

Character Education in Indonesian Pesantren

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ABSTRACT

Currently, character education has become one of the main challenges for educational institutions in Indonesia, i.e. to give birth school graduates who have good characters. Pesantren as the oldest form of Islamic educational institution to survive in Indonesia also faces this challenge. This study aims to analyze the implementation of character education in Al-Amin Pesantren (Islamic boarding school) in Prenduan, Sumenep, Madura. Focus of the problem discussed in this paper is what are values of character education taught in Al-Amin Pesantren, and how relevant they are to those assigned by the Indonesia's national education system. The results of this study suggest that the implementation of character education in Al-Amin Pesantren is carried out by the application of the "Panca Jiwa" (five spirits) principle, which consists of values of sincerity, modesty, independence, Islamic brotherhood, and freedom. The paper also shows that the Panca Jiwa principle is highly relevant to values of character education assigned by the Indonesia's national system of education. This study concludes the ability of Al-Amin Pesantren as an Islamic boarding school to respond to the current challenges in society with regard to the formulation of character education that is relevant with and assigned by the country's national system of education.

Keywords: *character education, Panca Jiwa character, Islamic boarding school*

1. INTRODUCTION

Islamic boarding schools in Indonesia (called pesantren) are part of the national education system. Thus pesantren also has the responsibility in educating the life of the nation. Likewise it has the responsibility of building the character of the Indonesian people. Indonesia currently has challenges in maintaining the integrity of the nation in accordance with the country's ideology of Pancasila [1]. Character education is education of values, attitude, morals and behavior which aimed to develop students' decision making in doing positive deeds and applying it in daily life. Hence, character education will not be effective without the combination of three aspects, they are: moral knowing, moral feeling, and moral behavior [2]. It means that a good character education must involve moral feeling and moral behavior instead of moral knowledge only [3]. It has two major objectives: to make it possible for people to have intelligent and caring personality [4].

Nida explained that education nowadays is facing extraordinary problems and challenges that can discourage the process of students' character and personality building. The challenges in education do not only come from the learning system and curriculum but also from the deviation of cultural system [5]. Likewise Nina found that education nowadays experiences issues such as student's brawl, skipping class, cheating in examination, free sex, drunk, drugs, and the trend of street gang [6]. This condition creates a negative face of Indonesian education.

Similar to the above research, Ilahi said that the implementation of character education in education institution is still far from what is mandated by the constitution [5]. In building a man of character, education institution must not only concern on the academic achievements or the teaching materials and school subjects such as Islamic education or character education, but also character education should be a system. Educational institutions should give more concerns on issues of students' character education so that they are not trapped in modern life where everything is instant and people tend to use any means possible in order to reach their individual targets [7].

This research analyzes the implementation of character education in Islamic boarding schools and its relevance to the Indonesian national character education values. This research is different from those of Nida and Nina, in that this research focuses on the application of character education in Islamic boarding school. Learning activities in pesantren are carried out within 24-hour. This means, pesantren has a bigger opportunity, because of its 'time availability', to develop character education of its students. As stated by Barizi, education in pesantren, which integrates one component with another, has the potential to lay down character education [8]. This was also supported by Siswato [9] and Zuriah [10], who said that character education can start form Islamic education.

Based on the above background, this research has several research questions. They are as follow: 1). How is character education values in Al-Amin pesantren, and 2) How relevant are values of character education in Al-

Amin with those that are assigned by the Indonesia's national system of education.

2. RESEARCH METHOD

This research is a case-study research on an organization during a certain period of time. The aim of this research is to gain the whole description of an entity studied [10]. A case-study is used to collect data, analyze meaning and gain understanding of the case. The case does not represent the population and is not to be generalized. Data collection in a case-study is taken from various sources because a case-study needs rich data in order to gain a deep illustration of a case. In collecting the data, there are three procedures: observation, interview, and documentation. In doing the observation, the researchers have chosen the non-participant observation, because the researchers only observed the behavior. This research also used questionnaire in finding out the implementation of Panca Jiwa principle. Several data that are collected as documentation, consist of the following: the vision and mission of the school, school activities, curriculum, Lesson Plan, and values of character education designed by the governance. The analysis started with working with the data, organizing the data, sorting the data into a manageable unity, synthesizing the data, finding patterns, finding important points to be studied further, and deciding points to be written [11].

