'an that the Prophet Muhammad is a figure to be imitated. Word of Allah.

"Really, in themselves Prophet you can find good models" (Qur'an 33: 21)

2. The approach of habituation

Habituation is certain behaviour properties without premeditation and applies it without thinking again. Thus, education provides the opportunity for students used to practice their religion pesetas, either individually or in groups in everyday life.[29] Starting to habituation learners familiarize themselves with commendable morals. Inculcate good habits is not easy; it requires a long time to do repeatedly.

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[27] Nurul Hidayat, "Metode Keteladanan dalam Pendidikan Islam," *Ta'allum: Jurnal Pendidikan Islam* 3, no. 2 (2015): 146, https://doi.org/10.21274/taalum.2015.3.2.135-150.

[28] Ibid., 137.

[29] Nurjannah Rianie, "Pendekatan Dan Metode Pendidikan Islam (Sebuah Perbandingan Dalam Konsep Teori Pendidikan Islam Dan Barat)," *Management of Education* 1, no. 2 (2015): 109, https://doi.org/10.18592/moe.v1i2.350.

It's important to instil habits early in life children and conducting worship, behaved with commendable behaviour, and familiarize *amr ma'rūf nahy munkar*. If something is already used to it, then it will be entrenched and something that has been entrenched hard to tamper with.[30]

3. Functional approach

The functional approach is an attempt to provide the material terms of religion emphasizing the benefits to learners in everyday life, following the level of development.[31]Studied theology students in the school are not just to give priority to the teachings of religion, but that religion is expected to be useful in social life. With religious teachings and pupils can improve his moral character. A functional approach means that children can take advantage of the science of religion in everyday life.

At least two benefits of religion in life: first, as an ethos in life. A religion that believed, lived and practised by the students can give the order value in attitude and behaviour. Second, as a motivation in life. A religion that believed deeply can guide students to achieve a better standard of living and more meaningful. Third, create a religious atmosphere.[32] Religious atmosphere not only the symbolic meaning but further than that in the form of the establishment and development of religious values by any educators to learners.[33]

The creation of this religious thing can be done in a way; first, introducing to students in society and the role that should be done based on the status of each institution in the community.[34] Once the students get to know all of the values, institutions and the role they are trained to familiarize themselves with the values in a limited environment. Madrasah, where learners go through the process of sociology, should be done. Thus, each learner has been equipped with the knowledge, appreciation, and at the same time, experience from an integral personality.

Second, educators strive for every act and behave properly with the teachings of Islam. The attitude and behaviour of the teachings of

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[30] Ibid., 110.

[31] Ibid.

[32] Mohammed Arkoun, *Nalar Islam dan Nalar Modern: Berbagai Tantangan dan Jalan Baru* (Jakarta: INIS, 1994), 109.

[33] Ibid., 119.

[34] Rianie, "Pendekatan Dan Metode Pendidikan Islam (Sebuah Perbandingan Dalam Konsep Teori Pendidikan Islam dan Barat)," 111.

Islam are thus initiated and principals, educators and all administrative and community members that exist around the school.[35] Once the learners have to retrace and familiarize themselves with the attitude and behaviour of Islam, relationships and daily behaviour between educators by educators, learners with educators and so must reflect the principles of the Islamic association.

In Islam, all science is from God and not a human creation; humans only maintain knowledge created by Allah. In Islam, the values contained in the divine verses and *kawnīyah qawlīyah*. All paragraphs contained in the Qur'an comes from the divine (God).[36]

Said Agil Husin al-Munawwar affirm affirmed between the function of the Koran is a guide (*hudan*), live street lights (*bayyinat*), distinguishing between right and wrong (*furqān*), cure liver disease (*syifā'*), advice and tips (*maw'izah*) and resources (*bayān*).[37] The Qur'an contains the basic principles of faith, morals, worship, and muamalah up to science. The basic principles that give value to science in Islam. Therefore, science in Islam is the full value (loaded with value). In contrast to the knowledge that comes from the West, it is secondary, then the science is value-free (free and value).[38] Its value is determined by the person using that knowledge.

In the process of studying the subject, the teacher of general subjects obliged to instill the value contained in these subjects, subjects of sport for example. In subjects of sport, there are many values, respect for others, discipline and so forth in addition to the value of health.

Sports teachers in implementing the learning process, not only teaches the theories of sports (knowing) and teach sports skills (doing) but also instil values are in the sports subjects (being). If in a sports game between students fight broke out between two groups that competed people think that one is a teacher of religion because religion teachers not succeeded in building the character and morals of students. Though not a religious teacher was wrong, the gym

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[35] Ibid., 112.

[36] Hilda Ainissyifa, "Pendidikan Karakter Dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan UNIGA* 8, no. 1 (2017): 23.

