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A character building effort for students in Barokah Nandan Sukoharjo Boarding School through three success programs: Alim faqih, Akhlakul karimah and Mandiri

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ABSTRACT

Most of the students in Islamic boarding schools know the knowledge but do not implement it in daily life due to a lack of *akhlakul karimah* awareness. Based on this, a study aims to describe and analyze the implementation of the Three Success program in building the students' characters. Three Success program is a special program in *Pondok Pesantren* (Islamic Boarding School) Barokah Nandan Sukoharjo which consists of *Alim Faqih*, *Akhlakul Karimah* and *Mandiri* (Religious, Noble, and Independent). This research was a descriptive qualitative study. The subjects were Staff of Students Affairs, Students, and *Ustadz* (teachers) in the boarding school. The data collection was conducted by observation, interview, and documentation. To determine the validity of the data, the researcher used triangulation of methods and triangulation of sources. The data were analyzed using interactive data analysis with the procedure as data collection, data reduction, data display, and conclusion. The study results conclude that the implementation of the Three Success program was carried out by inviting students to participate in the activities within the program. This study contributes in overcoming the problem of students' characters deviation in Islamic boarding school and as an effort to enrich the knowledge in the education field, especially those related to the character building of Islamic boarding school students.

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Introduction

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Education is building the character of students. In Law number 20 of 2003 concerning on National Education System in article 3 states about the purposes of education which sounds: the function of National Education is to develop the ability and to build the characters as well as nation civilization which is prestigious to educate nation life, aim to develop student's potential to be a faithful and pious, noble, healthy, intelligent, capable, creative, independent person, be a democratic and responsible citizen (Samani & Hariyanto, 2013).

Since 2008, the government has been examining the character education issue because the problem faced by education in Indonesia nowadays is about decreasing manners, moral ethics, and character in life practice, both at school, at home, and in the neighborhood, which can cause adverse effects for society. Nata (2003) describes that the symptoms of moral collapse today are worrying. Honesty, truth, mutual help, and compassion have been covered by fraud, deception, oppression, bullying, and harming

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each other. There are many conflicts and slanders, cheatings, taking others' right at will, and other immoral acts.

According to Thomas Lickona in (Johansyah, 2017) character education is education to build one's personality through courtesy education, which is seen in one's real action, namely sound, honest, responsible behavior, respecting others, hard work. The efforts to build a nation's character from an early age through education are considered the right step, both through formal and non-formal education, including Islamic boarding school. Education for building students' character should be structured and programmed. Students are expected to have characters that reflect religious attitudes, such as *alim faqih*, *akhlakul karimah*, independent, obedient, modest, kindness, and tolerant. According to Mulyani in (Basori et al., 2018) character building can be done from anywhere, including from an Islamic boarding school environment. Islamic boarding school is a non-formal educational institution engaged in the religious sector, which aims to develop the community's ability to understand and practice the value of Islamic teaching.

Following the students' value system, Islamic boarding school should prepare their students to increase their moral capacity and value, so that *pesantren* (Islamic boarding school) is often called moral workshop. The role of boarding school in character education for students is hefty; because it must cover the three external aspects of education for children. In other words, boarding school must replace the role of family, school teacher and create a healthy society (Heldy Ramadhan Putra P & Baidi, 2020). With a considerable role, boarding schools must be extra hard to formulate a pattern of guidance and education capable of building the students' character. This is possible if the boarding school can optimize its resources and potential to foster students' character (Nuqul, 2008).

However, this phenomenon is not the case; the boarding school also has difficulties realizing its goals. As an example, there is a phenomenon about behavior that leads to deviant behavior from students (Basori, et al, 2013). The deviant behavior phenomenon of students, according to the result of research from (Elsa Hoerunnisa et al, 2018) explains that students at the Miftahul Huda III Boarding School committed deviant acts such as not praying in congregation, not participating in recitation/truancy, leaving the boarding school without permission, dating, borrowing good without the owner's knowledge, and stealing.

On the other hand, the phenomenon of graduated students or alumni of a boarding school who have been given Islamic education for years has not yet guaranteed to change lousy behavior into the better one. As evidence in the research of (Susanto & Muzakki, 2017) that there are some students' behaviors that do not reflect the boarding school alumni, such as; not wearing a headscarf in daily life, drinking alcohol, using drugs, stealing, prioritizing personal ego rather than the interest of others, even leaving prayer and fasting.

