



## MBKM SANTRI PROGRAM; MANIFESTATION OF STUDENT CHARACTER FORMING IN PESANTREN

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**Abstract:** This study aims to analyze and examine the implementation of MB-KM students in shaping the character of students with the status of students or Islamic tertiary institutions based on Islamic boarding schools, with the title "Student Exchange" program. This research uses qualitative research methods, the type uses case studies, focusing on implementing independent campus learning activities at Nurul Jadid University. This data collection technique uses interview techniques, observations, and field notes while implementing the Student Exchange program activities. The data source for this research is to conduct interviews with six informants consisting of; MB-KM students and hostel administrators. This study's results shape students' character through the MBKM Santri program by imitating religious values in their activities, from waking up until bedtime. In addition, it also improves interpersonal communication well when meeting new people. Even though they come from different college backgrounds, they are accustomed to being in harmony with each other and understanding one another. This research implies that students are motivated to dare to study outside other universities to increase their potential for hard and soft skills.

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## INTRODUCTION

Character is the dominant thing in education. Because the existence of a nation is largely determined by the character it has. Strong character allows a country to gain the respect of another country and become a dignified nation (Hasanah, 2021). The importance of character education in universities in Indonesia refers to Law No. 20 of 2003 concerning the National Education System in article 1 paragraph 1, stating "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the necessary skills of himself, society, nation and state" (Jannah, 2021; Abdullah & Khalifatunnisa, 2022). According to Schaeffer, character education is a long process to help students develop character such as knowing, caring, and acting on key ethical

values such as; fairness, honesty, responsibility, and appreciation of self and others (Fitriyani, 2021).

Soft skills, which consist of morals, values, and interpersonal and personal competencies, are essential in almost every area of life, especially in the world of work (Suganda, 2022). After Indonesia's independence, the government continued to make improvements by making changes to policies in the education sector to make education in Indonesia more effective. Currently in Indonesia, the pendidikan system has switched to the "Merdeka Belajar" system. Freedom of learning is an idea that liberates teachers and students in determining the learning system (Ainia, 2020). The *Merdeka Belajar - Kampus Merdeka* (MB-KM) program, released by the Minister of Education and Culture, aims to encourage students to master various practical science to enter the workforce (Tohir, 2020). Since students will enter the workforce after completing higher education, character development in current students is very important (Sultoni et al., 2018). Students with good character will eventually raise the standard of education in the country (Badriyah, 2021).

Right on the diverse dilemmas experienced by the Indonesian nation as a result of the loss of state moral principles and fears that a generation will be born that will not adhere to the purpose of national education. It is natural that the concept of character education programs has emerged in Indonesia (Supena, Darmuki, & Hariyadi, 2021). So far, the education system has not succeeded in developing Indonesian society with character. In fact, many say, education has failed, because many school graduates or undergraduates are skilled in answering exam questions, have intelligent brains, but are mentally and morally weak. The majority of students only glorify intellectual intelligence rather than improving character (Al Shobaki et al., 2018). There must be a balance between intellectuality on the one hand and personality on the other. The goal is for the intelligence and personality of each student to develop in a balanced manner. Similarly, with the observations that researchers made on Nurul Jadid University students, there are some students who still think that, if they have a very high Grade Point Average (GPA), it will facilitate their path to being accepted to work in the company they desire. Thinking like that is neither right nor bad (Ismaeel & Mulhim, 2019). In fact, the Company is currently considering other indices besides students with a high GPA predicate, the other index is how students have good soft skills. Higher education must be more adaptive to the exponential growth of knowledge and prioritize multitransdisiplin collaboration and a system thinking approach that is updated in the higher education curriculum to prepare students to become adults who are able to be independent and have strong character. facilitate the necessary learning, required teamwork and cooperation with partners and other parties involved in their respective scientific domains (Aslan, 2022).

Therefore, PTKIS (Private Islamic Religious College) in the Horseshoe area based on Islamic Boarding Schools which includes Pasuruan, Probolinggo, Lumajang, Jember, Bondowoso, Situbondo and Banyuwangi, responded and took part in implementing the MB-KM program for student students. To then be

converted into the MB-KM program of the Minister of Education and Culture of the Republic of Indonesia with the title "Santri Exchange" program. The Student Exchange Program is a program that is held in order to provide opportunities for student students to take part in lectures and lectures at other universities. One of the goals is to develop the leadership abilities and soft skills of students who have Pancasila characters to be ready to associate cooperatively and competitively with various cultures and cultures of society, other nations in the world for the dignity of the nation through integrated learning.

