



## IMPLEMENTATION OF RELIGIOUS CHARACTER EDUCATION BASED ON PESANTREN HOUSING AT SMP NURUL MUTTAQIN PURWOREJO

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### Abstract:

*The dynamics of the development of Education in Indonesia has always been colored by various problems which until now continue to be homework together. The problem is related to the Education system, curriculum, quality of graduates, well-being and integrity of educators, infrastructure, costs, and accountability of Education institutions and managers. In addition to these problems, our education is also faced with the problem of the moral decadence of the younger generation. One of the causes of this problem is that educational institutions are still not optimal in carrying out their role. Educational institutions in Indonesia are judged to give a very large portion to the transmission of knowledge, but less or even forget the development of attitudes, values and behavior in learning. Similarly, in the evaluation process, the cognitive dimension becomes the main yardstick to determine the level of student performance. As a result, educational institutions are able to produce graduates who have extensive knowledge but care less about the social environment around them. Ironically, this educational practice also takes place in a madrasah, which is an Islamic educational institution. Madrasas should emulate the efforts made by pesantren in terms of instilling character, namely through habituation, discipline, learning process and integration in learning materials.*

**Keywords:** Pendidikan Karakter, Religius, Pesantren.

### INTRODUCTION

The dynamics of the development of education in Indonesia is always colored by various latent problems that until now continue to be homework for this nation. The problem is related to the education system, curriculum, quality of graduate quality, professionalism, well-being and integrity of educators, infrastructure, costs, and accountability of educational institutions and managers.

In addition to these problems, the world of Indonesian education is also faced with the problem of moral decadence that plagues students. Noble values of the nation such as politeness, friendliness, tolerance, humility, helpfulness, solidarity and so on are fading among the younger generation. This condition is further aggravated by the condition of the social environment which is no longer representative as a place of learning for them. The loss of exemplary leadership, the frequent occurrence of political justifications in various problems that are far from universal truth, and the dissolution of the spirit of sacrifice for the nation

and the country are a series of phenomena that are familiar to the ears of the young generation.

Terjadinya krisis moral tersebut sebagian bersumber dari masih kurang optimalnya lembaga pendidikan dalam membentuk kepribadian peserta didik. Lembaga pendidikan kita dinilai terlalu memberikan porsi yang sangat besar untuk transmisi pengetahuan, namun kurang bahkan melupakan pengembangan sikap, nilai dan perilaku dalam pembelajaran. Dan dimensi sikap juga tidak menjadi komponen penting dalam proses evaluasi pendidikan. Hal demikian terjadi karena model penilaian yang berlaku untuk beberapa mata pelajaran yang berkaitan dengan pendidikan nilai selama ini hanya mengukur kemampuan kognitif peserta didik.<sup>1</sup>

An educational orientation that tends to prioritize the development of the cognitive dimension and neglects the development of the affective dimension will create an imbalance between intellectual maturity and personal maturity. Students will have extensive knowledge but lack a value system that serves as a guideline for behavior. As a result, he will be easily dragged into the practice of moral deviance because the value system that should be the standard in behaving has not been firmly embedded in him. So that in the end, education will produce specialist graduates who are dry in values and care less about the surrounding environment.

This education model places students and teachers in powerlessness. Students, especially when approaching the national test, are "pegged" every day with various questions that are predicted to appear in the test. They must be willing to memorize theory and formulas transferred by the teacher if they want to pass the test. Teachers are forced to do so because of demands to maintain the prestige and image of the school.

Teachers in the last class often use various methods so that their students can pass with good performance; either in the form of lessons, material consolidation, or drill questions. The more the National Test questions from the previous year are "scrutinized", the students are considered to be in a "combat-ready" condition to face the National Test. Undoubtedly, this kind of learning environment is getting further away from educational values and getting more dry from the touch of social problems that should be "grounded" and familiar in the world of students. In fact, this kind of educational practice is considered to be very contrary to the purpose of formal education in any country because it will cause the process of curriculum contraction.

Ironically, this kind of educational practice also occurs in madrasahs, which are essentially Islamic educational institutions. Madrasahs should prioritize the internalization of values rather than the development of cognitive aspects alone. The education process in a madrasah must be different from a public school. Teaching and learning activities in the madrasah should be positioned as a consolidation process to "mature" the personality of the students towards a perfect human being (*insan kamil*), i.e. a human being who has matured his professionalism and spirituality. Consequently, teaching and learning activities in madrasahs must be based on character values.

