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New Tradition of Pesantren in Character Education

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Abstract. This research has revealed and analyzed the character education at Baiquniyyah Elementary School, which conducted elementary school education based on Pondok Pesantren (Islamic Boarding School). The research was conducted with qualitative paradigm with a case study approach. Data collection was done by direct participation technique, the researcher went directly for some time, mingled with Kyai, teacher, cleric, and student to observe, interview, and conduct documentation study to get accurate data about the character education implementation in the school. The education that is implemented with the model of pesantren has implications for intensive learning, conditioned environment, and effective supervision, as well as the direct exemplary from Kyai and teachers. Unique learning that is not found in formal school is the learning of Arabic or Kitab Kuning (Arabic Book) as the characteristic of learning of Pondok Pesantren as a compulsory activity that directly formed the habit, culture, and morals to live simple, discipline, selfishness, tolerance, belonging to each other, and working hard. That are the knowledge, attitudes, and behaviors wanted to be implanted to the students of Baiquniyyah to form the intelligent, skilled, and morals students so that realized the golden generation of the nation.

1. Introduction

Education has a function as a process that will form smart humans, skilled, and good character [1]. The goal can be created by implementing an education that meets two factors that become fundamental elements of education, namely academic elements and non-academic elements. The academic elements include intellectual development and skills while non-academic elements include character and spiritual development [2]. The phenomenon in the field shows that some parents entrust their children's education to school education, both public and private [3].

Regarding the schools, the law on National Education System of the Republic of Indonesia Number 20 the year of 2003 on the National Education System explains that schools are educations that are deliberately organized to be implemented with certain rules and continuously stratified, such education is also called formal education. Education that has been designed and planned in such a way still encounters many obstacles and has not been fully successful, it can be seen in the high cases of delinquency and criminality committed by students, such as research conducted by [4] which concluded that the high student delinquency rates are caused by a lack of teacher, community and environmental support that tend to neglect character education.

Based on the facts, the cases of students in the globalization era are increasingly worrying, an age in which communication and information both positive and negative are very easy to be obtained and encountered. Students with unstable cognitive and moral developments are of course very susceptible to adverse effects. The situation requires fundamental and comprehensive solutions, fundamental solutions related to character education and comprehensive solutions including background, family, environment, and association [5].

The policy of implementing character education in schools is expected to prevent and overcome moral problems among students. The concept of character education has been developed and applied as compulsory education applied in elementary school through high school. These universal character values consist of religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, nationalism, homeland, respectful, care about the environment, social care, and responsibility [6].

Implementation of character education is planned to be integrated with student learning activities and school culture that is done routinely, spontaneously, and the conditioned environment.

The concept of character education that has been planned and implemented has not been successful in reducing the number of cases of student crime; it indicates that character education has failed. Failure to implement character education in schools according to [7] is caused by (1) character education developed in schools has not represented the desired character values, so that the achievement of competence is unclear and immeasurable. (2) Schools cannot integrate the values of these characters into school goals or vision and mission so the educational activities are less directed. (3) Teachers have not yet comprehensively mastered and understood the concept of character education. (4) Teachers get difficulty in combining the value of target characters with the lessons. (5) Teachers themselves have not implemented the character so that the students do not have the model to be followed.



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Other opinions about the unsuccessful character education are presented by [8] that the biggest obstacle in the implementation of character-based school education depends on how far the school leaders empower internal and external resources. While the threat to the success of based characters school is caused due to weakness [6] and neglect in anticipating the influence of the external environment as opposed to the values of character. Based on the result of the research, it can be concluded that the students' living environment, the development of information technology, and the external factor of school give big contribution in the formation of student character. This opinion is in accordance with opinion in [9] says that the human mind when born like white paper (tabula rasa). The concept or idea that is in the human mind comes from the human's experiences. Based on these explanations can be concluded that person experiences give effects to the thoughts, ideas of attitudes, behaviors, and behavior that will further shape a person's character.

The formation of human character or morals should be done in all aspects of life in [10]. This explains that the formation of human character will not be enough if only done through the process of education but must involve the elements of divinity or religion. Further explained that religion is a system that regulates faith and belief in God and the relationship of human interaction with the environment that provides a universal framework in living a social life, so that by sticking to the values of one's religion will avoid the decline of character [11].

The effort to realize the mission undertaken by establishing an educational institution based on pesantren, namely education that integrates national education, religious especially education of Islam, and pesantren education at the elementary level that is combined in a curriculum, so that all activities or programs are designed to run the Islam religion of Islam without any dichotomy between Islamic education and national education [12].

Furthermore, to provide insights about religion, schools apply pesantren curriculum, where all students are required to stay in the Dorm provided by the school and compulsory study of Arabic books or called Kitab Kuning (yellow book). Kitab Kuning (yellow book) is a term addressed to Arabic books written by Islamic scholars of ancient times who used by pesantren to study Islam, explored the meanings contained in the Qur'an and Al-Hadith which are usually written on a yellow paper, so popular people call it with *Kitab Kuning* (yellow book) [13].

