
**THE ANALYSIS RELEVANCY CHARACTER VALUES OF THE NOVEL SANG
PENCERAH/THE ENLIGHTER IN CHARACTER EDUCATION AT PPMI/PONDOK
PESANTREN MODERN ISLAM ASSALAM**

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ABSTRACT:

The main targets of the research are to study and describe: 1. The Character values of the Novel Sang Pencerah/The Enlighter; 2. The Character education implementation at PPMI Assalaam; 3. The relevancy character values of the Novel Sang Pencerah/The Enlighter in character education at PPMI Assalaam. This research uses qualitative approach with phenomenology design. Data gathering technique uses are: in-depth interview, observation, and documentation. Data validity technique uses triangulation. Data analysis uses interactive model. The research results showed that: 1. There are eighteen (18) characters values that have been found in Novel Sang pencerah/The enlighter and also at PPMI Assalaam. Those characters are: religius, honest, tolerance, disipline, work hard, creative, independence, democraton, curiosity, spirit, of nationalism, country' love, achivement appreciation, communicative/closed friends, peace and reading hobby/love, take care of environment and social, responsibility. 2. Implementation 3. The character values Relevancy of the novel sang pencerah/The Enlighter in character education at PPMI Assalam There is empathy relevancy that has been found between character education in Sang Pencerah/The Enlighter and character education in PPMI Assalaam:

The first is principal relevancy, there are three principles similarity. 1. Tauhid Principle that is stated The Inner Most of High Allah SWT. 2. Modern, that means adapted, commodative fund towards the new ideas, both that are sources from in community/country or out of community/oversea. 3. Egalitarian means: all of the people is same, the different is in ketaqwaan/surrendering towards Allah SWT. The second relevancy is the goal, both have the same goal that is create Islamic generation who have the great attitude and behavior/ahlakul karimah/the best people based on Al-Quran and As-Sunnah. The third relevancy is the content, it means that the values of character education that is found in both is almost the same. (4) The way relevancy. The way of teaching learning character education both of them is the same. Such as: giving suggestion through speech, dialog or discussion, habituality, leadership, good example and learning that based on problem solving.

KEYWORDS: Character; education; novel; sang pencerah/The Enlighter; pesantren.

INTRODUCTION:

The worldwide of Islamic education nowadays has very important role to give the young generation a great and strong character values for overcoming the crucial challenge in the future. We can not deny that the future' problems is harder and heavier than right now,

the barrier to face the bright future is much more complicated and difficult, so the great character values should be taught and planted to the young generation.

After 73 years age independence of the Republic Indonesia Nation, education has very important and strategic role, therefore in preparing the development of human resources is needed the quality increasing. The quality of the human resources meant is the creative, productive and inovative human resources. However, the reality of the Indonesia nation still facing many basic problems that have not completed yet. One of the basic problems that there is tends of the decreasing morality of the young people. It is spotted by the appearing of variant negative attitudes, such as: drug abuse, violence and free sex among the young people in everywhere. This reality showed that the Indonesia young characters need more closed attention from all of the stockholders.

The education institution, especially, the set of education is viewed as the strategic place for character forming. It is meant in order that the students/learners in every words of speech, characters and attitudes reflecting a good and strong character (Furqon, 2010: 3). Therefore, The education and morality business and attitude to be our homework, in order the great character' forming that is felt as the right way for improving the nation morality can be run well smoothly.

Through the constitution, Indonesia ask for the government to prepare at least 20% from the total budget of Anggaran Pendapatan dan Belanja Negara (APBN) is located to the education development and improvement. The hope and wish are very clear and significant, mainly: to increase the education quality. It should be think over after this is to determine the direction of Indonesia education, where will we bring the education? and The oriented

education on characters values' building is the only needed by the Indonesia society.

