CHARACTER BUILDING THROUGH LANGUAGE LEARNING AND CULTURE OF ISLAMIC BOARDING SCHOOL IN TERMS OF THE IMPLEMENTATION OF MANAGEMENT TOWARDS SUSTAINABLE DEVELOPMENT OF GREEN CAMPUS

M. FAHIM THARABA[1*]

NURUL YAQIEN[2]

ABDUL FATTAH[3]

SHYAMALA SUSAN VINCENT[4]

YUVITA ARISWATI[5]

[1,2,3,5] Universitas Islam Negeri Maulana Malik Ibrahim, (Malang) Indonesia
[4] APC Mahalaxmi, Thoothukudi, Tamil Nadu, India
* Corresponding Author

Abstract
There are several reasons after giving priority to this improved language. *First*, starting from the ability to have a mutual relationship with various countries. *Secondly*, as an academic community, a variety of writing activities are needed in foreign languages. *Thirdly*, it is because of foreign students in UIN Malang, and will continue to be sought for more, so that the service in English is time to do. *Fourth*, the increase of confidence throughout the academic civitas, mainly lecturers and educational personnel to associate and play a role in academics in international scoupe. On the other hand, Ma'had Sunan Ampel al-Aly is a public relationship between students living in it when they live a community life with the aim of obtaining the regularity of life in it. The research is focusing on seeking a character forming model emerged at the Islamic State University of the success of MSAA, when the existing norms have succeeded in ingrained flesh in the soul of a creature of Malang through learning the language and culture ma'had (islamic boarding school). This research requires a thorough observation in a practical ambience known as a theoretical perspective, or in the educational field often named as the realistic proposition. Islamic State University of the success of MSAA, when the existing norms have succeeded in ingrained flesh in the soul of a creature. UIN Malang, through a wide range of ideas, objectives, foundations, forms of activities as well as the well planned systems, with a model of fusion of boarding and college systems, and supported by the knowledge of development model that requires all members of the academic community mastering Arabic and English to be called bilingual university. To achieve that intention, developing a Ma'had or islamic boarding school of the campus where all the first year students should stay at the Ma'had. Therefore, education in this university is a synthesis between university and Ma'had or islamic boarding schooltradition. So it is expected to be born graduates who are predicate a professional intellect clergies and or clergies who have professional intellect with the main characteristics of such graduates are not only master the disciplines of each of their choice, but also mastered the Qur'an and Hadith as a major source of Islamic teachings.
Keywords: formation, character, learning, language, culture Islamic Boarding School

1 PREFACE
One nation's existence is determined by itscharacters' belongingness. Only a nation that has a strong character capable of making himself a dignified and respected nation by other nations. Therefore, being a nation of character is the desire of the nations of the world. The spirit to become a nation of character is confirmed by

Soekarno by the "nation and character building" in order to build and develop the character of thenation to realize the ideals of its people, namely the society that is just and prosperous based on the values of its people.

This is related to the research site, at Islamic State University of Maulana Malik Ibrahim Malang(Malang). The important thing that is consideration in conducting this research atUIN Malang, implementing the policies of PKPBA and Ma'had that become the flagship program. In addition, UIN Malangshowed the desire to build the character of the Islamic nation that continues to blazing with the emergence of euphoria increasing the desire of its citizens to improve its quality, of course also using the book "At-Tarbiyah Li al-Hayah." Therefore, it is also a necessity to learn Islam, especially from its original Arabic speaking source and culture. So the need to learn Arabic language and culture is important. Furthermore, UIN Malang is equipped with dormitories in order to focus more on the formation of academic culture and Islamic culture there.

The birth of the center for language development at UIN Malang was initiated by the birth of the Arabic Development Special Program (PKPBA) in 1997, and the special Program of English Development (PKPBI) in 2000.

The founding of PKPBA and PKPBI is based on concerns over the low proficiency of Arabic-speaking and English-speaking students in the Muslim college environment. Proficiency in Arabic and English is considered an important thing that every student of UIN Malang should have.

Along with the development of information and technology, as well as the number of foreign students at UIN Malang, then in the year 2016 several other language units are established like:Indonesia language for foreign speakers (BIPA), and Chinnes Language and Culture Center (CLCC).

Since then, the Center for language Development has brought four language learning services namely Arabic, English, Bahasa Indonesia for foreign speakers and Mandarin[1].

In addition, this language enhancement was made a priority for several reasons. First, starting from the ability to have a mutual relationship between UIN Malang with various countries. It is possible that a lecturer or an education professional has good knowledge. It is even similar to what is learned in developed countries, or even has an original idea and creativity, but if he is not able to communicate in a language understood by most people in the world, then that person cannot discuss it, or even promote it to the rest of the world. Secondly, as an academic community, a variety of writing activities are needed in English, so English proficiency is an important part of publishing original findings and ideas for the academic civitas, or on the other way around, is required to read various literature and readings presented in English. Thirdly, it is because of the foreign students in UIN Malang, and will continue to be sought for more, that the service in English learning is time to do. This English-language learning service is also supposed to be done by international students. This English-speaking service does not necessarily mean leaving the English language service as the national language, the service in Indonesian must still be taught and used in certain events and learning processes as well as official university events. Fourth, it is an important factor that continues to be done by UIN Malang, which is an increase in the confidence of all the academicians of UIN

Malang, mainly lecturers and educational personnel to associate and play a role in academic activities in international scoupe [2].

On the other hand, Ma'had Sunan Ampel al-Aly is a public institution for the people of UIN Malang, which was established to regulate the relationship between students living in it as they live a community for the purpose of obtaining the regularity of life in it. The institutionalization itself grew because people in his life need to be organized and needed regularity, and for the regularity of life it formulates the norms in society as a behavioural pattern.