[37] Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Al-Ulum* 13, no. 1 (2013): 32.

[38] Ali Abdul Halim Mahmud, *Tarbiyah Khuluqiyah Pembinaan Diri Menurut Konsep Nabawi* (Solo: Media Insani, 2003), 25.

teacher also wrong because the gym teacher never instils values are in sports subjects.

As well as other general subject teachers all have value and all the teachers of general subjects were also responsible for planting a value to be found in these subjects. When all the teachers of general subjects planting value in the learning process, then it will help build the character of students.[39]

Hard Skill and Soft Skill in Islamic Education

The definition of Hard skill consists of two words meaning Hard loud and skills means ability or competence. So simply hard skills can be defined as a set of skills that can be hammering the concrete senses (visible). Thus the hard skills are skills that can produce something that is visible and immediate (immediate and direct visible). Hard skills can be assessed and technical tests or practical test.[40]

In terms of hard skills are skills that can produce something visible and immediate (immediate or direct) and can be assessed practical test. According to Dennis e Coatos, hard skills are technical or administrative procedures related to an organization's core business[41] (Hard skills are technical procedures or Administratie related to the main job.

Etymologically soft skills are the English language consisting of the words soft and skill. Said soft means mushy, soft, smooth, soft, gentle, soft and easy. In this discussion, more appropriate words to use the software. Said skills have some notion that skill, intelligence, skills, and expertise. So-called soft skills refined skills. So the soft skills so that it is difficult to be captured through the senses because it is very abstract skills.

According to Berthal, soft skills are personal and interpersonal behaviours that develop and maximize human performance such as team building, decision making, initiative, and communication. The form and soft skills such as honesty, responsibility, justice, the ability

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[39] Ramayulis Ramayulis, *Pengantar Ilmu Pendidikan* (Jakarta: Kalam Mulia, 2002), 510–23.

[40] Ifah Khadijah, "Manajemen Mutu Terpadu (TQM) Pada Lembaga Pendidikan Islam," *AL-IDARAH: Jurnal Kependidikan Islam* 5, no. 1 (2015): 64, https://doi.org/10.24042/alidarah.v5i1.754.

[41] Ramayulis, *Pengantar Ilmu Pendidikan*, 3.

to cooperate, adapt, communicate, tolerance, respect for others, the ability to make decisions and solve problems.[42]

Talib also has told that soft skills are personal excellence someone related to non-technical matters, including the ability to communicate, socialize and ability to control himself.[43] Based on the definition of soft skills are the skills individuals relationships with other people or society (interpersonal skills) and set self-regulating skills (intrapersonal skills) to develop the maximum performance.

According to Rao soft skills (also called "people skills") are typically hard to observe you are, quantify and measure (also called soft skills or people skills are observable skills, counted and measured.)[44] Soft skills can be divided into:

First, competence personality or interpersonal skills, the ability to manage themselves appropriately, such as:

1. Acting following religious norms, legal, social, cultural Indonesia, with indicators: appreciate all learners regardless of their status, and behave following the norms in force.
2. Present themselves as being steady, stable, mature, wise and dignified, with indicators: steady and stable private and personal wise, responsible and have authority.
3. Present yourself as a person of faith, Islam and charity, noble, pious, exemplary, with indicators: honest, firm and humane, righteous and noble into *uswah al-hasanah* for students.
4. Shows the work ethic, high responsibility, proud to be a teacher, confident, independent professional manner, with indicators: priority to the interests of the profession and other interests; work professionally; worked for the sincere intention for God.
5. Being able to uphold, understand, apply and behave according to the code of ethics of teachers, with indicators: behave according to the code of ethics and can execute in educating.

Second, social competence or interpersonal skills, the ability to build relationships with others, effectively form:

1. Communication skills, i.e. skill to convey the message and communicator to the communicant with certain media so that it can be understood easily.

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[42] Kementrian Agama Islam RI, *Modul Pengembangan Soft Skill Guru PAI* (Jakarta: Direktorat Jendral Pendidikan Islam, 2001), 17.

[43] Syamsul Bahri, *Psikologi Pendidikan Berbasis Analisis Empiris Aplikatif* (Jakarta: Kencana, 2010), 198.

[44] Kementrian Agama Islam RI, *Modul Pengembangan Soft Skill Guru PAI*, 118.

