



# **TEACHER-STUDENT RELATIONSHIP: REFLECTION ON THE QUALITY OF CHARACTER EDUCATION IN ISLAMIC BOARDING SCHOOLS (CASE STUDY AT NURUL WAFA ISLAMIC BOARDING SCHOOL, DEMUNG-BESUKI)**

**Syaifullah**

Universitas Nurul Jadid, Indonesia

Email: [syaifullah@gmail.com](mailto:syaifullah@gmail.com)

## **Abstract:**

This study uses the Teacher Student Relationship method to determine the cultivation of character and quality improvement of character education for students at the Nurul Wafa Islamic Boarding School. This study uses a qualitative approach. Data collection techniques in this study were carried out circularly using three approaches: 1) participant observation, 2) in-depth interviews, and 3) documentation. While the data analysis in this study was carried out through; data reduction, data presentation, and drawing conclusions or verification. The results of this study show that cultivating character using the Teacher Student Relationship method at Pondok Pesantren Nurul Wafa Demung, Besuki, Situbondo can have a positive impact on instilling character with Harmonization of Internal and External Communication, Delegation of Authority, and Mutual Relationship as a step in building quality character education to students.

**Keywords:** *Teacher Student Relationship, Character Education*

## **INTRODUCTION**

Education is a process of developing one's skills in the form of attitudes, behaviour in the surrounding community and social processes in which a person will be influenced by a guided environment, for example, a boarding school or school, so that he can achieve social skills and develop them (Baharun, 2018).

Many educational institutions have planted character education, such as the Nurul Wafa Islamic boarding school, a pesantren-based educational institution that upholds character education to be instilled in all students. This is done to revive character values which are currently fading in the character awareness of students in interacting with or respecting a teacher. The name of the student with the name of the parents. In addition, students often scream when the teacher is explaining the lesson, run and joke in front of the teacher. The rise of promiscuity, the influence of technological advances, and the community's need for character education are why the Nurul Wafa Islamic boarding school strengthens student character education.

In line with the problem of character education, in 1990, the educational figure Thomas Lickona suggested the existence of character education, character education according to Thomas Lickona (1991), it is education that shapes one's personality through character education, the results of which are seen in actual actions A person, namely good behaviour, honesty, responsibility, respect for the rights of others, and hard work (Subawa & Mahartini, 2020). Character education, according to Thomas Lickona, contains three main elements, namely, knowing the good (knowing the good), loving the good (desiring the good), and doing good (doing the good) (Baharun, 2017).

The problem of character is the most urgent in human life, therefore lately, more

and more people realize how important character education is amid the depravity and bankruptcy of the nation's morals, rampant acts of violence, the incoherence of politicians over political rhetoric and everyday behaviour without caring for others, character education that emphasizes the ethical-religious dimension is relevant for application (Abdullah et al., 2019).

In the era of democracy in 1960, character education entered Indonesia and is enforced until now; many methods have been used in this regard, such as the Thomas Lickona character education method. (Marwa and Kamamalia 2019) Many educational institutions have practised the Thomas Lickona method, but this still needs to be met at the time. Currently, in instilling character education in Indonesia, there needs to be a change by not only relying on the method from Thomas Lickona.

Much research on character education has been carried out; Hasan Baharun said character education carried out by schools, madrasas and Islamic boarding schools is a step in improving character quality and achieving karakul karma. In addition, Putu Subawa and Komang Trisna Mahartini said that character education is a deliberate effort to create virtue, namely objectively good human qualities, not only good for individuals but also good for society as a whole (Chandra, 2020). From the explanation above, character education needs to be improved to achieve good character or karakul karma to form objectively good human beings.

However, the success of character education will be lost if it only relies on subjects. However, it requires the cooperation of all components in educational institutions from the top to the lowest level considering that character education is more than just the task of a handful of people (Wuryandani, Maftuh, and Budimansyah 2019). Establishing cooperation in forming or cultivating character education will undoubtedly be more challenging than turning the palm. However, a good relationship is needed, as explained by Imam Al-Ghazali, quoted by Abidin ibn Rusn that the success or failure of the teaching and learning process lies on the relationship pattern between teachers and students (Ijah Khadijah, 2019).

Based on this explanation, educational institutions need a good relationship in the formation of character education. Good teacher-student relationships (Tecaheer Student Relations) influence educational goals, including the mission of character building for students, both spiritual and spiritual (Yuliatun, 2018).

Pondok Pesantren Nurul Wafa is a religious-based educational institution that implements the relationship between teachers, ustadz and kiai with students or students (Tecaheer Student Relationship) in instilling character education in students to form an Islamic culture to cultivate better quality (Fitriyah, 2021).