Because all activities at MSAA are so dense and ongoing every day, then the norms themselves become habitual that are initially run but are not the main admittance of this norm in terms of a long process that need acceptance, and habituation. Success of MSAA's presence in the life of UIN Malangcan be seen if the community norms are not only an institution in the life of the Mahasantri, but become self-contained in a voluntary where, the public by itself want to behave in line with the fulfillment of the needs of society.

Thus, the success of this MSAA shows, the existing norms that have succeeded in ingrained flesh in the soul of a creature, in which, that value has become a personality and a habit so that when they do it sometimes happens not through the process of thinking/consideration again (already in the unconscious culprit). Well, if the norm and the value is not done, the individual or group will feel embarrassed, even feel very guilty. That is the internalization that can be created in Ma'had Sunan Ampel al-Aly.

Thus, internalization of the MSAA's existence in the form of an import of value in a person who will form a pattern of mind in seeing the meaning of the reality of experience. These values can be of various aspects, including religion, culture, social norms and others. It is the use of this value that colorize the packaging of human beings against themselves, the environment, and the facts surrounding it [3].

For this reason it is necessary to find the best way to build and develop the character of a good man and nation, superior and noble and Islamic. The right effort for it is through education, because education has an important and central role in the development of human potential, including mental potential. Through education, there is a transformation that can develop positive character, as well as the change of character to a good one. Ki Hajar Dewantara firmly stated that "education is an effort to promote the growth of ethics (inner strength, character), mind (intellect), and the child's body. So obviously, education is a major vehicle for developing good character. This is where the character education is important.

Therefore, the research with the theme "Character Building through Language Learning and Culture of Islamic Boarding School in terms of theImplementation of Management towards Sustainable Development of Green Campus" is very important to do.

2 RESEARCH METHODS

This study requires a thorough observation with a natural setting knownas a theoretical perspective [4][5], or in the educational field often named as the realistic proposition[6]. Qualitative research has at least seven features, namely: (1) Rejecting the use of theoretical frameworks in preparation for research; (2) not

bound by hypotheses; (3) See the object in its context by using a logical mindset more than just linear causal; (4) The researcher as the main instrument, so that the researcher with the respondents were built by rapport; (5) Data analysis used interactive analysis[7] or cycle flow analysis[8]; (6) concerned the process of the outcome; and (7) in qualitative research using snowbolling sampling and the term respondent is known by the term informant[9].

According to the characteristic qualitative research he formulated in a circular arrangement [10], the study used three phases. First, the stage of preparation study or orientation study by drafting praproposal and research proposal is tentative and to develop the necessary supporting resources.Second, the stages of general exploration studies were done by conducting: (1) Consultation, interview, and licensing of the authorities, in this case on the campus that became the research site, in which the results can be used to conduct research; (2) General assessment on some subjects appointed to be observed and interviewed Grand Tour and mini tour that affects the selection and selection of the research subjects; (3) Conducting a literature study to redefine the focus of research; (4) Holding small seminars to obtain feedback from peers and experts; and (5) Conducting discussions and seminars continues to continue the study.Third, focusing on exploration stages and followed by checking results or research findings and writing of the research results continuously. This stage of focused exploration includes: (1) a detailed and in-depth level of data collection to find the conceptual themes in the field; (2) The collection and analysis of data jointly; (3) also conducting checking results and research findings (auditing trail); and (4) writting as a report of the research results, to be submitted to the seminar.

To acquire holistic data that is integrative, and pay attention to the relevance of data based on focus and purpose, the research data collection is conducted using three techniques, namely: (1) in-depth interviews (indepth interview); (2) Participant observations (participant observation); and (3) study of document.

3 RESULTS AND DISCUSSION
3.1 Values Are Formed Through Learning The Language And Culture Of Ma'had In UIN Malang

Tony Wagner (2008) has suggested the 7 (seven) skills that should be developed through education, and four of the seven prowess/skills concern the character. It is thus certain that character education becomes an interesting feature (brand). Muh. Noah argues that character education requires model, values that support and requires a consistency in its implementation (2010). A model is conditional and contextual in harmony with the characteristics and potentials of the school or madrasah.

Michele Borba proposes a model for character education. Michele Borba used the term to build moral intelligence. According to Michele Borba[11] moral intelligence belongs to person's capacity to define between what is right and what is wrong, namely to have a deep moral belief to strongly act on that so that he is righteous, and honored as the prime qualities can deliver a person to be tender,courageous, and be a loyal citizen.

Cultivating a qualitative nature within the children is held back into seven ways the child has to do to cultivate a key virtue (good character), that is empathy, conscience, self-control, respect, kindness, tolerance, and justice. These seven kinds of virtues can form human quality wherever and whenever. While the book's goals are children, they do not mean they do not apply to adults, including students in elementary to high school. In simpler version, the seven goodness blessings offered by Michele Borba can be applied to anyone wants to grow initelligence on moral ground.

Howard Kirschenbaum[12]in his book, "100 Ways to Enhance Values and Morality in Schools and Youth Settings", outlined 100 ways to increase value and morality in schools that could be grouped into five methods, namely: 1) inculcating merits and ethics (planting merits and ethics); 2) designing merits and ethics(modeling of merits and ethics); 3) Encouraging merits and ethics(facilitating merits and ethics); 4) Expertise on merit building and ethical literacy (expertise for merit building and ethical literacy; and 5) Building a merit education program (builds merit education programs). According to Howard Kirschenbaum's opinion teachers in school need to improve the quality of learning that internalize the noble values (characters) in the students. Teachers together need to plan learning in class and outside of class that can facilitate students to familiarize themselves with character or morality.