Cicero (1987:17) The statesman and Yunani' philosopher said that: "The prosperity of a nation is determined by the citizens' character of the country " Toynbee, The England historian said that "Nineteenth from twenty first civilization in this worls were destroyed not because of conguring from the outside country but the decay of morality from inside country. (Yayasan Jati Diri Bangsa 2011:24)

Besides the morality' problems, mainly the educated jobless, such as: (SMA, SMK/Senior High School and university graduation) are really worried. BPS Data showed that SMA, SMK and university graduation have the highest rank 17,26%, then SMA/SMK 14,31%, University 12,59%, Diploma I/II/III 11,21%. Elementary' graduation is only 4,7%. Besides the young generation, the morality' problem is also can be found from the older generation. This condition can be seen from the crimes' action that have happened in our society. From time to time the quantity and quality of crimes keep increased. Not only involved the low society but also the educated high society, such as: white collar crime, for example corruption.

All of the problems above have very closed relation with the morality. It is meant as the set of values that is convinced and formed as the attitude way of life. Therefore, to overcome all of the social problems above, the moral aspect should be the first priority and manage very seriously. So, for discussing about the morality, we have to talk over about education too.

The Nation and Parents should educate the children seriously in order to be the strong and great generation with the high education and qualified morality. The quality of human being and society through the qualified

education to be the first priority of the nation. (Yayasan Jati Diri Bangsa,2011:3)

At Japan, the kindergarten students have been taught how to respect and appreciate the other students/people. They have to serve themselves and other people in turns/vice versa, so by doing that they have built up their own character building.

At China education the main target is to make chinese to be the strong character people and to grow up the constructive people (Yayasan Jati Diri Bangsa, 2011:24)

Indonesia should be done the same things by giving good lessons, experiences, sciences and knowledges to the young people in order to be and have the great character through the great education. The main component of social capital are ethics and spirit is character. Even, modal intelektual will be formed fastly if there is a great spirit of characters.

In Circular Letter of national Education Department number: 384/MPN/LL/2011:

The government make the character' building as one of the priority program of national development that is written in the long term of national development. In development planning of National Long Term (RPJPN) in 2005-2025 year. The character education is placed as the basic of national development vision to be the reality, mainly: how to create the society with a great attitude, behaviour, ethict, morality and personality that is based on the Pancasila' philosophy."

Indonesia has a great and precious social capital, because it has certain characteristic of education that has been tested the outstanding quality in educating the young generation, that is pondok pesantren. It has been established, even before the independence day.

Unlike the formal education, such as: state school. In the beginning, pesantren is built up without any interfere from the government. The principle of management absolutely from,

by and for the society. The main target of pondok pesantren education is to make santri to be the real Mosleem who has great attitude and behavior, also able to apply the Islamic teaching in daily life. The Islamic character values and morality to be the main target of pesantren education..

In the note of Dirjen Islamic Education the Religion Ministry of Republic Indonesia, In 2016, the amount of pesantren in Indonesia reach up: 25.938 with: 3.962.700 santri. From that amount, the big part of pesantren located at Java island: 82,2%, then spread out at Sumatera around: 10.66%, at Kalimantan 2,39%, at Bali 2,36%, at Sulawesi around: 1,92%, at Papua 0,19%, and at Halmahera 0,11% (<http://pbsb.ditpdpontren.kemenag.go.id/pdpp/>)

Based on the education system, around 13.446 (49,4%) as Salafiah Pesantren, 3.064 (11,3%) as Halafiyah/Ashriyah, and 10.708 (39,3%) as combination of Pesantren. With totally amount and spreading area at almost all over Indonesia, pesantren as the education institution that has very important role to form the young character of Mosleem in Indonesia. However, the outstanding of pesantren not only lies on the amount and spreading areas. The other prominent that can't be denied is the education principles that always make values as the first priority than be compared with knowledge and skill aspects. The values is the highest priority in Islamic education, because it is as the way of life.

Pesantren has speacial learning method to teach the values. Zarkasy (2013) mentioned, in pesantren/dormitory, there is concept of the pancajiwa/five souls or five main values that involving: (1) Sincerity, (2) Simplicity, (3) Independent, (4) ukhuwah islamiah/keeping in touch, and (5) free. This five souls/Panca jiwa has been general concept to be reference at almost all of pesantren in Indonesia, such as: Pesantren Agro El Nur Falah at Salatiga

(Juliono, 2005), Pesantren Putri Al-Mawadah at Ponorogo (Dermawan, 2016), Pesantren Mu'adhalah at Pamekasan (Bukhory, 2011), and other pesantren in Indonesia.

