

The Model of National Character Education in Darul Ulum Islamic Boarding School of Banyuwanyar, Pamekasan Madura

Zainuddin Syarif

State of Islamic College (STAIN) of Pamekasan
Pamekasan, Indonesia
doktorzainuddinsyarif@gmail.com

Abdul Gaffar

Islamic College (STAI) Al-Khairat Pamekasan
Pamekasan, Indonesia

Abstract—Darul Ulum Islamic Boarding School of Banyuwanyar is one of the oldest Islamic boarding schools in Pamekasan that had implemented the *character building values*. Therefore, the *national character education* was assumed had been applied too. Another proof is seen from the *fatwa* (instructions) or the policy of the *founding fathers*, i.e. kyai, artifacts, and symbols which give meaning and sources of national character education values. Besides, it is also proven by behaviors (morals and ethics) involved in the daily life of *kiai* and students as the actualization of local wisdom values. This research is aimed to reveal what kinds of character education values are taught in Darul Ulum Islamic boarding school of Banyuwanyar and how is the actualization of national character education values in Darul Ulum Islamic boarding school of Banyuwanyar. This research used the qualitative approach with the ethnographic study. The primary data sources were *kiai*, *ustadz* (teachers), students, and alumnus. The data collection techniques implemented were interview, observation, and documentation. The analytical models by Miles and Huberman were utilized to analyze the data including data reduction, data display, and conclusion or verification. The results revealed that this institution implemented unique character education values in which the students or the community put *kiai* as the central figure and role model who is always obeyed. This system is known as *sami'na wa atha'na* (we listen and we obey) which regarded as a cultural treasure of Islamic boarding school that is alive and preserved until now as part of living educational values. In the actualization, the orientation and the noble goals of the community of Darul Ulum Islamic Boarding school were relied on *tafaqqaha fi al ddin* (learn religious knowledge) in the frame of moral sourced from *Islamic Classical Books* (Kitab Kuning) as the primary learning sources in Islamic boarding school.

Keywords—*educational model; Islamic boarding school; national character*

I. INTRODUCTION

The discourse dealing with Islamic boarding school (pesantren) institution is always being an interesting and unique discussion. It is not only because *Islamic boarding school* has its own special characteristic, but also because it is built uniquely with very rich educational philosophies which have the same quality compared to the modern educational

concepts [1]. *Islamic boarding school* is a form of unique community environment that has positive living values [2].

In general, *Islamic boarding school* is separated from the community life around them. Since Islamic boarding school is arranged in one complex, consists of the leader or *kiai*'s house, mosque or *mushalla*, and the students' dormitory [3]. There is no fixed model or systematic rules in building the physical architecture of the *Islamic boarding school*, therefore, the addition of the buildings is merely an improvisation [4].

The pattern of *Islamic boarding school* is identical with traditional nationalism culture. Related to this case, it should be comprehended that the traditional nationalism is regarded as a thought system rooted from conspirative "marriage" between Ays'ariyah scholasticism theology and Maturidiyah with Sufism or Tasawwuf (Islamic Mysticism) that had developed in Indonesia for a long time.

In this context, Darul Ulum Pesantren puts *kiai* as the central figure and role model for their students in doing daily activities or as a science reference. The students' obedience to their *kiai* is a cultural characteristic of "*sam'an wa tha'atan*" (we listen and we obey), an attitude of polite character towards the one that must be obeyed. The obedience tradition of Madurese society is portrayed in an adage "*Bhuppa, Bhabbu, Ghuru, Rato*", it is a value of courtesy as an obedience reflection to their fathers, mothers, teachers, and leaders (government). *Kiai* as a teacher becomes a part of the hierarchy that is worth to be respected because he is a meritorious figure in delivering knowledge and character buildings to the children that can not be done by society [5].

II. THEORETICAL FRAMEWORK

Literally, the Indonesian term of "character" comes from Latin language *character* which means trait, behavior, psychological natures, personality or moral. This term is closely related to the personality [6]. Someone is considered having good character if he/ she acts, behaves, and does everything that appropriates with morality aspects [7]. It can be inferred that the term *character* is defined as series of behavior, act, motivation, and also skill. While, Prayitno and Belferik Manullang, states that *character* is personality trait which is

relatively stable belongs to someone and it becomes his/her standpoint in behaving based on the standard of value and norm noble [8]. Education focuses on realizing good citizens, who have holistic competence in knowledge, life-skills, and characteristics based on national characters [9].

