INCREASING METHODOLOGY OF TEACHING CHARACTER ORIENTED AT DAYAH ULUMUDDIN LHOKSEUMAWE

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ABSTRACT-- The research is aimed to determine the efforts and methodology of teaching character oriented at Dayah Ulumuddin. This study uses a qualitative method with a descriptive and explorative approach that emphasizes the search for views or ideas regarding the strategy of developing teaching character at Dayah Ulumuddin. Because of the large number of populations, a sampling system is applied, namely; thirty teachers, and one hundred students, represented MTSs, MAS, and SMK. Based on the results of the study, it is known that the percentage of using educational approach is 65%. Regarding the use of strategies and character-oriented teaching methods, the average score is 70%. Whereas nine pillar of education character oriented with students attitude are about 75%. Two obstacles faced in improving teaching character oriented at Dayah Ulumuddin are both external and internal factor. The external factor is such as lack of moral support from student guardians, while internal one namely the lack of motivation, or interest and also the lack of innate potential of the students. The dayah leaders have implemented constructive policies to overcome these problems, by activating communication with school committees and students guardians, holding additional lessons in the areas of the Qur'an and al Hadith, carrying out students classifications based on their potential, talents and interests, activating character in teaching-learning process by training dayah teachers, and contracting an agreement between the leadership of the institution and the dayah teachers. Based on the result of study, could be said that the academic staff of Islamic boarding school Ulumuddin apply the teaching character oriented in teaching-learning process.

Keywords--Improvement, methodology, teaching character oriented, teachers and students.

I. INTRODUCTION

1.1 Background of Study

Based on the observations of the author, Dayah Ulumuddin still lacks maximum fostering of religious character. This is indicated by the fact that there are still students who do not pray in congregation, and there are still students who sleep during the teaching and learning process in the class room. On the other hand, there is a public assumption that dayah Ulumuddin is not optimal in carrying out moral and disciplinary guidance compared to the other Islamic institutions in Lhokseumawe city. Furthermore, from the formerly survey, known that the methodology of Ulumuddin's boarding school teaching still did not emphasize integrative educational character,

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namely education that combines intellectual intelligence, emotional intelligence, and physical intelligence. The learning model at dayah Ulumuddin is generally the same as in public education institutions. It is because the majority of teachers are as civil servant at public institutions.

The above phenomenon is the reason for the importance of instilling educational character in dayah Ulumuddin. A number of writers' findings about the personality traits of education staff and Ulumuddin integrated boarding school residents, including: 1) Lack of discipline in students in participating learning activities, where, among the students there are still many who do not enter on time as the specified schedule; 2) Lack of order, honesty and enthusiasm for learning. This is seen where there are still many students who put shoes and bags in prohibited places, dress less neatly, and are less effective in using learning facilities. Furthermore, when making assignments and examinations, many students do plagiarism and even collaborate in answering exam questions

In addition, there were still many students who slept in the classrooms while the teaching process, and rarely among students who focused on repeating and reviewing subject matter. The lack of order in taking the exam makes it difficult for dayah teachers to determine the results of the assessment; 3) Lack of religious character. At dayah Ulumuddin it has indeed been the Islamic Sharia Task Force (Huras), but there are still found behaviours that reflect bad character. At the time of the call to prayer there were still many students are playing around the environment of dayah; 4) Lack of seriousness in learning. The integrated Islamic boarding school students of Dayah Ulumuddin still have lacked enthusiasm in learning activities. If the teacher come late, the students will usually prefers to go to the canteen than going to the library discussing the problems that relate to learning; 5) Lack of moral competence of staff and authorities.

The subjects that related to character improvement such as Pancasila, and citizenship education indeed have been applied since a long time ago, but so far still do not make big change and meaningfulness. This is besides the problem of politicizing educational material by the authorities, also because there are still no examples that can be used as a role model in good character.

The teacher as the spearhead of education has a very central role in creating students character. Dayah teachers are required to deliver material, and are also required to become teachers who are guided and imitated. Teachers must be able to install moral, ethical values, and the noble character. The teachers must give some prizes to those who excel, and punish those who violate, cherish good values, instead condemn and discourage bad values. Furthermore, namely the lack of professional management. Management carried out is how education, implementation and control the educational activities. It is known that is in the process of planting values for precise management, starting from structuring and planning of education personnel, curriculum and strategy management, system management, to management of facilities, facilities and learning media.

