



Khalaf Islamic Boarding School Education Pattern Based On The Value Of Thobiat Luhur Character In Islamic Boarding Schools Nurul Huda Lampung

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ABSTRACT

This study aims to find out the pattern of khalaf Islamic boarding school education based on the value of noble thobiat character, the impact of the implementation of character education based on noble thobiat and the strategies carried out by the Nurul Huda Lampung Islamic Boarding School in facing the development of the times related to the formation of student character. In the current conditions, where there is an increase in violence among adolescents/society, the lower respect for parents and teachers, the low sense of responsibility of individuals and groups, the culture of lies, and the existence of mutual suspicion and hatred among others make character education a priority that must always be strengthened. Islamic boarding schools as one of the educational institutions have a very important role in shaping the good character of students. Through character education based on 6 noble thobiat, namely the character of harmony, compactness, good cooperation, honesty, trustworthiness, and thrift and hard work. The type of research is qualitative research with a case study approach. Data collection techniques using in-depth interview, observation and documentation techniques. The data validity technique uses triangulation. The results of the study show that: 1) the pattern of khalaf pesantren education based on the value of noble thobiat character collaborates with formal schools that are integrated with the Nurul Huda Lampung Islamic Boarding School, namely junior high school, high school and vocational school Tri Sukses. The pattern of character development of students is carried out in stages which are divided into two categories, namely regular classes and intensive classes. Regular classes will receive general coaching, while intensive classes will receive special assistance. 2) The impact of this noble Thobiat character education is felt directly by the students. The student who became an informant said that there were many character changes in the good direction while studying at the boarding school. In addition to the students, the good impact is also felt by the surrounding community and even the surrounding community also practices noble thobiat in daily life. 3) The strategy carried out by the Nurul Huda Islamic Boarding School in facing the changing times is to always adapt. In addition to utilizing information technology, it also develops the independence of students.

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INTRODUCTION

Education in general is usually still considered insufficient in character development, therefore some parents send their children to have sufficient religious knowledge and have a good and strong character later. Islamic boarding schools are a model of coaching that is loaded with value education, both religious values and noble values of the nation. So that pesantren becomes a very effective institution in the development of character education (morals) of students. Therefore, in the world of pesantren, character education is not a new thing, because from an early age, the character of students has been formed through the culture of pesantren so that good morals are created for students [1].

The issue of declining character values spread, based on various events that occurred, that the morale of the nation's children had declined so sharply. Data from the Indonesia [Child Protection](#) Commission (KPAI) recorded that there were 2,355 violations of child protection that entered [the KPAI](#) until August 2023. Based on this number, the details are children as victims of bullying/bullying in 87 cases, children who are victims of fulfilling educational facilities in 27 cases, children who are victims of education policies in 24 cases, children who are victims of physical and/or psychological violence, 236 cases, children [who are victims of sexual violence](#) in 487 cases, and many other cases that are not reported to KPAI. This problem is caused by, among other things, because many schools in Indonesia are only a place to transfer knowledge, both general and ethical knowledge, and have not yet reached the level of moral and ethical formation (*character building*) [2].

As one of the educational institutions, Islamic boarding schools have a very important role in order to participate in building the next generation of the nation through the cultivation of noble character. The Nurul Huda Lampung Islamic Boarding School is part of it. This Islamic boarding school combines Islamic boarding school education with its formal schools, starting from the Junior High School (SMP), Senior High School (SMA) and Vocational High School (SMK) levels, so that the pattern used is a khalaf Islamic boarding school.

Character is used as a benchmark for students in the development of education in society in general in creating a superior and Islamic generation. The education applied at the Nurul Huda Lampung Islamic Boarding School is based on the value of noble thobiat character. Thobiat Luhur prioritizes aspects of social character which include harmony, cohesiveness, and good cooperation, while personal character includes the values of honesty, trust, and frugality and hard work [3].

Facts in the field show that there are still problems that must be solved in order to form the ideal character of students. Based on data obtained from initial observations, on August

14, 2023, through a direct interview with Mr. M. Bintera Asadullah, S. Psi., as a Guidance and Counseling teacher, information was obtained that there were problems in building the character of students caused by different student backgrounds. The problem about students' violations of Islamic boarding school regulations is dominated by dishonest characters, where students lie when asked about the violations they committed, only after being urged will the students tell the truth.