Islamic boarding school as an Islamic educational institution certainly has an effort to foster students who deviate and violate the boarding school rules so that students have to follow Islamic religious values and re-adhere to the norms prevailing in the boarding school. Therefore, it is necessary to have a character-building program to reflect a religious student's character, having good character in everyday life (Wahyuningsih & Baidi, 2021).

The researcher interview results with Mukhtar Hartanto, S.Hi, as the head of the Barokah Islamic boarding school; Three Success program include a practical, creative, and strategic step taken by the boarding school to overcome and anticipate the above problems. These programs expect the students to have a noble, religious character, intelligent and understand Islamic knowledge and practice it in daily life, both in the school environment and in the community. Noble character students must have good morals, commendable morals, manners, *adab*, and *takdhim* that reflect being a boarding

school student. The last one is Independent; Barokah Islamic boarding school is the right choice for parents to board their children because this boarding school does not only study and deepen religious knowledge but is also equipped with independence program such as planting bean, growing vegetables, goats, catfish to form the character of the students and be able to equip them when they graduate from the boarding school later.

Method

Research context and participants

This research used a descriptive qualitative study to describe obtained data. The research started from September 2020 to January 2021 in *Pondok Pesantren* Barokah Nandan Sukoharjo. The researcher chose this location because there was a program to optimize the student management in the boarding school, which functioned to form the students, so the data related to this research would easily be obtained. This research subject was chosen by using purposive sampling. The main subject was the Head of the *Pondok Pesantren* Barokah Nandan Sukoharjo, Mukhtar Hartanto, S.Hi and the informants were the Founder of the Boarding School, two staffs of Students Affairs, four students, Asad trainer, three Ustadz, the Boarding School's livestock caretaker and the student guardian.

Instrument and data collection

This study employed interviews, observation, and documentation as the instruments to obtain the required data on the use of implementation of the Three Success program in building the students' character. Furthermore, in this research, the informants were *Ustadz*, *Ustadzah*, the Head of *Pondok Pesantren* Barokah Nandan Sukoharjo, the Supervisor of *Pondok Pesantren* Barokah Nandan Sukoharjo, the Staff of Administration Affairs and Students Guardian. The interview was conducted in Indonesian as the participants' native language. The researcher did seventeen sessions of observation within ten days. During the observation, the researcher observed the students' behaviors, students' daily activities, and the boarding school's infrastructures in implementing Three Success program so that the researcher was able to describe the implementation of Three Success program. Documentation related to the characteristic of the boarding school and the implementation of Three Success program was also carried out by the researcher to obtain valid documentary data of the implementation of Three Success program.

Data analysis

The data were analyzed by using interactive data analysis, consisted of three data analysis components: data reduction, data display, and conclusion. The research data that have been collected were reduced. The next step was to display the data. The last step was to draw conclusions. The initial conclusions put forward are still temporary, and will change if no strong evidence is found to support it at the next data collection stage. But if the conclusions put forward at an early stage are supported by valid and consistent evidence when the researcher returns to the field of collecting data, then the conclusions put forward are credible conclusions (Nugroho, 2019).

Results

Pondok Pesantren Barokah

Pondok Pesantren Barokah is a modern Islamic boarding school located in front of Sukoharjo Regent's Office, Nandan 1st neighborhood, 5th hamlet, Ngadirejo, Indosari, Sukoharjo Regency. *Pondok Pesantren* Barokah Nandan's establishment was due to the lack of Islamic boarding schools in Sukoharjo at that time, but the motivation and enthusiasm of the Sukoharjo community to enroll their children in Islamic boarding school were very high. Many children in Sukoharjo entered Islamic boarding school in

another city where the distance was too far. The parents were also motivated by their concern for the influence of globalization, which caused many young people to forget about religion and feel used to committing sins and immorality, on this basis Mr. Suwanto innovated or was moved to establishing a boarding school in Sukoharjo (Interview with Suwanto Muhtar Hadi on December 22nd, 2020).

