



Character Education: Its Implementation at Islamic Boarding School

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Abstract:

Character education aims to instill good moral principles in students so they can use them in their everyday lives. One educational system that aims to produce noble souls is pesantren. Character education in pesantren can make a significant contribution to students' moral development. To achieve the best results for the character development of the students, character education in the pesantren is carried out using a multidisciplinary approach. Students' moral development can benefit greatly from character education in the classroom. Finding out how character education is applied at Pondok Pesantren Miftahul Falah Mataram Baru in East Lampung, Indonesia, is the aim of this study. Teachers, administrators, students, and the neighborhood surrounding the pesantren served as the trusted informants who controlled the information and provided the necessary data. Data collection was done through interviews, observation, and documentation. Data analysis was carried out in several stages, namely, data collection, data reduction, and drawing conclusions. The results of this study indicate that the implementation of character education at Miftahul Falah Islamic Boarding School is carried out using several methods, namely exemplary, habituation, and giving advice or direction.

Keywords: Implementation; Character Education; Islamic Boarding School

Introduction

Character education is any teacher's behavior that can influence the character of students(Lukman et al., 2021). Character education is an effort to develop noble values in students so that they can apply them in their daily lives(Intania, 2020). Character-building efforts must be carried out systematically and continuously by involving aspects of knowledge, feeling, love, and action(Badu, 2019). Character building within the scope of education can be achieved by applying various teaching methods that aim to facilitate educators in directing students to be able to achieve a personality with character (noble character)(Grow, 1991; Madani, 2019).

Pesantren is an education system that tries to produce souls with noble characters(Baharun & Maryam, 2019). In the process, pesantren education seeks to instill religious values in order to form people who can play a positive role in social life(Sauri et al., 2022). The instillation of these values is tucked away in the daily routine of the students(Syahfriani et al., 2019). The character values taught at the boarding school are believed to be able to foster an independent, disciplined, and responsible attitude in the students(Zurqoni et al., 2018).

Character education in pesantren can make a significant contribution to students' moral development. Character education in pesantren is carried out through a multi-disciplinary approach to provide maximum results for the development of santri character(Baharun, 2017). Character education based on life skills can improve self-development and school culture development(Defitrika & Mahmudah, 2021). Religious education taught in pesantren can be used as a source of character education because it teaches the values of patience, honesty, discipline, responsibility, respect, appreciation, courtesy, and a love of reading(Mujahid, 2021).

Pesantren is an educational institution that is friendly, upholds human rights, and is democratic, pluralist, and tolerant of differences (in language, culture, ethnicity, and religion). Pesantren education is very effective in developing character because it emphasizes learning to foster human values that ensure national unity(Anam et al., 2019). The success of character education in pesantren is supported by religious programs, dormitories, and facilities, as well as the combination of integration and supplement models that are integrated through learning so as to produce knowledge, attitudes, and moral actions in students(Syarnubi et al., 2021). Religious behavior, honesty, discipline, responsibility, care, courtesy, cooperation, creativity, hard work, curiosity, friendship, and social care inherent in students are manifestations of the success of character education in pesantren(Rozi et al., 2022).

Character education in pesantren can boost the quality of Islamic character education through coaching, mentoring, and unique approaches by teachers, administrators, parents, and the banning of electronic devices. Pesantren have a strategic role in instilling character values because the tradition of Islamic education in pesantren prioritizes process over results(Arifin & Turmudi, 2019). The cultivation of character values in santri is carried out by controlling, supervising, and habituating the routines in the pesantren environment(Hasmayni et al., 2020). The autonomy of pesantren education becomes an extension of the government, leading to the provision of a climate conducive to the emergence of various approaches to improving character education(Abdullah et al., 2019). Thus, a young generation of moderate Muslims can be created through character education in pesantren(Mujahid, 2021).

Character education is very important so that individuals do not lose their identity amid the incessant flow of technology and information that can change behavior(Argadinata & Gunawan, 2020). Character education can fortify the nation's morals against the impact of globalization. The balance of hard and soft skills can be formed through character education in pesantren, thus contributing to the ideals of national education and creating a "golden generation"(Taufik, 2020). The knowledge, implementation, and habit stages in pesantren can develop human resources with strong characters. A strong character is characterized

by mental capacities that are different from others, such as trustworthiness, sincerity, honesty, courage, assertiveness, firmness, strength in principles, and other unique traits inherent in him(Muthohar, 2021).