The character values stated by Ministry of National Education (Kemendiknas) includes: religiosity, honesty, tolerance, discipline, hard-work, creativity, independence, democracy, curiosity, patriotism, nationalism, appreciation toward other's achievements, friendliness/communicativeness, peace, love to read, environment awareness, social awareness, and responsibility [10]. All of those 18 core character values above are integrated comprehensively in Indonesian educational institutions in every subject, whether it is social science, religion or other subjects such as Mathematics and also natural science. Dealing with character education, the father of education in Indonesia, Ki Hajar Dewantara states that education is an effort to advance the character, mind, and body of children, as a result, they can grow perfectly for becoming a "complete" person. In short, character is an integral part which plays vital role in education [11].

Al-Farabi states forthrightly that human character values will develop better and perfect if their mind is always exercised and developed by knowledge and its magical power. And so does Al-Kindi, he exclaims that human character to Allah should be built by knowledge about universe. According to Avicenna (Ibn Sina), character has been ruled by the time the humans do worship because he realizes that there will come a day when what they have done is reckoned. In addition, Ibn Rusyid associates human character with observing Allah's creations which are beautiful, good-order, and balance, consequently the human morals are expected to be the same. Meanwhile, al-Ghazali asserts that the source of morals is divine revelation [12].

III. DARUL ULUM ISLAMIC BOARDING SCHOOL OF BANYUANYAR AT A GLANCE

The history of the establishment of Darul Ulum Islamic Boarding School of Banyuanyar was originated from a small *langgar* (small prayer house) in 1204 H/ 1788 M. This *Islamic boarding school* was founded as a respond of the anxiety of *Kiai Ishaq bin Abdurrahman* about underdevelopment and stupidity of the local society at that time, especially the backwardness and stupidity about Islamic religious knowledge. Therefore, *kiai Ishaq* has ambition and effort to "battle" for those problems in order the local society and Madura society are free from that backwardness [13].

The education system implemented in Darul Ulum Islamic Boarding School of Banyuanyar is an integrated system between non-formal educations through studying Islamic Classical Books (*Kitab Kuning*) happened since the first establishment until today, and the formal education was begun in 1980 from Early Childhood Education (*Pendidikan Anak Usia Dini*) level until University level. Through that non-formal education system, the *kiai* of Darul Ulum Islamic boarding school of Banyuanyar instills national character education deeply to his students through reinforcement and process, either it is in the form of direct religious advice from

himself or from elders/ previous Islamic boarding school leaders in spoken or written form such as written into a *tarjuman* (by K.H. Abdul Hamid bin Isbat) consisting the study of Tawheed (Islamic Monotheism), Fiqh of Worship, Tajweed (Art of Qur'an Recitation), and other basic Islamic concepts that should be comprehended by common people that could help them understand about Islam.

IV. ISLAMIC BOARDING SCHOOL AND LOCAL WISDOM CHARACTER

Social stratification in Islamic boarding school and Madurese community in general have been illustrated above. They put the teacher which is in this case is a *kiai* on a noble hierarchy. According to Sondang P. Siagian, this condition is considered as one of the main characteristics of traditional society represents high respect towards older people or the elderly [14]. Darul Ulum Islamic Boarding School of Banyuanyar at least have been able to give a large contribution especially in building the character of the community as the nation's next generation whom are exclusive and unique as portrayed by Josephson.

Michael Josephson, the founder of the *Josephson Institute of Ethics in America* formulates the outline of the six pillars of character that should be instilled in the students. *The first is trustworthiness*. Be honest, be reliable, do what they say they will do, keeping the promise, have the courage to do the right thing, build a good reputation, caring to the family, and loyal to the country. These characters are always in line with what was frequently said by the second caregiver of Islamic boarding school of Banyuanyar, he was R.K.H Abdul Hamid, he advised: "*when you have children who always motivate to study, then the parents must fulfill all their needs in seeking knowledge, meanwhile, the children obligate to study hard and to strive (ijtihad) in studying in order to they will not be accused had deceived their parents and get blessed*" [15].

