Character Development Strategy in Miftahul Khaer Islamic Boarding School

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Abstract

Islamic Boarding School is an educational institution of religious education, usually non-classical, where the kyai teaches students Islamic religious knowledge based on classical books. Islamic Boarding School is one of the important institutions that is trusted by the community as a place of development that is different from schools in general. Islamic boarding schools are expected to produce generations with good personalities. Education in Islamic boarding schools will be perfect if you get an education with good character and noble character. Related to the character education strategy in building the character of students at Miftahul Khaer Islamic Boarding School, it is an alternative for the community and clerics to overcome future problems. The purpose of this study was to find out how the strategy of the Islamic boarding school in shaping the character of the Miftahul Khaer Islamic Boarding School Santri. This type of research is field research or qualitative descriptive and uses a qualitative approach. The informants in this research are the leaders of Islamic boarding schools, Islamic boarding schools administrators, and students at Miftahul Khaer Islamic Boarding Schools. Based on the results of research in the field, it is known this Islamic boarding school uses several strategies to shape the character of its students, namely: moral knowledge strategy, moral modeling strategy, moral feeling, and loving strategy, moral behavior strategy, punishment strategy, habituation strategy.

Key words: boarding school, character, education

Introduction

Character according to the Language Center of the Ministry of National Education is innate, heart, soul, personality, character, behavior, personality, character, temperament, character. Character refers to a series of attitudes (attitude), behavior (behavior), motivation (motivation), and skills (skills).

Education through schools is not merely studying science, but more than that, namely morals, ethical values, character aesthetics, and noble character. And the most important thing is to practice after being informed and disciplined by every element of the school. This Character Education Strategy aims to develop all the potential of students and is the embodiment of the potential development of the Self-Concept. This concept provides opportunities for students to develop talents according to their needs and interests.

Character education strategies can be understood as a way, a set of methods, techniques that are carried out and taken by a teacher or student in making an effort to change behavior or attitudes. The character education strategy...
is one of the methods used by teachers in delivering subject matter. The process of character education strategies carried out by teachers cannot be separated from the application of learning strategies. Because learning strategies are one of the ways used by teachers in delivering subject matter. It is expected that the delivery of subject matter can be absorbed. (Warsita, 2008) Character education is no longer a "quick fix" but a solution to moral, ethical, and academic problems that are of public concern and the key to future education. (Nudin, 2020)

Character education is an effort to help students develop all their potential with the aim that students become individuals who have noble character, are tough, competitive, moral, tolerant, cooperative, patriotic, dynamically developed, and based on knowledge. technology which is entirely based on "conditions and devotion to God Almighty based on Pancasila. the functions of character education are: (1) developing the basic potential of students to have noble character, noble character, noble character; (2) strengthening and building student behavior so that they can behave multiculturally; (3) improving the civilization of a nation that is competitive in world relations.

The view that Islamic Boarding School is a religious education institution that has long practiced character education in its education system can be proven through its education system that implements integral education, an education system that does not only focus on learning that demands students. understand and master the material teaching materials in Islamic boarding schools, but also how students can apply the knowledge gained through the learning process in everyday life. The values of the Islamic Boarding Schools that are instilled since the first time students enter the pesantren are called santri. The inculcation of these values is carried out either through learning the three elements of formal, non-formal, and informal as well as through everyday life in Boarding School. Santri wants to live independently by serving their daily needs, they also want to live a simple life with limited pesantren facilities. The relationship between the santri and the teacher is obedience, as well as the relationship between the santri and the Kyai as the leader or caregiver of the pesantren. All of that then makes the pesantren education system a unique system. It is called unique because this education has a different system from other education systems in Indonesia, such as schools and madrasas. there are at least three reasons why the education system is said to be unique, first, the pattern of the leadership of the pesantren education system is outside the leadership of the government; second, pesantren also has a value system that is different from the value system adopted by the community outside the Islamic Boarding Schools; third, Islamic Boarding Schools has a scientific tradition that has always been guarded and guarded by its students for centuries. The uniqueness of the pesantren education system is referred to as a subculture of Indonesian society. (Julaeha, 2022)

The theology of Islamic boarding school education in Indonesia is divided into several parts. (1) traditional pesantren education which is often also referred to as salafi pesantren, (2) modern pesantren education or khalaf, (3) focuses on character education in khalaf Islamic boarding schools, but that does not mean denying the important role of the traditional Islamic boarding school education system in character education. The main problems that this research wants to know are: first, what are the character values developed by the khalaf Islamic boarding school education system in shaping the character of the santri, and second, what are the character education strategies implemented by the khalaf Islamic boarding school? In general, this article aims to find out the values of character building for students and the character education strategies used by the khalaf pesantren in shaping the character of their students, mini research on character education at the Miftahul Khaer Islamic boarding school.

