

The Model of Cultivating National Character Values in an Islamic Boarding School (*Pesantren*)

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Abstract—The model of cultivating national character values in *Pesantren* is very urgent and strategic. *Pesantren* is an Islamic educational institution that has a strategic role in shaping the character of students. *Pesantren* teachers more and deeper religious education rather than in public schools where they provide opportunities to teach values to the students in their daily life since they live in the boarding school. However, this strategic role has not been optimally run by the *pesantren*, because the *pesantren* itself still faces various internal and external problems. This study elaborates Islamic boarding schools as a right place, effective, and prospective to cultivate the superior character values of the students. The effort was developed through a model of cultivating national character values with a comprehensive approach that included integrative implementation strategies in the classroom and outside the classroom. Implementation of this model requires the involvement of all parties, namely boarding schools, parents, the government and the community to consistently develop superior values of national character.

Keywords—*model; national character; pesantren*

I. INTRODUCTION

According to Law Number 20 of 2003 concerning National Education Systems, education is a conscious and planned effort to realize the learning atmosphere and the learning process so that students actively develop their potential to have a religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society and the state. According to the law, national education is an education that is based on the philosophy of Pancasila and the 1945 Constitution of the Republic of Indonesia which has roots in religious values, national culture of Indonesia and responsiveness to the demands of changing times.

Further explained in Article 2 that the purpose of education is "To develop the potential of students to become human beings who believe and fear God, the noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". If we examine it more deeply, then the real purpose of national education is to make students smart and skilled, also preparing them to have a strong religious attitude and superior character.

The emergence of various social phenomena lately has prompted the government to formulate the national character

development policy, as embodied in the national policy for the development of national character as the core of national development. This means that every development will have a positive impact on the development and formation of national character. Similarly, the constitution states that the national development mission positions character education as the first mission of eight missions to realize the vision of national development. As stated in the National Long Term Development Plan 2005 - 2025 (Law of the Republic of Indonesia Number 17 of 2007), the development of national character has a very broad scope and level of urgency and is multidimensional [1]. For this reason, the character values of nationalism are very important to implement, because they are in line with the demands and challenges in the future requiring strong human resources, character, and strong fighting spirit to face increasingly competitive competition. And, the national character is the basic element in building a high level of civilization.

In this context, education must be encouraged to develop the character of Indonesian nationhood into a strong nation, so that in turn the Indonesian people will be able to build a more advanced and modern civilization. Because modern civilization is at least built in four main pillars, namely; mother culture and strong religion, an advanced education system, an equitable economic system and the advancement of humanist science and technology. The four pillars have actually existed, but have not been implemented seriously and have become a top priority in every implementation of development. If the four pillars are carried out seriously and run functionally and proportionally through education that develops positive character, it will emerge a competitive and civilized society [2].

A social phenomenon has finally emerged in various forms of violence and riots in Indonesia recent days. Several studies have shown that in the past ten years, there has been a significant increase in cases of violence and riots, both in terms of quantity of cases and the quality of the intensity of cases that have occurred. Cases of violence occur in various dimensions, some with political, economic, religious, etc. Violence cases that have been prominent in recent years include cases of violence against children and women, cases of social violence and cases of religious violence [3].

From the aforementioned issues, the planting of national character values is considered to be a solution to building

Indonesian national character. Therefore, an important point of the task of education is building character (character building) of students. Character is an inner standard that is implemented in various forms of self quality. Self-character is based on values and ways of thinking based on these values and manifests in behavior.

The students' character building requires the right place for the growth and development of its superior values. However, pesantren or Islamic boarding schools have not optimally become a comfortable, appropriate, and effective place for the formation of good characters. This can be seen from the phenomenon of negative social behavior that has emerged lately among students at almost all levels of education including in islamic boarding schools.

In the institutional side, islamic boarding schools still face internal and external problems. Internal problems, including the management of islamic boarding schools in general have not been able to carry out effective and quality learning process, professional compensation of teachers is still very low, leadership in pesantren that is weak in vision, and mission. While the external problems, pesantren face the government's discriminatory treatment as a result of the regional autonomy policy and the perception of the community that sees pesantren as second-class education and is the last alternative after educational institutions within the Ministry of Education [4].

This phenomenon becomes the focus of this study, how islamic boarding schools as islamic education institutions can develop an effective model of national character education values to produce quality output of students who have high knowledge, have broad skills, solid religious attitudes and character tolerant, open-minded, empathetic and democratic as indicators of superior character in accordance with the mandate of the Law. Therefore, in this study a conceptual model was developed to implement national character values that are appropriate and needed in education institutions such as islamic boarding schools or pesantren.