The Sincerity means the true intention to do something good because of ibadah/worship. The Simplicity contains of values of strength, ability, fortitude and self controlling for facing the life struggling. Independence means that santri able to study and train to manage all of their business by themselves, but pondok pesantren itself as education institution should be able to be independent, so that never depend on their life to help or mercy of the other people. Ukhuwah Islamiyah/good relation, it means: brotherhood/friendship, so that, the happy or sad feeling are felt together with high Solidarity and empathy. Then Free/Freedom to determine the life goal and and life choice independently.

For years the fifth values in Pancasila/Five souls pondok pesantren to the basic of education process at pesantren, so that education can born the smart and wise students, full of intelligence, the deep thinker, ulama, and society' members who have big service to build up the great civilization. It is also make the pondok pesantren in Indonesia still exist and be appreciated, respected and also counted by the society.

Besides, Pancasila/Five Souls, to make the best generation/Akhlakul karimah, pesantren used six education strategies. Mu'minah (2015) mentioned the six strategies are: Imitation of good example. Environment forming, habitual, guiding, attention/rewards and punishment.

Imitation to be very important because characters education at pondok pesantren is not enough with words and suggestions. In this case, imitation of good examples as the strongest and the best characters of the environment forming (milieu). Refers to the

suggestion: "kullu maa samiuhu min harokatin au ashwatin fihazal-ma'had yakunu 'amilan min 'awamili tarbiyah". It means: "The education goes on totally by using every moments for planting good characters and morality to the students/santri".

Training and Habituality are applied by making all of the activities at pondok pesantren as the education, training and discipline for living at society someday. The guidance in characters values and morality' forming of santri/student is conducted by giving suggestion, direction, spirit, motivation and so on. The Attention (care and interest) required the teachers to understand fully the situation and condition of the students, the strength and the weakness, so that the students feel really guided by the teachers, and it creates the harmonies relation between kyai and Santri. Finally, the punishment will be given as mechanism to educate santri who are breaking the law.

In Novel Sang Pencerah/The Enlighter by Akmal Nasery Basral, the variant values of special character education at pondok pesantren is uncovered the writer. Novel Sang Pencerah/The Enlighter is Biography Novel about the life of KH Ahmad Dahlan, The Pioneer of Muhammadiyah. For Indonesian readers this novel is absolutely appreciated, sold out, positive respons at many forums and got award from Indonesia Islamic Book Fair Award on 2011.

One of the aspects that make Novel Sang Pencerah/The Enlighter get appreciation widely is the intrinsic quality that its owned, one of them is reliable strength. This Novel has many variant reliable about how to be a good moslem in many situation. Through the figure of Darwis or KH Ahmad Dahlan, the novel writer showed amount of several main characters of moslem. The figure of KH Ahmad Dahlan who becomes the center of story in this novel to be told to build up and cultivate the

education institution and teach many learning method including the main values that is taught by KH Ahmad Dahlan.

The main target of the research is to find out the character education in Novel Sang Pencerah/The Enlighter, then to discover the relevancy with the character education at pondok pesantren, especially at Pondok Pesantren Modern Islam Assalaam. This research will have the big practical benefit to develop character education as in line with KH Ahmad Dahlan' opinions as to be told in novel Sang Pencerah/The Enlighter.

RESEARCH QUESTIONS:

Based on the background of study that mentined above , so the research can be formulated the problems as follows:

1. How is the character values that is ordered in novel Sang Pencerah/The Enlighter.
2. How is the implementation of character education in Pondok Pesantren Islam Modern Assalam.
3. How is the relevance of character in novel sang pencerah/The Enlighter in character education implementation in PPMI Assalam.

THE TARGET OF THE RESEARCH:

The research aims are describing:

1. The Analysis of character values that is stated in novel Sang Pencerah/The Enlighter.
2. The Implementation of character education at PPMI?Pondok Pesantren Islam Modern Assalam.
3. The Relevance character in novel sang pencerah/The Enlighter in implementing character education at PPMI Assalam.