Methods

The type of research used is field research or descriptive qualitative and using a qualitative approach. This qualitative research method is often called the naturalistic research method because the research is conducted in a natural setting; also referred to as the ethnographic method, because initially this method was more widely used for research in the field of cultural anthropology; referred to as a qualitative method because the data collected and the analysis is more qualitative. (Sugiyono, 2012)

Data collection techniques used in this research are observation, interviews, and documentation. Technical analysis of data in this study uses triangulation techniques as a technique to check the validity of the data.

Results & Discussion

Character Education Method

In the Kitab of Ayyuhal Walad, Imam Al–Ghozali divides the method of character education into four methods: (Aminudin, 2022)

*Exemplary Method*

Exemplary can be shown in the behavior and attitudes of educators and education staff in providing examples of good actions so that they are expected to be role models for students to emulate. Demonstrating various exemplary examples is the first step of habituation, if educators and other educational staff want students to behave and behave
by character values, then educators and other education staff are the first and foremost to provide examples of how to behave and behave accordingly. with these values. (Gunawan, 2014)

Imam Algozali in the book of ayyuhal walad focuses more on practice than theory, so the advice contained in ayyuhal walad is more on exemplary examples including:

O my son! What you say and do is following the shari'a, because knowledge and deeds when it is not by the shari'a are targets (dhalalah)

Ibroh
An-Nahlawi explains the meaning of 'ibrah in terms, namely: 'Ibrah is one of the mas.dar (main words) of 'abara. Whereas in terms of 'ibrah, it is a requirement to know the nature of something that is witnessed, noticed, weighed, measured, and decided by the human mind, so that the conclusion affects the heart to submit to it, so it encourages it. to think and behave. appropriate social. (Aziz, 2020)

According to al-Ghazali, advice must be done in a good way, including through ibroh as the phrase in the book Ayyuhal Walad: Advising is easy, what is difficult is accepting the advice, because advice for people who follow their passions is bitter, because of things that are forbidden. be happy in his heart. Especially for those who seek knowledge only for knowledge, busy with self-pleasure and the beauty of the world. They assume that knowledge without alms will be the cause of their safety and happiness. They think that knowledge is without charity. Such an understanding is the belief of the philosophers of ibroh or parables which show that the advice put forward by Al-Gozali is very acceptable as if there was no coercion.

Story Method
The story method implies a way of delivering subject matter by telling chronologically about how something happened. The story method is one of the most famous and best methods, because this story can touch the soul if it is based on deep sincerity. (Arsyad, 2017)

Character education with this story method is more interesting and fun so that it is easy for students to digest, the Qur'an itself tells many stories, for example, it contains stories about Allah's dialogue with the angels, about the appointment of the caliph on earth from human students, with a storyline. which contains advice and invitations that are not felt by students, therefore this story method is easier to digest and understand in character education. In the book of Ayyuhal Walad Al Gozali many use this method, including the story related to someone who dreamed of seeing Imam Junaid al-Baghdadi after he died, the person asked Imam Junaid, how are you, O Abu al-Qasim (Imam Junaid)? He said: That which has disappeared, its sign has disappeared, nothing will benefit us except a few rak'ahs that we do in the middle of the night.

Habituation Method.
The habituation method offered by Al-Ghazali is exemplified by the way of mujahadah and riya'ah nafsiyyah (diligence and mental training), which is to burden the soul with actions aimed at good morals. Changing one action to another is very difficult, so the right step is so that later it will no longer feel burdened because it has become a character or habit.

Character Education Strategy in Character Development

With the Strategy of Knowing Morals
The implementation of these strategies can be seen during discussions, frequent or film studies, for example. In knowing morals, the main thing that must be considered for educators is how to make students able to understand good and bad values, but not limited to that, on the other hand students are able to understand the effectiveness of these values. that has been implanted, both positive and negative impacts, aims to make students wiser in clarifying the values that will become actions in their lives. In addition, students will not be easily influenced by the moral challenges they will face in society after they are no longer in the madrasa environment. (Cahyono, 2016)

Modeling Strategy, Students have Good Role Models and Personalities.
The Modeling the Way strategy (making practical examples) is a strategy that provides opportunities for students to practice specific skills learned in class through demonstrations. This strategy works best when used to teach subjects that require specific skills. (Indramimi, 2016)This strategy is a strategy in which the teacher becomes a source of hidden value in the curriculum as the main reference source for students.