Through the application of an educational pattern based on the value of noble thobiat character, it is hoped that students will be able to form a noble character in accordance with the educational goals at the Islamic boarding school. This educational pattern based on noble character values needs more attention to develop real potential and usefulness in order to build the nation's character. Therefore, it is to be further studied in this study with the title *Khalaf Islamic Boarding School Education Pattern Based on Thobiat Luhur Character Values at Nurul Huda Lampung Islamic Boarding School.*

METHODOLOGY

The type of research used is qualitative research. The type of approach used is the case study method. This type of case study approach is a type of approach used to investigate and understand an event or problem that has occurred by collecting various kinds of information which is then processed to get a solution so that the problem revealed can be solved.

To obtain complete information, in this study the informants are the leaders or administrators of the Islamic boarding school consisting of the chairman and vice chairman of the curriculum division, the teacher council (ustadz/ustadzah) totaling 4 people, the counseling guidance teacher totaling 1 person, the students totaling 5 people and community leaders around the Nurul Huda Lampung Islamic Boarding School 1 person, so that the total informants are 13 people.

The methods used to obtain data are in-depth interviews, observation and documentation. Data analysis techniques include data collection, data reduction, data display, and data verification. In checking the data, the researcher uses a technique to check the validity of the data, namely triangulation.

RESEARCH RESULT

The application of character education is carried out at every level of education, both formal, informal and non-formal education. Islamic boarding schools as one of the non-formal

education also play a role in shaping the character of the nation's children to be better. The role of Islamic boarding schools is very distinctive, in addition to being based on religious teachings it is also adjusted to the conditions of the surrounding community. To train the obedience and discipline of students, several regulations were enacted. There was also an advisory event by the council of *asatidz*, among teachers at the beginning of each study, daily advice for *ba'da* prayer *isha*, advice for *ba'da* prayer on Friday, and advice by the room guardian. According to Informant 2, the socialization of Islamic boarding school regulations was conveyed to parents/guardians and students at the time of registration. Parents/guardians will get a document of the Islamic boarding school regulations to study and understand.

A. Character Education Pattern Based on Thobiat Luhur

Based on data obtained from the curriculum book of the Nurul Huda Lampung Islamic Boarding School, the character education applied is based on noble *thobiat*. This curriculum system refers to the curriculum of the Wali Barokah Islamic Boarding School in Kediri, East Java. *Thobiat subhur* is described in six (6) characters, namely personal character which includes honesty, trustworthiness, thrift and hard work, as well as social character which includes harmony, compactness and good cooperation.

The pattern of student education based on the value of noble *thobiat* character is focused on the formation of moral character. The policy of the Nurul Huda Islamic Boarding School in carrying out noble character education is motivated by the rampant cases of declining morality of the nation's children which are increasingly worrying, which is marked by the emergence of bad characters.

The material for fostering the character of students at the Nurul Huda Islamic Boarding School is called Six *Thobiat Luhur*. This material is a material that is emphasized to become a character or character of students, including forming multicultural understandings and attitudes. The material of the postulates of the six noble *thobiat* is presented to students in the study classes. The emphasis on the presentation of the material of the six noble *thobiat* was also conveyed in the advice material and student apples. Instilling character values through habituation of daily activities including cleanliness picket activities, guard pickets, congregational prayers, *tahajud* prayers, *dhuha* prayers, funeral management, evening apples, Sunday apples, recitation and room placement.

According to the Vice Chairman of Curriculum who stated that "This noble thobiat-based curriculum is carried out through daily habituation. This habit is carried out so that good character can be attached to the student. The criteria for the success of developing noble thobiat character are that the students have passed all the materials and practices and have never violated the rules that have been made".

The pattern of character education based on noble thobiat is inseparable from the role of ustadz and teachers in implementing it. In the learning process, ustadz and teachers have a very important role because they directly interact with students. This includes how the ustadz and teachers apply it using methods that are tailored to their abilities. The curriculum content of the Nurul Huda Natar Lampung Islamic boarding school is collaborated with the content of the formal education curriculum contained in it, starting from the junior high, high school and vocational school levels. It is also included in the education pattern of noble thobiat character values. Tri Sukses College, which consists of Tri Sukses Junior High School, Tri Sukses High School, and Tri Sukses Vocational School, is an inseparable part of the development of this noble thobiat-based character.

