



# Character Education of Elderly Students Based on Pasan Tradition at Sepuh Islamic Boarding Shool Magelang

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## ABSTRACT

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**Keyword:**

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In this millennial era, the elderly people are becoming increase marginally. This is due to the absence of character education specifically for the elderly people. For that, character education model specifically intended for elderly people is very important to be realized. The Pasan tradition as a basis for character education for elderly students at Elderly Islamic Boarding School Magelang is very important to be studied. This field of research uses a phenomenology approach which aims to examine the phenomenon of Pasan tradition with an Islamic education perspective. Based on the results of participant observation, in-depth interviews, and documentation, there are three research results. First, the implementation of character education based on Pasan tradition at Elderly Islamic Boarding School Magelang has been relevant to the theoretical conception of character education, both in terms of principles and approaches. Second, the Pasan tradition at Elderly Islamic Boarding School Magelang is carried out through sixteen activities, both religious and daily activities. Third, there are fifteen character values produced through sixteen Pasan activities, namely religious, discipline, friendly, patience, likes to read, curiosity, caring for fellow Muslims, devoting to parents, responsibility, caring, cleanliness, tolerance, caring for the environment, caring for the social, honesty, and independent.



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## A. INTRODUCTION

There is a fact showing that moral decency in various aspects has occurred in Indonesia (Doni Koesoema A, 2010, p. 4). This fact makes character values even more urgent to be internalized to Indonesian society through various types of character education strategies (Husna Nashihin, 2018a, p. 62). Therefore, it is very important for character education to be the main objective of Indonesian national education (Hasan Langgulung, 1993, p. 62) which was put in place at this time.

The measure of success about character implementation in a country is determined by the quality of national education as the main foundation of character education for the community (Ratna Megawangi, 2010, p. 95). However, it must be admitted that character education that has

been implemented in Indonesia is still verbal (Zakiyah Darajat, 2006, p. 28). This fact is corroborated by the Director General of Islamic Institutions which explains that the measure of the success of religious education is still formalist (verbal) (Abdul Majid dan Dian Andayani, 2005, p. IV)

The current of modernization and globalization in the millennial era now impact on the increasing moral decadence of the people (Ki Suratman, 1987, p. 12), both students and parents. Elementary, middle and high school students involved in brawls in DKI Jakarta reached 0.08% or around 1,318 students out of a total of 1,647,835 as stated by the DKI Jakarta Social Disorder Control Center (Dharma Kesuma, dkk, 2011, p. 2). In addition, marginalized communities such as the elderly people are increasingly marginalized in aspects of character education. This is exacerbated by the absence of a character education format specifically formulated for the elderly people.

Character value is an affective aspect whose internalization process must use habituation strategies (Haidar Putra Daulay, 2007, p. 16). Many character education strategies have been developed (Husna Nashihin, 2018b, p. 11), but the character education strategy developed has not been able to produce a character education strategy specifically for the elderly. Therefore, an education model is needed that specifically applies character education strategies for the elderly people.

Elderly Islamic Boarding School is one of the Islamic educational institutions (M. Syaifuddin Zuhriy, 2011, p. 288) that focuses on Islamic education for elderly students, so that the students in these Islamic boarding schools all consist of elderly people. Pasan is a strategy of character education based on culture (Uni Ekowati, 2019, p. 20). Pasan is one of the strategies used by this institution to instill character for its students. Pasan is a tradition that has been going on since the Elderly Islamic Boarding School was established. This tradition lasts for 21 days during the month of Ramadan which is followed by the elderly people from various regions in Indonesia, such as Papua, Bali, Kalimantan, Sumatra, and the majority of regions in Java. Based on the condition above, Pasan is a strategy used the living value strategy of character education (Rosada, 2013, p. 45).

Islamic Boarding School as one of Islamic institution model in Indonesia have become urgent to be studied more deeply when considering the opinion of In'am Sulaiman who explained that currently Islamic Boarding School have been proven to be able to maintain their existence and be able to adjust to the demands at this times (In'am Sulaiman, 2010, p. ix). Theoretically, there are two character education strategies, namely substantive and reflective (Dharma Kesuma, dkk, 2011). Pasan tradition applied in Elderly Islamic Boarding Schools are reflective strategy of character education. Pasan which is an Islamic Boarding School tradition contains character values that can be reflected in the elderly students.