Learning based on the internalization of character values emphasizes the practice of practicing noble values in every learning activity rather than just memorizing concepts. For example, in the subject of Moral Beliefs in the material

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<sup>1</sup> Masykuri Bakri, *Membumikan Nilai Karakter Berbasis Pesantren Belajar dari Best Practice Pendidikan Karakter Pesantren dan Kitab Kuning*, (Jakarta: Nirmana Media, 2011), hlm. 34.

about praiseworthy qualities, teaching and learning activities should be accompanied by the practice of practicing praiseworthy qualities and added by the role model of the teacher. Evaluation should also refer to how far the students are able to practice these commendable qualities. So that the students not only know the concept of commendable qualities but have practiced them in their daily lives. In this case, madrasahs can emulate what pesantren have done. Why boarding school? This is because education in pesantren emphasizes the exemplary aspect of the *asâtidz*, especially from the central figure in the pesantren, namely the *kyai*. This character cultivation model has proven to be effective over time and has become part of the pesantren entity itself.

This article tries to offer an alternative solution that madrasahs can use not only to strengthen their existence but also to improve the quality of their graduates. The solution is to internalize pesantren-based character values into every teaching and learning activity. Character values such as politeness, friendliness, mutual cooperation, *tawadlu'*, and so on that are beginning to fade among students need to be revitalized. So that Madrasah graduates are expected not only to have professional maturity but also to have spiritual maturity.

## **RESEARCH METHODS**

This research uses a descriptive method, with a qualitative method. According to Sugiyono (2018), the qualitative research method is a research method based on philosophy, which is used to examine in scientific conditions (experiments) where the researcher as an instrument, data collection technique and in the qualitative analysis emphasizes more on meaning. Qualitative research as a research procedure that creates descriptive information in the form of written or spoken words from people and observed attitudes.

The place of the research is located in RA Masyitoh Bener Purworejo, Jalan Magelang, Bener District, Purworejo Regency, Central Java Province. The subjects in the research are the parents of Masyitoh Bener Purworejo students. As for the method of collecting information, it was tried with the method of observation, interview, and documentation. The observation method used by the author is to observe the school area, interviews to gather information through data from the interviews, in the implementation of *Mujahadah Wali Murid* RA Masyitoh Bener Purworejo.

Observation is used to observe how the character of parents is formed through *Mujahadah* as a parenting media at RA Masyitoh Bener Purworejo, According to Sugiyono (2018:229) observation is a data collection technique that has specific characteristics when compared to other techniques. The interview is a conversation that is attempted by two or more people with certain beliefs. The informants in this research are the parents of RA Masyitoh Bener students, as key informants who are felt to have a lot of data about the problems being researched.

## **RESULTS AND DISCUSSION**

### **Basic Concept of Character Education**

#### Meaning of Character Education

In several languages, character literally has various meanings such as: "kharacter" (Latin) which means instrument of marking, "charessein" (French) which means to engrave (carve) "tabi'at" (Arabic) which means character, "watek" (Javanese) which means characteristic of a time, watak

(Indonesian) which means traits that affect behavior, character, habits, and temperament. In the Big Indonesian Dictionary (KBBI), character is the nature, mentality, morals, and manners that distinguish one person from another.

Character is the values of human behavior related to the Almighty God, oneself, fellow human beings, the environment, and nationality that are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs.

Based on the understanding above, it can be understood that character is closely related to an individual's personality. A person can be said to have character when his behavior is in accordance with the moral principles prevailing in society. Character is a characteristic of a person, society, or a nation that distinguishes it from other people, society, or nations. The Indonesian nation is known in the eyes of the world as a nation that has a polite, friendly, polite, helpful, egalitarian character and so on. This character has been embedded in the Indonesian nation and has taken root in every Indonesian nation. So that if there is a person's behavior that does not reflect that character then it is necessary to question his Indonesianness.

A great nation is a nation that has character that is capable of building a great civilization that then influences the development of the world. Prophet Muhammad as a perfect human being who ever lived on earth has given an exemplary example of how to build a nation's character and influence the world. Until Michael H Haert, the author of the book 100 influential figures in the world, places the Prophet Muhammad as the most influential human being throughout the history of humanity, because he is able to change the face of the character of society from the reality of a society that is very uncivilized, likes to worship statues, a human product that he himself worships, likes to gamble, likes to kill his daughters because it is considered to weaken the self-image of the extended family (tribe), gives respect to women in a very cheap and despicable way, trades people with the slavery system. All that reality was then changed in a very beautiful and intelligent way through example and built the character of the community then able to influence the character of the nation so that it can be recognized in the planning of an area (island) even to the point of being able to change the history of the world.