According to a supporting informant, namely the Principal of SMK Tri Sukses, Mr. Yoni Hisbulloh, S.Kom who stated that noble character education is included in school discipline regulations. In addition, teachers also have the obligation to monitor the development of students' character whose reporting is in regular meeting activities every month. The same thing was also explained by another supporting informant, namely the Vice Principal for Student Affairs of Tri Sukses Junior High School, Mr. Mustofa Lutfi, S.Pd. who stated that:

"Thobiat luhur is an integrated part of student development at school. Schools and cottages always coordinate regarding the problems of student character. We at school received data on problematic student records which we will then follow up in the form of special coaching by BK teachers. The coaching is continuous until the student has the expected character".

In the learning process, ustadz and teachers have a very important role because they directly interact with students. This includes how the ustadz and teachers apply it using methods that are tailored to their abilities. Citing the results of research from Muhammad Mona Adha, et al. (2021) that the role of a teacher as an educator is a role related to his duties and responsibilities in providing assistance and encouragement, supervising and coaching

students by disciplining children to comply with the rules and regulations made by the school and norms in community life [4].

Student coaching starts from the placement of students in dormitory rooms, in each student room a management is formed to accommodate all the needs of students in the room. Furthermore, the coaching is carried out by the room guardian or teacher and the counseling guidance teacher. As for the pattern of character education, students are divided into two (2) categories. The division of this category is the result of initial coaching for three (3) months. The first category is students whose character has been fostered will be included in regular coaching classes. Meanwhile, students who are classified as not well developed will be included in intensive coaching classes. Furthermore, students will receive the same coaching treatment through daily advice activities by ustadz or teachers when participating in recitation activities and apples. The difference is the treatment of intensive students, they will receive additional fostered materials through special assistance by the room guardian, teacher and counseling guidance teacher.

The following is an overview of the flow of the student character development pattern:

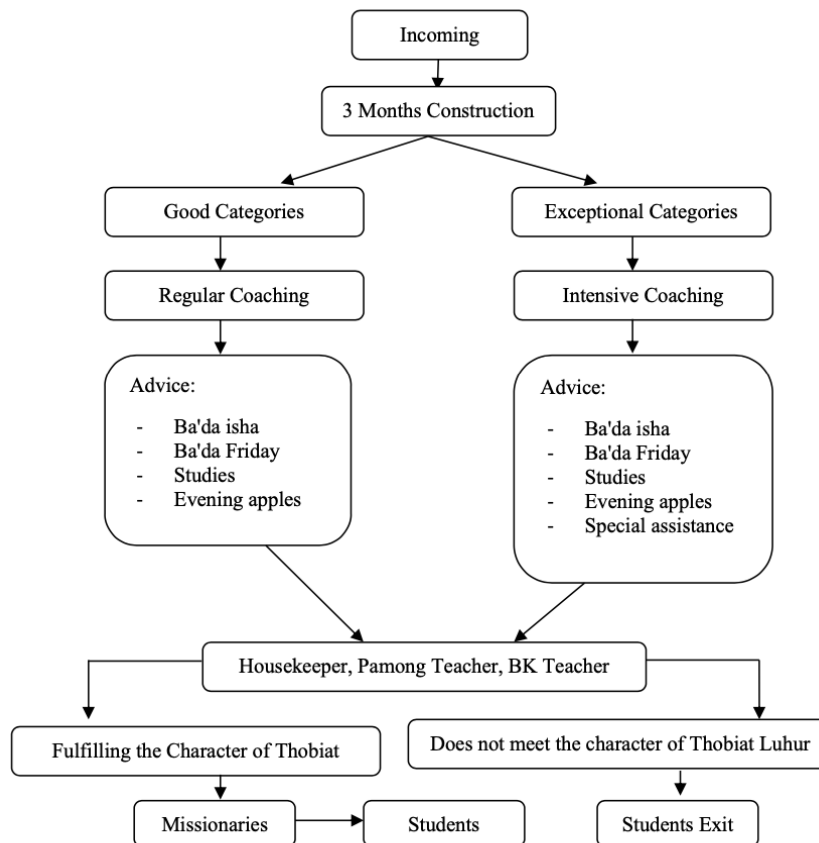


Figure 1. Flow of Character Development Patterns for Students

The character development of students is carried out in stages, starting from room