II. METHODS

This study uses a qualitative approach. A qualitative approach is an approach in research that intends to understand the phenomenon of what is experienced by the subject of research. Such subjects as behaviour, perceptions, motivations, actions, etc., are fully described in the form of words in specific natural contexts and by utilizing various natural methods. The data collected in this method is in the form of words, images, and not numbers. In writing research reports, researchers analyse the very rich data as far as possible in its original form. The type of data presented in this study is qualitative that occurs in the field. Qualitative data comes from the results of collecting observations and interviews.

Data analysis is grouping data, making one sequence, manipulating, and getting rid of data findings so that it is easy to read. The analysis in this research is an important part of the research process. With data analysis, benefits will appear especially in solving research problems and reaching the end of the research objectives.

The steps taken in the analysis of qualitative data in this study are as follows.

- Read and understand all data collected from sources such as observations, interviews, observations, official documents, and photographic images related to character education and the implementation of character education. Reducing data by making abstractions about data;
- Arrange units of data abstraction into units;
- Conduct an examination of the validity of the data, data obtained through observations and interviews in the form of written records include the context of activities / events that can be experienced including: 1) the character of students in learning in the classroom and outside the classroom; 2) important events will be raised descriptively and thematically based on data descriptions and field notes through the processing matrix.
- Interpret data, the data analysis in this study means to analyze all data regarding the implementation of national character education. In addition, data reduction is done by grouping data that is relevant and not relevant to the subject matter of the research. The results of the reduction are then categorized according to the formulation of research problems and research objectives to be interpreted using inductive methods.

III. RESULTS AND DISCUSSION

A. National Character Formation

Character is a set of behaviors originating from an ordinary will and is often carried out continuously, so that it becomes a spontaneous habit. Character includes personal and social aspects, which describe integrity as a person and as a citizen of the nation. The concept of nation was very well formulated by Tamburaka [5]. The nation is a soul, a spiritual principle that arises from: (1) Glory together in the past, which is a historical aspect., (2) The desire to live together at the present time which is an aspect of solidarity, in form and magnitude, still uses the inheritance of the past, both now and in the future.

In line with that, what is meant by the character of nationality is the quality of a typical national good collective behavior reflected in awareness, understanding, feeling, and behavior of the nation and state as a result of thinking, exercise, taste and intention, and one's sport or a group of people. The national character of Indonesia will determine the typical collective behavior of Indonesian nationhood reflected in the awareness, understanding, feeling, and behavior of Indonesian nation and state based on Pancasila values, the 1945 Constitution, diversity with the principles of Unity in Diversity, and commitment against the Republic of Indonesia [6].

The collective quality behavior of the Indonesian nation is based on understanding diverse cultural values, because Indonesia is a country with diverse and diverse cultures. But this diverse culture must be able to support the realization of a nation state that is in line with the ideals of the country [7].

Understanding of diversity (multicultural) is one of the important characters of the Indonesian nation to avoid social conflicts both vertically and horizontally.

The process of forming national character according to Hasanah is influenced by two mutually reinforcing aspects, namely the aspect of autonomy and heteronomy, the aspect of autonomy refers to the process of internalization in individuals which is the effort and results of character education implemented in schools / boarding schools through teaching, habituation, motivating, modeling and enforcing rules [2]. While heteronomous aspects are products that are produced outside of education whose role is very urgent, because heteronomous aspects are the dominant factor in determining a person's behavior in the context of his social environment, including in the life of nation and state. Heteromy aspects consist of the creation of socio-economic justice, consistent law enforcement, exemplary leadership and regularity of social norms. Both of these aspects must be in good synergy to build national character, whereas if these aspects conflict with each other or weaken each other, then the national character will not be formed effectively.

B. Model of Cultivating National Character Values in Islamic Boarding School

1) *Definition of values:* Values are defined as beliefs that make a person act on the basis of his choice [8]. Values are related to psychological processes in making choices in thinking and acting based on the norms of right-wrong, good-bad, worth-inappropriate. Values can be norms, ethics, rules, laws, customs, religious rules and other references that have a price and are valued by someone. The value function in human life as a standard that directs behavior, guiding individuals to enter a situation and how individuals behave in these situations, becomes a criterion held by individuals.

2) *Type of values:* From the four sources of ethical values, religion, philosophy of the state, national culture and national education goals, national character values were developed in the pesantren. Types of values and indicators as described in the table below:

TABLE I. INDICATORS OF NATIONAL CHARACTER VALUES

Types of Values	Indicators
1. Diversity	Attitudes and behaviors that are obedient in carrying out the teachings of the religion they adhere to, are tolerant of the implementation of worship of other religions, and live in harmony with followers of other religions.
2. Honest	Behavior is based on efforts to make himself a person who can always be trusted in words, actions, and work.
3. Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others are different from his.
4. Discipline	Actions that show orderly behavior and adhere to various rules and regulations.
5. Democratic	How to think, behave, and act that assesses the rights and obligations of himself and others.