Based on the explanation above, there are five backgrounds that make this research urgent to be realized. First, there is no character education model specifically intended for elderly students. Secondly, it is necessary to develop a character education model specifically for elderly students. Third, the Sepuh (Elderly) Islamic Boarding School Magelang is an Islamic education institution that has implemented a character education model specifically for elderly students. Fourth, Pasan is an Islamic Boarding School tradition that has been used as a strategy for character education. Fifth, there is no research on the use of Pasan tradition as a character education strategy for elderly students in Elderly Islamic Boarding School Magelang.

Based on the background of the above problems, there are three urgent problem formulations to be studied in depth, they are, the theoretical conception of character

internalization based Pasan tradition, the implementation of Pasan tradition at Elderly Islamic Boarding School Magelang, and character values realized from Pasan tradition of Elderly Islamic Boarding School Magelang.

## **B. METHODS**

This research was conducted at Sepuh (Elderly) Islamic Boarding School Magelang, so if it viewed from the data sources including the type of field research. The research was conducted from 7 to 27 May 2019 at Elderly Islamic Boarding School Magelang. The technique of data collection is done by participant observation, in-depth interviews, and documentation (Riduwan, 2007, p. 74), so the data analysis used is qualitative analysis using the Phenomenology approach (Moleong, 2005, p. 6). This research uses 81 participants, it consist of 35 male participants and 46 female participants. This phenomenology research aims to examine the phenomenon of Pasan tradition as a character education strategy for elderly students in Elderly Islamic Boarding School Magelang.

## **C. RESULT AND DISCUSSION**

### **1. The Theoretical Conception of Character Internalization Based on Pasan Tradition**

The theoretical conception of Pasan tradition as a strategy for character education in Elderly Islamic Boarding School Magelang can be constructed using theories about character education strategies according to character education experts. Furthermore, in order to get an adjustment between the implementation of Pasan tradition with the theoretical conception of character education, the researcher conducted participant observation, in-depth interviews, and documentation of activities at Elderly Islamic Boarding School Magelang.

Based on participant observation, in-depth interviews, and documentation of activities at Elderly Islamic Boarding School Magelang, there are much relevances between the implementation of character education in this institution with the theoretical conception of character education which also shows that the character education that has been implemented actually refers to the theoretical conception of character education. The relevances are contained in several things as follows;

#### **a. Principles of Character Education**

Lickona explained that the successful implementation of character education in an institution is determined by the knowledge and willingness of policy makers of an institution to implement the principles of character education (Masnur Muslich, 2011, p. 133). The principles of character education are contained in several things as follows, first, making the core values as the main points developed at Elderly Islamic Boarding School Magelang, and making supporting performance values as the basis for their implementation. Second, defining the character as a comprehensive concept so that the character developed can include aspects of thoughts, feelings, and behavior. Third, using a comprehensive, systematic, and proactive approach. Fourth, provide space for elderly students to realize characters into a moral behavior. Fifth, design a meaningful curriculum that able to optimize the potential and character of all elderly student sat Elderly Islamic Boarding School Magelang. Sixth, foster intrinsic motivation of students

in character internalization. Seventh, make all of Elderly Islamic Boarding School Magelang personel as a character executors. Eighth, embrace the surrounding community as the partners in carrying out the character education. Ninth, always evaluating the implementation of character education that has been carried out.

## **b. Character Education Approach**

Nurul Zuriah explained that the value education approach is very important in achieving the national education goals. For this reason, there are two main approaches of value education, namely the plug-in approach and the improvement approach implemented by maximizing education content, processes, and management (Nurul Zuriah, 2011, p. 74). This approach is relevant to the value education approach of Elderly Islamic Boarding School Magelang. The two main approaches above are explained by Nurul Zuriah (Nurul Zuriah, 2011) in more detail as follows:

**Inculcation Approach.** The inculcation approach is used to make all of the elderly students know and accept the character values as a having their own. This approach is carried out by through stages; recognize various character choices, assess desired character choices, determine character choices, and apply character values according to their own awareness. The implementation of this approach in a formal institution of education uses various methods, including; exemplary, positive and negative reinforcement, simulation, and role playing. The method implemented at Elderly Islamic Boarding School Magelang is positive and negative reinforcement. The elderly student get the positive and negative values among stay at Elderly Islamic Boarding School Magelang.