managers, administrators of the Intra Pondok Santri Organization (OSIP), homeroom teachers/homeroom teachers/pamong teachers, BK teachers, to leaders of Islamic boarding schools and schools and foundations. With this level of coaching, students will get fair and equitable service and treatment. Based on the results of interviews, observations and documentation carried out, the researcher analyzed that the implementation of noble thobiat character values in educational practice at the Nurul Huda Natar Islamic Boarding School is as follows:

1. Cultivation of Harmonious Character. The harmonious living behavior instilled by the Nurul Huda Natar Islamic Boarding School means that they do not have ugly, spiteful, and envious faces, can love each other, forgive each other, help each other in kindness, pray for each other for the good and when they meet each other with cheerful faces.
2. Cultivation of Compact Character. The compact behavior instilled by the Nurul Huda Islamic Boarding School to the students is in the activities that have been determined to be carried out together with enthusiasm, joy, and joy. Cohesiveness will unite students even though they have different backgrounds so that the value of compact character is well intertwined.
3. Cultivation of Good Cooperation Character. Good cooperation is instilled so that students can care for each other, support each other, promote each other, and not obstruct each other, knock each other down and harm each other. A person who can cooperate with anyone in kindness will grow in himself to understand others. Understanding others is the foundation of good character values.
4. Cultivation of Honest Character. The character value in it contains honest behavior, namely speaking the truth, not lying, and not deceiving.
5. Cultivation of Trust Character. Amanah is defined as behavior that can be trusted and maintains trust, does not damage the trust received, and conveys rights to those who are entitled to receive.
6. Cultivating Frugal and Hardworking Character. Thrift and hard work come from two words, namely *mujhid* and *muzhid*. *Mujhid* means to work hard and with enthusiasm, while *muzhid* means *tirakat banter*, to live frugally, and to be able to measure between willingness and ability.

B. The Impact of Thobiat Luhur Character Values Education in Daily Life

Character education helps teach ethical values, morals, and positive attitudes to the younger generation. It provides a solid foundation for personal development, shaping individuals who understand the importance of integrity, empathy and cooperation in living life. The noble character of thobiat that has been instilled since students enter the Islamic boarding school will have an impact on daily life. This impact will affect the behavior of students in the activities they undertake, both during group activities and independent activities.

The development of noble thobiat character education has an impact that is directly felt by students. The impact of this change is for the better. According to Informant 5.1, the direct impact felt by the education of noble thobiat character becomes more harmonious and compact, honest and frugal.

"I feel more great benefits in myself, we are more harmonious and compact among students, I am personally taught to be honest and not *be afraid* of the use of water when bathing". Informant 5.2 also felt the tremendous benefits of the noble thobiat character education he got, that:

"To be honest, when I first entered the boarding school, I liked to lie to my parents, ask to send money to buy boarding school or school supplies, but after I got advice from the ustadz about honesty, I never lied again".

Coaching the character of students is not easy to obtain. The expected stage is that the value of noble thobiat character can be inherent in the students. The inherent character reflects the personality of the student where the environment greatly influences [5]. The application of character education based on noble thobiat was also felt by residents around the cottage. The results of the interview with Informant 6 as a community leader stated that:

"Alhamdulillah, the improvement has been extraordinary since this character education was encouraged in the boarding school, the character of the students is getting better, their morals, their manners. Not only students who have undergone changes, we local residents also apply the noble character of thobiat in daily life. Local residents are very supportive of education at the boarding school. Students who have become *missionaries* help in teaching the children of local residents".

The pattern of khalaf pesantren education with a modern background based on noble thobiat character values has a great impact on students and the surrounding environment.

The pattern of student coaching is measurable and systematic, since the registration of students has been mapped based on their abilities and level of coaching before entering the

cottage. Based on the mapping, students will enter recitation classes according to the needs of the students. Students will be placed in dormitory rooms according to their school level. Each room has a teacher who will provide daily guidance.