The second is respect. Treat others with dignity, follow the rule, be tolerant and accepting of differences, use good manners not bad languages, emphatic, don't threaten, hit or hurt others, and peaceful. Ideally, the educational institution is not only a place for transferring knowledge, but also a place to create positive attitude, behavior, character, and youth leadership [16]. It is line with what was expressed by R.K.H Abdul Hamid; "*all acts that will cause grief (sadness) and devastating Islamic people, neighbors, and relatives, such as hitting their fowl, take their land boundaries, arrogant, and so on, then all of them has to be shunned*" [15].

The third is responsibility. Focus on future orientation, be diligent for goodness, discipline and self-restraint, think before act, and accepting of all the consequences of their behaviors, and be accountable for your words, actions, and attitudes, set a good example for others. R.K.H Abdu Hamid stated: "*It is important for the students who are seeking knowledge to look for their teachers' willingness and happiness. Beware, be careful do not annoy or mess with your teachers till make them stunned and dislike. It is better to try helping them, since there have been many cases of people who lived in Islamic boarding school, but they liked to do something that makes their teacher angry*" [15].

The third is fairness. Play by the rules, be open-minded and listened to others, do not exploit others, treat all people fairly. As stated in the Qur'an that "O you have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being unjust, do justice; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do" (Al- Maidah; 8). Responsibility is a reflection of the morality of educated society, the fairness surely affects the students, and led to the division of the socio-economic that tend to discriminate people more than nationality or race. This situation happens many times, the needs of minorities are not addressed, especially in the city. Every student is different and each student will have individual needs and teachers must meet these unique needs [17].

At Darul Ulum Islamic Boarding School of Banyuanyar, kiai and nyai are not only as supreme leaders, but they are also as educators who get involved in nurturing and guiding the students collaborates with the teachers (asatidz) and administrators. As professing faith by one of the teachers, Ustadz Syamsul Arifin, he said that R.K.H. Mohammad Syamsul Arifin always stated "*I am very happy if the students give in reluctantly to avoid the happening of bigger problem including faith issue because it will make them honorable. Therefore, kiai is very respectful of differences, whether it is religion and culture. Evidently, when he met with a new student from Malay who wore awkward dress or different from other students, the kiai still received and respected her, later she was expected to adapt with the culture of the Islamic boarding school*" (Interview on 01 December 2017).

It is quite similar to experience undergone by Faisol, a scout master, once he stated that kiai gave advice or guidance to Darul Ulum students following their departure to *Abhinaya Scout Competition* in East Java in 2016. And when they were joining *Java Guide Scout Competition* in Smart Ekselensia Indonesia, Parung Bogor, 18-19 November 2017. He told his experience with other students that when they interacted with other scout members of other religion, they must respect and be tolerant and maintaining a good relationship with them. It was because in scout we were taught about it, however, the most basic was direct advice or guidance from kiai as character builder that taught us to respect others, do not defend our ego although they have different opinions; includes different religion and culture. Be polite and be tolerant of others. Do good things, do not violate our religion and our country, the society will see what you said and do not forget the rules of *pesantren*. (Interviewed on 15 January 2017)

The fifth is caring. Be compassionate and show affection, care for other, forgive others, help people in need. In *Tarjuman* book mentioned that "*when a guest arrives at our home, then it is primary when he was honored by providing them pleasurable regale based on our ability and sincerity. Everything that can make our guest comfortable, then reward it a potluck in accordance with what is owned by the host. Because, if we impose even owe to treat our guest, then we may not do that. However, just treat them based on what we have.*"[15].

The sixth is being a good citizen (citizenship). Get involved in community affairs, cooperate, respect others, love and

protect the environment, volunteer. The case relates to those characters above can be seen from the opinion of one of the caregivers of Darul Ulum Islamic Boarding School, R.K.H Mohammad Syamsul Arifin in responding the hot issue in 2017 about Ahok (A Governor Candidate of Jakarta 2017). He responded, "*Never pray other people with cursed prayers, even though he was a non-Muslim, pray him with a hope that he immediately get hidayah (Allah's guidance), but if he does not hopefully his children who will get it.*" (Interview with Masturil Kirom, 12 January 2018).

