

Madurese Literature: Media for Character Education in Pesantren

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Abstract. This article discusses Madurese literature as an alternative media for character education in Islamic boarding schools. Madurese literature describes the qualities of character values and good traits. The purpose of this research is to describe the literary form of Madura which can be used as a medium for character education and its use as a medium of learning in Islamic boarding schools. The research location is in the Syekh Abdurrahman Rabah Pamekasan Islamic Boarding School. Sources of research data in the form of literature and resource persons. Theoretical study is used to find the possibility of the alternative realization. The discussion focuses on the literary form of Madura as a medium for character education in Islamic boarding schools, namely gurindam. Gurindam as a medium for character education in Islamic boarding schools can be used receptively in the form of determination as teaching material and expressively in the form of managing emotions, feelings, enthusiasm, and the perspective of life of students.

Keywords: *Madurese, media, character education, pesantren*

1. INTRODUCTION

Literature is a form of reflection of society. Literature, as an imitation of human action, often presents images that are thought, said, and done in society [1]. Literature reflects issues that can be touched, such as historical, political, and social facts [2]. It is impossible for a literary work to eliminate the approach, morals and values of society, because no writer who grew up really did not interact with the world around him [3]. Literature, society and writers are three elements that work hand in hand for the moral and intellectual progress of mankind [4]. So that literature becomes a source of knowledge and documentation of human experience and helps understand the world around and can maintain one's morals [5]. Authors in their social relationships intersect with the values of life that exist and develop in the midst of society. These values include educational values, moral values, social values, cultural values, and religious values. The values of life that uphold morals and good things in a certain area are called local wisdom. So, literary works cannot be separated from local wisdom of an area.

Literature can be a medium for planting values in education. The value of education in literature is related to the cultivation of character education values [6]. Literature serves as an excellent companion to character education [7]. Literature with the theme of character development has the power to develop, shape, and strengthen important dispositions in instilling core ethical values [8]. The main reason for using literature in character

education is its relevance to life [9]. All genres of literary works can contain noble life values. Literature is not just entertaining readers but can contain messages and education through the values contained in it. It is also found in Madurese literature which is full of noble character values which are useful in cultivating educational values for the community. Madurese songs that contain a lot of educational values are in the form of literary works such as pantun, syair, gurindam, etc. Madurese literature has also been widely used as a medium for character education in various pesantren such as Hidayatus Shibyan, Aqidatul Awam, Tarbiyatus Shibyan, etc. The existence of these books as part of a literary work in the form of a gurindam can be used as a medium for character building in pesantren. So that students can gain contextual experience in the learning process through the use of these media.

Literature as a medium for character formation has been carried out by several researchers by placing literary works as follows; literature is a medium for mental and intellectual enlightenment, literary learning allows students to grow awareness to read and write as the most important part of the prerequisites for character building, beautiful literary language so that it will touch the reader; convey the noble values of humanity; and encourage readers to do good to fellow humans and other creatures [10]. The moral values contained in literary works can be used as a reference for character building [11]. Teaching literature is believed to be able to help the process of character building

students, because it has positive values [12]. The issue of moral dilemmas can be used in literature learning for character education and HOTS-oriented learning [13]. The results of this research occur in formal education which places the value of character education contained in literary works such as short stories, novels, and dramas. This is different from non-formal education such as Islamic boarding schools which use Madurese literary works in the form of gurindam. Some books such as Hidayatus Shibyan, Aqidatul Awam, Tarbiyatus Shibyan, etc. are taught by chanting. The students have a strong tendency to memorize the contents of these books. So that the Madurese literary form in the form of the book can be chosen as a medium for character education in pesantren and used as a medium for character education in pesantren.

The purpose of this research is to describe the Madurese literary form that can be used as a medium for character education and how to use it in learning activities. Different from other studies, this study places Madurese literature as a medium of learning that has convenience when taught to students. In Madurese literature, there are moral concepts or ideas, adaptive to literary life, and distributive in the delivery of moral messages. In addition, Madurese literature in the form of gurindam such as Hidayatus Shibyan, Aqidatul Awam, Tarbiyatus Shibyan, etc. is a compulsory book taught in Islamic boarding schools. This novelty makes Madurese literature appropriate for use in various pesantren that understand the Madurese language.