The positive impact of character education on the aspect of students' social development includes the ability to interact positively, build healthy relationships, respect differences, and manage conflicts well. In addition, students will also be better prepared to face social challenges in the future and build an inclusive and harmonious environment [6].

The following are the results of the research on the impact of noble thobiat-based character education for students at the Nurul Huda Islamic Boarding School:

1. Improvement of moral values. The results of the study show that character education in Islamic boarding schools significantly increases the understanding and application of moral values among students. Santri showed an improvement in the character of cohesiveness, honesty, harmony and trust.
2. Social skills development. Students who receive character education based on noble thobiat have good social skills. They are better able to work in a team, communicate effectively, and show empathy for others.
3. Discipline and responsibility. Character education applied in Islamic boarding schools has a positive impact on the discipline and responsibility of students. Students are more disciplined in carrying out daily activities from waking up to going back to sleep and are more responsible for all the actions they do.
4. Independence and leadership. Research shows that character education in Islamic boarding schools helps in developing independence and leadership skills. Santri is more independent in managing their needs and has the means for self-development through entrepreneurial activities in the fields of workshops, plantations, and fisheries. Students also have leadership skills in organizing and various activities.

Based on the results of the research, it can be concluded that character education is not only about acquiring academic knowledge, but also about forming individual characters who are dignified, independent, ethical and contribute positively to society. Students get good and strong character formation, while the surrounding community benefits from the moral, social and economic improvements brought by students and pesantren activities. By paying serious attention to the educational pattern based on the value of noble thobiat character, it is hoped that it will be able to develop the next generation of the nation who are ready to face future challenges with a positive attitude and commitment to goodness.

C. Strategy of the Nurul Huda Islamic Boarding School in Facing Current Developments Related to the Character Formation of Santri

Education in Islamic boarding schools emphasizes the establishment of a relationship between humans and God and humans and humans, as well as teachings about the relationship between the world and the hereafter which are based on the Qur'an and the sunnah as a source of reference [7]. Today's young generation faces various challenges and complex changes in their lives. Technology dependence, academic pressure, social change, economic uncertainty and mental health are some examples of what they face [8]. By looking at its development, the existence of information technology is an inevitable thing. Islamic boarding schools as institutions that have a great influence, as a community need information and communication technology so that the relationship between Islamic boarding schools and the community is more harmonious, effective and conveyed accurately and quickly.

Islamic boarding schools need to overcome the challenges of the times with various educational actions. One of the emphasis in coaching students is the dependence on the use of information and technology flows. The development of technology and information must be used as well as possible, but at the Nurul Huda Islamic boarding school, the use of communication technology is limited to avoid things that can interfere with the conduciveness of the learning environment. Based on the results of the study, information was obtained that the use of *mobile phones* for communication with parents was carried out on a scheduled basis. Including the use of computers or *laptops* only during informatics lessons. However, if there are students who have potential in the field of information technology, they will be supported until they are able to achieve achievements. In addition to student learning, the use of information technology at the Nurul Huda Islamic Boarding School is also a dissemination of information about profiles and daily activities.

Based on the results of observations and interviews as well as documentation, data was obtained that there are two (2) strategies used by the Nurul Huda Natar Lampung Islamic boarding school in facing the development of the times if it is associated with the formation of student character. The strategies used are internal strategies and external strategies. Internal strategy by providing various activities that are able to support the self-development of students. This internal strategy can be carried out in the learning process activities of

students at the cottage and at school. Its activities include intracurricular and extracurricular activities.

Intracurricular activities for students are given learning tools that integrate all subject areas. This is carried out intensively using the planning of noble thobiat character education, the implementation of noble thobiat character education and the evaluation of noble thobiat character education. Extracurricular activities are emphasized on religious activities, where students can deepen their understanding of religion and at the same time learn to organize. The student organization at the Nurul Huda Natar Lampung Islamic boarding school is the Intra Pondok Santri Organization (OSIP). In addition to teaching in boarding schools, the application of noble thobiat character education is also carried out in formal schools.