On the basis of the exposure of the Baiquniyyah Elementary School that has been running for decades and proven in creating students or Santri who are achievers and characters, it attracts researchers to dig deeper into the character education held at the Baiquniyyah Pesantren based of Elementary School

2. Literature Review

2.1 Education

The meaning of education is an attempt or process to humanize human beings [14]. Based on these opinions can be concluded that education is a process undertaken to develop all the potentials of human beings include cognitive, affective, and psychomotor aspects according to human talent and essence. The same opinion is expressed by [1] which explains that education is a humanitarian process to achieve educational goals that can be categorized into several categories, namely Cognitive, Affective, and Psychomotor aspects. Cognitive aspects include intellectual ability, knowledge, thinking ability, etc.

Affective aspects include emotions, values, ways of attitude, social skills with others, etc while psychomotor aspects include skills, wills, and willingness to do something. Based on the above description can be concluded that the purpose of education is to create intelligent people, possessing skills, and superior character. Understanding the character according to [15] is the norm that regulates the attitude and behavior of a person in a social environment or society whose terms of value. Other opinions about the characters are presented by [16] that environmental factors contribute greatly to the formation of human character. Another opinion about the character is delivered by [17] which explains that the character is strongly related to the knowledge of human values, attitudes or tendencies towards those values and human will in carrying out actions.

2.2 Character Education

[18] explained that education is an effective way to prepare and form a good human character. This assumption alters the paradigm that educational institutions or schools are not only a place to carry out learning by transferring knowledge from teacher to student but also a container to form attitudes, behaviors, and characters. Thus it is appropriate if the implementation of character education in schools gets the main focus of teachers in building the character of students.

Character education according to [19] is a planned undertaking to grow and characterize individuals who take root in personality that will move the individual to do something, behave or act. [2] explains that character education is not only a family and environmental responsibility. Schools as educational institutions are obliged to carry out character education with the aim of promoting human civilization.

A similar concept of character education is proposed by [17], that character education is an attempt to influence, grow, and shape the character of the students to know, understand and practice good values in their social environment.

2.3 Pondok Pesantren (Islamic Boarding School)

The definition of Pondok Pesantren in this context is a system or educational institution that combines national education with Islamic religious education, where students or so-called santri live in dormitories located in madrasah or school complexes [20]. According to the word that formed it, Pondok Pesantren consists of two words, namely the Pondok derived from the Arabic language "funduq" which means dormitory or residence and word pesantren derived from the Javanese language which means the place students or students learn the knowledge of religion. With the passing of time, Pondok Pesantren is not only an educational institute that studies religious knowledge but also becomes a formal education institution by not eliminating the characteristics, traditions, and rules of boarding school, so that students are expected not only academically intelligence but also understand about religion and can run it. Education curriculum applied to the pesantren education consists of the formal school curriculum, religious department curriculum, and pesantren curriculum in [12].

The implementation of pesantren-based schools has the following advantages: 1) Spiritual intelligence is a top priority in addition to its intellectual and emotional intelligence; it causes students to have a strong character and religious knowledge. 2) A bad influence that developed in the society such as drug use, student delinquency, promiscuity can be avoided because pesantren set strict rules and supervised intensively by kyai, ustaz, teacher, and school manager. 3) Students or santri will be able to connect and apply the knowledge gained from the school or madrasah and religious education derived from the Arabic books (kitab kuning) which are the writings or teachings of the previous Moslem scholars. 4) Independence of students has been tested, because the student's dormitory is away from family and parents then the students are required to be independent. 5) The togetherness and compactness of santri in learning the religion of Islam creates a very high sense of solidarity, so helping and advising each other is become common. 6) Pondok Pesantren has succeeded in creating and identifying itself as an institution that has graduated alumni of "Muslim Nusantara" character who do not reject the culture or local wisdom of Indonesia in performing religious ritual [21].

2.4 Pesantren Based School (Islamic Boarding School)

Pesantren Based School (Islamic Boarding School) is a model of education or schools that carry out learning activities by integrating formal education with Pondok Pesantren education or Islamic religious education. The religious values contained in Al-Quran and Hadiths are the main focus in the implementation of education so that the expected output is to create spiritually intelligent, academic, character and skilled people [12]. Pondok Pesantren is the oldest educational institution in Indonesia that started there since the entry of Islam to Indonesia. The Islamic institution has proved that humanity's integrated education can be done by religious approach [22].