THE RESEARCH METHOD:

This research used qualitative approach with phenomenology design. This research is conducted in two stages. The first stage is character analysis of novel. Sang Pencerah/The Enlighter. The second stage is analysis of

character education conducting at Pondok Pesantren Modern Islam Assalaam. The research conducting on Oktober 2017 until Januari 2018. The source of the research data, mainly data that have linked with character education at PPMI Assalaam, the direct interview result with santri, teachers and the head master.

Data gathering techniques used are: Teknik pengumpulan data yang digunakan Library research, literature related review, field note, in-dep interview, observation, documentation.. Data validity used triaggulation technique sources and metode. Data anlysis technique used interactive model analysis; Miles and Huberman.

THE RESEARCH RESULTS AND DISCUSSION:

1. The character in Novel Sang Pencerah/ The Enlighter:

The development values in character education in Indonesia is identified from four sources, mainly: Religion, Pancasila, Culture and Goal of national education. Based on the four values above, was identified the amount of character education values, such as: religius, honest, tolerant, disiplin, hard work. Craetive, independent, democratic, curiosity, spirit of nationalism, country love, appreciate achievement, brotherhood, communicative, peace love, like/hobby, environment and social care, then responsibility. The character education values above to be the basic to investigate character education values that existed in Novel Sang Pencerah/The Enlighter. Based on the references research in Novel Sang Pencerah/The Enlighter was discovered characters education values.

2. The Character Education at PPMI/Pondok Pesantren Modern Islam Assalaam:

In the research at Pondok Pesantren Modern Islam Assalaam, the researcher find out 18 characters such as: religius, honest, tolerance, dicipline, working hard, craetive,

independence, democratis, curiosity, Nationality' spirit, , country' love, responsibility.

1. Religious; it is planted by obligating all of the santri to pray together five times in a day on time. Then fasting on Monday and Thursday. Also conducting Daud' fasting that is facilitated by pondok, so that santri can do that sunnah fasting. The other activities like: halaqoh hujroh (study with the room guider), halaqoh mantiqoh (study with boarding house guider), and routine study twice a week for all of the santri at Masjid Assalaam.
2. Honest; it is planted to give rewards and punishment. The cheating santri in examination should leave the class and do it outside the room. Besides that in basic regulation book for Santri, there are some regulations that forbid santri to do dishonest things. Like on chapter 7 about cleanliness, beauty, security, disciplinary, solidarity and health pasal 21 ayat 2 poin r santri is forbidden to give the fake explanation and signature, also poin u stealing, cheating, lying, grasping, hiding and doing crimes and the like. Both of the points, in that pasal 21, if they did it, so they will involve in category c. It means a heavy breaking.
3. The Tolerance category, such as: to appreciate the difference of religions, tribes, races, opinions, attitudes and actions. In 2017 Assalaam ever be visited by The American Ambassador for Joseph R Donovan. This is the real example of appreciate another religion. They also appreciate the different tribes and race/etnis, because the santri of Assalam came from all over Indonesia. They can cherish each other for living in harmony.
4. Discipline, The establishment of regulation at PPMI Assalaam refers to the basic regulation book for Santri, such as: praying together/sholat berjamaah, organization activity, extra curricular under the supervising of ustadz and Ustadzah. It is done from wake up in the morning until go to sleep in the evening.
5. Working hard, the spirit of working hard can be seen from the seriousness of santri in following the lesson in the classroom. The living at boarding house at pondok make the life of santri different with the lay people. Their challenging is heavier because far from the parents.
6. Creative, There are many big activities at Pondok Pesantren Assalaam, such as: Mahakarsa, Art Festival, POSA (Pekan Olahraga Santri Assalaam), Festival rayon, Language Festival and so on. They carry out the activities by themselves, from making proposal, arranging the theme until conducting the activities. Teachers/Ustadzah as the guiders of activities, from this activities rise up the creativity.
7. Independence, the age of Santri who live at Pondok Assalaam around 12 until 18 years. They stay 24 hours at Pondok and they manage all of their activities by themselves. This description is already showed the Santri independence.
8. Democratis, the activities that show this character such as: the choosing of OSIS, class, OP3MIA. OP3MIA leaders. However, for choosing OP3MIA leader is conducted at Pondok area and attended by all of the santri.
9. Curiosity, at pondok Assalaam, there are many Santri club outside the extracurricular, among them are: Triple-I, Karnisa, language club and Casa. Triple-I is a club for mts level who like IPA lesson. The activity is done once a week. Once in semester santri will do research outside the pondok. Then karnisa/the name of magazine, This is the writers team of