Meanwhile, Zuchdi[13], keep into account four things to develop merit that stems from the noble character's origin, namely the value of the inculcation, the transparency of value, assistance, and academic and social skills evolution. Added that for the achievement of the value education program or nature blooming need to be followed by the value assessment. Assessment need to be done carefully with c and continuously pouting observations[13]. By combining such methods and strategies in school learning, the students ' character can be built and sought so that the students become more characteristic as expected.

Darmiyati Zuchdi, Zuhdan Kun Prasetya, and Muhsinatun Siasah Masruri[14], have conducted development research with 4 stages of trial, which aims to produce nature building education pattern with an extensive setting, including logical, emotional, and behavioural domains, with methods of incultivation, transparency, and habit development, integrated in the study of Indonesian language, IPA, and IPS, accompanied by conducive development of school culture.

The first phase of research (limited trial) was conducted in 2009 in four public and private SD/MI in Sleman Regency and Yogyakarta city in DIY Province, in the form of experiments. The results showed that the character education model with a comprehensive approach, integrated in learning proved effective to improve both study outcomes and students character. Similarly, the increase in the quality of school culture, but the intervention in the form of "honesty shop" is considered less appropriate because the school felt the bother to implement it. In the second stage[14] shows that the character education model with a comprehensive approach, combined with the study of the field and the development of school culture, can improve the study outcomes, students character quality, perception of the conducive school atmosphere, and the leadership quality of the headmaster. The strategies used vary, which includes the method of value inticulcation, transparency, value facilitation, and the development of soft skills.

Research conducted by Ajat Sudrajat, Marzuki[15] on Model of the formation of culture of the first high school students in Indonesia, aims to find a model of cultural development of moral (character) in some schools in Indonesia with samples of schools in Java. The results showed that a good model to develop in creating a noble character culture for junior high school students in Indonesia consists of: (1) The school should formulate visions, missions, and clues that lead to the formation of noble moral (character) culture; (2) The support and similarity of perception among school citizens; (3) High awareness for all school citizens; (4) The strict policy of the principal; (5) The habituation of the noble values (character) in the daily activities of the school both religious values and values are common; (5) The support of all groups in realizing the noble sexual culture (character) of the school; (7) An example of teachers and officers; (8) Existence of synergy between Tri Education Center; and (9) the rewards and penalties.

According to Brooks and Gooble[16], in the exercise of character education there are three elements that are important to note, namely the principle, the process and practice in learning. In executing that principle the values taught must be manifested in the curriculum so that all students in the school understand truly about those values and are able to translatethem in real behavior. Therefore, the optimal approach is required to teach the character effectively that Brooks and Goble have to apply throughout the school (school wide approach). The approaches that should be implemented include:

   a. The school should be seen as an environment like the island with its own language and culture. But the school must also expand its character education not only to teachers, staff and students, but also to their families/homes and surrounding communities.
   b. In conducting the character curriculum then it is best to: 1) teaching about the values related to the school system as a whole; 2) taught as a separate stand alone subject but integrated in the overall school curriculum; 3) The entire staff realizes and supports the theme of the value being taught.
   c. Emphasis is placed to stimulate how students translate the principle of value into the form of prosocial behavior.

According to Elkind and Sweet[17], the effort to implement character education is through a holistic approach, which is integrating character development into every aspect of school life. Characteristics of the holistic approach, are as follows:

   a. Everything in schools is governed by the development of relationships between students, teachers, and the community.
   b. The school is a caring community where there is an association that connects the students with teachers, and schools.
   c. Affectionate and social education is identical with academic learning.
   d. Collaboration and collaboration among students is more mainstream than competition.
   e. Merits include respect, loyalty, and truth become as a part of everyday education whether you are inside or outside of the classroom.
   f. Pupils need to practice on their moral attitudes through activities like know how to give service.

    g. Classroom management and strict regulations aims towards finding solutions for problems versus earning points and penalties.

    h. Teacher centered learning models must be left behind and turn to a combined class where both teachers and students simultaneously work towards building unity along with searching solutions for problems.

While the school plays the role of applying character education within (1) combining teachers, parents and students altogether to emphasize the character they want; (2) Train teachers to integrate character education into the life and school culture, (3) Cooperate with parents and the community to teach students on how character behavior is important for success in school and in life, and (4) The principal, teachers, parents and community should get the opportunity to be a model of social and moral attitudes.

Contrary to the concept of holistic approach and continued with the efforts made by the school, it can be understood that the process of character education must be carried out continuously so that the moral values that have been embedded in the child's personal not only to a certain level of education or only appear in the family or community environment. In addition, the moral practices of children do not seem to be formality, but are completely embedded in the child's soul.

To realize the ongoing character education (continually) is required models of integrated character education, namely: integration into the learning process in all subjects, student coaching activities, and the culture and management of schools.

The implementation of character education through learning process, student coaching activities, and school management needs to be monitored and evaluated at least once a year.

    The general purpose of this activity, among others, is to know:

1. Suitability of character education with schedule,
2. Obstacles that may be faced in the implementation of character education and solutions that need to be sought,
3. Matters supporting the implementation of character education,
4. Changes made during the implementation of character education,
5. Level of achievement of character education targets that have been formulated, and
6. Good practices in the level of achievement of character education targets that have been formulated.

For the implementation of the monitoring and evaluation need to be made a brief guide that at least contain the objectives, components/aspects that domonitor and evaluated, the execution time, executor, data collector instruments, and technical data analysis.