This is what makes this research unique, considering that the pesantren has advantages in building the character of its students. Islamic boarding schools, in this case, can be a beacon for forming universal character education. Because of this, the researchers limited this research to focus on instilling character in students with the Tecaheer Student Relations method conducted by the Nurul Wafa Islamic Boarding School and how to strengthen the quality of character education through the Teacher Student Relationship.

## **RESEARCH METHODS**

This study used a qualitative case study type method with a multi-site design. The case study in this research is an in-depth study of individuals, a group, an organization, an activity program, and so on at a particular time. Data collection techniques in this study were carried out circularly using three approaches: 1) participant observation, 2) in-depth interviews, and 3) documentation. While the data analysis in this study was carried out through; data reduction, data presentation, and drawing conclusions or verification (Munif & Baharun, 2018).

## **RESULTS AND DISCUSSION**

### **Mapping Problem**

Character problems at the Nurul Wafa Islamic boarding school are caused by

many things, either environmental influences or the student's characteristics. Ahmad Nawawi, as the security and orderliness of the Nurul Wafa Islamic Boarding School, said that the problems with the character of the students who were decreasing in Nurul Wafa occurred, such as behaviour that was getting out of control day by day, speech that was not good at socializing. Because it is clear that good character is proven by good behaviour and vice versa. Bad character is proven by students' difficulty controlling behaviour and poor speech (Werdiningsih, 2018).

He added that the decline in the character of the students at the Nurul Wafa Islamic Boarding School was the result of association with friends in the environment, besides that the character of the students could decrease due to personal problems such as family problems, pressure due to following the ego of parents and not being given the right to express his desire, this is what causes students to act recklessly and say inappropriate words in interactions. Going with this, a child's mentality is often in the lowest phase caused by family problems that affect their minds, impacting their behaviour and ways of interacting in their daily lives. In contrast, the family is the most significant influence in ensuring the future. Rosmaharani also emphasized that the family is a significant influence in the process of a child; the guarantee of a child's future is how the support from the family motivates a child (Rosmaharani, Noviana, and Susilowati 2019).

In line with this opinion, the caretaker of the Nurul Wafa Islamic Boarding School, Muhammad Hafidh, also believes that the character of the santri is currently on the verge of collapse; this can be seen from the behaviour of the santri, which is getting out of control. Which may be the impact of the association and influence of his friends. Not only that, but the decline in the character of the santri is also caused by internal or personal problems of the santri, such as; problems that occur in their families can also affect their mentality and cause negative things in interactions. Problems in the family can also cause them to lose a sense of care from parents and attention from their parents, which is highly expected. Handayani also emphasized that the lack of attention in question is a lack of attention from parents to understand a child's will; many parents prioritize their ego and constantly pressure the child to do what he wants (HANDAYANI 2018).

Apart from that, the same opinion was conveyed by Fauzi Harianto as the caretaker at the Nurul Wafa Islamic Boarding School. The decline in the character of the santri is something that needs special attention by all the management of the pesantren, because as we know that the decline in the character of the santri in pesantren is not only caused by wrong association and the introduction of western culture which is not by the teachings of Islamic law. However, the decline in the character of students in Islamic boarding schools is also caused by individual problems that they feel and become mentally stressed, such as; the lack of attention from people and the breakdown of the family that results in them feeling less attention from their parents and not throwing their custody rights at each other. This is what causes them to act as they please without having to think about the consequences.

From this, we can make it clear that the declining nature of students, especially character problems, is caused by the rampant promiscuity that they get from their friends, and the influx of western culture into the Islamic boarding school environment is also one of the factors that cause the character of students to decline at Islamic boarding schools. Nurul Wafa, this is proven by the current style of students when talking to a teacher with no hesitation in looking at the teacher's face. At the same time, this is inversely proportional to the behaviour of students in the past who were always looked down on when talking to a teacher. In addition, the decline in the character of the santri is also caused by several things, namely, lack of parental attention and the negative impact of family breakdown caused by the high ego of parents. For now, parents are more concerned with other things than their children; even though at Islamic boarding schools, students are the responsibility of the kiai, ustad and administrators, parents' daily work is the main factor in students processing at Islamic boarding schools. Istifan also said that students also need parents' attention in the goals of learning outcomes,

including in the formation of the character of a santri (Istifany, 2018). Rois said the same thing that parental attention is one of the main things in instilling character in a santri; apart from lessons from educational institutions to teach character, parental attention is a motivating and supporting factor for students always to obey and want to process in the cultivation of character in him (Rois, 2021).

#### Harmonization of Internal and External Communication

Character building for students at the Nurul Wafa Islamic boarding school does not only rely on the learning stage in the classroom but requires an invitation or an influence from the Kiai, Ustad and administrators. As that Fauzi Harianto, the administrator at Nurul Wafa Islamic Boarding School, conveyed that character building at Islamic boarding schools not only relies on school subjects but requires action from Kiai, Ustad and administrators to make an invitation or influence students. This also agrees with Ulum's words that for the invitation or influence to enter the hearts and minds of the santri, of course, a unified internal communication must be formed between the Kiai, Ustad and administrators (Ulum, 2018).

