Character Development Patterns for Students in Islamic Boarding Schools

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Abstract

Character development is a very important issue in the world of education because it is the main goal. Therefore, Islamic educational institutions have a very important role in forming, developing abilities and forming character as well as developing the potential of students so that they become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. democratic and responsible citizens. In its implementation in the field, of course each educational institution has its own pattern in developing the character of its students. This research aims to analyze and discover materials, values and traditions in character development as well as character development strategies at the Diniyyah Pasia Islamic boarding school, Agam Regency. This research uses a qualitative descriptive approach and collects data using interviews, observation and documentation methods. The research data sources are madrasa heads, teachers and students. Data analysis techniques include data collection, data reduction, data presentation, and data verification. In checking the validity of the data using triangulation. The results of this research show that the character education development material at Diniyyah Pasia places more emphasis on religious aspects, discipline, and caring for the environment. The values instilled in Diniyyah Pasia are religious values and discipline. The Diniyyah Pasia tradition is freedom of organization, male and female santri classes are separated and they are required to live in dormitories..

INTRODUCTION

Education is a conscious effort to develop human potential towards maturity, both intellectual, social and moral maturity. The educational process not only develops intellectual aspects, but covers all the potential that students have (Sanjaya, 2011). Education comes from the word "didik" then this word gets the prefix me so it becomes "didik" which means to nurture and provide training (Muhibbinsyah, 2010).

According to the Big Indonesian Dictionary, education is the process of changing the attitudes and behavior of a person or group of people in maturing humans through teaching and research efforts. Education is very necessary in human life, this is because various aspects of life can be carried out in a directed manner if human resources have adequate education. Education in Indonesia is regulated in the 1945 Constitution, Article 31 paragraph (1), which states that every citizen has the right to education and paragraph (3) emphasizes that the government seeks and implements a national education system that increases faith, piety and noble morals in order to educate national life. Therefore, all components of the nation are obliged to make the nation's life intelligent, which is also one of the goals of the state.

The national education system in Indonesia is contained in Law No.2/89 concerning the national education system in Chapter II article 4 which states the aim of education, namely: to develop Indonesian people as a whole. The complete human being referred to, among other things, is characterized by faith and devotion to God Almighty and noble character, knowledge and skills, physical and spiritual health, a stable and independent personality and a sense of social and national responsibility (Zuriah, 2008).

To realize the importance of education in human life, formal and non-formal educational institutions such as schools and Islamic boarding schools were established which will produce development workers according to the level of community needs. Islamic boarding schools are non-formal educational institutions that can produce generations of people with character in accordance with educational goals. Character education is everything that teachers do that is able to influence the character of students. Teachers shape the character of students through good example in behavior, speaking and other things. The essence of education is the conscious effort of adults to guide and develop the basic personality of students in the form of formal and non-formal education. Education has actually started since the existence of creatures called humans, which means that education develops and processes together with the development of life and human life itself (Zuhairimi, 2012; Agusti et al., 2021).

The aim of education formulated in Law of the Republic of Indonesia No. 20 of 2003 concerning the national education system, article 3, states that: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of participants. "Educate to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, become democratic and responsible citizens" (Law of the Republic of Indonesia no. 20 of 2003)

According to Law No. 20 of 2003 article 3 states that national education functions to develop abilities and form a dignified national character. There are 9 pillars of character education, including: God's love and all creation; Responsibility, discipline and independence; Honesty, trust and wisdom; Respectful and polite; Philanthropic, helpful and cooperative/cooperative; Confident, creative and hardworking; Leadership and justice; Good and humble; and Tolerance.

Education must be able to create people who are ready and exist to live amidst the existing changes. So that humans do not get lost in the current that hits them, but instead are able to control the flow of change. Education is one of the most essential keys in human life. The quality of human resources

depends on the education they receive. If the education a person obtains is of adequate quality, then the human resources they have will also be good. Therefore, educational design should be prepared carefully so that the results achieved are satisfactory.