In the previous research conducted by Rodiyah (2021) stated that the implementation of the MBKM curriculum to answer the challenges of technological development, with OBE (Outcome Based Education) based learning system education so that graduates focus on learning outcomes that are in line with the disciplines. In addition, another researcher conducted by Ningrum et al., (2021) stated that students' interest in participating in MBKM BKP Student Exchange activities is quite a lot, this is because students want to add insight, experience, and also relationships with other universities. In implementing the MBKM program, it has not been achieved optimally due to the obstacles experienced by students, including lectures that are still online causing a lack of communication with lecturers and students, depleted quotas, difficulty for students to adapt to a new environment, and not to forget also related to the Covid-19 pandemic period which has not ended until now.

However, this research is different from previous studies. Because of the differences, uniqueness and novelty in this study, namely the implementation of MB-KM which is notabenya student students who are kemudian usually referred to as mahasantri or Islamic universities based on Islamic boarding schools, with the title of the "Student Exchange" program. Therefore, this research is very important to be carried out so that other students are motivated and excited to learn in participating in the MBKM Santri program to create a growth mindset for the next generation of nation building. The purpose of this study is to examine the implementation of MB-KM students in shaping the character of students.

## RESEARCH METHOD

This research uses qualitative research methods, while the type uses case studies, focusing on the implementation of independent campus learning activities at Universitas Nurul Jadid. In this case, the researcher conducted interviews with 6 informants consisting of; all MB-KM students and dormitory administrators can be presented as follows:

**Table 1: Research Informants**

Position	Code	Sum
Student	FH, DS, LS, EI, HR, IA	6
Dormitory Administrators	WN	1
<b>Sum</b>		<b>7</b>

This data collection technique uses interview techniques, observations, and field notes during the process of implementing Student Exchange program activities. The validity of the data is carried out by triangulating data sources by interviewing Informants Research results from interviews obtained from each source or informant as follows; HR stated that, the students of MB-KM at Nurul Jadid Islamic Boarding School did not have a barrier that distinguished them. Although they come from different college backgrounds, they are accustomed to getting along well with each other and understanding each other. FH added that participating in MBKM can improve interpersonal communication well. This program is an opportunity for students to learn from each other or share knowledge (take and give) from other universities. In this study, researchers analyzed data using data analysis in the form of data reduction, data presentation, and drawing conclusions or verification.

## RESULT AND DISCUSSION

A person's habits include things that are often said and done to others, helping to shape their character. Humans can change for good or bad depending on the environment that affects them (Surya, 2018). Through the MBKM program, students will get religious knowledge and various skills that can be used as a tool to support student independence in other universities or Islamic boarding schools. In order to produce graduates with idealistic thinking, academic skills, and noble behavior (akhlak al-karmah), the dynamics of Islamic Boarding School education emphasize character education or moral education (Kahar et al., 2019). As the Prophet said *ṣallallâhu 'alaihi wasallam* in the hadith of Tirmidzi History No. 1162 namely "the most perfect believer *imamyā* is the one who is the best in ethics".

### Instilling Religious Values

In Islamic Boarding School in the activities of planting and fostering religious values becomes an education center. Religious activities are One of the things that can help a person recover from diseases related to the decline of faith (Fiddinillah, Syathori, & Jannah, 2021). The education of students with the status of students who live in Islamic boarding schools under the direction and supervision of *kyai*, the authority and leadership of *kyai* as leaders of Islamic Boarding School, and the religious environment in Islamic boarding school are factors that influence it. the success of Islamic Boarding School in developing the character of students. Certain educational approaches, such as *ukhuwah*, obedience, simplicity, independence, freedom, sincerity, and pluralism, are used in the Islamic Boarding School education process to focus more on aspects of *akidah*, worship, and morals (Lutfi, 2017). Formation of religious character of MB-KM students by participating in daily activities at Nurul Jadid Islamic Boarding School. WN as the administrator of the SP3 dormitory Nurul Jadid, which is the place for MBKM students, stated that in general, the activities of students in the Nurul Jadid Islamic Boarding School environment with habituation of daily activities begin from the time the students wake up to bedtime.