What has been exemplified by the Prophet Muhammad SAW. prove that intellectual maturity is not the determining factor of a nation's progress. However, it is character that makes a nation great and advanced. The character formation process carried out by the Prophet was not only in the form of concept transmission but was directly exemplified by him throughout his life. The Prophet did not only teach his companions what is good or bad, but he directly exemplified himself what should be done and what should not be done. So that the character values can be firmly embedded in his friends even for generations after. In the context of formal education, the teacher's participation is very much needed here. Teachers should be like the Prophet who not only teaches character values. But he teaches, guides, and accompanies his students to practice what they have learned. So that the teacher's position is not only as an instructor but also as a role model for students.

## Stages of Character Education

The process of cultivating character is not as simple as flipping the palm of the hand. But it takes time and process. The approach in the implementation of character education in schools should be done comprehensively and contextually. Character education at school is based on a need to follow the needs of the times. The implementation of this character education is built on three pillars, namely; first, the school's vision, mission, and purpose as the strongest foundation; second, commitment, motivation, and togetherness, as the next foundation; and third, there are three pillars that are established jointly, namely; building character, personality, or morals, developing multiple intelligences, and meaningful learning. These three pillars work synergistically together to create a school environment that educates with character and produces graduates with character as well.

Ridwan explained that there are three aspects of character formation that need to be integrated, namely:

- a. Knowing the good, means that children understand good and bad, understand the actions that should be taken and are able to give priority to good things. Forming a child's character is not just about knowing about good things, but they must be able to understand why it is necessary to do those things.
- b. Feeling the good means that the child has a love for virtue and hates bad deeds. This concept tries to awaken children's love for doing good deeds. At this level the child is trained to feel the effects of the good deeds he does. So that if this love is ingrained then this will be an extraordinary strength from within the child to do good and reduce negative actions.
- c. Active the good, meaning that children are able to do good deeds and are used to doing them. At this stage the child is trained to do good deeds, because without the child doing what is already known or felt will have no meaning.

### **Character Education Formation Strategy in Pesantren**

In forming a good attitude and behavior of students, it is necessary to teach values that are in accordance with Islamic teachings and norms that apply in society. The values taught are piety, exemplary, honesty, simplicity, sincerity, and patience. These values are considered important to be taught because they are the foundation in the formation of children's character as a resource in facing problems, especially in this era of globalization.

According to Bakri, in internalizing values and building character both in the personal and social/national realms, each pesantren has its own special characteristics, but also has some similarities. The following will describe eleven methods used by the majority of pesantren to achieve the target of building the santri's character.

1. Studying the Yellow Book This method is a method commonly used by pesantren to transmit values and build character. The commonly used learning methods are the sorogan method and the bandongan method. The yellow book is a symbol of intellectual tradition among pesantren. Through the study of the yellow book, the Kyai not only provide santri with the knowledge of Arabic grammar (nahwu and shorof) but also internalize the noble character values formulated by pious scholars who authored the yellow book (called mu'asis in the pesantren world).

2. The role models of Kyai and Ustadz Kyai become role models who are modeled on various aspects of life and personality. Kyai's actions are always a highlight for all pesantren residents. In addition to being the driving force and center of pesantren life, Kyai must also always be a role model for all pesantren residents.
3. Spiritual Training (Riyadhoh) In order to build character among santri, models for getting used to spiritual discipline or what is called Riyadhoh were developed. Starting from obligatory congregational prayers, various sunnah prayers such as Dhuha and Tahajud prayers, fasting, recitation of the Qur'an, and wirid.
4. Familiarity with life patterns In general, boarding schools use habituation with life patterns to form character. This pattern of life is usually scheduled from when the student wakes up until he goes to sleep again.
5. Discipline Discipline in pesantren uses the reward and punishment method. Rewards or gifts are given to students who perform well in the form of goods or money. While punishment is given to students who violate the rules of the lodge. The severity of the punishment depends on how serious the violation is.
6. Educating through Organization Some models of student character education through organization are by forming; (1) Pesantren organization, the eviction of this organization is usually filled by senior santri who are on duty as Kyai's hands to manage the pesantren management, and (2) Regional organization that is used as a means of democratization, communication, friendship, interaction, developing the organization's management system.
7. Educating Through Ibrah (Taking Lessons) This motto is done through the delivery of religious stories, natural phenomena, and important events that happened both in the past and present that can be learned by the students.
8. Educating through Maudzah (advice) According to Bakri, the method of mauidzah should contain three elements, namely: (a) A description of the goodness and truth that a person should do in this regard, santri, for example, about good manners, must gather in prayer, and be diligent in charity; (b) Motivation in doing good; (c) Warning about sin or danger that will arise from the prohibition for himself or others.