1.2 Study of Literature

According to Kusuma the character is the same as personality which is considered as characteristic of a person originating from formations received from the environment, such as a family in childhood and also innate from birth. Thus, teaching character oriented is an effort to build character, which implicitly means building traits of behaviour based on positive morals or bad ones. (Zubaedi:2011) According to Lickona teaching character oriented consists of three behavioural shows that are mutually related, namely; moral knowing, moral feeling, and moral

attitude. Teaching character oriented is the process of giving guidance to students to become fully human in character, or as a process of developing various dimensions possessed by humans, both in the form of development of the heart, development of thinking power, development of physical skills, and the development of human feelings and intentions. (Yahya Khan:2010). According to Suprayogo, teaching character oriented cannot be done without planting nine-pillars of character values, namely: *first*, the character of God's love and all of his creations; *second*, independence and responsibility; *third*, honesty, trustworthy, diplomatic; *fourth*, respect and courtesy; *fifth*, generous, helpful and mutual, *sixth*, confident, creative, hard-working, and never giving up; *seventh*, leadership and justice; *eighth*, kind and humble; *ninth*, character of tolerance, peace and unity. (Azzumardi, 2002)

1.2.1 Pillars of teaching character oriented

There are three pillars of educational character, namely the pillars of family, school and society. (Muchlis: 2011) Family becomes the first pillar in educational character, because in the family children gain an understanding of good and bad characters. The school pillar is a pillar when children have entered the age to take formal education. (Hariyanto, 2011). Then community pillars, which are places where children socialize with other people, in addition to their home and school environment. (Raka, 2011) Furthermore, according to Citra (2012), the basic characteristics of educational character are divided into four, namely; interior regularity, coherence, autonomy and determination and loyalty. Interior order means that every action is always measured based on the hierarchy of normative values adopted. Second, coherence will give courage; make someone firm on principle, in the sense that it is not easily swayed to new situations. Third, autonomy means that someone internalizes rules from the outside to become personal values. All matters are determined according to him, without being affected by outside parties. Fourth, determination and loyalty. If constancy is a person's endurance in wanting what is deemed well, then loyalty is the basis for respect for the chosen commitment. (Cerika, 2011)

Maturity of the four characters above allows one to pass through the stage of individuality to personality. Lickona, (2010) found eleven principles for teaching character oriented to be effective, namely: (1) developing aesthetic values and supporting performance values as good character foundations; (2) define 'character' comprehensively, which includes thoughts, feelings and behavior; (3) use a comprehensive, deliberate and proactive approach to character development; (4) Create an attentive school community; (5) give students the opportunity to take moral actions; (6) create academic curricula that are challenging and meaningful for students / students character development, and able to produce them; (7) try to encourage the motivation of students; (8) involve dayah staff as learning and moral communities; (9) grow togetherness in moral leadership; (10) involve family and community members as an effort to develop character; (11) evaluation of dayah character and the function of academic staff as character educators. (Maunah, 2015)

1.2.2. Components of teaching character oriented

According to Berkowiz (2016) there are three components that are targeted in teaching character oriented, namely; development of moral knowing, moral feeling, and moral action. Moral knowing is an important thing to teach, which consists of aspects; (1) moral awareness, (2) knowing moral value, (3) perspective taking, (4) moral reasoning, (5) decision making, and (6) self-knowledge. Furthermore, moral feeling consists of six things, namely; (1) conscience, (2) self-esteem (confidence), (3) empathy (feeling the suffering of others), (4) loving the good

(loving the truth), (5) self-control (being able to control themselves), and (6) humility. In addition to moral knowing, and moral feeling, moral action is also a priority target of teaching character oriented as a result of two other character components. To understand what drives a person in action morally, three other aspects of character must be seen, namely; competencies, desires, and habits. (Belferik, 2013)