This boarding school has the mission and goal of becoming a boarding school with global capabilities in propagating Islam to encourage Muslims and humankind to have a prosperous life based on harmony, trust, frugality, hard work, unity, and good cooperation. As well as giving a real contribution to national development through Islamic da'wah, study, and implementation, which carried out comprehensively, continuously, and integrated following the profession's roles, positions, and responsibilities as a component of the Republic of Indonesia so that the creation of intelligent *mubalighot* (preachers) can help the preservation of the Islamic religion program (Document of *Pondok Pesantren* Barokah Nandan Sukoharjo quoted on November 16th, 2020).

Three Success Program

Building students' characters require effective, creative, and strategic steps taken by the boarding school to realize and create success in the boarding school's teaching and learning process. *Pondok Pesantren* Barokah has a program to build students' character, namely the Three Success program.

The Three Success program is *Alim Faqih*, *Akhakul Karimah* and *Mandiri*. The interview result with Mr. Mukhtar Hartanto, S.Hi as the head of *Pondok Pesantren* Barokah on Tuesday, September 11st 2020 at 02:23 p.m. "The point of the Three Success program is that students are expected to be able to have noble character." A complete explanation of the activities is as below:

Alim Faqih (religious)

Reciting Al-Qur'an dan Al-Hadits

The implementation of reciting Al-Qur'an and Al-Hadith between scholar students (Islamic boarding school students who also study at regular school) and regular students (students at Islamic boarding school only) is similar. The session only distinguishes it; there are two recitation sessions for scholar students in a day, namely after sunset prayer and evening prayer until 09:15 p.m. Meanwhile, there are four recitation sessions for regular students, namely at 10:00 a.m. until midday prayer, 01:00 p.m. – 03:00 p.m.; sunset prayer until evening prayer; and after evening prayer to 10:00 p.m. In its implementation, *Pondok Pesantren* Barokah divides into 4 (four) classes, namely, the pegon reading class (*kitabah wal qira'ah*) and learning to recite Al-Qur'an for students who have just joined the lesson. The slow interpretation classes (*al-taan-ni*) for students, who recite Al-Qur'an, write and read pegon fluently. Next, the fast interpretation class (*as-sarii'*) for students ready for screening (final examination) and have to finish Al-Qur'an and Al-Hadith collection interpretation through to the end. The last screening class (*al-idhafi*) for students who have finished both Al-Qur'an and Al-Hadith collection interpretation and are ready to participate in the final examination by Ustadz.

Pondok Pesantren Barokah does not teach *kitab kuning* in general. However, this boarding school emphasizes Al-Qur'an and Al-Hadith more as the primary study material because they want them to know and explore Al-Qur'an and Al-Hadith's content. It expects the students to know the basics and the guidelines of Muslims. If there are any differences in opinion between students, they can return to the original law, namely the Al-Qur'an and Al-Hadith. In the learning process using the *manqul* method, the Ustadz dictates Al-Qur'an interpretation word by word then the students write that interpretation.

After the recitation, the murotal of *Asmaul Husna* (Names of Allah) is played and imitated by all students. Thus, students' *alim faqih* character can be built, and they do not have the knowledge only, but also practice it in daily life.

Monday-Thursday Fasting

The students do Monday-Thursday Fasting so that they get used to fulfill the practices of Sunnah. Remembering the reward of Monday-Thursday fasting is the open of *Ar-Royan* heaven doors. In practice, before eating sahur (pre-dawn meal), the students are awakened by the duty picket officer to perform the midnight prayer first. After the midnight prayer, the students go to the boarding school kitchen to eat sahur. The female students served the meal in the kitchen, while the male students need to eat and wash the dish.

The implementation of Monday-Thursday fasting at *Pondok Pesantren Barokah Nandan Sukoharjo* is mandatory. If there are students who do not fast on Monday, they will get sanctioned. The sanctions can be in the form of education, benefit, and deterrence. Thus, the character of *alim faqih* and discipline will be formed.

Five Times Prayer

In *Pondok Pesantren Barokah Nandan Sukoharjo*, students must pray five times a day because praying five times a day is essential and a Muslim's obligation. There is even a special team to control, supervise and impose sanctions on students who do not pray five times in the congregation. This program is to make them be more disciplined, faithful, and pious people.

A special team carries supervision through taking prayer attendance. When the call to prayer echoes, the formed special team must be in the mosque, then taking the students' attendance. When iqamah, all the students have to be in the mosque. If students are left behind, they will get sanctioned, either in education, benefit, or deterrence.