Nowadays, discussions about character education or education based on student character development have become a topic of discussion in the world of education. This is because the reality of the results of the educational process in the field is not in accordance with educational goals. The moral degradation that occurs among the younger generation is increasingly worrying. This is marked by the rise in brawls and violence committed by students. The rise in student brawls is triggered by several factors. The low level of character possessed by students is one of the triggers for the loss of morals and norms of students today. The low quality of student character encourages non-standard behavior. Apart from that, the culture of corruption, drug abuse which is increasingly rampant and the interaction between the nation's young men and women becoming more free (immoral acts) are clear evidence of the moral degradation of this nation's generation (Murniyetti et al., 2016).

In Islam, character or morality has an important position and is considered to have a vital function in guiding the life of society. As Allah SWT says in the Qur'an, Surat an-Nahl verse 90, which means:

>"*Indeed, God commands (you) to act justly and do good, to give to relatives, and God forbids from abominable acts, evil and enmity. He gives you lessons so that you can take lessons*" (Indonesian Ministry of Religion, 2014).

From the verse above, it can be understood that Islamic teachings and noble character education must be emulated so that humans live in accordance with the demands of the Shari'a which aims for the benefit and happiness of humanity. Islam is a religion that places a high value on character, a person who is used as a role model in Islam is a figure or figure who has always been a role model, namely the Prophet Muhammad SAW who occupies the most important position. As Allah says in surah al-Ahzab verse 21, meaning:

>"*Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and He mentions Allah a lot*" (Indonesian Ministry of Religion, 2014).

For Indonesia itself, there are five types of character that are very important and very urgent to build and strengthen now, namely honesty, self-confidence, appreciation for diversity, enthusiasm for learning and enthusiasm for work. This character is really needed as basic capital to solve the big problems which are the root of the decline of the Indonesian nation so far, namely corruption, horizontal conflict, low work enthusiasm and enthusiasm for learning.

As Thomas Lichona said, there are 10 eras that are happening now but we must be careful because they can bring the nation to the brink of destruction, namely increasing violence among teenagers or society, the use of bad/non-standard language or words, the influence of peer groups (gangs) in violent acts are strengthening, increasing self-destructive behavior such as the use of drugs, alcohol and free sex, increasingly blurring of good and bad moral guidelines, decreased work ethic, lower respect for parents and teachers, lower sense of individual and group responsibility, the culture of lies or dishonesty, a feeling of mutual suspicion and hatred between people

(Gunawan, 2012).

In Islam, character education is highly prioritized, character education by providing a good example with the figure of the Prophet Muhammad as a role model is something that is highly recommended and even required in Islam. Therefore, if children are accustomed from childhood to recognizing positive character according to the example taught by the Prophet, then when they grow up they will grow into a generation that is tough, confident and has strong character. Character education has existed since Islam was revealed to the world along with the sending of the Prophet Muhammad SAW to improve or perfect human morals (character). Rasulullah SAW said Meaning:

"I was sent to perfect morals - noble morals" (H.R. maliki, hakim dan baihaqi)" (Ghozali, 2014).

Thus, the aim of character education is to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of students' character and noble morals in a complete, integrated and balanced manner. Through character education, it is hoped that students will be able to independently increase and use their knowledge, study and internalize, and personalize character values and noble morals so that they are manifested in everyday behavior. One of the oldest institutions which is a form of the character formation process is Islamic boarding schools (Kasmar et al., 2019).

Pesantren, if compared with educational institutions that have emerged in Indonesia, is the oldest educational system currently and is considered a product of Indonesian culture.*indigenous.* This education was originally an Islamic religious education that began with the emergence of Islamic society in the 13th century. Several centuries later the provision of education became more regular with the emergence of places for recitation. This form then developed with the establishment of accommodation for students (*Students*) which was then called Islamic boarding school.