- karnisa, so they make the process of magazine/news by doing: writing, reporting, editing and layout. Then CASA, Club Astronomi Santri Assalaam. It is the most popular club at Assalaam, even in Indonesia. Pondok Pesantren Assalaam is the only place which has observatorium in Indonesia.
10. It is the country' love and nationality' spirit for growing up those mentioned above by conducting August 17, ceremony, singing national anthem on the special days.
 11. Singing and turning on the nationality' songs on the certain days.
 13. To appreciate achievement, such as: giving the present/gift/award for santri who has a good achievement. Such as: The smartest santri, the most diligent santri, the best santri, including the cleanest room where santri living. Their achievement will be displayed at the website of Assalaam.
 14. Friendship and communicative, Santri Assalaam came from many variant background of family, regions and tribes. So they can appreciate, cherish and share each other for everything they have.
 15. Love Peace, it means: there is no enemy/foe, but in daily santri' life, there are many contradiction happen, because they came from many background of family, tribes, cultures and behaviour, so they try to understand each other and the peace is to be the main target of everyone.
 16. Hobby Reading, It is absolutely a good behaviour at Assalaam, such as; reading Al Quran or the science and knowledge books at the library.
 17. Care of Environment, such as: all of santri have to take care of the cleaning of their own rooms. They also have to clean and take care the pondok environment carefully.
 18. Care of the Social life, such as: fund' charity for earthquake, flood, tsunami and hunger' disaster in many part the country and give the collecting money to the institution, such as: ACT (Aksi Cepat Tanggap)/Emergency.
 19. Responsibility. Santri should responsible for everything they do at Pondok Pesantren Assalaam, such as: responsible to their own need, to their daily activity and cherish to their friends' need. So they also responsible to the other santri' need and business.
1. The researcher from The University of North Florida Ronald A. Lukens-Bull in his article "Teaching Morality: Javanese Islamic Education In A Globalizing Era" that is published in Journal of Arabic and Islamic Studies that learning position of pesantren as education institution for javanese society to fight the the global values. Lukens-Bull' hypothesis said that Indonesia has tried to overcome the fall behind it in adapting the values and novelty that is brought by globalization. However, in the other side does not want to lose the traditional and moral values. In the contrary between globalization and traditional values, then pesantren comes to overcome the exploration of the globalization values, such as: consumptive value. Pesantren curriculum has become traditional community strategy to face the globalization values. The peasantren leaders try to create the qualified future generation of Indonesia.. The main target is to make the modern, global society and Islami. The resarch of Lukens-Bull is very relevant with the researcher research, because it places the education as one of cultures strategy to create the best and qualified Islamic generation in Indonesia.
 2. Gamal Abdul Nasir Zakaria "Pondok Pesantren: Changes and Its Future" In Jurnal of Islamic and Arabic Education