1.2.3. The approaches of teaching character oriented

According to Miller (1980) there are five approaches in teaching character oriented, namely; intellectual development approach, consideration approach, value clarification approach, cognitive moral development approach, and social behaviour approach. (See Mudlofir, 2016) Likewise according to Superka (1976) the approach of teaching character oriented is classified into five, namely; 1) inculcation values approach; 2) cognitive development approach; 3) value analysis approach; 4) value clarification approach; and action learning approach. The value planting approach emphasizes that students accept good social values for the sake of moral and character development. In this approach, education is an effort to transfer values to students to be more mature both emotionally and personality. (Ma'arif, 2018). Educational character with a cognitive moral development approach aims for students to have broad scientific insights and knowledge regarding moral epistemology. (Ratna, 2003). Furthermore, through the value analysis approach, students are expected to be able to examine problems related to socio-social values. (Endang, 2011). Besides that, students are also expected to be able to think rationally and analytically with regard to socio-social values.

While the value clarification approach aims to enable students to identify their own feelings and actions, both individually and collectively. This approach is also directed so that students are always open, honest and responsible in communicating and relating both personally and socially. The last approach is learning to do, meaning that education is a series of practical activities in a simple and complex. Learning methods that are suitable for this approach are learning while playing, modelling, role playing, exemplary methods, project methods, and problem solving. (Setiawati, 2017)

1.2.4 Implementation of teaching character oriented

Teaching character oriented is ideally applied starting from Early Childhood Education to Higher Education. According to Muchlich (2011) there are several decisive elements in the implementation of teaching character oriented, including: 1) Educators. There are four competencies that must be possessed to become professional educators, namely: (1) pedagogic competence (competence in managing student learning); (2) personality competencies (strong mentality, noble, wise, authoritative, role models for students); (3) professional competence (mastery of subject matter widely and deeply); and (4) social competencies (able to communicate and interact with surrounding humans). If the four competencies are owned by educators, especially personal and social competencies, then students indirectly have acquired educational character. There is a saying that says: 'mediocre teacher tells, good teacher explains, great teacher inspires'. (Sudrajat, 2011)

Dayah teachers are a noble profession, educating and teaching new experiences for their students. According to Alfiah and Yahya (2016) there are several strategies that need to be considered in order to become teaching staff with character, namely; 1) love children. Genuine love for students is the initial capital in dayah education. The dayah teacher must love his students unconditionally and motivate him to do the best for him. 2) be friendly and

be an example for the students. Dayah teachers must be able to be guided and imitated by their student. Therefore, everything that is said must be good and true and can be accounted before the students. Learning systems or material delivery must also be fun and civilized. (Puspa, 2015). 3) Love the work of dayah teachers. Dayah teachers who love their work will always be passionate about work, in the sense of not feeling forced and burdened. This type of dayah teacher like this will always be disciplined, neat, orderly, diligent, and resilient in facing all challenges and always loves students and academics. 4) Flexible and easy to adapt to changes. Dayah teachers must be open with new teaching techniques, throw away arrogant feelings, and always earnestly in seeking knowledge. 5) Never stop learning. In order to improve its professionalism, dayah teachers must always learn and learn in various ways, both with reading techniques, comparative studies, training, conducting research and scientific books. (Mar'ati Rela, 2014)

1.3 Focused Identification

From the description above, it can be identified that the basic fundamentals of this research are; 1) the character of the people at Islamic boarding school Ulumuddin in the form of nine pillars-educational character; 2) factors that influence the low personality of students and personnel of Islamic boarding school Ulumuddin; 3) the increasing methodology of teaching character oriented at Islamic boarding school Ulumuddin. Based on the above problems, the formulation of this research is: 1). What is the personality character of the Islamic boarding school students and dayah Ulumuddin's education staff?; 2). What factors that cause the lack of teaching character oriented at integrated boarding school Ulumuddin?; 3. What do strategies and approaches that effective in instilling the teaching character oriented for students at Islamic boarding school Ulumuddin?

1.4 Objectives of Research

In general, this research was conducted to improve the quality of religious education institutions through improving teaching character oriented at Dayah Ulumuddin. While the specific objectives are: 1) exploring the values of the personality traits of both students and teachers at Dayah Ulumuddin; 2) determining the factors that influence the lack of teaching character oriented at dayah Ulumuddin; and 3) knowing the teaching methodology which implemented at dayah Ulumuddin.