Tahajud Prayer (Midnight Prayer)

Etymologically, tahajud is "*utrukul juhud*" which means leave sleep, wake up, pray and read the Al-Qur'an. Tahajud prayer is someone who wakes up from sleep at night to worship Allah. This prayer is called *Qiyamul lail* or *tahajud* because it is done after waking up.

The tahajud prayer at *Pondok Pesantren Barokah Nandan Sukoharjo* is obligatory because midnight prayer is a habit of Prophet Muhamad SAW, considering that the reward of midnight prayer is an adequate time to pray, especially for students who are still in school. It is not different from the five daily prayers; the students' head also takes attendance for the midnight prayer. If there are students who do not join midnight prayer, they will get a deterrent sanction, namely being splashed by all the students at that time. One student for one bailer is done to form students' character to be pious, disciplined, faithful, and pious.

Dhuha Prayer

Dhuha prayer is a Sunnah prayer that Muslims performed during Dhuha time. Dhuha time is when the sun begins to rise approximately seven cubits from sunrise (approximately seven in the morning) of day time. (Rohan, 1992) in its implementation, the Dhuha prayer requires in *Pondok Pesantren Barokah Nandan Sukoharjo*. This accustomed to students fulfill the Sunnah practice that has been exemplified by the Prophet and make the Dhuha prayer a mainstay of the students that can help them in the afterlife. This habit will grow and form a pious and disciplined character.

Akhlakul Karimah (Noble Character)

Moral Coaching Rally

A moral coaching rally is an activity that contains directions and advice from the boarding school coaches to the students to have noble character as exemplified by the Prophet Muhammad SAW and can apply it in daily life. Religion consists of advice. Advice is a way that aims to remind someone to take specific actions by giving admonitions, suggestions, and directions.

All students follow this activity which is carried out every Friday prayer (01:00 p.m.) to 02:00 p.m. and after dawn (05:00 p.m.) until 05:40 p.m. It only male students attend dawn moral coaching rally. At the same time, female students return to the dormitory to cook for breakfast and cleanliness picket. Moral coaching contains religious advice, especially about the story of the Prophet Muhammad SAW. Like the other activities, the special team also takes students' attendance in this program. If students do not follow this program without any justified reasons, they will get sanctions educational, benefits, or deterrent sanctions.

Gerakan Budi Luhur (Noble Attitude Movement)

Budi is attitude or behavior, while *luhur* means high or noble. So it can be concluded that *budi luhur* is someone who has a good or noble character so that others can emulate them. This noble attitude movement is carried out 5 (five) times a day. This activity is an implemented movement in *Pondok Pesantren* Barokah Nandan Sukoharjo, which aims to make students have a character that reflects good morals, care for the environment, care socially, and are friendly/ communicative.

All students carry out this activity by doing a good deed at least five times a day. The students choose activities that are easy to do, such as obedient towards the teacher, cleaning the boarding school environment, arranging students' sandals, helping the community around the boarding school, and arranging the Al-Qur'an.

Hairstyle Inspection

The appearance will reflect a person's morals; students require to have an appearance that reflects that they are boarding school students who have good morals, including cutting their hair. Boarding school prohibits students from dying their hair and cutting their hair in a *qaza* style. *Qaza* is a kind of hairstyle that cuts part of the hair and leaves a part of it.

Pondok Pesantren Barokah Nandan Sukoharjo conducted a hairstyle inspection unexpectedly. Male students followed this activity, and in its implementation, the students did hair cutting. When they finished with the cutting, the haircut would be trimmed at Om Tony's place (one of the barbershops near *Pondok Pesantren* Barokah Nandan Sukoharjo). This activity aims to make students have an appearance that reflects the boarding school students who have noble morals and reflect religious character.

Self-Sandals Wearing Movement

In Islamic boarding schools, sandals *ghosob* or wearing someone else's sandals is common, but this is not the case in *Pondok Pesantren* Barokah Nandan Sukoharjo. When students registered to this boarding school for the first time, their sandals' brand was recorded. Then, take students' attendance one by one and read the sandals' brand, if it matches the students' name and the sandals they are wearing, and then the students may leave the classroom. However, when the roll-out was proven that the name and brand of the sandal the student wears do not match, the student has to meet the staff of student affairs at the boarding school and be subject to a *sadaqah* sanction of Rp. 25,000. This inspection is carried out unexpectedly and with the aim that the students have the character of morality, honesty, and responsibility.