**Value Analysis Approach.** This approach prioritizes students analytical and rational thinking skills. This approach seeks to provide opportunities for students to analyze a particular moral problem and to synthesize the problems faced with certain character values. Furthermore, in its implementation, this approach can be implemented by means or methods such as; directed discussion that requires argumentation, basic assertion of argumentation, assertion of principles, analysis of cases, debates, and even in the form of research. The method that is implemented in Elderly Islamic Boarding School Magelang is discussion. The discussion done by elderly students with recitation led by Kyai Tibyan. Beside that, the discussion also done by every elderly students in every communication during the Pasan.

**Value Clarification Approach.** This approach is used to foster the ability of students to identify the character values contained in all of their activities (H.A.R Tilaar, 1999, p. 3). Furthermore, based on the results of identification of these characters, students are given space to communicate with others honestly. The input given serves as a clarification of the characters that have been identified. In its implementation, this approach use methods such as; role playing, simulation in-depth analysis of values, activities that develop sensitivity, activities outside the classroom, and group discussions. The methods used in Elderly Islamic Boarding School Magelang are in-depth analysis of values. Elderly students analyze the way in every activities in the Pasan Tradition.

**Action Learning Approach.** Actually the concept of this approach is same as concept of value analysis and value clarification approaches. This approach provides opportunities for students to realize the value of character into an action. This approach encourages

students to interact with their surroundings as social beings. In its implementation, this approach can be implemented by means or methods, including: project-based school activities, community service activities, and organization-based activities.

Similar to Nurul Zuriah, Hersh explained that there are six approaches in character education which are commonly used in the practice of character education, namely; rational development approach, moral value consideration approach, value clarification approach, cognitive moral development approach, social behavior approach, and value planting approach. Furthermore, Elias, who tried to synthesize various theories regarding the approach to character education, concluded that the character education approach became three, namely; cognitive approach, affective approach, and behavioral approach (Abdullah Munir, 2010, p. 2-3).

More broadly and comprehensively, Kirschenbaum then explained four approaches to character education, namely inculcating value (modeling), modeling value and (exemplary), facilitating value and morality (facilitation of values), skills for value development and moral literacy (development of life skills) (Howard Kirschenbaum, 2000, pp. 31-43). Kirschenbaum's approach was then better known as a comprehensive approach to character education.

As an explanation for Kirschenbaum's opinion, Darmiyati Zuchdi tried to explain the various reasons behind the presence of this comprehensive approach. According to him, various kinds of new approaches that have already existed are only able to provide solutions to the problem of mere education problems. For this reason, this comprehensive approach can also be regarded as a conclusions (synthesis) approach to various existing approaches, both traditional and contemporary. Substantially, the comprehensive definition referred to in this approach includes four things, namely content, methods, things that occur in all aspects of activities in schools, as well as things that occur in people's lives (Darmiyati Zuchdi, 2010, pp. 113-114).

## **2. The Implementation of "Pasan" Tradition at Sepuh Islamic Boarding School Magelang**

The name of Pasan as a tradition in the Elderly Islamic Boarding School Magelang is taken from the Javanese language "poso" which means fasting. Based on participant observation, in-depth interviews, and documentation of activities, it can be seen that in general the activities in the Pasan tradition can be divided into two types;

### **a. Islamic Religious Activities**

Based on the results of participant observation, in-depth interviews, and documentation carried out, it is known that there are several religious activities contained in the Pasan tradition, namely;

*Tahajud* Prayer. This activity starts at 01.00 AM until 01.30 AM. The prayer in the Pasan tradition was held in congregation led by Kyai Tibyan as the caregiver in Elderly Islamic Boarding School Magelang. This activity is a routine that is held for 21 nights during the month of Ramadan.

*I'tikaf*. This activity is scheduled to be held after the midnight prayer in congregation, which is at 01.30 WIB until 02.30 WIB. However, *I'tikaf* is also held at any time when

there are no other activities, such as after prayer *fardhu*. Students in this activity reads the recitation of the dzikir or reads the Qur'an.

The Qur'an Reading (*Tadarus*). The Qur'an reading (*Tadarus*) activity is carried out in groups after tarawih prayer until 9:00 p.m. WIB. Not all students have to take turns reading the Qur'an because there are elderly students who have not be able to read the Qur'an or because they are already old enough they can no longer see clearly the Qur'an. For this reason, students who are still able to read the Qur'an and others listen to or listen to other students readings.