II.   RESEARCH METHODS

This study uses a qualitative method with a descriptive and explorative approach that emphasizes the search for views or ideas regarding the strategy of developing teaching character oriented at Dayah Ulumuddin. The data or ideas are collected through documentation studies and field studies. All information that has been collected is interpreted and organized into a whole unified concept. Furthermore, the population of this study is the education institution and the integrated academics of Dayah Ulumuddin. Based on preliminary data, it was found that 130 teachers consisted of 56 teachers from Islamic junior high school, 59 teachers from Islamic senior high school, and 15 teachers from Islamic vocational high school.

While the Islamic boarding school students numbered 1200 people, consisting of 500 MTsS students, 490 MA students, and 210 SMK students. Due to the large number of population, the sample was determined. The sample

of this study are the leaders, principals, academic heads, and 30 teachers. While the sample of students numbered 120 people representing from all levels of class at Dayah Ulumuddin. Sampling was done by purposive sampling technique, and stratified sampling. While the research data was collected by observation, interviews and giving a questionnaire.

III. RESULT AND DISCUSSION

3.1 Result of Research

3.1.1 Definitions of teaching character oriented

According to the leader of Dayah Ulumuddin, teaching or educational character is a good value that indicated by Islam as al Qur'an character, not as initiated or expected by humans, customs and culture. Furthermore, according to the head of curriculum development for Islamic senior high school, teaching character oriented as moral education is a priority material for dayah education. Meanwhile, according to the head of Islamic junior high school, that teaching character oriented is the process of planting good values in accordance with religious norms and cultural customs. Teaching character oriented is very important to be applied in every educational institution, especially in Dayah Ulumuddin. Because of the importance of teaching character oriented, various materials that support the improvement of morals are used. These materials are like; the Qur'an, Hadith, moral theology, the books of *salafus shalih*, and citizenship education. Models of planting activities and character enhancement for Dayah residents are to promote additional learning activities in the form of reading, memorizing, interpreting and living the values found in the Qur'an. Other extracurricular activities are qur'ani methods, *tadabbur qur'ani*, studying the hadith and activating the routine practice of worship.

3.1.2 The approaches of teaching character oriented

The approaches that are often applied are carried out in various ways. The variety of teaching character oriented approaches commonly applied in integrated boarding school is religious, social, and psychological approaches. In the religious approach, the method of lecture, exemplary, story, demonstration, the practice of prayer, the habit of reading prayers and greetings, as well as studying the Islamic thoughts of the up-to-date Islamic scholars. In this approach the prioritized material is the Qur'an and al Hadith. If the Qur'an material is studied after every morning and evening prayers, the hadith material is studied every night after the evening prayer until 23.00 WIB in each study room. In the social and psychological approach, the brotherhood method is applied, namely the fabric of friendship among students. The students are obligated to attach importance to another, by paying attention, helping and helping, cooperating, caring and advising each other. The ukhwah method is realized through friendship activities between students, teachers, guests, guardians, and the dayah leaders.

Furthermore, according to the head of Islamic junior high school there are many methods that need to be applied to improve the moral and character of students, namely the method of lecture, advice and examination of the hadith's books, the method of habitual behaviour and saying *salam*, the method of telling stories, and exemplary methods. But according to him, the most important of all is the exemplary method, which is to give a good example in the form of talks, behaviour and actions to the students. According to him, the current education crisis is not due to lack of human resources in education staff and lack of funds and learning facilities, but is due to a lack of practice

or example that can be emulated by students. The approaches and methods of education that are oriented towards moral character in general are always applied in Dayah Ulumuddin. This is as acknowledged by dayah teachers on questionnaire sheets, as shown in the following table.

Table 1: The Approach of Teaching Character Oriented

N O	Teaching Approach	ANSWERS			
		Always	Frequently	Rarely	Never
1	Good Role	24	3	-	-
2	Religious and moral character	23	3	1	-
3	independent and creative	14	12	1	-
4	characters of tolerance and cooperation	8	16	3	-
5	character education-based assessment-	7	19	1	-
	Average assessment	**15,2**	**10,6**	**1,2**	**-**
	Percentage	**56,3%**	**39,25%**	**4,44%**	**-**

Based on the table, it is known that at Dayah Ulumuddin exemplary methods and character-based education approaches are the main methods that are always applied in teaching-learning activities. This is as mentioned at the research questionnaire to dayah teachers of which 27 respondents, 56.3% chose item 'always', 39.25% chose item 'frequently', and only 4.44% of them chose item 'rarely' in using teaching character oriented as educational approaches.