3. LITERATURE REVIEW

Character education refers to values which cover the components of knowledge, awareness or will and action to implement character values [12]. Thomas Lickona defines character as one's nature in responding to a situation or a condition morally. This nature is manifested in real action through good behavior, honesty, responsibility, respect for others, and in many other noble characters [13]. There are several character education components which were discussed by Thomas Lickona such as moral knowledge, moral feelings and moral actions [3]. There three components are not separated but are influencing each others. All components should be involved including the educational components themselves, which are: curriculum content, learning process and assessment, educational institution activities implementation, culture in educational institution, and work ethic of all parties in the institution. Character building can be implemented through character education implementation models. The models are the autonomous, integration, supplement, and collaboration [14]. In addition, there is a character education model implemented in the Western countries, which is the holistic model. It means, all citizens including teachers, employees and students are actively involved and being responsible in the implementation of character education [15].

The autonomous model is a model of character education as a special subject [16]. In this case, teaching materials on character building are more focused and structured, so that only one teacher is needed. Example of this case includes the subject of Islamic Religious Education and Characteristic. The integration model is integrated in all subjects at school is the illustration of the integration model. Teachers could choose character values which will be embedded through several topics or sub-topics that are related with life values [14]. The subject lesson which is related with norms or values needs to be developed, delivered more explicitly, connected with everyday life context [9]. The supplement model includes the implementation of life values or character values through activities outside school such as the co-curricular and extracurricular activities [16]. Co-curricular activities are activities outside the learning hours which related to school subjects; for example, practicum and field visit. Meanwhile, extracurricular activities are activities outside the learning hours and are delivered outside classroom; such as music, drama, dancing and many more. Collaborative model is the extension of character values by ways of integrating school subjects with extra activities outside the learning hour [14].

4. FINDINGS AND DISCUSSION

4.1. A Brief of Al-Amin Pesantren and its Panca Jiwa Principle

Al-Amin Prenduan Islamic boarding school or known as Tarbiyatul Mu'allimien Al-Islamiyah (TMI) was founded by KH. Djauhari in September 1959. At the beginning, it only accepted male students. In 1970, after he died, the development of the pesantren was continued by his sons, KH. Moh. Tidjani Djauhari, KH. Moh. Idris Jauhari, and KH. Jamaluddin Kafie. And since 1985, it began to accept female students [14].

The vision of TMI Al-Amin Prenduan is to form students who are capable of worshipping God and functioning as "Khalifah of Allah", or the vice of God on earth (as reflected in the proactive, innovative, creative and productive attitudes), and becoming the best men on earth (khairu ummah). Its special mission is to prepare cadres of scholars and leaders of the ummah (muslim community) who are knowledgeable of Islamic sciences (muttafaqih fid dien); and having the will and ability to carry out the preaching of "commanding goodness and forbidding evil deeds" (amar amar ma'ruf nahi munkar and indzarul qoum) [14]. The students get a curriculum that are designed to consist of seven elements. They are 1) Education of faith (Akidah and Fikih), 2) Education of personality and character (moral behavior), 3) Nationality, citizenship and human rights education, 4) Scientific education, 5) Arts education and vocational skills, 6) Physical education, health and environment, and 7) Islamic boarding school education (ma'hadiyah) [14].

These elements are manifested in the motto/values of TMI Al-Amin Prenduan. They are called Panca Jiwa (the Five Spirits) which consists of five values of character education. They are sincerity, simplicity, modesty, Islamic brotherhood (ukhuwah Islamiyah) and freedom with responsibility [17].