Five Times Prayer Together. All of elderly students during the Pasan tradition always attend praying five times together. This activity is routine and maintained because all of the Pasan activities are around the Great Payaman Mosque, even the majority of elderly students also live and rest in this mosque.

Dzuha Prayer Together. This activity is held together at 07.00 AM. After the Dzuha prayer activities, the elderly students is given the choice to do other activities such as rest, I'tikaf, and other activities until 12.00 AM.

Recitation After *Subuh*. The recitation after Subuh began at 05.30 AM after the pilgrimage to the grave of Kyai Sirojd. The recitation after *Subuh* prayer was filled with interpretation material from the al-Qur'an.

Recitation After *Dzuhur*. The recitation after Dzuhur is carried out until 13.30 PM. The recitation after Dzuhur was filled with the reading of Syiir Erang-Erang Sekar Panjang. In the reading of *Erang-Erang Sekar Panjang*, a *tahqiq* process was carried out, namely the process of searching the syiir Erang-Erang Sekar Panjang to the verses of the Qur'an and related Hadiths.

Recitation Before Breaking The Fast. Recitation before breaking the fast is done until 16:30 PM. Just like the recitation after *Dhuhur*, recitation before breaking the fast is also filled with the reading of the *Sekar Panjang Erang-Erang* carried out by the *tahqiq* process.

*Tarawih* Prayer Together. This activity is carried out after the Isya prayer until 20:30 PM. Tarawih prayer is done in 20 *rakaat* plus *Witir* player 3 rakaat.

Pilgrimage of Kyai Sirojd. Pilgrimage to the tomb of Kyai Sirojd is carried out after *Dzuha* prayer. This pilgrimage activity was led by Kyai Tibyan with the reading of *Yasin* and *Tahlil*.

*Tahlil Kubro*. *Tahlil Kubro* is a reading activity of *Tahlil* which is carried out in conjunction with Pon Monday routine pilgrimage activities. In this activity the people from Magelang and surrounding areas visited the tomb of Kyai Sirojd.

## **b. Daily Activities; Washing Clothes**

The elderly students during the Pasan tradition wash their own clothes. When viewed from the age side, the activity of washing clothes is a fairly heavy activity. Nonetheless, this activity was carried out vigorously by the elderly students.

The activity of washing clothes as seen in the picture above, is carried out at night before dawn and in the morning after dawn. Nonetheless, for elderly students who have been unable to carry out activities to wash clothes, they usually use clothing services that are around the Elderly Islamic Boarding School.

Washing clothes is not only done by women, but men also do the same. Washing clothes are carried out every two days. This is due to the lack of clothing that is carried when following the Pasan tradition.

Preparing for consumption. The picture above shows the activity of providing sahur consumption by elderly students. The activity of providing consumption was carried out starting at 01.00 AM, so that when the dawn arrived, consumption was ready to be sold to other students. Activities provide food and drinks when the Pasan tradition is carried out by students from the surrounding environment. At present, students, which provide food and drinks, amount to five stalls. The elderly students who participated in the Pasan activities were 146 people. The elderly students during the Pasan tradition prepared the meal and eat their own fasting. Although, not all elderly students cook their own food. Students who cooks himself is a students who occupies a house from the Kyai Tibyan family. The elderly students who live in the Grand Mosque of Payaman in preparing consumption are done by buying. In the activity of preparing consumption, the elderly students also washed the dishes by themselves.

Cleaning The Mosque. The mosque which is used as a place of residence and place of worship is cleaned independently by the elderly students, both indoors and outdoors. Cleaning the mosque is carried out regularly every morning and evening. However, when there was dirty in the mosque area, the students immediately cleaned the dirt.

Trading Activities. Trading activities are carried out by elderly students from around Elderly Islamic Boarding School Magelang. In the beginning, trading activities were carried out because the demands of providing consumption for elderly students from outside the region. Trading activities are carried out by making stalls in front of the mosque. In practice, students who trade are assisted by the family in providing merchandise. Nevertheless, there are also elderly students who trade only by holding sacks, without opening stalls using tents. Preparing Beds in the Mosque. Most of the elderly students during the Pasan tradition went to sleep at the Payaman Great Mosque, although there were also people who slept in Kyai Tibyan's house, Elderly Islamic Boarding School, and several houses. The cost of lodging in the mosque is IDR 50,000. As for the cost of lodging at Kyai Tibyan's house, Elderly Islamic boarding school, and houses around the mosque IDR 300,000.