The Moral Strategy Of Feeling, And Affection, Acting By Moral Principles And Having Compassion
The birth of moral love begins with a mindset. A positive mindset towards the value of benefits will feel the benefits of good behavior. If someone feels the benefits of the perceived benefits, it will give birth to feelings and affection. If you already love good things, then all he will sacrifice is to do that good. Thinking and knowing what is good will consciously influence and grow a sense of love and affection. Feelings of love and affection for goodness become
goodness and machines that can make humans always want to do good even more than just an obligation even though they have to sacrifice their lives and property. In its implementation, this strategy is carried out using an active approach that provides opportunities for students to take actions that they think are good.

**Moral Acting Strategy, Students are More Careful in Taking Action with Islamic Principles.**

After the individual has knowledge, exemplary, and is able to feel the meaning of good deeds, of course he will act according to his knowledge and experience of the values that are applied, which form character. Good deeds that are not based on knowledge, awareness, freedom, feelings, love will provide a store of good experiences in him. From these savings will be managed in one’s subconscious so that the expected character is formed. The more routine repeatedly in his daily life, it will only strengthen the character that is embedded in a person’s soul, but with a note, that everything he does is based on love. If what is done is not followed by love, then it is possible that the character that is in him is just a temporary deposit that is not integrated in one’s soul.

**Reward and Punishment Strategy, Students are more Disciplined and Make mistakes as Learning.**

The reward and Punishment strategy in Arabic is called Targhib wa Tarhib. The reward is a way that a person to reward someone for doing the right thing so that a person can return to being excited about doing some tasks and more motivated to do something else and make the process better so that someone can be successful in what they are doing.

The award should be given to evoke and stimulate student learning, especially for those who are lazy and weak, encouraging students to always do better and increasing their activity or enthusiasm for learning. While punishment or punishment is an action given by educators to students who have made mistakes, with the aim that students do not repeat it and will correct the mistakes that have been made. (Rohmat, 2022)

Punishment is suffering given or inflicted intentionally by someone (teachers, parents, etc.) after a crime or mistake has occurred. (Ma’arif, 2018)

**Habituation Strategy, Making Islamic Routines a Necessity of Life.**

Habituation strategy, a new habit can become a character if someone is happy or has a desire for something by accepting and repeating it. Of course, habits are not only limited to behavior, but also habits of positive thinking and positive feelings. Like the students of the Miftahul Khaer Islamic boarding school, they make a habit of being on time in carrying out obligatory prayers and making dhikr after prayers. This is done so that students have good character.

**Character Education Strategy at Miftahul Khaer Islamic Boarding School**

**Moral Knowing Strategy**

This strategy is very commonly used for education, the moral knowing strategy at Miftahul Khaer Islamic Boarding School in its approach to the methods used, namely the sorogan method, the kiyai provides good knowledge to the students according to the rules.

**Strategy Modeling**

A strategy in which the cleric becomes a source of value that is hidden curriculum as the main reference source. In activities at the Miftahul Khaer Islamic boarding school, the kiyai gave direct examples of how to take the right actions and gave directions to the students correctly. students have good role models and personalities.

**The moral Strategy of Feeling and Loving**

A positive mindset toward the value of kindness will feel the benefits of good behavior, if someone has felt the benefits of doing good things will give birth to a sense of love and affection. That’s what the Miftahul Khaer Islamic Boarding School students have built in the mindset starting with good knowledge consciously and understanding each other well without any hatred will foster a sense of love, affection, and cooperation. act according to moral principles, and have compassion.

**Moral Acting Strategy**

In the implementation of moral acting through direct action, at Miftahul Khaer Islamic Boarding School the students after having knowledge, examples, and being able to feel the meaning of a value, students are willing to act according to their knowledge and experience of the values they have, which in turn forms the character of more careful students. Be careful in carrying out actions with Islamic principles.

**Reward and Punishment Strategy**

Regulations will not apply, will not be obeyed but will bring chaos if there is no punishment for violators because reward and punishment are part of education. Miftahul Khaer Islamic boarding school caregivers directly punish
students who do not obey the rules, it indirectly provides lessons for other students to emphasize the rules seriously. Reward and punishment make students more disciplined and make mistakes as learning.

**Habitation Strategy, making Islamic Routines a Necessity of Life.**
The strategy that uses the action approach is quite effective by the kyai in instilling values into the students, with this strategy the students are guided slowly so that they can interpret the values they are living. Like getting used to a disciplined attitude, getting used to always praying before taking action, and so on. A new habit can also become a character if someone is happy or has a desire for something by accepting and repeating it.

**Conclusion**
The use of several character education strategies that exist in Miftahul Khaer Islamic boarding school is open between kyai and santri, where students are more comfortable during teaching and learning activities and other activities, so that students easily grasp the material and apply in their daily life. Like a moral strategy Knowling (knowledge), modeling strategy (source of value), strategy moral feeling and loving (mindset), moral acting strategy (action) reward and punishment strategies (rules), and habitation strategy. All these strategies are applied in Miftahul Khaer boarding school very well.

**References**