Islamic boarding schools are institutions that embody the natural process of developing the national education system. Islamic boarding school educational institutions have a strategic position in the world of education in Indonesia. As a form of education, Islamic boarding schools have their own place in society. This is because Islamic boarding schools have made a major contribution to the life of the nation and the development of community culture. The role of religion in development has constitutional legitimacy in the GBHN, namely with the statement that religion is the ethical, moral and spiritual basis for development. This is an opportunity for Islamic boarding schools to realize the ideals of better development. Islamic boarding schools have a unique culture that is different from other institutions. Some researchers refer to it as a subculture that has a nature*indio syncratic.* The teaching system in Islamic boarding schools has a unique method. Learning activities take place without grade levels, a strict curriculum, and usually by separating male and female students (Engkizar et al., 2021).

The existence of the Diniyyah Pasia Islamic boarding school is something that has really brought changes to its students regarding character development. With the increasingly complex problems in society, especially among millennials, the issue of morals is a very important thing to be addressed. Millennials who do not have an understanding of religious teachings in their daily lives can do things that they should not do as religious people. By cultivating character, they will understand things that are prohibited as members of society.

METHODS

This research is qualitative. Qualitative research is research that uses a natural setting, with the aim of interpreting phenomena that occur and is carried out by involving various existing methods (Albab, 2019; Mubarokah, 2019). The data was collected using interviews, observation and documentation methods. The research data sources were madrasa heads, teachers and students. Data analysis techniques include data collection, data reduction, data presentation, and data verification. In checking the validity of the data using triangulation.

RESULT AND DISCUSSION

Character education is a system of naming character values which includes the components of knowledge, awareness or will, and actions to implement these values, both towards God Almighty, towards oneself, fellow humans, the environment, and towards love of the nation. Development of national character can be done through the development of a person's individual character. However, because humans live in a social environment and in a certain cultural environment, the development of a person's individual character or attitude can only be carried out in the relevant social and cultural environment. This means that the development of culture and character can be carried out in a process in education that does not separate students from the social environment in which they are located, the culture of society and the culture of the nation. The nation's social and cultural environment are the values contained in Pancasila, so cultural and character education is developing Pancasila values in students through heart, brain and physical education (Omeri, 2015).

Character education of students is the responsibility of all educators. Therefore, it is not appropriate if educating students is only delegated to certain subject teachers such as Civics teachers or religion teachers. All educators must make themselves role models who have authority for their students. Because it will not have any meaning if a Civics teacher teaches solving a problem in a democratic way, while another teacher acts authoritarian. Another example is a religious education teacher answering his students' questions by developing students' reasoning abilities while another teacher explains in a doctrinal way.

Education is an urgent part of human life that can never be abandoned. As a process, there are two different assumptions regarding education in human life. First, education is considered as a process that occurs accidentally or occurs naturally. Education is not a process that is organized regularly, planned, and uses learned methods and is based on rules that have been agreed upon by a community, but rather is a part of life that has been going on since humans existed. This understanding can be understood that basically humans are naturally creatures who learn from natural events and existing life symptoms to develop their lives. Second, education is considered a process that occurs intentionally, intentionally, and is organized based on applicable rules, especially legislation that is made on the basis of community agreement. Education as an activity and process of this deliberate activity is a symptom of society when it begins to realize the importance of efforts to shape, direct and regulate human life as aspired by society, especially the aspiration to gain power. This way of organizing people in education is of course related to how society will be regulated. The aims and organization of education follow the

direction of ongoing socio-economic development. So, there is a material aspect that explains how the direction of education is designed based on who has the most power in society.

Character is a combination of morals, ethics and morals. Morals focus more on the quality of human actions, actions or behavior or whether those actions can be said to be good or bad, or right or wrong. On the other hand, ethics provides judgments about good and bad, based on the norms that apply in a particular society. Morals emphasize that essentially in humans there is a belief that both (good and bad) exist. Character education is interpreted as values education, character education, moral education, character education, which aims to develop students' ability to make good and bad decisions, and realize that goodness in everyday life wholeheartedly.