Fauzi Harianto said an administrator at the Nurul Wafa Islamic Boarding School, that two-way communication between students and Kiai, Ustad and administrators must be active with each other form harmony. With this technique, the santri will feel cared for and think this is a concern for the Kiai, ustad and administrators so that he can develop obedience to all invitations and admonitions. Jannah also said that the kiai, ustad and administrators could not only give advice or invitation to students but must also have practical communication skills to accept all feelings and encourage student obedience (Jannah & Selatan, 2019). Apart from that, Fauzi Harianto added that in processing at Islamic boarding schools, students also need an external relationship involving people, considering that parents are role models who are the first examples in their lives. Parents are expected to be willing to provide stimulation or motivation to proceed to board schools, especially in character building. Setiawan also agreed that in addition to building the character of the students with internal communication between the students and the Kiai, Ustad and administrators, external communication is also needed, which involves the students and their parents, considering that parents are an example apart from the Kiai, Ustad and administrators who in Islamic boarding schools (Setiawan, Sahabuddin, and Ramadhan 2020).

Muhammad Hafidh as the caretaker of the Nurul Wafa Islamic Boarding School, also said that in the formation of the character of a santri, a heart relationship or internal communication is also applied, namely communication through prayer, because we as pesantren people will never be perfect if our efforts are not accompanied by prayer. Likewise, in forming a character for students, a Kiai, ustad, and administrators must be able to pray for their students in studying knowledge and character building can be achieved. The same thing was emphasized by Wiradinata that character is formed not only through dhohiriyah but spiritually, considering that the main factor in forming a good character is from the inside (Wiradinata et al., 2020). He also added that parents are the initial pillars of character education. Apart from Islamic boarding schools, parents can be motivators and become role models for a santri. Islamic boarding schools are places or workshops for damaged students in their character. In this reform, pesantren are required to be able to repair damage to the character of students through lessons and mentoring. However, people know they have an essential role in that parents become an example for students to process at Islamic boarding schools. Syarifah also conveyed this opinion that parents are an incentive for students to comply with all rules or teachings and guidance at Islamic boarding schools to make students better, especially in character building (Syarifah, Latifah, and Puspitasari 2021). We can conclude from the data above that character building for students at the Nurul Wafa Islamic Boarding School cannot only rely on learning in the classroom or other learning activities but is treated as an action from the Kiai, Ustad and Board of the Islamic boarding school. One of the actions being carried out and implemented by the Nurul Wafa Islamic Boarding School is the harmony of communication between students with Kiai, Ustad and administrators. In this case, Kyai, Ustad and administrators must have uniqueness or be

good at communicating so that they can influence and be readily accepted by all Nurul Wafa Islamic Boarding School students. This was done as a step to overcome the decline in the character of the santri, which is currently a problem in education. The existence of the concept of unified communication is to make it easier for Kiai, Ustad and administrators to invite and foster students with communication. In addition, Kiai, Ustad and Management are also required to accept or listen to complaints or problems of students being felt and provide input or suggestions to build students' trust towards Kiai, Ustad and Management.

With the creativity of Kyai, Ustad and Management in communicating with the santri and the feeling of trust of the santri towards the administrators, a communication harmony will be formed, and it will be easier to persuade the santri to improve their declining character. However, in Islam or Shari'a, an action will not produce results if it is not accompanied by prayer. In the concept of unified communication in shaping and improving the quality of the character of the students at the Nurul Wafa Islamic Boarding School, they also carry out bil ruh communication or spiritual communication, in which the Kiai, Ustad and administrators pray for the students to be given the ease in the process, especially in improving character. Likewise, a santri always prays for his teacher to be given health. In addition, in forming a character for the Nurul Wafa Islamic boarding school students, an external relationship is needed, which involves students and parents. Parents are the initial motivation and the most important role model to encourage students to be more enthusiastic, especially in character building in Islamic boarding schools. Parents are expected to be able to motivate their children who are currently studying at Islamic boarding schools; even though in the learning system at Islamic boarding schools there are administrators who replace the role of parents in taking care of students, the motivation and example of parents for their children is the most important thing.