Table 1. Cont.

6. Spirit of nationality	The way of thinking, acting, and having insight that places the interests of the nation and the state above the interests of themselves and their groups.
7. Love the country	How to think, behave, and act that shows loyalty, caring, and high appreciation for the language, physical, social, cultural, economic and political environment of the nation.
8. Love peace	Attitudes, words, and actions that cause others to feel happy and safe for their presence.
9. Social awareness	Attitudes and actions that always want to help others and the people in need.
10. Responsibility	The attitude and behavior of a person to carry out his duties and obligations, which he should do, towards oneself, society, environment (nature, social and culture), state and God Almighty.

3) *Implementation model:* In the context of the education of national character values, the model is derived in the form of approaches and strategies developed in the education process. Strategy is defined as the general patterns of activities of educators and students in the realization of educational activities to achieve the goals outlined. In the world of education, strategy is defined as planning that contains a series of activities designed to achieve certain educational goals [6]. While Kemp in Sanjaya explained that education strategy is an educational activity that must be done by the teacher / teacher and students so that the educational goals can be achieved effectively and efficiently [9]. Educational strategies can also be associated with a set of material and procedures that are used together to generate learning outcomes for students. So, the strategy is a series of planned activities which include approaches, methods and utilization of various resources or strengths in an effort arranged to achieve a certain goal.

A comprehensive approach is a comprehensive approach that is used for the implementation of character education in the context of boarding schools and classes. This model was developed by Lickona as illustrated in figure 1 [10].

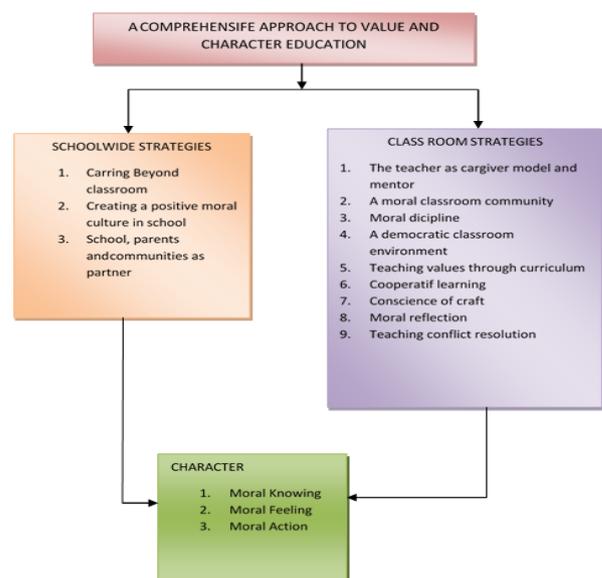


Fig. 1. Comprehensive approach to character education [10].

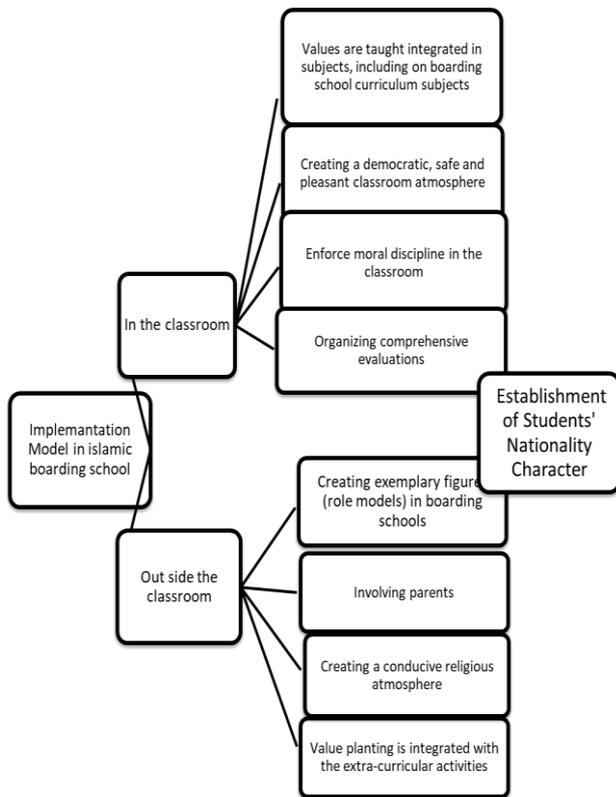


Fig. 2. Implementation model in *Pesantren*.