- (2010) to investigate the role of pondok pesantren as education institution at Melayu community. The research results showed that pondok pesantren has been succeed to show the crucial role to educate the Islamic young people to be the leaders. Pesantren social position as important as the formal education/school that is created by the government. Pondok pesantren should more opened and adaptive towards the changing so that can born the Islamic generation that hold tightly to ALLOH" Religion strong thinking. Zakaria' result result is very important for the researcher, because it gives a strong basic stated that pesantren is as institution in forming the great Islamic young generation characters.
3. Eka Sri Mulyani "Muslim Women and Education in Indonesia: The pondok pesantren experience" that is published in Asia Pacific Journal of Education throw light on the clear cut gender between the male (santriwan) and female (santriwati) at many pesantren in Indonesia. By qualitative perspektive and sosio-historis she mentioned that there is bias gender in lesson teaching and authority structure that is centered on female students. The Mulyani' research is relevance with this research because to be the bridge to understand traditional values for pesantren with universal values the gender similarity ia as the imporatant values at modern society nowadays.
 4. Yanwar Pribadi (2013) "Religious Networks in Madura: Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture" in jurnal Al-Jami'ah to discover that pesantren to be one of important institutions to form society Islamic identity of Madura. Pesantren to be the most influenced education institution in life concept of Javanese society., like Nahdlatul Ulama/NU as organization and kyai as the important figures. The research result of Yanwar Pribadi has relevance with this research, especially in showing the citra and kharisma of pesantren in Javanese society.
 5. The case study that is done by the researcher from Universitas Islam Syarif Kasim Riau, Alfiah, in Jurnal Potensia with article entitled "Problematika Penerapan Pendidikan Karakter di Pondok Pesantren Kota Pekanbaru" showed that the character education at that city has already done nicely with the score 73,16 procent. This score obtained by seaching the implementation of nine characters. This research is important, because discover the score implementation of charaacter education and describing the supporting and stucking factors in implementing character education at pondok pesantreen in Pekanbaru. There is no special budget for conducting character education, mainly in the lesson of Islamic religion education, the human resources, (the headmaster and teachers), infrastructures and the teachers' prosperity.
- Besides, the character education and pesantren, the other variables in this research is novel Sang Pencerah/The Enlighter. This Novel also has a great attention in researchers of Indonesia as the object of study, mainly for literature and education. Because the novel in Indonesian, so the ammount of foreign researchers is not too many and still limited.
- The Relevance of character Educationin Novel Sang Pencerah/The Enlighter and Character Education at PPMI/Pondok Pesantren Modern Islam Assalaam:**
- In KBBi' dictionary, the word "relevancy" meant as relationship or link. Refers to this lexsical, so the researcher will talk over about the realation, link, similarity, and differency between character education in novel Sang Pencerah/The Enlighter and

character education at PPMI Assalaam. There are four relevancy results, those are: Principle, Goal, Content, and Way.

1. The Principal Relevancy:

By comparing the principle of character education in Sang Pencerah/The Enlighter that is explained with five principles in education at PPMI Assalaam, can be showed that both of them are relevance. The relevance principles ketauhidan (based on Al-Quran and As-Sunnah), modern, independence and egaliter.

The singularity principle with the principle that based on Al-Quran and As-Sunnah is the same and similar principle, because tauhid as the basic of Al-Quran learning and As-Sunnah. Believe in Allah SWT means; believe in Al-Quran and As-Sunnah as the perfect holy book as the way of life and the basic of attitude and behavior.

Moderniy is the second principle that has relevance with both of KH Ahmad Dahlan or PPMI Assalaam very adaptive and acomodative towards the new ideas, both that are resourced in and out of community. This attitude stepped from the recognizing that the world always change, so do the people and society. Modernity that is reflected inKH Ahmad Dahlan' attitudes and prinsiple that is developed by PPMI Assalam that is reflected in givving attention to the science and knowledge.

The third Principle that is relevance: egaliterian that is called "standing on all of groups" PPMI Assalam. Egaliterianisme that is brought by KH Ahmad Dahlan talked about the fate that all of the people have the same position. The glorious of human being is not only on property, levelling, and position but their surrendering to Allah SWT. While at PPMI Assalaam, the egaliter principle is reflected on moderat' attitude that challenges fanaticism, eclusivity, and sekterianism.

2. The Aim Relevancy:

The character education is understood as the process of education that is oriented to the positive character formed on the students. The positive character including the variant character that are established by the education institution as in line with the mission and vision of that institution.

In novel Sang Pencerah/The Enlighter mentioned that the main target of character education is the formed of Islamic attitude and character as in line with Al-Quran and Al-Hadis. In Al-Quran mentioned that people have very important role as the earth leaders, in order to conduct that big and crucial job, so people should have set of values, science, knowledge, experience and skill as in line with The Islamic demanded.

The main target of education is a good and great attitudes and behavior as stated in Novel Sang Pencerah/The Enlighter that is based on Al-Quran and As-Sunnah. If there is contradictory with Al-Quran and As-Sunnah, so a mosleem should have bravery to say "NO" and fix the mistake rapidly in order not to follow in that wrong tradition.