2. METHOD

This study uses data analysis model Analysis Interactive from Miles and Huberman [14]. In general, data analysis in this study was carried out through the following stages; (1) record all findings of phenomena in the field through observation, interviews and documentation regarding the form of Madurese literature and how to use Madurese literature in character education in pesantren; (2) then reviewing the records of observations, interviews and documentation studies, and separating data that are considered important and unimportant, to then classify data belonging to the Madurese literary form and data on how to use Madurese literature in character education in pesantren; (3) then describe the data that has been classified based on indicators of Madurese literary form and how to use Madurese literature in character education in Islamic boarding schools; (4) the last step is to analyze and draw conclusions about the form of Madurese literature and how to use Madurese literature in character education in pesantren.

3. RESULT AND DISCUSSION

Collecting data in this study through interviews, observation and documentation. Through this series of activities, data on the form of Madurese literary works used as a medium for character education in Islamic boarding schools were obtained as follows:

TABLE 1. Forms of Madurese Literature on Character Education Media in Pesantren

No	Data
1.	The authors of Tarbiyatus Shibyan and Aqid Seket are Madurese
2.	The Tarbiyatus Shibyan and Aqid Seket books use Madura language
3.	The books of Tarbiyatus Shibyan and Aqid Seket are in the form of lines in stanzas
4.	The number of lines in the verses of the Book of Tarbiyatus Shibyan and Aqid Seket is two lines
5.	Each end of a line in the Tarbiyatus Shibyan and Aqid Seket books has the same ending sound
6.	Each line in the Tarbiyatus Shibyan and Aqid Seket books consists of 8 to 10 syllables
7.	The first and second lines of the verse Tarbiyatus Shibyan and Aqid Seket are related.
8.	The lines in the Book of Tarbiyatus Shibyan and Aqid Seket contain advice

The results of data collection activities in the form of the use of Madurese literature as a medium for character education in pesantren in this study are as follows:

TABLE 2. Utilization of Madurese Literature in Character Education Media at Syekh Abdurrahman Rabah Islamic Boarding School

No	Data
1.	Making Tarbiyatus Shibyan and Aqid Seket as subjects
2.	Making the books of Tarbiyatus Shibyan and Aqid Seket as compulsory reading material by chanting or chanting before the lesson begins
3.	Explaining the contents of the book Tarbiyatus Shibyan and Aqid Seket during the learning process
4.	Give examples of the contents of the Tarbiyatus Shibyan and Aqid Seket Books
5.	Students are required to memorize the Tarbiyatus Shibyan and Aqid Seket books
6.	Students are asked to practice the contents of the Tarbiyatus Shibyan and Aqid Seket books
7.	Hold a memorization competition for the book Tarbiyatus Shibyan and Aqid Seket

Based on the results of data analysis from the teacher's answers during interviews and literature observations, the researcher identified data that could be the answers to the Madurese literary form used as a medium for character education at Syekh Abdurrahman Rabah Islamic boarding school. Furthermore, the data will be discussed.

The authors of Tarbiyatus Shibyan and Aqid Seket are Madurese. The existence of an author determines the content of literary works. With a social background as a Madurese, the resulting literary works have Madurese nuances. Attitudes, beliefs, and views of life of the author influence the results of the literary works he writes [15]. Kiyai Habib is a well-known author and the author of both books. His work is famous everywhere. Almost all

Islamic boarding schools in Madura use the book. The book contains learning about manners for parents, in socializing, and in society.

The books of Tarbiyatus Shibyan and Aqid Seket use the Madurese language. The choice of Madura language as the language used in literary works confirms that these literary works are Madurese literary works. The language used by the writer is important in understanding literary texts as the main media in literary works [16]. Both books are in the form of Arabic poetry and underneath are inserted Madurese language which is also in the form of verse. Arabic has coherence with the meaning of the Madurese language which is the translation of the Arabic text.



FIGURE 1. Tarbiyatus Shibyan and Aqid Seket

The books of Tarbiyatus Shibyan and Aqid Seket are in the form of lines in stanzas. The typography of a literary work is a requirement for classification of literary genres. Madurese literary works are in the form of lines which are characteristics or characteristics of literary works of the poetry genre. The form of Madurese literary works in character education media at Syekh Abdurrahman Islamic Boarding School is gurindam.

All of the above data points to the characteristics of the old Gurindam poetry literary works. The characteristics of gurindam, namely: Each stanza consists of two lines / arrays, the number of syllables for each line is not fixed, the first and second lines are connected to form a causal relationship, rhymes a, a, and contains advice, advice, and satire[17]. The number of lines in the verses of the Book of Tarbiyatus Shibyan and Aqid Seket is two lines.