V. THE INTERNALIZATION OF NATIONALISM CONSCIOUSNESS

In the social aspect, kiai has always been a reference and foothold in resolving all issues faced by the society, both in terms of simplest issue or the most complex ones [18]. The concrete example of the simple issue is; in giving name to a new-born child, local people still ask his direction and consideration for naming that baby. Another case is kiai is frequently visited by the society to ask about good days to open a new business, build a house, and any issues occur in the society [19]. In addressing those problems, kiai tends to use psychological approach in giving advice and guidance which also there is the insertion of religious moral in it. Those conditions make the position of the kiai stand in the elite strata, therefore, his figure becomes a tremendous role model for the society [20].

The soul of nationalism owned by one of the caregivers/ leaders of Darul Ulum Islamic Boarding School of Banyuanyar, R.K.H Abdul Hamid Baqir (deceased) is accommodated in a charter namely "**TRI SAKTI P.P. B**" which contains about guide and attitude of the students as good citizens. Minimum: do not let the country loss, do not let Pancasila undermined and do not let the society sick. Maximum: should benefit all three. PANCA BAKTI: skillful, diligent, obedient, honest, and sincere. There is also 4 A: Agama (religion), Akhlak (moral), Ahli (experts), Amal (charity). (Documents: an overview of Pondok Pesantren Banyuanyar, n.d.)

R.K.H. Abdul Hamid Baqir views the student society as part of citizens, they must maintain the security and continuity of the nation, as well as give the best service and contribute in science as they earned in Islamic boarding school based on religion and noble characters (*akhlakul karimah*) includes honesty, obedience, and sincerity. The concern of R.K.H. Abdul Hamid Baqir towards the nation and country as told by K. H. Mohammad Syamsul Arifin, is portrayed by R.K.H. Abdul Hamid Baqir's attitude who did not agree and disappointed against one of the kiai which is in his talk, he blasphemes and reviles the government as a form of hate speech (personal note when the writer meets and greets with R. K. H. Syamsul Arifin, 31 December 2015).

In line with what was said by KH. Abdul Wahid Hasim through his article entitled "*Prophet Mohammad and Human Brotherhood*", "*The Awakening of The Islamic World*" and "*Do religious experience in earnest and remembering the Greatness of God*", those review about the principles of Islamic boarding school based on Islamic teachings which stay in one frame of Indonesian-ness. It is also in tune with cues

mentioned in the Qur'an that the education system will guide human being to think logically manifested in the ethical behaviors [21].

The internalization of nationalism consciousness of R.K.H Abdul Hamid Baqir does not only leaves a history in the form of a *Garuda Bird Monument* at the tip of West and East Gate to the Darul Ulum Islamic Boarding School, but also the soul of nationality embedded in the life of Darul Ulum students, so that they have an understanding of religion and nationalism are things that can not be separated. The soul and moderate attitude of the students to take part and build the nation inspired by nationality thought stated by R.K.H. Abdul Hamid Baqir in TRI SAKTI P.P.B Charter as the writers described above.

The concept of nationality which was conceived by R. K. H Abdul Hamid Baqir reinforced by students' living values that are exemplified and continued by R. K. H. Mohammad Syamsul Arifin in developing students with exemplary and good character. This was disclosed by R. K. H. Mohammad Syamsul Arifin that when he will speak in a forum, he always holds three things; the contents do not conflict with religious teachings, be right to the state, and easy to understand by the society. If his talk does not correspond with three things above, he will not be responsible for it, said R. K. H. Abdul Hamid Baqir. (A personal note; 15 February 2016).

VI. CONCLUSION

The national character education in Darul Ulum Islamic boarding school of Banyuanayar has several characteristics. Includes *At-Tawassuth*, it is neutral (middle) attitude, they do not follow left extremist or right extremist. *At-Tasammuh*, tolerance of all differences. *At-tawazun*, that is balanced in all things. Therefore, students are directed and invited to discuss, dialogue, and think about the social reality, to be able to have *the sense of belonging* to the arising of social real issues. The education of Islamic boarding school is aimed to teach human acquiring good manners and have the spirit of nationalism. It means that the teaching and learning process in Islamic boarding school does not only concentrate on cognitive skill or sharpen the brain, then, in this case, the position of the religion here is to align the brain (mind) and heart proportionally, to match the intention and the goals, and to balance the inner and outer (hereafter life).