### **3. Character Values Realized From Pasan Tradition at Sepuh Islamic Boarding School Magelang**

The character that is internalized through the Pasan tradition aims to become a student culture which puppies continue to do after the Elderly Islamic Boarding School Magelang (Said Hamid Hasan, dkk, 2010, p. 3). In Indonesian Language, character is "mengukir" (Hamka Abdul Azis, 2011, pp. 197-198). This means that the nature of the character is like carving. In the dictionary, character is "The aggregate of features and traits of the individual form of some persons or things" (*The Random house Dictionary of English Language*, 1983, p. 346). So, it can be interpreted that the character of elderly students means features and traits of the elderly students.

There are character values realized from Pasan tradition of Elderly Islamic Boarding School Magelang. If referring to the Ministry of National Education, then there are eighteen character values that are the goals of national character education, namely 1) Religious, 2)

Honest, 3) Tolerance, 4) Discipline, 5) Hard Work, 6) Creative, 7) Self, 8) Democratic, 9) Curiosity, 10) Nationalism, 11) Love of the Motherland, 12) Respect for Achievement, 13) Friendly / Communicative, 14) Peaceful Love, 15) Reading Interest, 16) Environmental Care, 17) Social Care, and 18) Responsibility (Dharma Kesuma, dkk, 2011).

However, not all characters can be produced from the tradition of Pasan in Elderly Islamic Boarding School Magelang. The following are sixteen activities in the Pasan tradition and character values produced;

Table 1. Activities and Character Santri

| No | Activities of Pasan                 | Character Values  |
|----|-------------------------------------|---|
| 1  | Tahajud prayer together             | Religious, Disciplined, Friendly, Patience  |
| 2  | I'tikaf                             | Religious, Discipline, Patience   |
| 3  | The Qur'an Reading                  | Religious, Likes to Read  |
| 4  | Five Times Prayer Together          | Religious, Disciplined, Friendly, Patience  |
| 5  | Dzuha Prayer Together               | Religious, Disciplined, Friendly, Patience  |
| 6  | Recitation After Subuh              | Religious, Curiosity  |
| 7  | Recitation After Duhur              | Religious, Curiosity  |
| 8  | Recitation Before Breaking The Fast | Religious, Curiosity  |
| 9  | Tarawih Prayer Together             | Religious, Discipline, Friendly   |
| 10 | Pilgrimage of Kyai Sirojd           | Religious, Caring for Fellow Muslims, Devoting to Parents   |
| 11 | Tahlil Kubro                        | Religious, Caring for Fellow Muslims, Devoting to Parents   |
| 12 | Washing Clothes                     | Independence, Hard Work, Discipline, Responsibility, Care for Cleanliness                                 |
| 13 | Preparing for consumption           | Independence, Hard Work, Tolerance, Patience  |
| 14 | Cleaning The Mosque                 | Hard Work, Responsibility, Care for the Environment, Care for Hygiene                                     |
| 15 | Trading Activities                  | Independence, Hard Work, Creative, Responsibility, Patience   |
| 16 | Preparing Beds in the Mosque        | Independence, Caring for the Environment, Caring for Social, Responsibility, Honesty, Tolerance, Patience |

*Tahajud* prayer together is able to internalize the character's values, including religious, disciplined, friendly, and patient. Religious characters are obtained by the habit of carrying out sunnah prayers. Regular prayers can familiarize the character of discipline. Prayers carried out in congregation can form a friendly character. Prayer is actually very difficult because it is held at midnight, especially for elderly students so that this prayer can familiarize the patient's character.

*I'tikaf* in the mosque is able to internalize characters including religious, disciplined, and patient. Religious character is obtained through the implementation of the sunnah worship, *I'tikaf*. If it is not done routinely, it can familiarize the character of discipline. It doesn't mean that Pasan's activities are held for 21 days, so that this activity is able to form a patient character.

Reading the Qur'an can internalize characters including religious and love to read. Religious character is obtained through the implementation of worship reading the Qur'an. Reading the Qur'an which is carried out every day for 21 days can familiarize the characters like to read.

Five Times Prayer Together can internalize characters including religious, discipline, friendship, and patience. Religious characters obtained through the implementation of the obligatory prayer 5 times. Mandatory prayers that are held in congregation for 21 days can familiarize the character of discipline and patience. The implementation of prayers conducted in congregation can form a friendly character.