2. Skill work together, that skill to work together or to build a team to build a solid team. Working together is meant here is to work together on positive things.[45]

3. To be an educator skilled in working together, there are a few things to do teacher: a) Educators must be skilled at communicating with others; b) The educator must be able to divide the tasks according to the roles of others; c) There is mutual trust between the members; d) There is a willingness to participate is suitable with their respective capabilities; e) There is a sense of responsibility in the field and his job; f) The decision was made together with no one left behind; g) There is a willingness to achieve results that even more than the individual.[46]

4. Leadership skills, the skills of a person to influence, inspire and direct the actions of a person to achieve the expected goals. Based on this research, a person's success in educating teachers 80% is determined by soft skills, while 20% is hard skills soft skills lack emphasis on teacher proportionately impacts on the quality and the quality of students is not yet achieved its full potential.[47]

Character-Based Learning Model Digital

It cannot be ignored that the presence of technology is a reality that must be used and not rejected or feared. As well as being implemented in Al-Hikmah Boarding School, Batu. Although the school is the Islamic educational institutions and most students are students at one of the schools there, but the tendency to exploit technology in every its learning is not ambiguous.

Character education is the main vision of the institution to create a generation of people who has *akhlak al-karimah* (good manners), but also intellectuals. Therefore, to create both orders mutually and equally accomplished, then made a digital-based learning model character. The words digital-based, it is the conclusion of researchers, looking at ways to use the institution in educating students, by way of utilizing existing technology, learning to be an effective character.

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[45] Muh. Ilyas Ismail, "Kinerja Dan Kompetensi Guru Dalam Pembelajaran," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 13, no. 1 (2010): 45.

[46] Hasbi Ashsiddiqi, "Kompetensi Sosial Guru Dalam Pembelajaran Dan Pengembangannya," *Ta'dib: Journal of Islamic Education (Jurnal Pendidikan Islam)* 17, no. 1 (2012): 87.

[47] Ibid., 89.

There are two forms of learning, Al-Hikmah Boarding School, Stone; formal and informal. For a formal, as in other schools, conducted from 07.00 until 12.30 on the active day of school is Monday-Saturday. While at other times, including in the category of non-formal school activities. Character education in schools, internalized in formal and informal activities with a variety of forms. The form did not infringe or curating the achievement standards of the institution. Some forms of digital-based character education can be described below.

First, methods of identification problems. This method is not much different from that applied to Islamic schools, especially those in college. Protege thrown problems taken from the internet then formed to solve theoretical discussion. This method has three forms that substantially do not change the purpose of the method is critical thinking, sensitivity to the problem around and learning technology.

The first form is the internalization into the subject matter. Each of the lessons mates slipped method identification of problems, namely by presenting the problems that are taken from the Internet. Then the students had to solve it in a way to look on the internet anyway. Like for example, economic subjects, then given the local economic problems such as inflation and the loss of the company. Protege discovers the answer by using goggle applications. So unwittingly, students get two things at once; digital gain knowledge and understanding.

The second form is the throwing problem in the community, then the students breakthrough by taking resources on the internet. Typically, educators assign this task to be done individually outside the classroom or homework. Meanwhile, the third form is to give the issues of students or students who violate the norms to be taken from the internet and other sources, bleak newspapers or magazines. Protege was given the task to find a solution.

Second, the movie review method. This method is using the technology as the ingredients, such as projectors and other media support. On one of the occasions Learning Unit protégé given time to conduct a review of the film. The selected films form a positive story, relevant and motivating. Some films were selected as hosts support, Laskar Pelangi and freedom writers. Stories that are relevant to his position as a learner and contain mirrors effective learning.

By using a projector, all students are required to focus and critical. At the end of the session, students are required to present the character values that impressed. Like the characters helping friends, study hard, be patient and respect the opinions of others. In the final stage, educators convey some explanation regarding the character and obligations of students at this time, about the competence, skill, and enthusiasm for learning.

Third, methods of making the story of Arabic and English. This method is more emphasis on language enrichment, in which students are assigned to make the story of Arabic and English by using a computer. The article tells about the good and exemplary gesture made by a student—the last examination festival (*haflah al-imtihan*) story writing competition held in these two languages. Assessment assessed the language and content that contains the characters therein.

Fourth, *the* method of making a picture story through the application. Making the picture story is required extracurricular activities for some students. Only a few students follow the school art program. Making the picture story is not written by hand, but using certain applications such as graphic design by corel draw, photoshop, in design and others.

To support creativity, the school is providing a multimedia space or allow students to bring laptops for the sake of learning. The picture story, but to hone the ability of Digitas protégé must also tell about good character. Some stories of good characters such as trip-Syafi'ie Imam, Abu Nawas, Uwais and others. In the final stage, the result of making a picture story will serve as library materials in the school library that passed through literacy.

Status of students at the Al-Hikmah Boarding School, Batu divided in two, there were settled in dormitories, some are choosing bats (roundtrip) for learners who settled, usually geographically distant home from school. But the agency did not want to discriminate between two activities that status. For those students who bats, applied learning time is a full-day system, namely to 16.00.