The Muamalah guidance at the environment of Yayasan Majelis Pengajian Islam Surakarta mentioned that the main goal of conducting education at PPMI Assalaam including three factors: (1) to form ulul albab candidates who are active in amar maruf nahi mungkar activity; (2) to develop the modern life' attitudes based on Al-Quran and As-Sunnah Al-Maqbullah in surrendering, deciplinning, regulating, cleaning, peaceful and exampling; and (3) to make santri as the young generation who mastered the science, knowledge and technology.

Based on the explanation so it can be concluded that character education in novel Sang Pencerah/The Enlighter and character education at PPMI Assalam has the goal relevancy, mainly; the creating of generation

who have attitudes and behaviors as in line with Al-Quran and As-Sunnah. However, they also accommodate the changing and developing of the world outside.

3. The Content Relevancy:

Based on literature sociology study towards novel texts Sang pencerah/The Enlighter is found that in the novel 18 kinds of character education. Based on the interview, seeing documentation and observation in the field has already found 18 characters education as written in President' regulation No 87, 2017 about the strengthenen character education.

Though, the character education values in Sang Pencerah/The Enlighter and the implementation at PPMI Assalaam is same 18 character education values, but the portion and intensity is different. Besides, between the describing values in novel with the practicing at PPMI Assalaam also has different in techniques aspects. The differentiation happend because the setting time in novel different with the data gathering in PPMI Assalam. The story in the novel Sang Pencerah/The Enlighter happened in the end of 18 century until 19, when KH Ahmad Dahlan was born on 1 August 1868 and passed away on 23 February 1923. While the gathering data in PPMI Assalam is done in 2017 and 2018. The era different or that time setting, of course bring the different implication because the developing age, social structure, science, knowledge and technology.

4. The Way of Relevancy:

The character education in novel Sang Pencerah/The enlighter is done through many ways, such as: giving suggestion through speech, dialog or discussion, habituality, good example and learning that based on problem solving. That ways also are used by PPMI Assalaam in conducting character education for santri.

Speech Method as the very general method that is practiced on many education institutions, oppurtunity and areas. This learning Model only need the performance and attendance of teachers or ustad who has science, knowledge and experiences, santri who have listening that. Though regarding as the old method but many schools, pesantrens, universities and the other education institutions.

In many actings of novel Sang Pencerah/The Enlighter is described KH Ahmad Dahlan giving speech to his students when they recite Holy Qur'an at Surau/langgar. KH Ahmad Dahlan also tell the best stories, in order the students can take the useful and benefits of the stories. At PPMI Assalam, also do the same things. The speech of teachers and ustad to be important because ustad is the legal representative of education institution. Teacher and Ustad as adult people who has higher education and more experiences, so their speech more qualified for santri.

Discussion Method is also used by KH Ahmad Dahlan in many oppurtunity of teaching learning with santri. In one scene showed that KH Ahmad Dahlan asked to one of the santri about the topic of discussion. Discussion gives more chance for santri to express their ideas, feeling and opinion freely and happily.

When KH Ahmad Dahlan wanted to build up the organization, he also opened discussion with his santri. Muhammadiyah is the name of that organization which is built up by KH Ahmad Dahlan merupakan nama yang diperoleh dari usulan Sangidu, salah satu muridnya. Dalam proses pemilihan nama tersebut terdapat diskusi antara santri dengan KH Ahmad Dahlan tanpa adanya jarak yang memisahkan keduanya.

Discussion Method has already been practiced by all of the teachers or ustad at PPMI Assalam in many oppurtunity, such as: in the classroom intrakurikuler, this method is

also used in halaqoh mantiqoh, halaqoh hujroh and consultation students' organization management with the guider in arranging program and activity planning. In halaqoh hujroh santri and ustad talk over the personal problem of santri. In guiding process between students' organization and the guider/teacher/ustad, santri proposed the useful activity and Ustad or Ustdzah give the consideration of the goodness and useful of the program or activity to be done.

At PPMI Assalaam environment, habituality is also to be very important method to develop religious character, so every santri always wake up early in the morning to pray Subuh together at Masjid. It also happend to the other sholat/praying, such as: Dhuhur, Ashar, Magrib and Isyak.