First, the spirit of sincerity. The establishment of Islamic boarding school is not driven by ambitions of gaining certain profits but merely for worshiping Allah. The spirit of sincerity is based on a belief that good deeds must be counted by Allah with good or even better rewards [8].

Second, the spirit of simplicity. Life in the Islamic boarding school is modest. However, modest does not mean passive, poor and accepting the fate; but it consists of power and grit, or the ability to control oneself through difficulties. This is where mentality and strong character are built and is the requirement of success in life [18]. In addition, there are many students who come from a wealthy family background, but they are trained to live in simplicity. Wealthy people do not find it difficult to be trained in living a modest life of Islamic boarding school. Modesty is a realization of Islamic teaching by the Sufis.

Third, the spirit of independence. Being independent is an attitude of not easily depend on others in completing tasks. Independency is an attitude everyone should have, especially students, when solving problems [19]. An independent student does not depend on others in facing problems, does not run away from responsibilities, and tries to figure out ways in dealing with any problems. Independency is strongly felt in Islamic boarding school. All students laundry their own clothes, clean their own bedroom, prepare their own school items et cetera.

Fourth, helping each other as family in Islam (ukhuwah Islamiyah). Ukhuwah Islamiyah is the foundation of all Muslims. Muslim brothers and sisters are like a building, in which one part of the building is strengthening the other parts [17]. The spirit of helping each other as family in Islam colors the Islamic boarding school. This is the effect of a standardize life at school and activities which are done together, such as congregation prayers, cleaning the mosque, and study together. Besides the activities above, the learning and teaching activities run all day and night at Islamic boarding school. Students wake up very early to perform a morning prayer (Subuh) and sleep late after a prayer, and will always be in a state of learning and teaching. The life in Islamic boarding school is an intimate and passionate family life where people are eager to help each other [20].

Fifth, the spirit of freedom. Here, freedom means to think and act freely in order to determine his or her future with big heart and be optimism in facing reality. Therefore, the value of education contributes to the character education in the way that it embed and transform moral values of all students [21].

4.2. The Development of Panca Jiwa's Character Education at Al-Amin

The application model of character education that is conducted by the Islamic Boarding School Al-Amin Prenduan is to follow the collaborative model pattern. This model instills the value of character which is carried out through all subjects supported by student activities inside and outside the class. These include extracurricular and co-curricular activities. In the context of Al-Amin boarding school, the collaborative model of character building is not only done when students take a formal class, but also when they are in an informal class like in boarding schools, mosques, rooms and their daily interactions with teachers and Kyai, or pesantren's spiritual leader.

As conveyed by Ustadz Tijani Sazili that [22]:

“The implementation of Panca Jiwa as the process of character building is integrated within the curriculum. Al-Amien curriculum does not only cover the in and outside classroom teaching and learning structure but also covers all aspects of students' life, be it in the class, mosque, bedroom, and between students and the religious leaders (kyai)”.

The cultivation of character education with five souls through classroom learning activities is carried out when the teacher makes lesson plans. Principals at formal institutions at Al-Amin have an obligation to check the teacher's lesson plans. The lesson plan must have a character education content. This character education content is not in the form of subjects themselves, but in the form of habituation. Therefore, the lesson plan must include activities designed by the teacher that indicate that there is a refractive activity that exercises Panca Jiwa. Learning activities that train Panca Jiwa to be designed in activities as a process of habituation.

In the mean while, the cultivation of character education outside the classroom is done through teachers and administrators of boarding schools consisting of senior students. Dahlia Kadir, one of the senior teachers at Al-Amin, said that [23]:

“First, the students are taught the value of living at school as the way to worship Allah without any force. By embedding the spirit of sincerity, students will follow all school programs with discipline. By this, character values have been added to them, that is the discipline. Meanwhile the spirit of modesty does not mean to teach how to live poorly, but to teach the students not to be arrogant. After that, students are trained to be independent”.