*Dzuha* prayer together can internalize characters including religious, be disciplined, friendly, and patient. Religious characters are obtained through the implementation of the *Dzuha* Sunnah prayer service. Prayers held in congregation can familiarize friendly characters. Prayers that are held regularly for 21 days can familiarize the character of discipline and patience.

Recitation after dawn, *Dzuhur*, and before breaking the fast can internalize characters including religious and curiosity. Religious characters are obtained through the implementation of knowledge which is an obligation for all Muslims. The recitation that was carried out was also able to familiarize the character of curiosity about the Islamic sciences.

*Tarawih* prayer is able to internalize religious, disciplined and friendly characters. Religious character is obtained through the implementation of *Tarawih* Sunnah prayers. Regular prayers can familiarize the character of discipline. Prayers carried out in congregation can form a friendly character.

Pilgrimage and *tahlil kubro* are able to internalize characters including religious character, care for fellow Muslims, and devote to parents. Religious characters are obtained through the implementation of pilgrimage and *tahlil kubro*. Pilgrimage and *tahlil kubro* that aim to pray for fellow Muslims who have died are able to familiarize the character of caring for fellow Muslims. Pilgrimage and *tahlil kubro* are also specifically aimed at praying for the elderly parents of the students, so as to be able to familiarize the character of devotion to parents.

Washing clothes activities can internalize the character of independence, hard work, discipline, responsibility, and caring about cleanliness. Washing activities carried out by each of the students's parents were able to familiarize themselves with their independent character. This activity is also able to familiarize the character of hard work, discipline, and elderly responsibilities of the students in taking care of their own clothes. This activity is also able to familiarize the caring character of cleanliness.

Preparing consumption activities can internalize the character of independence, hard work, tolerance, and patience. Activities to prepare for consumption independently can certainly form an independent character. The struggle of the students's elderly in preparing consumption can familiarize the character of hard work. The attitude of sharing food and

drinks between students and one another can familiarize the character of tolerance. The efforts of the errands of students in preparing consumption every day for 21 days can familiarize the patient's character.

Cleaning the mosque activities can internalize the character of hard work, responsibility, caring for the environment, and caring for cleanliness. The awareness of the order students in cleaning the inner and outer environment of the mosque is able to cultivate the character of hard work and responsibility. The sensitivity of the errant students in maintaining the environment of the mosque and its surroundings is able to familiarize the character of caring for the environment and caring about cleanliness.

The trading activities carried out during Pasan activities are able to internalize the character of independence, hard work, creativity, responsibility, and patience. Trading activities carried out to earn additional income are able to familiarize the character of being independent and working hard. The procurement of varied merchandise is able to familiarize creative characters. Trading activities that provide consumption for other students from outside the region are able to familiarize the character of responsibility. Trading activities carried out for 21 days are able to form a patient character.

The activity of preparing a bed in a mosque is able to internalize the character of being independent, caring for the environment, social care, responsibility, honesty, tolerance, and patience. The activity of preparing a bed independently of course is able to familiarize independent character. Activities to clean and tidy up the bed can familiarize the character of caring for the environment and responsibility. The willingness of the students to share the location of beds in the mosque is able to familiarize the character of social care and tolerance. The location of an open bed is able to accustom an honest character to not taking possession of other items. The activity of preparing a bed that was held for 21 days was able to familiarize the patient's character.

#### **D. CONCLUSION AND SUGGESTIONS**

Based on the activities contained in the Pasan tradition, generally religious and patience character becomes the character value that dominates character internalization based on the Pasan tradition in Elderly Islamic Boarding School Magelang. However, there are fifteen character values that are able to be internalized through the Pasan tradition in the Elderly Islamic Boarding School Magelang, which are religious, discipline, friendly, patience, likes to read, curiosity, caring for fellow Muslims, devoting to parents, responsibility, caring, cleanliness, tolerance, caring for the environment, caring for the social, honesty, and independent.

The character internalization strategy carried out through the Pasan tradition uses reflective and substantive strategies. Reflective strategy is a strategy of taking character values that are not directly contained in Pasan's traditional activities. The substantive strategy is a strategy to internalize characters directly through activities in the Pasan tradition such as recitation that explains the character of the elderly students.

In the end as a recommendation material that the character values that are most needed in character education specifically for elderly students are religious and patient. However, other character values are also needed in accordance with the conditions of humans and the social conditions of the surrounding area.

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