External strategies can be carried out through the family and the surrounding community. When students are in the family environment, it is hoped that students can practice the good character that has been acquired during their education at the Islamic boarding school. Meanwhile, in the community, students who have met the standards of noble thobiat character and have completed learning materials can teach their knowledge to children in the Al-Qur'an Education Park (TPA) in the community. An integrated coaching pattern between boarding schools and schools as a strengthening strategy so that character education based on noble thobiat character values runs successfully.

The ability of Islamic boarding schools in answering these challenges can be used as a benchmark for how far the institution can keep up with the flow of the times. According to Nurcholis Madjid (1997:95), the motto of realizing civil society will be realized if pesantren institutions are responsive to the development of the modern world [9]. The challenges and obstacles of Islamic boarding schools along with the development of the times also continue to experience development and change. The era of the industrial revolution 5.0 has an impact on all aspects of human life. This era is marked by the increasingly central role of information technology in human life. As a modern Islamic boarding school, Nurul Huda Islamic Boarding School is transforming by opening itself to the development of the information technology era to improve the quality of its education.

To support the potential of students, supporting facilities and infrastructure are provided. The availability of facilities and infrastructure of computer laboratories and science

laboratories makes students have a foundation in conducting scientific studies [10]. Not only in the field of science and technology, self-development programs and extracurricular activities are also an added value in the formation of student character, such as in the field of independence, self-development has been available in the form of *paving block making workshops*, automotive workshops, fish ponds and hydroponics. The hope is that the character of hard work and independence will emerge as the identity of Nurul Huda Natar Lampung boarding school students.

CONCLUSIONS AND SUGGESTIONS

Conclusions

Based on the data and results of the research discussion on the pattern of khalaf pesantren education based on the value of noble character in the Nurul Huda Lampung Islamic Boarding School, it can be concluded as follows:

1. *Character Education Pattern Based on Thobiat Luhur*

The pattern of khalaf pesantren education carried out at the Nurul Huda Lampung Islamic Boarding School is based on the value of noble thobiat character. Thobiat luhur consists of six (6) characters, which include harmonious character, compact character, good cooperation character, honest character, trustworthy character, and thrifty and hard-working character. The implementation is to collaborate with formal educational institutions that are integrated within Islamic boarding schools. These educational institutions include Junior High School (SMP), Senior High School (SMA) and Tri Sukses Vocational High School (SMK) levels. The development of student character is divided into two (2) parts, namely regular coaching and intensive coaching.

2. *The Impact of Thobiat Luhur Character Values Education in Daily Life*

The impact of fostering noble thobiat character in daily life contributes positively to the change of the character of students for the better. The students who were respondents all felt the change. The change in the character of students for the better occurs gradually during their education at the Islamic boarding school. In addition to having an impact on students, the development of noble thobiat character can also be felt by residents around the cottage.

3. *Strategy of the Nurul Huda Islamic Boarding School in Facing Current Developments Related to the Character Formation of Santri*

The strategy of the Nurul Huda Islamic Boarding School in facing the changing times is to always adapt to these changes. Including in utilizing information technology. There are two (2) strategies carried out, namely, internal strategy and external strategy.

Suggestions

Based on data and research results on the pattern of khalaf pesantren education based on the value of luhur thobiat character at the Nurul Huda Lampung Islamic Boarding School, the author suggests the following:

- A. The leadership of Islamic boarding schools should improve connectivity in the context of the strategy of fostering the character of students. The more self-development is held, accompanied by strong character development, the more oriented the student's life will be. Students with noble character will become the strength of the nation in the midst of the development of an increasingly advanced era.
- B. The management of Islamic boarding schools should further intensify the educational pattern based on the value of this noble thobiat character, because *the input* of students comes from different backgrounds, so it needs differentiated coaching. The socialization of educational patterns based on the value of noble thobiat character is even more widespread, not only when the initial students enter, it can be through banners displayed in strategic places or in recitation classes or schools.
- C. Ustadz and teachers should improve and educate more widely, because the impact resulting from this educational pattern based on noble character values is very large, both by the students themselves and by the community in general. It is hoped that the Islamic boarding school can reach even further, not only for local residents but also neighboring villages.
- D. Students should be able to interpret that Islamic boarding schools as non-formal educational institutions, not only religious knowledge is taught but also how character is formed to become a better person after completing education at Islamic boarding schools.

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