### **Implementation Model of Character Education Based on Pesantren in Madrasah Aliyah**

The government's policy through the Ministry of Education and Culture (Kemendikbud) regarding character education in the 2013 Curriculum needs to be welcomed and supported by all parties. Character education is absolutely necessary for every nation if it wants to be a civilized nation. History and facts prove that developed nations are not because they have abundant natural resources, but because they have superior characters such as honesty, hard work, responsibility and others. Madrasas as Islamic educational institutions that combine science and spiritual education must be able to produce graduates who have special characteristics that are different from public schools.

The ideal madrasah graduate is a person who is professionally and spiritually mature. But in reality, madrasah graduates are not much different

from graduates of general education institutions. The specific characteristics of madrasah graduates have not been seen significantly. Therefore, madrasahs need effective methods in improving the quality of their graduates. One of the alternative solutions is to adapt the character education strategy carried out by pesantren. This step is certainly not a difficult and impossible thing for the madrasah, considering that all the capital needed to apply pesantren-based character education is owned by the madrasah. Starting from Islam as the basic foundation, teachers, students, facilities and infrastructure, vision, mission, purpose, religious environment and culture, curriculum, and teaching materials. By applying pesantren-based character education, the image of the madrasah as a formal Islamic educational institution will become stronger. More than that, madrasah graduates will truly represent the "product" of Islamic education. Fauzan said, combining formal education with pesantren will give birth to the strength of education capable of producing a generation with character that includes intellectual, emotional, and spiritual intelligence.

Referring to the 2010 Ministry of National Education's Framework for Character Education, in principle, character development is not included as a topic of discussion but is integrated into subjects, self-development and the culture of the educational unit. Therefore, educators and education units need to integrate the values developed in character education into the existing Curriculum, syllabus. The learning principles used in the development of character education strive for students to recognize and accept character values as belonging to students and be responsible for the decisions they make through the stages of recognizing choices, evaluating choices, determining a stance, and then making a value consistent with self-confidence. With this principle, students learn through the process of thinking, behaving, and doing. These three processes are intended to develop students' abilities in doing social activities and encourage students to see themselves as social beings.

In order to apply pesantren character education strategies, it is necessary to observe the following principles:

### **Continued**

The process of character development should be done systematically with a holistic education model using the methods of knowing the good, feeling the good, and acting the good. Knowing the good is easy to teach because only knowledge is cognitive. At this level, students are introduced to the characters they want to develop. After that, the feeling of loving the good is cultivated, that is, how to feel and love virtue. So that students always want to do something good with pleasure without any coercion. After getting used to doing good deeds, then acting the good turns into a habit and becomes a part of the student's personality.

### **Participative**

Character development will not be effective without the participation of students. This is because in the educational paradigm, students are the center of the teaching and learning process (student centered). As a consequence, the organization of character education programs should prioritize the involvement of students.

### **Fun**

This principle states that the process of character education is done by students, not by educators. Educators apply the principle of "tut wuri handayani" in every behavior shown by students. This principle also states that the educational process is carried out in a learning environment that creates a

sense of fun and is not indoctrinating. Beginning with an introduction to the concept of value that is developed, the educator guides students to be active (without telling students that they must be active, but educators plan learning activities that cause students to actively formulate questions, find sources of information and gather information from sources, process information already owned, reconstructing data/facts/values, presenting the results of the reconstruction/value development process) grow character values in students through various learning activities that occur in class, educational units, and tasks outside the educational unit.