Pondok pesantren which at the beginning of its foundation is devoted as a place and rides for santri (students) to deepen the religion of Islam progressed into an integrated institution that is conducting religious education as well as formal education [23]. Meanwhile, [12] research in one of the elementary schools implementing the pesantren-based education model concluded that:

1) Pesantren-based schools combine the benefits of formal education and pesantren education 2) Pesantren-based schools provide a ride for santri to understand differences and foster tolerant cultural values, help out, and other solidarity attitudes. 3) Pesantren-based schools integrate scientific theories of human creation with the word of God, so that the knowledge and insights learned are always associated with the values of Godhead. 4) In pesantren-based schools there are activities of studying the kitab kuning (yellow books) that contain about the historical content of exemplary values and the value of earlier scholars who can grow and maintain a civilized attitude. 5) Pesantren-based schools offer education for 24 hours, so the adverse effects of the social environment and information technology can be minimized. 6) There is a Kyai (Moslem Scholars) who became the model of the exemplary model that guides without stopping.

3. Research Methods

This research is a case study research with qualitative interpretive paradigm that focuses on the implementation of character education in Baiquniyyah elementary school which has been proven to successfully integrate school education, religious education, and pesantren education for more than thirty years and produce output of students who are known to have character and a good understanding of religion. Case study research is conducted intensively, deeply, and holistically against the phenomenon that is considered unique; so that no data about the case is left or missed [24]. The focus of a case study contains contemporary events or phenomena occurring in an individual, group, organization, or social setting with complete and extensive explanations and descriptions [25], [26].

4. Result and Discussion

Based on direct observations conducted by researchers, the Baiquniyyah Elementary School has a unique way of shaping and inculcating the values of religious character, love for humans, responsibility, and independence. The way is done intensively with a 24-hour education focused on mastering the value of the main character, the religious character by adopting the pesantren education. With the concept of education, it is expected that the advantages of formal education and pesantren education can be completely obtained.

The religious character is considered mandatory things that must be first implanted to the students because all the values of good characters actually already contained in the teachings of religion. According to the founder and caregiver of the school in a live interview with the researcher, KH Imaduddin said that "if someone already understood religion, would be anything later, religious values will be used as directive or guidance of life, how to behave to God, to fellow human beings, and to other creatures of God created in religion.

Education is as a process or a ride to form a whole person. In education there are elements of education that support the process of education, such as buildings, human resources or educators, facilities and infrastructure, curriculum, model and learning media, and teaching materials. The education of Baiquniyyah Elementary School is carried out with a model of a pondok pesantren (Islamic boarding school) system that demands students to stay in dormitories and obey the strict rules of the school.

Character education conducted by Baiquniyyah Elementary School which is a pesantren-based school begins with the inculcation of the values of the characters in accordance with religious values embodied in daily habits and behaviors, so that these values can penetrate and internalize in mind and the hearts of the students, so that it becomes a continuous habit that is expected to form a character that is done on its own consciousness. In [27] & [28] explain that social values or things considered valuable by society, in the school environment are taught from a universal perspective acceptable to all humans wherever they are. Social value shows the ideal way of thinking and acting on a universal scale.

Social value shows the ideal way of thinking and acting in society. Increasing the gap between the way of thinking and acting ideal society is considered as an indicator and achievement for a number of social problems [28]. Therefore, it is important that the values of the real world and the ideal world be understood and described as very complex values at the national and global levels. While [29] explains that the formation of social values includes environmental involvement, one's self identity, sense of ownership, the environment, spiritual and cultural relationships. From the exposure that has been described, in addition to the environment and facilities that support, the formation of social values is strongly influenced by the spiritual and cultural elements, and then according to the statement, it is appropriate if the base of religion and culture is the main foundation in the formation of student character in Baiquniyyah Elementary School.

Religion as a source of value contained in Al Qur'an, must be understood by all santri, as a form of understanding, the memorization of verses of the Qur'an becomes mandatory, in addition to bringing the child with the guidelines of his life memorizing Al Qur'an has benefits, as described by [30] that memorizing Al Qur'an is a virtue for every Muslim, someone who memorizes the Qur'an will feel close to God, Al Qur'an is the identity of every Muslim who will calm the heart if chanting the verses.

Another cultural value applied in the Baiquniyyah Elementary School is clothing; students studying at the Baiquniyyah Elementary School are required to wear sarongs and peci outside of formal school activities. Both of these clothing symbolizes the identity of Muslim pesantren who consistently maintain the culture and character in the middle of the progress of the modern era. [31] explains that sarong and peci are Indonesian Muslim identity, in the pesantren world, sarong and peci are the hallmarks that become obligatory for all learning activities and daily life in pesantren, so pesantren society is often dubbed as "Kaum Sarungan". In the colonial era the sarong became a distinguishing symbol, as a form of resistance against the invaders who often used modern clothing such as trousers, suits, and hats [22]. While [32] explains that the culture or wisdom that exists in a society is a way and practice developed by a group of people about the local environment that has been formed from generation to generation.

5. Conclusion

Based on data and research findings, it can be concluded that education at Baiquniyyah Elementary School uses a pesantren system based on religious, cultural and humanitarian values. These values are explicitly and implicitly integrated into all activities and subjects in creating a humanist religious education system.

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