With regard to character-based teaching methods, as written at the following table, the teaching methods which applied are teaching character oriented. This is as hinted at the table two, where out of 27 respondents surveyed, all of them choose items "strongly agree" and "agree", and no one chooses items "disagree" and "strongly disagree."

Table 2: The Strategy of Teaching Character Oriented

N O	QUESTIONS	ANSWERS			
		Strongly Agree	Agree	Disagree	Strongly Disagree
1	Learning objectives at dayah is the strengthening of IQ, ESQ, and psychomotor, with knowing the good, loving the good, and the good action.	18	9	-	-

2	Teachers always teach by using good example, demonstration methods, and methods of teaching-based character education.	18	9	-	-
3	Religious material oriented to the improvement of yg morals and character is a priority matter taught in dayah Ulumudddin	22	5	-	-
4	Teachers dayah use planting approaches the value of cognitive development, analysis, values, and approaches in teaching learning process.	17	10	-	-
5	Teachers always use test oral, writing, and test appearance to judge the character of students.	18	9	-	-
	Average assessment	**18,6**	**8,4**	-	-
	Percentage	**69%**	**31%**	-	-

3.1.3 The character of students

Based on the questionnaire distributed to the students of Islamic junior high school, majority of respondents answered that the position of moral character reached to 80%. The questionnaire instrument contains nine-character pillars, and student's respondents prefer items 'frequently' rather than items 'always'. That is mean, that the Islamic junior high school students at Dayah Ulumuddin are still not optimal in possessing and practicing attitudes, traits and characteristics that reflects to the nine-pillars of teaching character oriented as mentioned at the following table.

Table 3: The Behaviour of Islamic Junior High School Students

NO	Models of Characters	ANSWERS			
		Always	Frequently	Rarely	Never
1	Love of God and the universe	10	26	3	-
2	Independent and responsible	20	15	4	-
3	Honest and trustworthy	23	10	5	2
4	Politely and respect	19	18	3	-
5	Generous and helpful	13	20	7	-
6	Confident and creative	27	11	2	-
7	Leadership and justice	12	13	13	2
8	Good and humble	17	18	4	1
9	Tolerant and peaceful	20	18	2	-
	Average	**18**	**16.5**	**5**	**0.5**

Percentage	**45%**	**41,25%**	**12.5%**	**1,25%**

Based on the table three, known that the Islamic junior high school students is having good character, both with regard to spiritual affairs, as well as social affairs with human beings. The above table proved that of eighteen people or 45% of all respondents choose items 'always', and sixteen people or 41.25% choose items 'frequently.' That is mean, only five people or 12.5% of all respondents choose items 'rarely' behave according to the nine-pillars character.

Table 4: Islamic Senior High School Students Character

N O	Models of Character	ANSWERS			
		Always	Frequently	Rarely	Never
1	Love of God and the universe	13	32	1	-
2	Independent and responsible	14	29	3	-
3	Honest and trustworthy	31	14	1	-
4	Politely and respect	15	27	2	-
5	Generous and helpful	12	29	5	-
6	Confident and creative	24	18	4	-
7	Leadership and justice	22	19	5	-
8	Good and humble	9	17	19	-
9	Tolerant and peaceful	21	22	3	-
	Average	**17.8**	**23**	**4.7**	**0**
	Percentage	**38,7 %**	**50%**	**10,2%**	**0%**

As is the case with the students of junior high school known that the majority of students also generally has character, both with regard to spiritual and social matters. It is known that, from forty six respondents surveyed, eighteen people of all chose items 'always' had good character, and twenty three people of them chose item 'frequently' doing good as hinted at the 9-pillars of educational character. This is, means that only five people or about 10.2% consider that the students still have no character.