The domonitor and evaluated components and data collector instruments usually differ between monitoring and evaluation for the implementation of character education integrated in learning, student activities, and school management. Monitoring and evaluation results were reported and subsequently used to design the implementation of character education the following year.

From the results of the study, it was obtained byUIN Malang as a present in order to produce graduates who have spiritual depth, sexual nobility, breadth of knowledge,

and maturity of professionals, and to become a center for the development of science, technology, and the art of Islamic sustainability as well as the mobilizer of the Progress of society[18]. Furthermore, UIN Malangwill not only develop private Muslims who are able to understand the academic knowledge widely. Thus, the scientific development that was implanted to the students did not dwell on the Ta'lim domain (teaching and intelligence), but the students were encouraged to climb the stages of the Tadris process as the academic and spiriuality culture of UIN Malang. Furthermore, students are also delivered to complement their potential, to process in the Ta'dib stage (training discipline) that at the end point leads to the Tarbiyah process (educating and cycling)[19].

Lickona and Kilpatrick are primary triggers of nature building education that define the absolute moral reality and that the absolute moral lessons that the youth learn so that they can differentiate what is good and what is true. Kilpatrick and Lickona[20] also Brooks and Goble disagreed to the moral lessons on reasoning and merits clarification studies in American education, because in actual sense the universal moral value is absolute (not relative) derived from the religions of world, which it calls "the golden rule". An example is to be honest, to help people, respectfully and responsibly.

Character education has a higher meaning than moral education, because it is not merely teaching where it is right and which is wrong, more than that character education instilling habits (habituation) about a good thing so students become an understanding (cognitive domain) to describe about the right and wrong, they have the sensing ability for the (affective domain) value of good and what they want to do out of it(psychomotor domain). According to Aristotle, character can relate to a "habit" or habits that are performed through consistent practice.

According to Wynne (1991), the word character comes from the Greek meaning "to mark" and focuses on how to apply good value in the form of action or behavior. Therefore, a person who is dishonest, cruel or greedy is said to be ugly, while people who behave honestly, like to be helpful are said to have noble characters. So the term character is closely related to a person's personality, where one can be called a person of character if his behavior is in accordance with moral rule.

As per Berkowitz's (1998) statement, there is no guarantee that the habit of doing good make the man to appreciate the importance of character value as he used to do it consciously (cognition)value (valuing). Because there is a possibility the deeds are out of fear to err, not out of the high value appreciation. Suppose, when one does out of honesty it can be because of the fear of being judgemental not because of his sincere desire for value of honesty appreciation itself. So, in character education feelingsaspects also plays an important role. (domain affection or emotions). Using the Lickonaterm[20]this component in character learning is named as "desiring the good" or a wish to do good. As per Lickona term the good character lessoned to be involved not only the aspect of "knowing the good" (moral knowing), but also the "wishing the good" or "loving the good" (moral feeling) and "acting the good" (moral action). Without these all mankind would be just like a robot convinced by something understood.

The education of character is less than as important as the moral education reasoning and value clarification used as the basic strategy of Character education

in America, because in actual sense the universal moral value is absolute (not relative) that is sourced from the world of religions, named by him as golden rule. Such as to respect, be honest, earthy, help people, just and responsibility.

Character education has a higher meaning than moral education, because it is not just to teach which is true and which is wrong, more than that character education instilling habits (habituation) about a good thing so students have an understanding (cognitive domain) about which is good and wrong, able to feel (affective domain) good value and regularly doing it (domain behavior). So character education is closely associated to habitual or habits that are performed through consistent practice.

UIN Malangis also one of the Colleges of Islamic religion that is concerned and gives more attention to the formation of his students character. It is characterized by the spirit of UIN Malangwhich seeks to produce graduates who have a depth of spritual, sexual majesty, breadth of science and maturity of professionals. The four concepts above are actually in accordance with the grand design of character education developed by Kemendiknas[21], namely the development of cognitive, affective, contemplative, and psychomotor aspects. Four concepts of UIN Malangcan also be grouped into the configuration of character education in the context of the totality of the psychological process and sosial-kultural, namely: exercise (spiritual and emotional development), exercise (intellectual development), exercise and kinaesthetic (physical and kinestetic development), and the Taste and carsa (affective and creativity development).

Character shows how people behave. When a person behaves dishonestly, cruelly, or greedily, it can be said that the person manifests bad behavior. Conversely, when a person behaves honestly, responsibly, helpfully, the person manifests a noble character. The character Istiah is also closely related to his personality. Someone can be called a person of character when his behavior is in accordance with moral rules. Thus, the education for good character, not only need a good knowledge aspect like moral knowing, but also need to feel and love the good like a moral feeling and the behavior that is good as moral action. The emphasis of these aspects is necessary so that the learners are able to understand, feel and work together as well as values of virtue, without having to be understood in any other sense to be ruled forcibly.

Student education in school (campus) means a variety of efforts formed the school (campus) to build upcharacter for students. Related to the school (campus), is now being promoted to the establishment of school culture (campus). Among the chosen cultures of the school is its noble character environment. In other countries, character education tendencies have long begun. Larry P Nucci and Darcia Narvaez (2008) stated that at the time 80% of the states of the United States had determined that character education was a necessity. They say that character education is based on the tendency of the community stating that schools should support the growing honesty among children (97%), respecting others (94%), being Democratic (93%) and respect for others that come from different social backgrounds, and so on (93%).