Each end of the line has the same ending sound, consisting of 8 to 10 syllables, as a whole contains advice". This shows that the literary work is an old poetry genre.

As for how to use or use Madurese literature as a medium for character education in Islamic boarding schools in the form of teacher activities in utilizing Madurese literature in the *Tarbiyatus Shibyan* and *Aqid Seket* books by being used as subjects at the *Madrasah Diniyah Ula* education level. *Tarbiyatus Shibyan* is taught in grades 3,4 and 5, while *Aqid Seket* is taught in grade 3. The selection of the two books is an effort to become the basis for character building. Because the two works can dynamically expand the fulfillment of norms to violators of norms [18]. So that dynamic sources become effective if existing knowledge can be accepted into learning experiences [19]. This effort is solving learning problems[20]. *Tarbiyatus Shibyan* is taught in the upper classes because it

contains the values of manners and manners that are more quickly embedded in character building than the lower classes [21]. The process is not just the provision of a set of facts, concepts, or rules that are ready to be picked up and remembered. However, the process of constructing that knowledge and giving meaning through real experience so that learners accept the character patterns that must be possessed. This process is in line with the constructivist viewpoint which emphasizes independence by laying the foundations of character education which is oriented towards direct practice processes. Constructivism is a teaching style that prioritizes learners as agents of acquiring and understanding knowledge[22]. In reality, the teacher ensures that students understand pre-existing conceptions, and guides activities for them to overcome and then develop [23].



FIGURE 2. The Process of Learning the Book of *Tarbiyatus Shibyan* and *Aqid Seket* at the Islamic Boarding School

The use of Madurese literature, *Tarbiyatus Shibyan* and *Aqid Seket*, is to familiarize students with repeating and chanting or chanting before each lesson starts so that students can memorize easily and quickly. The method of repeating is essentially a very light method of memorization [24]. Memorization activities have a positive impact on the educational environment of students [25]. The balance between the process of repeating the habit of repeating itself with inculcating will be able to maintain good memorization. The process of memorizing cannot be separated from human memory. With routine repetition, the memorization will become stronger. This is because repeating rote by chanting is a fun

method [26]. To strengthen memorization is by competing the memorization of the two books. The competition was held at the *haflatul imtihan* event giving the impression of the importance of memorizing and understanding the books of *Tarbiyatus Shibyan* and *Aqid Seket*, so that students are more serious in memorizing.

The teacher utilizes Madurese literature in the *Tarbiyatus Shibyan* and *Aqid Seket* books by asking students to practice the contents of the two books. Both of these books have a wisdom value. inspire students to find wisdom for life [27]. Practicing the contents of the book will make students understand more and stick the message deeper into the minds of students. This is a valuable

approach in fostering the character development of the students [28]. Practice provides opportunities for students to apply, test and adapt theory to real conditions. Engineering character education practices from the contents of the books being taught and memorized is an alternative strategy for character building. The use of practical methods in learning is useful for providing training in certain skills. Practical learning methods will develop thinking skills and train intellectual skills as well as psychomotor skills [29]. They will have excellent lessons to develop and perfect a good personality. In the excerpt of the contents of the book *Tarbiyatus Shiblyan* reveals the way students walk when meeting their teachers must bow their bodies, if they are going to pass through the teacher, they must pass through the back of the teacher. Students directly practice walking when they meet the teacher. Furthermore, this practice will be meaningful and inherent to students. These practices will provide role models, intervention, consistent habituation, and strengthen character [30]

4. CONCLUSION

After analyzing the data, the Madurese literary form in the educational media for character education at the pesantren (*Tarbiyatus Shiblyan* and *Aqid Seket*) has a characteristic number of two lines, each end of the line has the same final sound, consisting of 8 to 10 syllables, as a whole contains advice. . Based on these characteristics, the form of Madurese literary works of character education media in the pesantren is in the form of *gurindam*. The way to use Madurese literature as a medium for character education at the *Syekh Abdurrahman Rabah Islamic Boarding School* is by using it as a subject, accustoming students to chanting or chanting before the lesson starts so that students can easily and quickly memorize, explain and provide examples during lessons, obliging students memorize, ask students to practice in everyday life, and serve as material for the competition during *Haflatul Imtihan*.

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