Character education can be achieved by modeling and habituation that is applied in every activity of life(Khair, 2021). Character education enables students to independently improve and apply their knowledge, study, internalize and personalize character values and noble akhlaq, and manifest them in their daily behavior(Zaman, 2019). Character education can be a solution to moral decay caused by the influences of the times, family, peers, the school environment, and the social environment(Fahdini et al., 2021). According to the explanation above, this research is critical to understanding the implementation of character education at the Miftahul Falah Islamic Boarding School, Mataram Baru.

Methods

This research seeks to describe the implementation of character education in the Miftahul Falah Islamic Boarding School, Mataram Baru, East Lampung, Indonesia. The research subjects are trusted informants who control the information and provide the data needed, namely teachers, administrators, students, and the community around the pesantren. Data collection was done through interviews, observation, and documentation. Data analysis was carried out in several stages, namely, data collection, data reduction, and drawing conclusions.

Results and Discussion

Character values towards God are implemented at Miftahul Falah Islamic Boarding School Mataram Baru Lampung Timur as a character of faith, piety, and sincerity. Faith and piety are implemented by performing congregational prayers (istiqosah, manakib, toriqoh, dhiba, and reciting the Qur'an). Meanwhile, the value of sincere character is implemented by carrying out all work or worship to expect the pleasure of Allah SWT, so that the deeds done can benefit the students. Methods or means of conveying character education materials or materials to students for their character personalities (noble morals) to be realized are referred to as "character education methods." Education is more than just teaching, the latter of which can be said to be a process of mere knowledge transfer, not value transformation or personality formation with all the aspects it covers. Thus, teaching is more oriented towards the formation of "craftsmen" or specialists who are confined to a narrow specialist space; therefore, their attention and interests are more technical. As a result, the character education method, which is a systematic way of working to facilitate the implementation of an activity to achieve a specific goal, entails deliberate and systematic efforts to motivate, foster, help, and guide a person to develop all of his potentials so that he achieves a higher quality and is civilized and ethical by existing societal customs. Because this method can implement the strategies that have been made(Radianti et al., 2020).

Discipline and patience are used to apply character values to oneself. Discipline is implemented by setting a good example for its students in speech, behavior, and dress. In addition, it can also be done by getting used to carrying out manners and regulations at the Miftahul Falah Islamic Boarding School in Mataram Baru, East Lampung, and the character of patience is implemented by educating students to think and behave maturely, such as patience in demanding knowledge and patience in accepting various forms of tests faced at the Islamic Boarding School. The method used to implement character values towards God and oneself is exemplary; in this case, the Ustadz and Austadzah instill good examples in the form of speech, behavior, and how to dress politely and neatly in front of their santri. According to Anas Salahudin, character education has several functions: 1.) Forming personal quality students and developing positive thinking, having a big soul, and having good values. 2.) Strengthen and build the potential of all groups of multicultural society to instill good values that exist in society. 3.) Filtering original cultural values from other cultures that are not good with the current culture to improve the civilization of a competitive nation.

Character education is carried out to deliberately shape the character of students. Santri, as a student, has a mature way of thinking. because they prefer to imitate or imitate others. An ustadz or ustadzah as a public figure should always appear perfect in front of a student by reflecting good ahlak or character so that students see the good side of the ustadz or ustadzah and will automatically imitate it. This is the result of an interview with Ustadz Misbahul Munir, who stated that "examples can be given by modeling good behavior and good dress to students in everyday life, such as how to say, behave, and wear good clothes, namely saying greetings when entering class, praying in congregation, and dressing neatly and politely in the Islamic Boarding School." This is corroborated by Dede Yusuf, grade IX junior high school, who stated: "I talk to other people with polite words that do not offend them, I always try to go to recitation early before the teacher's rawoh, and I dress politely at the Islamic Boarding School."