#### Delegation of Authority

In this case, delegating authority or giving trust can be understood as transferring trust or authority by the teacher to students at the Nurul Wafa Islamic Boarding School, Besuki Situbondo. This delegation of authority is a form of teacher's business program to improve the quality of character education to students through giving trust. The regulations made by Muhammad Hafidh, the caretaker of the Nurul Wafa Islamic Boarding School, said that violations of Islamic boarding school regulations, such as being disorderly in cleanliness, discipline and the like, are commonplace. However, Nurul Wafa Islamic Boarding School has its way of cultivating these characteristics, namely by trusting students to create a sense of responsibility. The caregiver's statement added by Fauzi Harianto as the caretaker of the Nurul Wafa Islamic boarding school said to Mapping Problem

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As in these regulations, the delegation of authority can have a positive impact on changing the character of the child. Ahmad Nawawi conveyed this, the security of the nurul wafa Islamic boarding school, saying that the positive impact of giving supervision by the ustad and administrators to the students can be seen from the behaviour of students starting to have a sense of responsibility in maintaining cleanliness, reminding each other in disposing of trash, from the discipline of the students. Students began to invite each other to manage time during activities better. So that with the delegation of authority, everyday life at Islamic boarding schools runs smoothly.

The character education carried out by the Nurul Wafa Islamic Boarding School by granting this authority increases the students' responsibility for cleanliness and discipline and fosters a sense of kinship and togetherness. This was conveyed by Muhammad Hafid as the caretaker, saying that the delegation of trust carried out by the ustad and administrators to the students could add to the feeling of kinship with the students, but the students respected the ustad more. Fauzi Harianto's statement supplemented this by saying that the students communicate with the ustad daily, and the administrators often gather and eat together. However, the students maintain their manners towards their teachers.

Ahmad Nawawi also said that the same at the Nurul Wafa Islamic Boarding School often invited the ustad to gather and discuss religion. The santri also often invited the ustad and administrators to eat together with the ustad. Departing from this, the character building carried out by the Nurul Wafa Islamic boarding school is not only by violence and strictness in the implementation of education but also by building trust and giving authority to students so that these students have a sense of responsibility and also establish kinship.

#### Mutual Relationship

In the context of forming students' character education at the Nurul Wafa Besuki Situbondo Islamic Boarding School, the teacher or ustad maintains a good relationship with the students, none other than to make the students comfortable in communicating and interacting. This is done to get a reciprocal relationship between the teacher and the students. Muhammad Hafidh, the caretaker of the Nurul Wafa Islamic Boarding School, said that to create an excellent reciprocal relationship between the ustadz and students at the nurul wafa Islamic boarding school, the ustad must know the attitudes of the students and have good relations with the students. This was also added by Fauzi Harianto, who said that the excellent relationship between the ustadz and the students



was proven by the comfortable feeling of the students communicating with the ustadz.

In character education at the Nurul Wafa Islamic boarding school, the mutual relationship between teachers and students refers to teachers being active in building relationships with students. If the relationship between the ustadz and the santri is not good, then the reciprocity from the santri is also not good. It is the same as learning in class. If students or students are not connected to the teacher, this can result in boredom for students in class. So that the reciprocal relationship goes well with the teacher or ustadz Listen and accept the reasonable arguments or opinions of sari. Teacher and student relations prioritize democratic values in the learning process.

The pillar of character education put forward by William Kilpatrick states that one of the reasons a person does not behave well even though he already knows that kindness is because he is not trained or accustomed to doing that kindness. From the opinion above, Muhammad Hafidh, the caretaker of the Nurul Wafa Islamic Boarding School, said that character education for students, students could not fully get used to character education taught from this; they need to be accompanied by ustadz with good relationships. If students already feel a good relationship with the ustadz, students will be able to get used to instilling character education.

The relationship at the Nurul Wafa Islamic Boarding School is an effort to instill good character education. At the Islamic boarding school, the closer relationship with the students is the administrators, where the administrators closer and know the daily life of the students. For this reason, the Nurul Wafa Islamic Boarding School administrators have good relations with the students, but without reducing wisdom and firmness as administrators. Fauzi Harianto, the caretaker at the Nurul Wafa Islamic Boarding School, said that to get a closer look at the student's daily life at the Nurul Wafa Islamic Boarding School, there needs to be a good relationship and approach to protecting them.

## CONCLUSION

Based on the results of the research study above, it can be concluded that Teacher Student Relations is a method that can improve the quality of character education at the Nurul Wafa Demung Islamic Boarding School, Besuki, Situbondo, through internal and external harmonious relations, giving trust to students and building reciprocal relationships. Come back. Kiai, Ustad and administrators build harmonious relationships with students by listening and providing suggestions on complaints felt by students and building relationships between students and parents so that they always provide motivation and moral nature, provide a change of trust that aims to build a sense of responsibility and kinship as well as reciprocal relations between students and administrators or teachers must give each other rights or obligations.

The results of this study cannot be generalized to all educational institutions in building students' character. However, the results of this study are specific because they are adapted to the socio-cultural environment that surrounds them, especially with the characteristics of very religious institutions. Therefore, the limitations of the results of this study can be used as further research so that a solid conception will be built in building character for students in all educational institutions.

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