Principally, character development is not in subject inclusion but a subject integration like developing self and cultural education units. Therefore, education units and the

educators should integrated the worthy character development education within the syllabus, the existing syllabus. The learning principles used in the character development education is to allow students to believe the character worth as belonging to learners and be wise enough for taking right decisions he takes through identifying the choices, choice evaluations, regulating the establishment, which is worthy enough for self-confidence. This principle makes the learners to learn through the methods of thinking, being, and doing.

These three methods are meant to bloom learners' ability to perform social activities and encourage students to see themselves as social creatures.

In the book "Character Education Reference framework" published by the Directorate of the Ministry of National Education Directorate General of Higher Education[21], it is stated that the principles used in the development of character education, as follows:

1. The sustainable principle, containing the meaning that the method of blooming the advantageous character is a long exercise started from learners launch enter until the ending of a unit of education. Infact, the procedure starts from TK/RA continuing to first class of SD/MI or year one and lasts at least until Class 9 or last class of SMP/MTs. Character education in SMA/MA or SMK/MAK is a continuance process occurred for 9 years. While the character education in college is the strengthening and enhancement of character education that has been acquired in high school/MA, SMK/MAK.

2. Through all subjects, development of the self, and cultural education units requires the development of the character method be conducted through each subject, and in each curricular, extra-curricular and courricular activities. Development of values through the four character development paths through various subjects that have been set in the standard content.

3. The value is not taught but developed through the learning process, containing the meaning that the material character values are not ordinary teaching materials. Not merely can be captured alone or taught, but further internalized through the learning process. That is, the merits shoud not used as the matter of subject as well as a conceptual learning lessons, procedure,theory or even facts as religious lessons, language lessons ofIndonesia, history, physical educationmathematics, and health, skills,artetc. The subject matter is commonly used as development media for students for ' character usefulness'. Therefore, educators should not change existing subjects but let the subject matter for character development values. Also, educators should not develop exclusive learning strategies for value development. Must-remember that you can use one learning activity to develop skills in the realm of affective, contemplative,psychomotor,andcognitive. This principle's end result makes the characters usefulness not even asked in the replay or exam. So, here who is learning should have the value- understanding. Who is learning should have the idea and understanding of the value meaning.

4. The learners should actively and joyfully join the process of education. This principle defines the character education strategy should be performed by students and not by educators. Educators apply the principles of tut Wuri

Handayani in each of the behaviors demonstrated by learners. As per the principle the education process is done in an environment of learning to creates a sense of pleasure not the indoctrinative. The starting of an introduction to the sense of developed value, educators lead learners to be active (without telling learners that they should be active but educators are planning a learning activity that causes learners to formulate questions, looking for resources and collecting data from different sources with already owned information, reconstructing information/fact/value, presenting reconstruction results/value development process) foster character values in the students through activities those helping in learning in the classroom, the unit of education, and tasks outside the unit of education.

In the education of Character Lickona[20] emphasized the importance of three components of good character (components of good character), namely moral knowing or knowledge of moral, moral feeling or feelings about moral and moral action or immoral deeds. It is necessary so that students are able to understand, feel and work together as well as values of virtue.
The Moral Knowing. There are six things that are the purpose of teaching moral knowing, namely: 1) Moral awareness, 2) knowing moral values, 3) persperctive taking, 4) moral reasoning, 5) decision making, and 6) self-knowledge.
Moral Feeling. There are six things that are aspects of the emotions that should be able to feel to be human beings, namely: 1) conscience, 2) self-esteem, 3) empathy, 4) loving the good, 5) self-control, and 6) humility.
Moral Action. This moral act is the outcome of two other character components. To understand what encourages a person in good deed (act morally) it should be seen three other aspects of the character, namely: 1) competence (competence), 2) desires (will), and 3) habits (habit).
Therefore, the Aspen declaration resulted in six core ethical values agreed to be taught in the American Character education system, which includes:
a.   Trustworthy, covering the nature of honesty, and integrity,
b.   Treating others with respect
c.   Responsible,
d.   Fair
e.   Caring, and
f.   Good Citizen.
Ratna Megawangi as the founder of character education in Indonesia has compiled a noble character that is proper to be taught to the child, which is then called as nine pillars, namely:
a. Be in love with God and Truth (love God, trust,admiration, loyalty);
b. Control,Responsibility, and self-reliance (reliability, excellence, self reliance, discipline, orderliness);
c. *Amanah* (loyalty, authenticity, honesty);
d. Admiration and civility (favor, Politeness, duty);
e. Compassion, care, collaboration (love, compassion, concern, empathy, generousity, moderation, cooperation);

f. Be confident, innovative, and unyielding (belief, assertiveness, creativity, resourcefulness, courage, determination and enthusiasm);

g. Fairness and Initiative (justice, mercy, leadership, fairness);

h. Good and humble (affectionate, friendliness, humility, modesty);

i. Patience and peace love (tolerance, flexibility, peacefulness, unity).

Special features of UIN Malangis an implication of the knowledge development model as the whole requirement for members of the academic civitas to master Arabic language and English. Through the Arabic language, it is hoped that they are able to conduct Islamic studies through the original source of the Qur'an and Hadith and through English they are expected to examine the general and modern sciences, as well as global communication tools. Therefore, the university is called Bilingual University. To achieve that intention, hey developed a Ma'had or Pesantren campus where all the first year students should stay. Therefore, education in this university is a synthesis between university tradition and Ma'had or Islamic Boarding School[18].

Through such an education model, it is expected to produce graduates who have a professional intellect and or professional intellect of scholars. The main characteristic of this graduate figure is not only to master the discipline of each according to his choice, but also control the Qur'an and Hadith as a major source of Islamic teachings[19].