The Motto of Compulsory
Habituation (habituation) is the motto of compulsory internalized to all programs and learning activities. In addition to the internalization, there is also the focus of habituation which leads directly to the formation of character. All students ranging from grade

1 to 3 MAN are required to attend the program. Neither students nor sedentary bat. This habituation program is an excellent program that has been formulated since the implementation of Curriculum, 2013.

Habituation character building in Al-Hikmah Boarding School, Stone, slightly different from the other Islamic schools that implement habituation programs. The parallel is the students are required to come 06.30 to follow the reading of Surah Yasin before learning activities on Monday and Tuesday. Meanwhile, on Wednesday through Friday, held recitals at-Ta'lim Kitab wa adab Mutaallim by Imam al-Ash'ari. A book that explains the ethics of teachers, students, and science as a whole.

For learners who settled, then the character-building activities carried out since after Fajr called halaqah dawn. Monday is filled with books irsyad al-Ibad a book to learn about the Akhal good creature of God, neighbour and socially. Tuesday is filled with books of commentary until Thursday. Friday and Saturday filled with books of al-Hikam. This activity is done regularly and continuously.

At 07:00 hours until 12:00 was teaching as usual with reference to the curriculum. Only this time tucked among some of the activities that lead to character education. Among them are before entering each class, the students and all faculty and administration is required to perform congregational Duha prayer, followed by a 5 minute qultum containing about motivation and morality.

Before learning activities started, first teachers and students read a prayer followed by reading a few short letters, such as al-Ikhlas, an-Nas, and al-Falaq to levels of SD / MI. As for secondary/MTs read the QS. *al-Mulk*, For senior high / MA with letter ar-rahman and *al-waqiah.* After that, both in the initial stage, in the middle or at the end, educators give advice is to keep the nature of morality, ethics and attitudes to anyone.

This activity is carried out continuously every day. Different on Saturday, the activities in the classroom only lasted from 09:00 until 11:00. 07:00 until 09:00 filled with practice and practice reading yellow book directly. Like the Book of Fath, Qarib learn about prayer, then learners will direct the practice of prayer. Likewise with book learning ta'lim wa mutaallim, then so directly practised in every day.

Then at 11-00 until 13:00, learners follow extracurricular activities such as habituation English and Arabic, art and literature, organization, PMI, and others. Not to forget, tutoring stopped when

entering the prayer that is characterized by Kumang prayer. So then, all students and all faculty members and their staff scrambled to perform prayers. After dhuhr and Asr prayers, educators filled the pulpit to give advice.

The process and all of the above activities are implemented without reducing the intensity at all, because of all the activities is a necessity of all stakeholders, both learners, education personnel and other administrative personnel. If there are students who violate without any official statement, the school provides for sanctions in the form of a reduction in the value of report cards and notifications to parents of students. These sanctions apply to all activities, both with duration little or a lot.

Control and Evaluation

The Intellectual and personality development of students is the responsibility of all levels of schools and educators. Any developments both positive and negative continuously controlled via information or reports from families of students. Any information obtained included in records and evaluated conditional on a particular time frame. If there are indications of violations of ethical norms or excessive, then the school board convened an urgent evaluation.

The control exercised by the school is thorough, well control in the form of intellectual and cognitive development of students. Things like delay understand something because there are symptoms of psychological or due to reduced learning time, it is also evaluated and synchronized with school activities. Inter-school activities with the condition in the family have a connection to the improvement of their students.

Some of the students were exposed to the virus as a parent yell, do not recite al-Quran and disrespectful when passed by older people, given the advice, by the way, was called into the principal's office to be given a warning. These events are known after some educators meeting with student trustee. Silaturrahmi a three-monthly agenda with a random or rotating system. Some students often had seen the potential for doing deviant things. So it is used as anticipation before the potential to develop.

Conclusion

Islamic education model updates carried out by Al-Hikmah Boarding School; Stone is to formulate a rule-based model character education digital learning. In general, this model aims to embody the character and ethics protege combined with digital knowledge as a response to the development of modern science. With this model, a model of Islamic education to grow and remain able to maintain the dignity of Islamic science.

Digital-based character education models essentially have three interrelated aspects; methodology, habituation, and control. The methodology used is the First, the method of identification problems. Second, the method of movie reviews. Third, the method of making the story of Arabic and English Fourth, the preparation method illustrated stories through the application. The fourth method is an update made to the Islamic educational institutions to step up to a better one.

Habituation (habituation) was performed on all subjects internalize sector. In addition to the internalization, there is also a character-building activity taken us *turāth* reference source that is *Adab wa al-Ta'līm al-Muta'allim*. Lastly, is the control that is by silaturrahmi guardian to students and information from the public, then do action evaluation. In the aspect of control and evaluation, among all the elements cooperate to jointly build a generation of people who are well established.

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