Mandiri (Independent)

Amal shalih Movement (Righteous Charity movement)

Amal shalih is a term in *pondok pesantren* Barokah Nandan Sukoharjo for mutual cooperation/ community service. This *amal shalih* movement aims to educate students whose parents originally spoil to have a character of being independent, responsible, caring for the environment, caring socially, and working hard. The students perform these righteous deeds with *sakdermo* (volunteer), expecting merit from Allah without getting paid because the cleaned places are for worship.

The movement is divided into two categories. The first is the picket category, and the second is a general category. The male students consist of 6 groups. Each group has its picket schedule, which is implemented in turns, including kitchen pickets, guard pickets, bathroom pickets, mosque pickets, dome pickets, and tahfidz building pickets. Meanwhile, all male students participate in the general category. These activities include cutting wood, building, pulling grass, making rice fields, and cleaning the boarding school environment.

Raising Livestock

Raising goats and catfish are independent training activities for students which are productive, financial, and valuable for the benefit of all. *Pondok Pesantren* Barokah Nandan Sukoharjo has 50 goats and 14 catfish ponds. Breeding the goats and catfish is the responsibility of Mr. Agus Trikorayani as a resident of the boarding school complex who takes care of the boarding school's livestock and trains the students to become entrepreneurs.

Self-Clothes Washing

Self-clothes washing is a students' individual independence training activity. In *Pondok Pesantren* Barokah Nandan Sukoharjo, the students have to maintain their appearance and personal hygiene by washing their clothes and not using laundry services.

Selling Beverage and Chewy Meatballs

Selling beverages and chewy meatballs is an independent training activity for productive, financial, and valuable students for mutual benefit. The selling activity is done by students when there is an event or bazaar around the boarding school. It aims to train students to form independent characters, cooperation, responsibility, hard work and equip them to graduate from the Islamic boarding school.

Persinas Asad

Persinas Asad is a material arts sport in *Pondok Pesantren* Barokah Nandan Sukoharjo which aims to form disciplined and independent character. The moves taught are meant for self-defense, not for show off and *riya'*. This Persinas Asad is carried out every Sunday after the afternoon prayer in the courtyard of *Pondok Pesantren* Barokah Nandan Sukoharjo based on a puzzle foam or sponge. This boarding school brought in a trainer from Pandeyan, Sukoharjo, who is an alumnus from there. This activity begins with running around the boarding school environment, then sprinting 12 times. This activity is a form of warm-up. After this is enough, the students line up and receive guidance from the Asad coach regarding the moves, and the students imitate the movement exemplified by the coach.

Discussion

In the educational journal *Lingua Sastra* (Maldra et al., 2019) states that character education is a major national foundation and needs to be owned from an early age by children. According to Muchlas and Hariyanto in (Putry, 2019) the character is

thinking and behavior. A way of individual to live, work together within the family, society, the nation-state scope. It means that character is human behavior value related to God Almighty, oneself, fellow human beings, the environment, and nationality, manifested in thoughts, words, and actions based on religious norms, law, manner, culture, custom, and aesthetics.

Based on Imam (2001), the character of ethics apparently cannot be formed by activity in teaching and learning in class. Characters have board dimensions and formations. Meanwhile, Abuddin Nata in (Jannah, 2019) explains that in forming character, there are several methods, including exemplary methods, habituation methods, methods of advice and story, methods of *thawab* (gift) and *'iqab*, methods of awareness, methods of spontaneous activity, integrated disciplinary methods.