It can be concluded that the values formed through the study of language and culture of Ma'had in UIN Malangwas shot from the vision of UIN Malang, namely to be a leading Islamic university in the implementation of education and teaching, research, and community service (Tri Dharma College) to produce graduates who have spiritual depth, sexual nobility, the breadth of science, and professional maturity, and become the center of the development of science, technology, and the arts that have been Islamic. Therefore, the integration of Islam and science developed by UIN Malangnot only develops private Muslims who are able to understand the academic knowledge widely. Thus, the scientific development that was implanted to the students did not dwell on the Ta'lim domain (teaching and intelligence), but the students were encouraged to climb the stages of the Tadris process as the academic and spirituality culture of UIN Malang. Furthermore, students are also delivered to complement their potential, to process in the Ta'dib stage (training discipline) that at the end point leads to the Tarbiyah process (educating and cycling), whose character education is configured in the context of the totality of psychological and sosial-kultural process, namely: exercise (spiritual and emotional development), exercise (intellectual development), exercise and kinaesthetic (physical and kinestetic development), and the Taste and carsa (affective and creativity development). In line with the character Education Lickona[20] which emphasizes the importance of three components of good character (components of good character), namely moral knowing or knowledge of moral, moral feeling or feelings about moral and moral action or moral deeds. It is necessary so that students are able to understand, feel and work together with values of virtue. It is described in more detail by Ratna Megawangi as the founder of character Education in Indonesia by composing a noble character that is proper to be taught to the learners, which is

then called as nine pillars. Further refined by the research and development team of the curriculum center of the Ministry of National Education[21], it is stated that there are 18 (eighteen) items of character values instilled and developed in schools (campuses).

3.2. Character Forming Model Conducted through Language Learning and Culture of Ma'had at UIN Malang

Tony Wagner (2008) has suggested the 7 (seven) skills that should be developed through education, and four of the seven prowess/skills concern the character. It is thus certain that character education becomes an interesting feature (brand). Muh. Noah argues that character education requires model, values that support and requires a consistency in its implementation[21]. A model is conditional and contextual in harmony with the characteristics and potentials of the school/madrasah.

Michele Borba proposes a model for character education. Michele Borba used the term to build moral intelligence. According to Michele Borba [11] moral intelligence belongs to person's capacity to define between what is right and what is wrong, namely to have a deep moral belief to strongly act on that so that he is righteous, and honored as the prime qualities can deliver a person to be tender, courageous, and be a loyal citizen.

Cultivating a qualitative nature within the children is held back into seven ways the child has to do to cultivate a key virtue (good character), that is empathy, conscience, self-control, respect, kindness, tolerance, and justice. These seven kinds of virtues can form human quality wherever and whenever. While the book's goals are children, they do not mean they do not apply to adults, including students in elementary to high school. In simpler version, the seven goodness blessings offered by Michele Borba can be applied to anyone wants to grow initelligence on moral ground.

UIN Malangseeks to produce graduates who have depth of Spritual, sexual majesty, the breadth of science and maturity of professionals. The four concepts are actually in accordance with the grand design of character education developed by Kemendiknas[21], namely the development of cognitive, affective, conative, and psychomotor aspects.

Howard Kirschenbaum [12] in his book, "100 Ways to Enhance Values and Morality in Schools and Youth Settings", outlined 100 ways to increase value and morality in schools that could be grouped into five methods, namely: 1) inculcating merits and ethics (planting merits and ethics); 2) designing merits and ethics (modeling of merits and ethics); 3) Encouraging merits and ethics (facilitating merits and ethics); 4) Expertise on merit building and ethical literacy (expertise for merit building and ethical literacy; and 5) Building a merit education program (builds merit education programs). According to Howard Kirschenbaum's opinion teachers in school need to improve the quality of learning that internalize the noble values (characters) in the students. Teachers together need to plan learning in class and outside of class that can facilitate students to familiarize themselves with character or morality.

Meanwhile, Zuchdi [13], keep into account four things to develop merit that stems from the noble character's origin, namely the value of the inculcation, the

transparency of value, assistance, and academic and social skills evolution. Added that for the achievement of the value education program or nature blooming need to be followed by the value assessment. Assessment need to be done carefully with c and continuously pouting observations [13]. By combining such methods and strategies in school learning, the students ' character can be built and sought so that the students become more characteristic as expected.

Darmiyati Zuchdi, Zuhdan Kun Prasetya, and Muhsinatun Siasah Masruri[14], have conducted development research with 4 stages of trial, which aims to produce character education model with a comprehensive approach, including cognitive, affective, and behavioural domains, with methods of incultivation, transparency, and habit development, integrated in the study of Bahasa Indonesia, IPA, and IPS, accompanied by conducive development of school culture.

The first phase of research (limited trial) was conducted in 2009 in 4 public and private SD/MI in Sleman Regency and Yogyakarta city in DIY Province, in the form of experiments. The results showed that the character education model with a comprehensive approach, integrated in learning proved effective to improve both study outcomes and students ' character. Similarly, the increase in the quality of school culture, but the intervention in the form of "Warung honesty" is considered less appropriate because the school felt the bother to implement it. In the second stage[14] shows that the character education model with a comprehensive approach, combined with the study of the field and the development of school culture, can improve the study outcomes, students ' character quality, perception of the conducive school atmosphere, and the leadership quality of the headmaster. The strategies used vary, which includes the method of value inticulcation, transparency, value facilitation, and the development of soft skills[14].