**Table 2: Schedule of Activities for MBKM Santri Students**

TIME	ACTIVITY NAME	PLACE	PURPOSE
<b>Morning</b>			
03.00 - 03.30 WIB	Get Up Early		Preparing the minds of students to wake up at night and perform more meaningful worship
03.30 - 03.45 WIB	Tahajud and Preparation for Dawn Prayer		
03.45 - 04.45 WIB	Congregational Dawn Prayer	Boarding house	Developing Ukhuwah Islamiah values
04.45 - 05.15 WIB	Reading Burdah		Actualization of the love of Muslims to the Prophet Muhammad SAW
05.15 - 06.30 WIB	Construction of the Qur'an	Padepokan	Mastering the reading and perfecting the reading of the Qu'ran well.
06.30 - 07.00 WIB	Breakfast		Get used to doing the Sunnah Prayer and train yourself to be better, because the virtues of Dhuha Prayer can also be a bringer of sustenance
07.00 - 08.00 WIB	Duha And College Preparation	Boarding house	
08.00 - 12.00 WIB	Lecture	Campus	
<b>Noon</b>			
12.00 - 12.30 WIB	Duhur Prayer Pilgrims		Learning istiqomah
12.30 - 15.00 WIB	Noon Break		
3:00 PM - 3:30 PM	Ashar Prayer Pilgrims		The book of Fathul Qorib and Riyadus Sholihin Studying the value" that is in the book to be able to improve yourself better
3:30 PM - 5:30 PM	Afternoon Recitation	Boarding house	
17.30 - 18.00 WIB	Afternoon Meal		Meets nutrition, provides energy, and body health
<b>Night</b>			

TIME	ACTIVITY NAME	PLACE	PURPOSE
6:00 PM - 6:30 PM	Maghrib Prayer Pilgrims	Boarding house	All students are accustomed to participating in wirid activities so that they always remember Allah SWT and think.
6:30 PM -7:00 PM	Qur'an Studies	Padepokan	Forming akhlakul karimah and digging deeper into its meaning.
19.00 - 20.00 WIB	Isya Prayer Pilgrims	Boarding house	The Book of Uqudullijain (every Saturday night), Arba'in Nawawi and Idotun Nasi'in (every night of Monday), Syu'abul Iman (every Thursday night) Learning the value of the book to improve yourself better
20.00 - 22.00 WIB	Ba'da Isya Book Studies	Padepokan	
22.00 - 22.30 WIB	Learn Together	Padepokan	Give and receive knowledge
22.30 - 03.00 WIB	Rest	Boarding house	Resting the body after a busy day

If students are accustomed to good morals, it will be reflected in daily life (Munif, 2017). The Santri trilogy by the founder and first caregiver of Nurul Jadid Islamic Boarding School, KH. Zaini Mun'im, including religious education programs that emphasize the teaching of the Qur'an and the understanding of furudul ainiyah (Suminar, 2018). The trilogy in question is to pay attention to the obligations of fardhu ain, introspect by forsaking great sins, and be virtuous to Allah Almighty and creatures. The five consciousness of students is also the concept of the caregiver of the Nurul Jadid Islamic Boarding School, namely religious awareness, scientific awareness, community awareness, organizational awareness, national awareness and statehood. According to DS, when a pattern or habit is not followed, it feels like something is missing. On the contrary, LS admitted that every time he participated in the study, he was motivated and eager to learn. This suggests that maintaining good habits is necessary, in order to form a better character.