As a nation that has a great desire for the next generation in terms of education, of course it does not escape education that educates the cognitive, affective and psychomotor aspects. To realize this, cooperation between parents, schools and the community is needed. Our shared wish is certainly not real. Today, educational institutions are increasingly thriving, but we still encounter delinquencies among school age children, such as stealing, fighting, drinking alcohol, making trouble in the community, brawls between students, being lazy about studying, drug users and dealers and so on.

One of the causes of delinquency among school students is the failure to develop moral learning/education, both in the family, school and community environments. The result of this failure is that students do not have moral maturity. Students' moral maturity can be demonstrated by three indicators, namely: 1) the ability to respect the feelings of others, 2) the ability to estimate the impact of one's own behavior and how this behavior will affect other people, and 3) the ability and willingness to modify one's own moral principles if the situation arises. certain conditions require flexibility (Mulyana, 2004).

Educational institutions whose initial function was to shape Indonesian people as a whole, today are often nothing more than business and industrial institutions that see students as objects of collecting money. At the same time, morals and ethics are no longer things that are considered important, but have become commodities.

Behind negative student behavior, of course there is also positive student behavior that needs to be appreciated. Positive behavior includes saying hello when going to and from school and paying respect when meeting teachers. This positive behavior is a manifestation of the success of learning/character education in madrasas. Even though the results are not optimal, at least there is hope that our children can still be educated to become children with noble character. According to Mudzhar, noble character is not just about students being able to differentiate between good and bad, but more than that. Noble character can be reflected in a person who is independent, honest, disciplined, responsible, selfless, loves knowledge, loves progress, is critical and likes to work hard. This is in accordance with the aim of character learning, namely helping students understand, realize, experience values and be able to place them integrally in life. Or in other languages it is called intrinsic educational development (*intrinsic education*).

To achieve the intended goal, educational actions that lead to good and correct behavior need to be introduced by the teacher, for example, asking the teacher politely, doing the tasks given by the teacher calmly (not being busy

and asking each other questions between students), and Sit in the place provided (don't move around)

Basically, character education is the integrity of a person's life which will be reflected in his life choices, how to dress, how to speak, body language/*body language*, chosen friends, social interactions, and how his family and siblings relate. This character education helps many people to differentiate between good and bad, what should be prioritized and what should not be prioritized, what is necessary and what is not necessary.

The cultivation of internalization of religious character in madrasas is viewed etymologically, internalization indicates a process. In Indonesian, the suffix -ization has the definition of process. So internalization can be defined as a process. In the Big Indonesian Dictionary, internalization is defined as appreciation of a teaching, doctrine or value so that it is belief and awareness of the truth of the doctrine or value which is manifested in attitudes and behavior. In a psychological framework, internalization is defined as the combination or unification of attitudes, behavior, opinions and so on within the personality.

According to Muhaimin, in the internalization process which is associated with the development of students or foster children, there are three stages that represent the process or stages of internalization, namely: 1) this stage is a process carried out by educators in informinggood values and not good. At this stage only verbal communication occurs between educators and students or foster children; 2) Value transaction stage, i.e. stagevalues education by carrying out two-way communication, or interaction between students and educators that is reciprocal; 3) Transinternalization stage, this stage is much deeper than the transaction stage. At this stage it is not only done through verbal communication but also mental attitude and personality. So at this stage personality communication plays an active role.

So the religious formation technique carried out through internalization is deep and immersive formationreligious values (religion) which is combined with educational values as a whole whose target is integrated into the personality of the student, so that it becomes one character or character of the student. According to the Curriculum Development Center of the Ministry of National Education, religious character is defined as attitudes and behavior that are obedient in carrying out the teachings of the religion one adheres to, tolerant of the practice of worship of other religions, and living in harmony with followers of other religions. To measure religiosity, we recognize three dimensions in Islam, namely aspects of aqidah (beliefs).*)*, sharia (religious practices, formal rituals) and akhlak (practice of creeds and sharia) (Sukarta, 2018; Sunarso, 2020).