Research conducted by Ajat Sudrajat, Marzuki[15] on Model of the formation of culture of the first high school students in Indonesia, aimed to find a model of cultural development of moral (character) in some schools in Indonesia with samples of schools in Java. The results showed that a good model to develop in creating a noble character culture for junior high school students in Indonesia consists of: (1) The school should formulate visions, missions, and clues that lead to the formation of noble moral (character) culture; (2) The support and similarity of perception among school citizens; (3) High awareness for all school citizens; (4) The strict policy of the principal; (5) The habituation of the noble values (character) in the daily activities of the school both religious values and values are common; (5) The support of all groups in realizing the noble sexual culture (character) of the school; (7) An example of teachers and officers; (8) Existence of synergy between Tri Education Center; and (9) the rewards and penalties.

According to Brooks and Gooble[16], in the exercise of character education there are three elements that are important to note, namely the principle, the process and practice in learning. In executing that principle the values taught must be manifested in the curriculum so that all students in the school understand truly about those values and are able to translate them in real behavior. Therefore, the optimal approach is required to teach the character effectively that Brooks and Goble have to apply throughout the school (school-wide approach). The approaches that should be implemented include:

a. The school should be viewed as an environment like the island with its own language and culture. But the school must also expand its character education not only to teachers, staff and students, but also to their families/homes and surrounding communities.
b. In conducting the character curriculum then it is best to: 1) teaching about the values related to the school system as a whole; 2) teaching as a separate-stand alone subject but integrated in the overall school curriculum; 3) The entire staff realizes and supports the theme of the value being taught.
c. Emphasis is placed to stimulate how students translate the principle of value into the form of pro-social behavior.

According to Elkind and Sweet [17], the effort to implement character education is through a holistic approach, which is integrating character development into every aspect of school life. Characteristics of the holistic approach, are as follows:
a. Everything in schools is governed by the development of relationships between students, teachers, and the community.
b. The school is a caring community where there is an association that connects the students with teachers, and schools.
c. Affectionate and social education is identical with academic learning.
d. Collaboration and collaboration among students is more mainstream than competition.
e. Merits include respect, loyalty, and truth become as a part of every day education whether you are inside or outside of the classroom.
f. Pupils need to practice on their moral attitudes through activities like know how to give service.
g. Classroom management and strict regulations aims towards finding solutions for problems versus earning points and penalties.
h. Teacher centered learning models must be left behind and turn to a combined class where both teachers and students simultaniously work towards building unity along with searching solutions for problems.

While the school plays the role of applying character education within (1) combining teachers, parents and students altogether to emphasize the character they want; (2) Train teachers to integrate character education into the life and school culture, (3) Cooperate with parents and the community to teach students on how character behavior is important for success in school and in life, and (4) The principal, teachers, parents and community should get the opportunity to be a model of social and moral attitudes.Contrary to the concept of holistic approach and continued with the efforts made by the school, it can be understood that the process of character education must be carried out continuously (continually) so that the moral values that have been embedded in the child's personal not only to a certain level of education or only appear in the family or community environment only. In addition, the moral practices of children do not seem to be formality, but are completely embedded in the child's soul.

To realize the ongoing character education (continually) is to require models of integrated character education, namely: integration into the learning process in all subjects, student coaching activities, and the culture and management of schools.
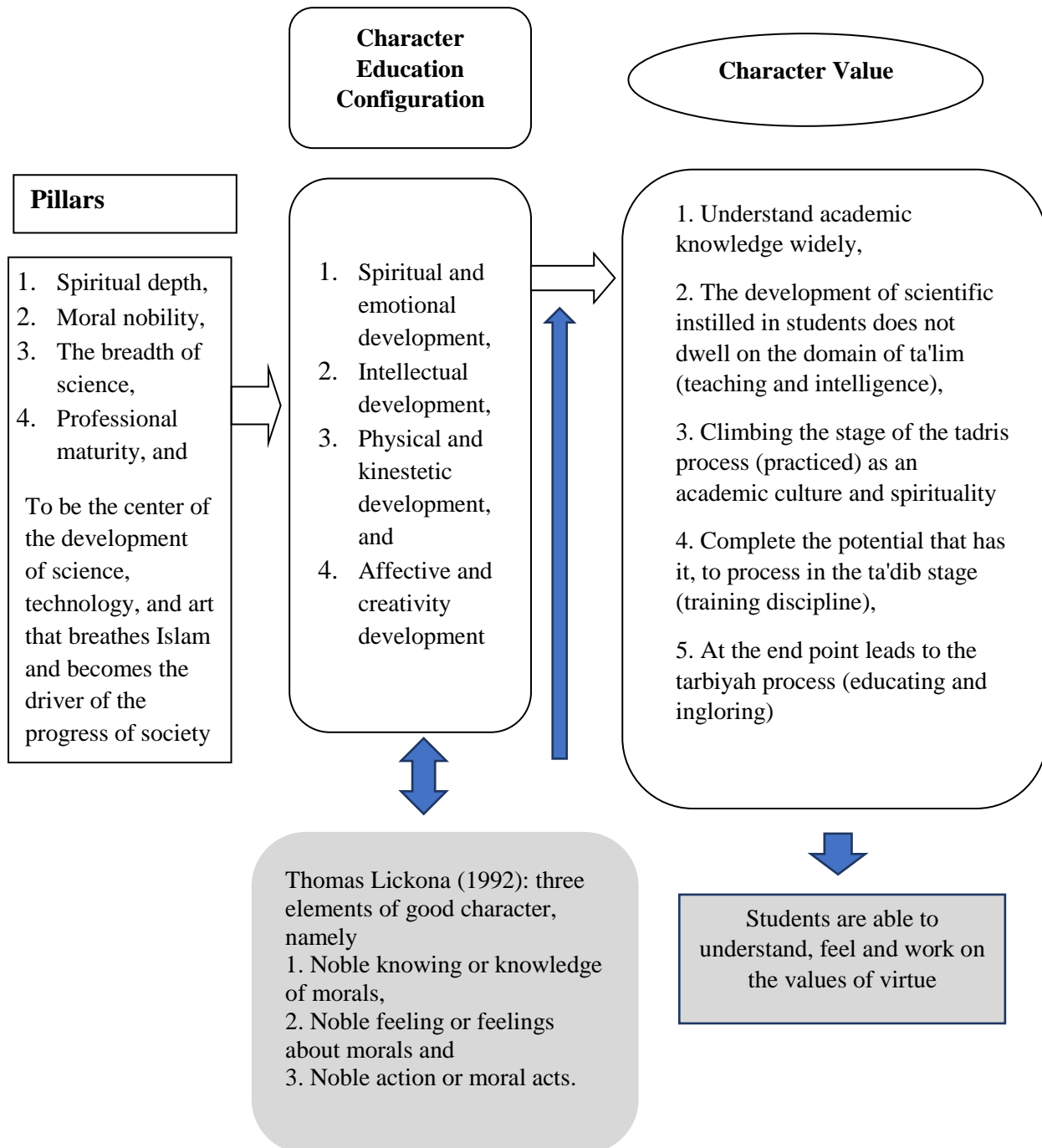
Figure 1: Research on Values Formed Through Ma'had Language and Culture Study at UIN Malang