As for the approach that can be used by Aliyah An-Nawawi Purworejo madrasah in an effort to build the character of students in the madrasah by referring to what has been done by pesantren, it can be formulated as follows:

### **Exemplary**

Role modeling is the pesantren's main strategy in building the character of its students with Kyai as its role model. As for the context of the madrasah, the leadership ranks (the head of the madrasah and his representative), educators and educational staff act as role models for all students. All their actions should reflect the characters they want to instill in the students. Teachers in the eyes of primary school students have at least six roles, namely as parents, guides, educators, motivators, inspirers, and facilitators. These roles are not much different from Kyai's role in the boarding school. Demonstration of various exemplary examples is the first step in getting used to it, if educators and other educational staff want students to behave and behave in accordance with character values, then educators and other educational staff are the first and foremost to provide examples of how to behave and behave appropriately with captured values.

About this example, Prophet Muhammad SAW himself has set an example throughout his life. In educating, guiding, and building the character of his friends, the Prophet always set an example of what he taught. So that the generation of friends can be the best generation as stated by the Prophet himself in the hadith:

"The best of my people are my generation, then those who come after, then those who come after." (H.R. Bukhari and Muslim). Thus, efforts to improve the quality of teachers must be done comprehensively and touch on the four mandatory competencies that teachers must possess, namely Pedagogical, Personality, Social, and Professional.

### **Habituation**

The character development of santri carried out by pesantren through familiarization as stated by Bakri above proves that character development cannot be done in a short time like memorizing formulas or concepts. Therefore, a continuous and steady habituation process (*istiqomah*) is needed. If in the pesantren this habituation process lasts for twenty-four hours a day, then in the context of the madrasah the habituation process has a shorter duration of six to eight hours a day. This relatively short time should be used well by educators and madrasah managers. Therefore, it is necessary to have measurable instruments that are used to support this character development effort. This instrument can be in the form of inculcating character values that want to be developed in all student activities while in the madrasah. This acculturation process should prioritize participatory principles, where



students become the main focus. For example, congregational prayer programs, istighotsah, shaking hands every time you meet a teacher and so on.

### **Discipline**

During the habituation process as described above, there needs to be a disciplinary process using reward and punishment. This discipline is not meant to force students to behave as programmed. However, discipline is intended to further encourage students to love and realize the importance of character values. Reward and punishment should be understood as motivational triggers and demotivators. For this reason, the implementation of reward and punishment should prioritize the pedagogical element.

### **Teaching Learning Process**

One of the classic problems in our education world is the learning process that is still far from the reality of life. As a result, our education graduates have not been able to "speak" much on the global competition stage. The absence of the real world in the teaching and learning process is caused by the use of monotonous and centralistic approaches, strategies, methods, and learning techniques. In addition, the still entrenched paradigm of "the teacher as the only source of knowledge" is also at the root of this problem. In order for the character education process to run effectively, the problems and paradigms must be overcome immediately. Character-based learning should be implemented contextually, not textually. That is, the teacher should give a larger portion to the presence of the reality of life in the classroom compared to the mere display of concepts. In addition, the teacher's role in character-based learning is not limited to transmitting knowledge but as a facilitator and motivator for students in practicing the values that have been learned.

### **Integration In Lesson Materials**

The integration of character values can be done for one or more of each topic from each learning material. As with attitudes, a value does not stand alone, but in the form of a group. Internally, each value contains elements of thoughts, feelings, and moral behavior that psychologically interact with each other. Character is formed from the internalization of values that are consistent, meaning that there is harmony between elements of value. For example, an honest character is formed in a whole unity between knowing the meaning of being honest (what and why to be honest), wanting to be honest, and behaving honestly. Because each value is in a spectrum or group of values, then psychologically and socioculturally a value must be coherent with other values in the group to form a whole character.

Therefore, character education material does not stand alone and is taught separately from other subjects. But becoming one integrated in all subject matter. As in pesantren, although there is material about morals such as the Book Akhlaqul lil baniin, but in every learning process (book study) moral messages are always inserted.

## CONCLUSION

Moral decline among school-age teenagers is not a problem that can be delayed in finding a solution. Because this concerns the future and the quality of the next generation of the nation and the country. To overcome this problem, a holistic and comprehensive effort and the involvement of all parties is required. Madrasas in this regard are also responsible parties. As an Islamic-based educational institution, madrasahs are expected to be able to produce graduates who possess character maturity characterized by Islam. One of the efforts to make that happen is by adopting a character development strategy that has been done by pesantren. The strategy is through exemplary as the basis, habituation, discipline, learning and teaching process, and integration into all subject matter. All these strategies should adhere to sustainable, participatory and fun principles.

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