Giving a good example is also one of the best methods in novel Sang Pencerah/The Enlighter, it also conducted at PPMI Assalaam. In the novel Sang Pencerah can be found many goodness that are done by KH Ahmad Dahlan and imitated by the students. On page 103 showed that KH Ahmad Dahlan gave the material to three of cow sellers. This social Ibadah that is done by KH Ahmad Dahlan to be the good attitude model that is imitate by the santri until Muhammadiyah organization has already formed and existed.

At PPMI Assalam, the good example from management, ustad and ustazah is showed in many variant attitudes, such Praying together, the way to talk, to dress and take care of the cleanness of environment. In dressing or clothing, the management, Ustad and Ustadah use long, clean and neat cloth or dress that closed their aurat/body. In guarding and taking care of the environment cleanness, the teachers, Ustad, Ustadah and Santri clean together their houses and rooms' environment.

1. Theodore Michael Christou in article entitled "Character Education as A Theme of Progressivist Schooling in Interwar

Ontario" pada Journal Childhood Education (2013) to elaborate about the importance of character education that gives a wide space for the students' participation, the importance of social science for citizenship' learning and the issue about social justice. The Relevancy with this research is character education about a good example in order santri can explore widely in learning.

2. Fatoni Ahmad (2017) in article entitled "The Strategy of Character of Globalization Era" that is published in International Journal of Scientific and Technology Research stated that character education has become the nationality importance, because there are a lot of problems that hit the young people in Indonesia, such as: massive fighting, drug abuse, free sex and happened in almost the regions of Indonesia. The Minister of Education uses the character education as schema to make the charcter education stronger and directed. In this research Fatoni said that the developing model to strengthen character education are madrasah and pesantren. Pesantren to be the right model, because already succeed to build up students' character through habituation process. The research result of Fatoni is very relevance with this research, because it is similar with the hypotesis that is developed by the reasercher in this research.

3. This Article in international journal entitled "Support and Importance of Character Education: Pre-Service Teacher Perceptions" by Floyd D. Beachum, et all, explained that character education is learning positive values by teachers and school. The Relevancy with this resaerch is the teachers as an important intrument in teaching learning character education, so it

needs the bright formulation to form the competence teachers/educators.

4. Artikel in international journal entitled "Character Education as a Prevention strategy in School-related Violence" that is written by Thomas W. Miller, dkk. Explained that character is something that is people studied about how to behave in society or in interpersonal.
5. Sutadjo' Tesis from Magister Administrasi Pendidikan, graduate School of Universitas Muhammadiyah Surakarta, entitled "Implementasi Karakter Kedisiplinan Siswa SMK Negeri 2 Purwodadi" described character' implementation of students' diciplinary at state SMK 2 Purwodadi.
6. Tesis Muhammad Fakhrial Aulia, The Character Education Management at Pondok Pesantren Muhammadiyah "Miftakhul Ulum" Pekajangan Pekalongan.

CONCLUSION:

Based on the research results that is described on this research, so we can draw the conclusion as follows:

1. In Novel Sang Pencerah/The Enlighter, there are a lot of mandates that is in line with with 18 characters education values as stated in circular letter on education and culture ministry number: 384/MPN/LL/2011 about the values character education in Novel Sang Pencerah/The enlighter is conveyed writtenly and impliedly through narration, dialog and conflict that is experienced by the actor/figure..
2. PPMI Assalam has implemented 18 characters education values in the process of education towards santri, both in intracurricular and extracurricular. The character education values is conducted by considering the social culture condition of

and the variant portions as in line with the need and situation..

3. The character education values in Novel Sang Pencerah/The Enlighter has relevance with character education at PPMI Assalaam in four aspects, mainly: Principle relevance, The aim relevance, The content relevance and The way relevance. Eventhough relevance, characters education values in Novel Sang Pencerah/The Enlighter with characters education that is taught at PPMI Assalaam has something different in setting time and the development age in many fields and factors.

**Remember Well and Bear In Your Mind
That: Honesty, Bravery And Responsibility
Will Lead Us to the Paradise**

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