REFERENCES

- [1] H. Horikoshi, *Kyai dan Perubahan Sosial*. Jakarta: P3M, 1987.
- [2] S.A. Siraj, "Visi Pesantren Masa Depan", dalam *Makalah Seminar Nasional: Musabaqah al-Qur'an Nasional V Telkom*, 2005.
- [3] Z. Dhofier, *Tradisi Pesantren; Studi tentang Pandangan Hidup Kiai*, Jakarta: LP3ES, 1982.
- [4] A. Mas'ud, *Intelektual Pesantren: Perhelatan Agama dan Tradisi*, Yogyakarta: LKIS, 2004.
- [5] Z. Syarif, "Pergeseran Perilaku Politik Kiai dan Santri di Pamekasan Madura," *Al-Tahrir: Jurnal Pemikiran Islam*, vol. 16, no. 2, pp. 293-311, 2016.
- [6] M. Ali, *Pendidikan untuk pembangunan nasional: menuju bangsa Indonesia yang mandiri dan berdaya saing tinggi*. Jakarta: PT Grasindo, 2009.
- [7] A. Mujib, "Konsep Pendidikan Karakter Berbasis Psikologi Islam," *Prosiding Seminar Nasional Psikologi Islami @2012, Fak Psikologi UMS*, 2012.
- [8] B.M. Prayitno, "Pendidikan Karakter dalam Pembangunan Bangsa," in T. Lickhona, *Character Matters Persoalan Karakter*, terj. Juma AbduWamaungo. Jakarta: Bumi Aksara, 2015.
- [9] E.S. Nurdin, "The Policies on Civic Education in Developing National Character in Indonesia," *International Education Studies*, vol. 8, no. 8, pp. 199, 2015.
- [10] U.A. Syafri, *Pendidikan Karakter Berbasis Al-Qur'an*, Jakarta: Raja Grafindo Persada, 2012.
- [11] M. Samani and H. Hariyanto, *Konsep dan Model Pendidikan Karakter Bandung: Remaja Rosdakarya*, 2012.
- [12] M.A. Abdullah, *Antara Al- Ghazali dan Kant: Filsafat Etika Islam*. Terj.Hamzah. Bandung: Mizan, 2002.
- [13] Z. Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*, Yogyakarta: Sunan Kalijaga Press, 2007.
- [14] S.P. Siagian, *Teori dan Praktek Kepemimpinan*, Jakarta: Rineka Cipta, 1994.
- [15] KH. A. H. B. Itsbat and KH. A. M. B. Hamid, *Tarjuman*, Pamekasan: PP Banyuanayar, (n.d.).
- [16] F. Rokhman, M. Hum, and A. Syaifudin, "Character Education For Golden Generation 2045 (National Character Building for Indonesian Golden Years)," *Procedia-Social and Behavioral Sciences*, vol. 141, pp. 1161-1165, 2014.
- [17] T. Gray. "Character education in schools," *ESSAI*, vol. 7, no. (1), 21, 2010.
- [18] A. Wahid, "Pesantren sebagai Subkultur", dalam *Dawam Rahardjo. Pesantren dan Pembaharuan*, Jakarta: LP3ES, 1988.
- [19] Z. Syarif, "Manajemen Kepemimpinan Kiai dan Kontribusinya Terhadap Mutu Pendidikan Pesantren," *FIKROTUNA*, vol. 6, no. 2, 2017.
- [20] Z. Syarif, *Dinamika Politik Kiai Dan Santri Dalam PILKADA Pamekasan (Doctoral dissertation, IAIN Sunan Ampel)*, 2010.
- [21] A. Zaini and K.A.W. Hasyim, *His Contribution to Muslim Educational Reform and to Indonesian Nationalism During The Twentieth Century*. Institute of Islamic Studies McGill University, 1998.