In shaping the students' characters, *Pondok Pesantren* Barokah Nandan Sukoharjo has several methods, namely by inviting students to participate in the activities in the Three Success program. Those activities are as follows:

Alim Faqih (Religious)

According to experts, the word *alim* is from the root word *Ilm*, "to reach something under its actual situation." Arabic uses all the words composed from the letter ain, lam, mim in their various forms to describe something clearly that does not raise any doubts. *Alim* comes from the Arabic word *'alima ya'lamu*, which means "to know and understand." Meanwhile, the word *alim* is *ism fa'il*, so it means "one who knows and understands", (Munawwir, 1997) whereas *faqih* is knowing and understanding, based on the hadiths narrated by Bukhari and Muslims: "If Allah wants to do good to a person. He makes him comprehend the religion" (Bukhari Hadith No. 71 and Muslim Hadith No. 1037)

The meaning of *faqih* here is *faqih* in religious matters. Moreover, *faqih* people are those who can understand the arguments in Hadith. So, it is not only by reading somewhere, then following the conclusions. A person, who can only follow the conclusion written by others, even though the reality before his eyes are not the same as the reality before the author's eyes, is someone who 'knows' or 'memorizes' and is not a *faqih* person. A person who only memorizes verses and hadiths is different from the person who understands the verses and hadiths in question. Those who understand (*faqih*) are much better than those who only memorize the proofs.

From the above statement, the researcher concludes that an *alim faqih* person has and understands the knowledge (knowledgeable) and practices it in everyday life. The indicator of someone who has *alim faqih* character, according to (Ghazali, 1989) *alim* person is someone who understands knowledge and can apply it in the world life (practice) because, in Sufism, knowledge without charity is a mere waste, "Surely Worship is the fruit of knowledge." A *faqih* person is someone who is ascetic in the world life, really wants an afterlife, is knowledgeable in religious matters, and continues to worship his Rabb (History of Ad-Darimi, 302).

Whereas in psychology, *alim* (pious) is defined as someone who has high intellectual intelligence. (Chaplin, 2011) in the psychology dictionary, intellectual is alluding to intelligence, characterizes someone with interests that are mainly shown to ideas and learning. Basically, it is about how a person can face and adapt to new situations appropriately and effectively.

From the statements above, the indicators of *alim faqih* character are having high intellectual intelligence (knowledgeable), practicing their knowledge in everyday life, being ascetic in the world's life, and want the afterlife.

The research result by (Santoso, 2020) entitled "Da'wah Strategy of Al-Mukhlisin Boarding School Karanganyar in Building Santris' Characters" explains that process of building students' *alim faqih* character by asking them to participate in this following

activities: reciting Al Qur'an and Hadiths, praying five times a day, praying *dhuha* and *tahajud* activities.

It can be concluded that by studying, carrying out activities to recite the Qur'an and Al-Hadith, Monday-Thursday fasting, praying five times, praying Tahajud, praying Dhuha with habituation method can make the students have the knowledge and practice it in daily life in *Pondok Pesantren* Barokah Nandan. The above activities are proven to form the *alim faqih* character for students.

Akhkhal Karimah (Noble Character)

Hidayat (2013) explains that *akhlakul karimah* is a commendable character, a translation from Arabic term *akhlak mahmudah*. *Mahmudah* is a manful form of *Hamida*, which means praiseworthy or commonly called *makarim al-akhlak*, which means noble morals. Meanwhile, according to Quzwaini, *Akhkhal Karimah* is the soul's accuracy with excellent and commendable behavior (Rosihon, 2010).

From the two definitions above, the researcher concludes that *akhlakul karimah* is a commendable character in the eyes of Allah SWT. This commendable morality is the implementation of good character and behavior in humans. *Akhkhal karimah* can be seen or based on nature, behavior, and action of the Prophet Muhammad SAW.

Indicator of someone who has *akhlakul karimah* according to Nata (2003) to form *akhlakul karimah* character. Islam provides a clear benchmark, that is, as long as the action performed is shown to get the pleasure of Allah SWT. In Islam, moral deeds are good if only the actions are done in truth and on one's own will based on sincerity because of Allah SWT. For that, the role of sincere intention is vital. According to (Sudarsono, 2005) moral development indicators guide humankind to have the characteristics, mentality, and personality shown by the Al-Qur'an and the hadiths of the Prophet Muhammad SAW.

Besides, deeds are considered good in Islam if the actions are by the instructions of the Qur'an and Sunnah, namely obeying Allah and the Prophet, serving parents, helping each other, praying in kindness, keeping promises, loving orphans, being honest, trustworthy, patient, happy and sincere (Sudarsono, 2005).