As we know, religion in Islam is not only manifested in the form of ritual worship, but also in other activities. As a comprehensive system, Islam encourages its adherents to be religious as a whole; both in thinking, behaving and acting, must be based on the principle of total self-surrender and devotion to Allah, whenever, wherever and under any circumstances. Therefore, only concepts that are able to provide an explanation of the whole are able to understand the diversity of Muslims. This is as stated in QS. Al-Baqarah verse 208, the meaning is as follows:

> *"O you who believe, enter into Islam as a whole, and do not follow the steps of Satan. Indeed, the devil is a real enemy for you* (Al-Quran and its Translation, 2008).

When the religious soul has grown fertile in the student, then the next task of the educator is to make religious values as the student's religious attitude. Religious attitude is a condition that exists in a person that prompts him to behave in accordance with his level of obedience to religion. The religious attitude is due to the existence of a constitution between belief in religion as a cognitive element and behavior towards religion as a cognitive/psychomotor element. So religious attitudes in children are closely related to children's psychological symptoms which consist of the three aspects. This religious spirit is what is further referred to as religious character (Izza & Muhammadi, 2021; Kirana & Haq, 2022).

According to Glock and Stark there are five types of religious dimensions (religiosity), namely: a. The dimension of belief that contains hopes where religious people adhere to certain theological views and acknowledge the existence of these doctrines. b. The dimension of religious practice which includes worship behavior, obedience and things people do to show commitment to the religion they adhere to. These religious practices consist of two important classes, namely ritual and observance. c. The experiential dimension, this dimension contains and takes into account the fact that all religions contain certain expectations. This dimension is related to religious experiences, feelings, perceptions and sensations experienced by a person. d. The dimension of religious knowledge refers to the expectation that religious people have at least a minimum amount of knowledge regarding the basics of belief, rites, holy books and traditions. Dimension of practice or consequences. This dimension refers to identifying the consequences of a person's religious beliefs, practices, experiences and knowledge from day to day (Muhaimin, 2008).

From the data obtained in the field, it shows and places religious character, love and compassion as values that receive first priority to be taught in madrasas. This is in accordance with the religious meaning and love itself, that religious values, love is love, love is kindness, love is sharing. Love is an expression of heart, thoughts and actions to show high affection for someone. Love and affection are emotional dimensions of groups. Sincere love will give birth to the best actions, the passing of anger, and the emergence of an attitude of understanding and caring for others. For this reason, instilling religious values, feelings of love and affection must be prioritized and prioritized over others, so that children get used to attitudes and behavior that place other people as part of themselves (Suprayitno & Wahyudi, 2020).

From the description of the ideal character values that must be taught to students in madrasas in relation to behavior change, there are at least three fundamental problems that must be understood by educators, both teachers, parents and anyone who cares about character learning, namely what should be taught, how children learn and understand character education or moral values, as well as in society how students interact. Based on this data, there are at least 18 values (religious, honest, responsible, disciplined, care for the environment, social care, hard work, independence, love for the country, national spirit, curiosity, love of reading, respect for achievement, love of peace, democracy , friendly/communicative, tolerant, and creative) that need to be taught to students in madrasas. The character education in question cannot be delivered at the same time in the same year. For this reason, there is a need to select and select character education that needs to be taught in each class. For example, for the initial classes what needs to be taught are religious values, love or affection, a sense of pride and discipline. Especially for

schools/madrasahs that are culturally heterogeneous, it is necessary to give the value of tolerance, so that children understand and appreciate the meaning of living together peacefully with different cultures from an early age. Instilling character education from aspectstolerance This is important to do, so that excessive attitudes and feelings of cultural sentiment that grow in students can be reduced to a minimum.