UIN Malang, through a wide range of ideas, objectives, foundations, forms of activities and well-planned systems, with a model of fusion of boarding and college systems, and supported by the science development model that requires all members of the academic sciences to speak Arabic and English. Through the Arabic language, it is hoped that they are able to conduct Islamic studies through the original source of the Qur'an and Hadith and through English they are expected to examine the general and modern sciences, as well as global communication tools. Therefore, the university is called Bilingual University. Again, to achieve that intention, developed a Ma'had or Pesantren campus where all the first year students should stay at Ma'had. Therefore, education in this university is a synthesis between university tradition and Ma'had or Pesantren (Islamic Boarding School) [18].

Through such an education model, it is expected to be born graduates who have a professional intellect and or professional intellect of scholars. The main characteristic of this graduate figure is not only to master the discipline of each according to his choice, but also control the Qur'an and Hadith as a major source of Islamic teachings[19].

The implementation of character education through learning process, student coaching activities, and school management needs to be monitored and evaluated at least once a year. The general purpose of this activity, among others, is to know:

1. Suitability of character education with schedule,
2. Obstacles that may be faced in the implementation of character education and solutions that need to be sought,
3. Matters supporting the implementation of character education,
4. Changes made during the implementation of character education,
5. Level of achievement of character education targets that have been formulated, and
6. Good practices in the level of achievement of character education targets that have been formulated.

For the implementation of the monitoring and evaluation need to be made a brief guide that at least contain the objectives, objectives, components/aspects that domonitor and evaluated, the execution time, executor, data collector instruments, and technical data analysis.

The domonitor and evaluated components and data collector instruments usually differ between monitoring and evaluation for the implementation of character education integrated in learning, student activities, and school management. Monitoring and evaluation results were reported and subsequently used to design the implementation of character education the following year.

4 CONCLUSIONS

It can be concluded that character education requires a model, supporting values and requiring consistency in its implementation. UIN Malang seeks to produce graduates who have depth of Spritual, sexual majesty, the breadth of science and maturity of professionals. The four concepts are actually in accordance with the grand design of character education developed by Kemendiknas, namely the development of cognitive, affective, conative, and psychomotor aspects.

There are four things in the framework of planting value that stems from the creation of noble character, namely the inculation of value, the transparency of facilitation,value, and building academic and social skills. In conducting character education there are three elements that are important to note, namely the principle, the process and practice. To teach the character effectively that should be applied throughout the school (campus) (School (campus)-wide approach. The approach that should be implemented is to include: (a) The school (campus) should be regarded as an environment like the island with its own language and culture. But the school (campus) should also expand its character education not only to teachers, staff and students, but also to families/homes and surrounding communities; (b) in conducting the character curriculum then we recommend: 1) Teaching about the values related to the school system (campus) as a whole; 2) Teaching as a separate-stand alone subject but integrated in the overall school curriculum; 3) The entire staff realizes and supports the theme of the value being taught; and (c) Emphasis is placed to stimulate how students (students) translate the principle of value into the form of pro-social behaviour. Realizing the ongoing character education (continually) requires models of integrated character education, namely: integration into the learning process on all subjects, activities of student development (Student Affairs), and school culture and Management (campus. Ma ' had). UIN Malang, through a wide range of ideas, objectives, foundations, forms of activities and well-planned systems, with a model of fusion of boarding and college systems, and supported by the science development model that requires all members of the academic sciences to speak Arabic and English. Through the Arabic language, it is hoped that they are able to conduct Islamic studies through the original source of the Qur'an and Hadith and through English they are expected to examine the general and modern sciences, as well as global communication tools. Therefore, the university is called Bilingual University. Again, to achieve that intention, developed a Ma'had or Pesantren campus where all the first year students should stay at Ma'had. Therefore, education in this university is a synthesis between university tradition and Ma'had or Pesantren[18].

To achieve that intention, developed a Ma'had or Pesantren campus where all the first year students should stay at Ma'had. Therefore, education in this university is a synthesis between university tradition and Ma'had or Pesantren. So it is expected to be born graduates who are predicate a professional intellect and or professional intellect that the scholars with the main characteristics of such graduates do not only master the disciplines of each of their choice, but also master the Qur'an and Hadith as a major source of Islamic teachings.

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