Furthermore, the results of the questionnaire research from Islamic vocational high school students known that from seventeen people as samples of questionnaires, nine people (51.6%), choose item 'always', and six people (36.6%) of all respondents choose item 'frequently'. It means that the vocational students have noble character both character of love to God and the universe, independent, responsible, honest and trustworthy, polite and refined, generous, optimistic or confident, possessing leadership and justice, good and humble and behaving tolerantly and prioritizing unity. The data of the Islamic vocational high school students of Islamic boarding school Ulumuddin can be seen at the table five mentioned below.

Table 5: Islamic Vocational High School Students Character

NO	Models of Character	ANSWERS			
		Always	Frequently	Rarely	Never
1	Love of God and the universe	9	7	1	-
2	Independent and responsible	8	9	-	-
3	Honest and trustworthy	8	7	2	-
4	Politely and respect	9	7	-	-
5	Generous and helpful	11	3	3	-
6	Confident and creative	11	5	1	-
7	Leadership and justice	-	9	8	2
8	Good and humble	9	6	1	1
9	Tolerant and peaceful	14	3	-	-
	Average	**8.77**	**6.22**	**1.77**	**0.3**
	Percentage	**51,6%**	**36,6%**	**10,41%**	**1,76%**

The results of the next study were from graduated students of Islamic boarding school Ulumuddin known that the teaching character oriented is implemented at Dayah Ulumuddin. This is because dayah teachers carry out teaching with both good and fun methods on the one hand, and because of the high concern of the foundation leaders towards teaching learning process. This can be seen from the results of the questionnaire, where of the 20 respondents, 41.5% chose 'always' item and 26.1%, choose 'frequently. This means that 67.5% of the graduated Ulumuddin students who were given the questionnaire agreed that the dayah's communities had noble character because of teaching character oriented.

Table 6: Implementation of Teaching Character Oriented

NO	Models of Character	ANSWERS			
		Always	Frequently	Rarely	Never
1	Citizens to appreciate and help each other dayah	13	7	-	-
2	Students apply the 9 pillars of character education	11	9	-	-
3	Teacher teaches with a fun and good method	7	9	4	-
4	The teacher disciplined and responsible	11	9	-	-

5	The leadership of Dayah care about Students	13	7	-	-
6	Students do Shalat with jama'ah five times a day	20	-	-	-
7	Students not discipline in learning	-	-	14	6
8	Students smoke and do bad actions			14	6
9	The leader of Dayah does not apply punishments		6	3	11
	Average	**8.3**	**5.22**	**3.88**	**2.55**
	Prosentase	**41.5%**	**26.1%**	**19.4%**	**12.75%**

3.1.4 The problems faced

The improvement of teaching character oriented at Dayah Ulumuddin went smoothly as expected. Even so, there are still a number of factors that influence the slow pace of character improvement. According to headmaster of Dayah Ulumuddin there are those from internal factors such as lack of talent and interest of students in studying. Some students were too stubborn, hard and difficult to receive advice from their teachers, even though they were given various models of teaching but still did not experience academic change. The second factor is the lack of attention of the student's guardians. The guardian of the students only hoped that his child would be safe because he was already in a dayah institution, but very rarely coordinated and communicated with the academic affairs of Islamic boarding school. According to Qarni, one of Islamic high school students that the egocentric attitude and ignorance of the student's guardian is also one of the causes of the difficulty in improving teaching character oriented. There are some students guardians who assume negativity when they are punished for their children in dayah Ulumuddin.

The lack of moral support from the student's guardians was also recognized by the head of Islamic senior high school Ulumuddin. According to him, the obstacles in improving educational character was the occurrence of a gap between the teacher's policy and the wishes of the students guardians, especially in the process of applying punishments to troubled students. (Anas, 2017). The teachers of Dayah Ulumuddin feel pessimistic to be strict in enforcing the rules in order to improve character or student's behavior, because when a sentence is imposed, some student's guardians complain and are even some of them willing to complain to the court. In the other hand, the head master of Islamic junior high school Ulumuddin said that the main obstacle in increasing educational character was the weak of teaching methodology. Dayah teachers should teach with a good method that begins with practicing to themselves. According to the leader of junior high school, dayah teachers must be a good model, both through words, thoughts, actions, attitude, aptitude, and feelings. Another problem is the weak of human resources especially as educators of teaching character oriented.