At madrasah level, children's souls really need guidance, how can we deal with this so that they will be easily filled with positive values and will easily be embedded in their conscience. For this reason, instilling values in madrasah students must be maximized, so that these values can become personal to them, including the value of tolerance. Thus, all issues relating to the cultivation of values, while at school, should have been thoroughly addressed and familiarized with, so that in secondary school all that remains is to be strengthened. Because based on the existing school curriculum, character learning has been taught from elementary school to college. There are even some kindergartens that already teach values. However, in reality, value learning has not been successful optimally. It is proven that there are still many Indonesian children who commit negative acts, for this reason, several solutions that can be provided are to reorganize character learning according to school level.

Although instilling these 18 values in students is not easy, if you try seriously it is not impossible to succeed. Because the success of learning personal character in students will be very profound if it is instilled from an early age. For this reason, by learning good values, it is hoped that Indonesian children now and in the future will become children with noble character, tolerance and a sense of responsibility as a great nation.

Learning to shape students' character progressively and simultaneously means identifying the development of character achievements over time through identification or observation of behavior that appears in the child's daily life, because character cannot be assessed at one time, but must be observed and identified continuously. continuously in children's daily lives both at school, class and home.

The implementation of character education in integrated subjects because the learning process is a learning pattern that integrates knowledge, skills, creativity, values and learning attitudes and develops students' knowledge in forming knowledge based on interactions with the environment and their life experiences. This helps students learn to combine what they have learned in a holistic, meaningful and authentic way.

Integrating national character values in each subject will produce students who consistently behave with character in their daily lives. In accordance with the explanation that character education can be developed in several ways, namely by integration into subjects, habituation, conditioning, and example or example, so teachers must try to implement these strategies optimally in schools.

Furthermore, based on research that researchers have conducted in Diniyyah Pasia, Agam Regency, it appears that there are several characters that are emphasized in character development. According to the results of observations, interviews and document searches at Diniyyah Pasia, a prominent character is seen, namely a religious character, namely in the form of refraction in reading the Quran an with a pattern of getting used to and routinizing reading the Quran when after performing the morning prayer, reading the Quran. 'an after Asr prayer and after Maghrib prayer. With a

pattern like this, the students will get used to reading the Quran and eventually it will become a habit for the students so that the culture of reading the Quran every day is a must for them.

The application of discipline is a must for santri to adhere to, the steps taken in instilling discipline at Diniyyah Pasia are that the teacher must become uswah hasanah for the santri in enforcing discipline. After that the teacher explains to the students the importance of discipline, among the forms of discipline that must be obeyed by the students are: security or public order discipline including 1) wearing an identity (name plate), 2) staying in the dormitory, 3) taking attendance, 4) locking the box/cupboard at all times, 5) give a name to each personal item, 6) ask permission when leaving and returning to the hut, 7) have toiletries, a standard Quran, loafers, sports shoes, sandals, 8) sleep in the designated room. The discipline of ethics and politeness includes: 1) maintaining politeness in speaking, behaving and acting, 2) saying hello to anyone, 3) getting along with all the students, 4) putting shoes or sandals in a designated place neatly.

The Dinyyah Pasia Islamic boarding school in Agam district also has a tradition that other Islamic educational institutions may not have, namely that the school/madrasah does not participate in the formation of the students, the students are given the freedom to organize after they graduate, besides that at Diniyyah the students are required to board and The place of study for santri and female students and their dormitories were separated.

From the explanation above, it can be seen that the pattern of character development at Diniyyah Pasia is in the form of routine activities that are arranged according to a certain schedule and carried out repeatedly. It is hoped that routine activities that are carried out repeatedly can become habits so that they become an ingrained culture within the students. Researchers see that this form of coaching pattern is effective in developing students' character.

CONCLUSION

The results of this research show that the character education development material at Diniyyah Pasia places more emphasis on religious aspects, discipline, and caring for the environment. The values instilled in Diniyyah Pasia are religious values and discipline. The Diniyyah Pasia tradition is freedom of organization, male and female santri classes are separated and they are required to live in dormitories.

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