Comprehensive forms of evaluation are needed to assess students' success in an outward manner. Evaluation is very important in the education process, because the purpose of educational evaluation is not only to measure the success of educational programs, but also as a corrective step to continue to improve and develop a better education. Evaluation results can also be used by Asaatidz (Islamic Teachers) and education supervisors to assess the effectiveness of learning experiences, learning activities, and learning methods used. The form of evaluation to assess the success of character education is carried out continuously, every time the Teacher is in the classroom or in the education unit. The total record model (notes made by the teacher when looking at behavior related to the value developed) can always be used by the teacher / teacher. In addition, the teacher can also provide assignments that contain a problem or event that provides an opportunity for students to show their values. For example, students are asked to express their attitude towards efforts to help slackers, provide assistance to those who are not Muslims, or be invited to fight by friends etc. or other things that are not controversial to the point that can invite conflict to him.

Then, the activities and strategies that can be developed outside the classroom including:

- The creation of exemplary figures from all the academics in the pesantren, starting from the head, teacher / ustad, and educational staff at the pesantren. Humans learn more from what they see. Exemplary occupies a very important position. Educators must first

have the character to be taught. Adjudication is not only sourced from educators, but also from all human beings in the educational environment concerned, including from families and communities. The curriculum and the core of character education in the environment family, boarding school and community. In the pesantren Guru / Ustad should be a concrete picture of the moral and moral concepts that grow from the values of the faith demonstrated to students in every action and policy.

- Creating a conducive religious climate through good habituation which is a practical effort in fostering and forming students. This effort is carried out because humans have forgotten and weak traits. For example, the value of faith is not just present in a person's soul, but he needs to be implanted, nurtured and directed to be his, becomes motivation, enthusiasm and control over behavior patterns.
- Involving parents and community members as partners in the education of values of character of nationality, support of parents as the first and foremost moral educators for their children, encourage parents to support pesantren in making efforts to spur increasing values of tolerance, democratic etc among santri.
- Integrated in extra curricular activities. As explained in Government Regulation No. 81 A of 2013 concerning the implementation of the curriculum, that the development of potential students as referred to in the national education goals can be realized through extracurricular activities which is one of the activities in the curricular program. Extracurricular activities are curricular programs whose time allocation is not specified in the curriculum. It is clear that extracurricular activities are an operational tool (supplement and complements) of the curriculum, which needs to be compiled and set forth in the annual work plan / education unit education calendar. Extracurricular activities bridge the developmental needs of different students; like the difference in sense of moral values and attitudes, abilities, and creativity.

IV. CONCLUSION

strategic role in shaping the character of students as mandated by the Law formulated in the national education goals. Because pesantren provides more and better religious lessons than public schools, pesantren can also create a religious educational environment and it becomes a fertile land for instilling the values that shape the character of santri. However, this strategic role has not been optimally run by pesantren.

On the other hand institutional boarding schools still face various problems. Institutional problems commonly faced by pesantren include internal problems namely; management of boarding schools that have not been effective, the professionalism of teachers that are inadequate and leadership in pesantren that are less visionary. External problems also become institutional barriers, among others; there is still a discriminatory treatment of the government towards Islamic

boarding schools as a result of regional autonomy policies, where pesantren are not under the management of the Ministry of Education and Culture. And there is still a perception of the community that considers Islamic boarding schools to be second class schools and alternative schools after public schools.

Therefore Islamic boarding schools must continue to make continuous strategic efforts to continue to make Islamic boarding schools a place that is the right, effective, fertile land to cultivate the values forming the superior character of students. So that the output of pesantren has competitive advantages. This strategic effort is realized by implementing a comprehensive national character education value model.

The model of planting and developing the values of national character in pesantren has a very strong foundation both philosophically, juridically and pedagogically. Core ethical values as a character-forming value stem from religious values that thrive in Indonesia, Pancasila values as the foundation of the State, national cultural values as identity characterized by multicultural, multi-ethnic and pluralistic values. and sourced from national education goals that contain universal human values.

The implementation model for developing the values of national character values in Islamic boarding schools includes two major domains namely; first activity in class, second, activities outside the classroom.

The model of cultivating national character values in pesantren will not be effective and successful, if only relying on the learning process that focuses on cognitive aspects with indoctrination learning, but must involve all domains of attitudes and skills using dialogical, critical, democratic

approaches. So that santri are accustomed to critically and creatively developing national character values.

The implementation of a comprehensive implementation model requires support from the internal management of the pesantren as well as from the education authorities such as the Ministry of Religion and the local education office. Collaboration with various institutions outside the pesantren is needed to strengthen pesantren networking.

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