While external factors that have a negative effect in improving student's character are the culture and bad environment of the outside community. Every Friday, the students usually do prayers Jum'at at mosque where situated outside the complex of Dayah Ulumuddin. When the students went outside, they automatically witnessed the culture and habits of the people outside the dayah complex which often had a negative impact on the nature

and the character of them. In addition, the influence of information technology in globalization era also affects the character or the personality of the dayah communities.

3.1.5 The solutions of the problems faced

Facing various factors inhibiting the improvement of teaching character oriented above, the leaders of Dayah Ulumuddin collaborated with the student council made several policies. First, classify students based on their talents and potential. In the learning process the students are divided into several levels, namely; classes A, B, and C. Class 'A' is a collection of high-achieving students. Class 'B' is a potentially moderate group of students, and class 'C' is as a collection of potentially talented or low students. Each class was given appropriate material and professional teachers. Second, in an effort to increase the practice of daily worship, leaders assisted by members of the student council made a number of educational policies such as; active obligatory prayers in congregation, holding clean Friday days, celebrating Islamic holidays, and holding a number of agenda to increase religious potential, such as debating the knowledge of the Qur'an and Hadith, MTQ, and speeches in various languages.

IV.   DISCUSSION OF THE RESULT

Based on the results of study, the teaching character oriented is very urgently encouraged and applied in learning activities. Islamic boarding school is one of the first and foremost religious educational institutions to implement educational character. According to one of the leaders of the Islamic boarding school, teaching character oriented needs to be applied in religious education institutions in order to realize moral and high integrity output, as well as increasing awareness of worship based on Islamic law in a consistent manner.

Characteristic education methodologies in general have been implemented at Dayah Ulumuddin, starting from elementary school till to Islamic high school. As stated by the leaders of Islamic boarding school, that dayah teachers always teach with approaches and methods based on teaching character oriented. The learning objectives at Dayah Ulumuddin are strengthening cognitive, affective, and also psychomotoric skill, by applying teaching which oriented to knowing the good, loving the good, and action the good. (Jauhar, 2013). As obtained through the research questionnaire respondents acknowledged that in achieving learning goals, dayah teachers always used the value-planting approach, cognitive development, value analysis, and action learning approaches in the teaching and learning process. (Yahya, 2016)

Based on the results it is also known, that Islamic boarding school Ulumuddin is a large dayah both physically and non-physically. Physically, it has complete educational facilities, starting from the mosque, a study room consisting of 2 floors, library, a dormitory building for students, administrative headquarters, laboratory, computer room, *ma'had* cooperative, bank Syari'ah Mandiri, and adequate sports facilities. In general, the implementation of teaching character oriented at various levels in Dayah Ulumudin causes Dayah residents to have good character. Residents of Dayah Ulumuddin are respectful, disciplined, harmonious, collaborative, helpful and more concerned with public interests above personal interests.

V.   CONCLUSION

Teaching character oriented has been implemented and structured at Islamic boarding school Ulumuddin. The majority of Dayah's residents already have character, are good in terms of God's love, independent, honest, responsible, generous, confident, tolerant, humble, and polite in social relationship (silaturrahmi). Based on the results of the study, it was concluded that the use of a character-based education approach at Dayah Ulumuddin (table I) was 56.3% choosing item 'always', and 39.25% choosing item 'frequent'. Then, relating to teaching-learning methods that are oriented towards teaching character oriented as mentioned at the second table, reach to 69% who choose items 'always'. Whereas with regard to character conditions and moral behaviour of students as written at third up to forth table, can be concluded that the practice of character values based on nine pillars of educational character is about 75%, between choice of items 'always' and 'often'. There are 2 obstacles faced in implementing teaching character oriented at Dayah Ulumuddin, namely external constraints in the form of lack of moral support from student's guardians and internal control, namely the lack of motivation, interest and innate potential of the students.

The leaders of Dayah Ulumuddin have carried out various constructive policies to overcome various internal and external issues, namely; activate communication with the school committee and the student's guardians, hold additional lessons in the Qur'an and al-Hadith, classify the students class based on their potential, talents and interests, strictly and evenly implement the dayah's regulations, enable training in teaching character oriented methodologies, and make contract agreement between the head of the institution and the dayah's teachers.

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