Based on the above statement, it can be concluded that the indicator of *akhlakul karimah* is doing good deeds based on sincere intentions because Allah SWT through good mental and deeds are reflected in everyday life. Indicators of *akhlakul karimah* are good deeds like praying, performing worship, praying five times a day. While the indicator of *akhlakul karimah* from *zahir* deeds in daily life are good deeds, for example; polite attitude, being honest, being devoted to parents, helping each other, praying in kindness, keeping promises, loving orphans, being honest, trustworthy, patient, happy and sincere in doing good deeds.

The result of research conducted by Firdaus (2017) with the title 'Forming noble character psychologically' explains that in the process of building the character of *akhlakul karimah* by using several methods, namely persistence in worship, exemplary, and by seeking knowledge and practicing it. Another research conducted by Syaifi (2017) with the title 'SWOT analysis in the case study *akhlakul karimah* development program at SMP Sabiluth Thoyyib Pasuruan' explains that the methods in building the noble character with the exemplary method are by making all the teachers in the school the *uswah* or role models, instilling the value of faith and mentoring the students, participating in several activities including doing Dhuha prayer first before carrying out the educational activity, BATUL (read and write Al Qur'an).

Research by Syahputra (2017) shows that forming and fostering a noble character can be done using conversation/dialogue, habituation, practice, and exemplary through religious activity such as weekly da'wah and Islamic activities MTQ, and mosque visitation. It can be concluded that there are similarities between the opinions above with the formation of santri's characters in *Pondok Pesantren* Barokah Nandan. In

building santri's character, *Pondok Pesantren Barokah Nandan* uses the method of habituation, exemplary, mentoring, instilling moral value with several activities such as moral coaching rallies, noble attitude movements, hairstyle inspection, self-sandal wearing movement.

Mandiri (Independent)

Samani and Hariyanto (2013) say that being independent means meeting one's own needs with one's effort and not easily depending on others. Independent is attitude and behavior that is not dependent on others easily in completing tasks (Mustari, 2014). From the definitions above, the researcher concludes that independence is an attitude and behavior that can fulfill its own need without depending on other people.

According to Paulina, et al. (2011) indicators of someone who has an independent character are taking the initiative, overcoming environmental obstacles, improving personality, job satisfaction, and independent in doing assignments. According to Gunawan (2012), independence is an attitude and behavior that does not depend on others to complete tasks efficiently.

Furthermore, Samani and Hariyanto (2013) say that being independent means meeting one's own needs with one's effort and not easily depending on others. So, independent character education is part of excellent and fundamental learning to shape one's personality through character education. The result is the actual action of a good and responsible person who does not depend on others easily to complete tasks.

Based on the theories above, it can be concluded that the indicators of independent character education are as follow: being able to complete tasks and responsibilities, being able to solve problems, believing in one's abilities, being able to organize themselves, taking the initiative, improving personality and job satisfaction.

The research conducted by Husna (2017) with the title "Independent character education for fourth-grade students of Aisyiyah Bantul Primary Students" obtained results that exemplary methods carried out the formation of students' independent character, self-development, and integration in subjects through routine activities, spontaneous activities, and conditioning.

In the *Pondok Pesantren Barokah Nandan*, independent character formation is carried out using habituation methods, exemplary and routine activities including good deeds, goats and catfish livestock, self-clothes washing, selling ice, and chewy meatballs, cooking, and joining *persinas asad*.

Conclusion

This study aims to describe and analyze the implementation of the Three Success program in building the students' characters using descriptive qualitative technique. The implementation of building students' character in *Pondok Pesantren Barokah Nandan Sukoharjo* is by inviting the students to participate in activities within Three Success program (*Alim Faqih, Akhlakul Karimah and Mandiri*). This program is effective in building students' character by looking at the comparison of the students' character differences between before and after entering the *Pondok Pesantren Barokah Nandan*. The success indicator of the boarding school in implementing this program is by making three to four *mubaligh* and *mubalighot* that have *alim faqih, akhlakul karimah, and independent* character every month. This study contributes in overcoming the problem of students' characters deviation in Islamic boarding school and as an effort to enrich the knowledge in the education field, especially those related to the character building of Islamic boarding school students. The limitation in conducting this study is the researcher chooses non-participant observation for data collecting technique due to limited time which means the researcher do not stay overnight in the boarding school to follow and observe the students' full activities within a day. The researcher suggests the next researcher to use participant observation as data collecting technique to analyze

the data more because this study needs further development to obtain recent findings so can be utilized by boarding school party in realizing the Three Success program.

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