### **Improvement in Communication and Cooperation Skills**

In the MBKM Santri program, students meet from a variety of different college backgrounds. This requires students to be able to adapt to new things. With the communication interaction will take place. Being able to communicate demands adult habits, a high level of intelligence, a positive mental attitude, an acceptable level of self-confidence, and maturity of thinking, especially in the field in which they work. With effective communication, cooperation will gradually be established. According to interviews with FH's findings, there are strategies that can be used to improve interpersonal relationships. *First*, this ta'aruf (knowing each other) becomes mandatory when someone will step outside to socialize with others. With ta'aruf one can distinguish traits, characters, passions, and distinctive traits in oneself. *Second*, Tafahum (understanding) is the second step that must be done when someone is going to get along with others. After getting to know someone, make sure to know also what you like and hate. This is the most important bag ian in association. By understanding one can sort out and choose who should be friends and who should be shunned, as it may be evil in nature. Because, a person's religion will be largely determined by the religion of one's close friends. Still remember, "Associating with orang shalih is like hanging out with a seller of perfumed oil, who always gives a fragrant scent every time he joins him. Being associated with the evil is like hanging out with a blacksmith who will give you the smell of iron when he is with him." It is undeniable that ketika getting along with the shalih people will lead a lot to the point of piety. And vice versa, when associating with people who are bad, it will inevitably lead to ugliness behavior (akhlakul majmumah). *Third*, Ta'awun, after knowing and understanding what it feels like something is missing if it has not grown ta'awun attitude (help each other). Because this is actually what will foster a sense of love for a person. Even Islam sangat advocated to his ummah to help each other in kindness and piety. Rasullulloh SAW has said that does not include his people who do not care about the affairs of other Muslims. According to EI, there are several opportunities for students to learn from each other or share knowledge from other universities through the MBKM program. Each has a unique capacity to encourage cooperation. This value should be embedded in the character of all Indonesian citizens. Especially the younger generation of the nation's hope.

### **Increased tolerance for diversity and accepting differences**

Human beings are essentially social beings designed to coexist peacefully. The Almighty Creator's desire to respect actual physical, bodily or gender differences should be the foundation for living a tolerant life (Sodik, 2020). In Indonesia, there are many different tribes, languages, religions and cultural traditions. When a country values diversity, beauty will be realized. The results of the interview with HR stated that, the students of MB-KM at Nurul Jadid Islamic Boarding School did not have a barrier that distinguished them. Although they come from different college backgrounds, they are accustomed to getting along well with each other and understanding each other.





Figure 1: MBKM Santri with students Nurul Jadid Boarding School

This picture is at the time of sholawat and hiburan activities held at the SP3 (Santri Patriot Panji Pioneer) dormitory of Nurul Jadid Islamic Boarding School. The administrators formed a random delegation of each group's performance from several rooms in the SP3 dormitory. With the aim of training mutual acceptance of differences regardless of race. Differences in skin color and language do not contain the meaning of privileges or advantages, all that is desired is to relate well to each other and not to look for differences with each other (Sulistiyo, 2018). It is precisely the differences that provide many colors so that they can understand each other (Tan, Abdullah, & Ali, 2021). Students show solidarity in a fraternity despite having different backgrounds. Students with the status of *santri* also instilled with fraternal values, in one room consisting of 15-20 students with various characters and regional origins. It is hoped that brotherhood can be developed both inside and outside the Islamic Boarding School.



Figure 2: MBKM Santri with students Nurul Jadid Boarding School

This picture is with class C in semester 4 of the Faculty of Islamic Religion, Nurul Jadid University. Judging from the picture, some wear different almagams, namely from MBKM participants. He stated that during



discussions in lectures, tolerance was also practiced, with each participant respecting each other's perspectives and differences. As can be seen, there will definitely be various thoughts and points of view expressed during the conversation, both by the participants themselves and by the cited sources. It is expected to bring out new thoughts comprehensively without cornering each other's understanding. In the Qur'an Surah al Hujurat verse 13 explains, Allah Almighty shapes people into various nations and tribes so that they know each other and can support each other in their daily lives. Apart from piety and noble morals, there is no superiority of one individual over another. Allah Almighty does not value people who are haughty about their wealth, status, or descendants. Because He is Most Holy when He is with the most noble people (ANDRIYANI, 2017).

## CONCLUSION

This research reveals that the formation of student character is the dominant thing. A person's habits include things that are often said and done to others, helping to shape their character. This research shows that through the MBKM Santri program in shaping the character of students at the Nurul Jadid Islamic boarding school by modeling nilai-religious values in the activities they carry out from waking up to bedtime. Such as; fardhu prayers for hours, sunnah prayers of tahajud and duha, qur'anic formation, and study of the book. In addition, it also improves his interpersonal communication well when meeting new people. There is no partition that distinguishes them. Although they come from different college backgrounds, they are accustomed to getting along well with each other and understanding each other. Students with student status will get religious knowledge and various skills that can be used as a tool to support student independence in other universities or islamic boarding schools. The implication of this research is that students are motivated to dare to study outside other universities in the hope of increasing the potential of hard skills and soft skills the skills he has. This study recommends further research to explore more varied variables.

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