Thus, there is an interaction between teachers, senior santri as administrators, and the santri in general, who performed the principle of Panca Jiwa character education. Therefore, part the implementation of Panca Jiwa Education is carried out, an enactment of penalties, in order to educate those who disobey pesantren's regulation, becomes a culture of the pesantren today. In the past, the punishment was in the form of physical; but today it took psychological forms. For example, by memorizing the Koran, or enchanting dizkr sentences to remembering God. The shift in punishment is in line with the principle of reward and

punishment conveyed by Langa (2014), who said that giving rewards and punishments that are appropriate in the education process will lead students to become creative children. Giving improper punishment will make them feeling inferior. While giving inappropriate rewards will also lead to spoiled boys/girls.

4.3. The Relevance of Al Amin's Panca Jiwa Principles to Values of Character Education of the National System of Education

Indonesia has a policy of implementing character education which consists of 18 characters. They are (1) religiosity, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) nationalism, (11) love for the Motherland, (12) respect for achievement, (13) congeniality, (14) love for peace, (15) love to read, (16) environmental care, (17) social care, (18) and responsibility [24].

The implementation of this policy was strengthened by the Presidential Regulation Number 87 of 2017 that concerns the strengthening of character education. In the regulation, it is explained in article number 3, which states that the strengthening character education is implemented by applying the values of Pancasila in character education mainly covering the values of 18 character education like mentioned above. Likewise, Article 4, which contains the scope of strengthening of character education, includes formal, non-formal and informal education [25].

In Al-Amin context, as a non-formal educational institution which in nature has a formal education shows that the Panca Jiwa is a form of implementation of the mandate of the presidential regulation on the implementation of character education. The model in building students' character refers to the objectives of national education. Character values which are grown and formed by the school is supporting the character values by the national education values. Five principal values are the base of character education and they are related to many more characters.

My interview with KH. Zainullah Rois, explains that [26]: Character building through school characters is not contradicting with the government's rules. It needs to be known that the objectives of education at this school refers to the objectives of national education. The objective of this school is to prepare students or alumnus to master leadership, scholarship, pedagogical knowledge, and then willing and able to develop those basic knowledge and skill independently, and applying them in the society with sincerity. These objectives will grow other characters. For example, being tolerant, hard-working, responsible, socially aware, and many more.

Panca Jiwa character values at school do not only cover the five values but also several other values in the national education values. These values are sincerity, modesty, independence, Islamic brotherhood, and freedom.

Panca Jiwa as character education values owned by Al-Amin is the implementation of the mandate of the presidential rules. Article 2 of Strengthening Character Education has the following objectives. 1). Building and equipping students as the golden generation of Indonesia in 2045 with the soul of Pancasila and good character education in order to face the dynamics of change in the future. 2) Developing a national education platform that places character education as the main soul in the organization of education for students with the support of public engagement which is done through formal, non-formal and informal education by taking into account the diversity of Indonesian culture. 3). Revitalizing and strengthening the potential and competence of educators, education personnel, students, the community, and the family environment in implementing character education [25].

The character education ascribed by Al-Amin Prenduan is in line with the results of research conducted by Kim et al [27], who argue that by adopting a character education program, the teacher could increase the satisfaction of their performance as teachers. Likewise, Sudirman argues [28], the teacher has a major role in the development of character culture which is oriented towards local culture and tolerance. In the context of Al-Amin Prenduan, the development of character education is oriented to local culture. Thus, Al-Amin pesantren has helped the Indonesian State in mobilizing character education through their institutions.

5. CONCLUSION

This research concludes that the implementation of character education in Al-Amin pesantren is carried out by applying "the Panca Jiwa" values, which consist of sincerity, modesty, independent, ukhuwah Islamiyah, and freedom. The Panca Jiwa values have some relevance with those of character education assigned by the Indonesia's national educational system.

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