The results of observations made by the author at the Miftahul Falah Islamic Boarding School Mataram Baru in East Lampung show that Ustadz/Ustadzah teach exemplary behavior by saying greetings when entering class, leaving for recitation on time, and dressing politely and neatly. From the results of the interviews and observations above, it can be concluded that in applying character to students, the ustadz and ustadzah of Miftahul Falah Islamic Boarding School Mataram Baru East Lampung have provided a good example, namely by exemplary speech, behavior, and good dress carried out in everyday life, for example, saying greetings when entering class, speaking with good grammar to older people and students, listening when others speak, going to the recitation on time, and dressing neatly. So character building in students is expected so that students are qualified, and develop by always thinking positively, having a big soul, and having good values, as well as building and filtering original cultural values from other cultures that are not good for the current culture to improve the civilization of a competitive nation.

Ustadz and Ustadzah habituate students by familiarizing them with memorizing the Nahwu books studied and becoming accustomed to students performing good deeds. Giving advice and direction to students is done by the ustadz or ustadzah when reciting the book or directly reprimanding students who are wrong in front of them. In the learning system, teaching methods are an integral part that cannot be separated; the components of teaching are intertwined as a system that is interconnected and influences each other. The method is chosen as a bridge or medium for the transformation of lessons toward the goals to be achieved. Therefore, a teaching method will function well when it is used by paying attention to the following things: goals, materials, facilities, students, teachers, and the assessment itself.

The method is more procedural and systematic because the goal is to make a job easier to do. The exemplary method (*uswah*) is a method of Islamic education that involves providing a good example (*al-uswah al-Hasanah*) (Lessy et al., 2021). The exemplary method (*uswah hasanah*) is to provide good examples or real-life examples to students in everyday life. So according to researchers, the exemplary method is a method of education that provides examples of good deeds to students in their daily lives. Methods of practice, Training was one of the methods used by the Prophet Muhammad to educate his companions, namely, providing opportunities for friends to practice ways of worshiping repeatedly. (Sulkhan Chakim, 2022) Method of Advice: a method that requires the ability to give good suggestions to students through advice or useful suggestions (Jiménez-Castillo & Sánchez-Fernández, 2019).

The method of punishment and reward (*targhib wa tarhib*) is a method of providing punishment for students who are underachieving and rewarding students who excel according to the child's ability. The punishment method is carried out with full responsibility and as an educational effort without committing acts of violence under any pretext. The *targhib* and *tarhib* method is a method of teaching in which the teacher provides learning material by rewarding goodness and punishing badness so that students do good and avoid bad. It can mean "*Minhaj, al-Alwasilah, Al Raifiyah, Al-Thoriqoh*" in Arabic. This word means the path or way that must be taken.

Factors that influence character education in students at Pondok Pesantren Miftahul Fatah Mataram Baru Lampung Timur Based on the data obtained, there are internal and external factors that can support the implementation of character education. The internal factors support the instincts and habits of students. Instincts owned by students that are channeled properly will lead to good actions. For example, students can follow the rules of the boarding school. If good habits are carried out by students at the boarding school, they will be able to easily familiarize themselves with these behaviors wherever they are, and in any situation, they can still have their identity. Education and the environment are external factors that support this. The education provided at the Pondok Pesantren is through learning the book of ahlak, extracurricular activities, and various kinds of activities at the Pondok Pesantren, so that every teaching and learning process of the students is inseparable from character education. The environment in the Islamic Boarding School is conditioned by going through various forms of student activities, from going to bed to going to sleep again, with rules that must be obeyed by students, so that students have the responsibility to carry out these rules habitually.

Conclusion and suggestion

Based on the results of the implementation of character education for Santri, especially at the Miftahul Falah Islamic Boarding School, Mataram Baru District, East Lampung, it can be concluded that the implementation of character values towards God and oneself for students at the Miftahul Falah Islamic Boarding School, Mataram Baru District, East Lampung, uses the methods of exemplary behavior, habituation, and giving advice or direction. The character values developed at the Miftahul Falah Islamic Boarding School in Mataram Baru District, East Lampung, are only focused on the reality of the successful application of values in the attitudes and behaviors of students in accordance with character values that must be applied and practiced in everyday life. Character education at the Miftahul Falah Islamic Boarding School, Mataram Baru Subdistrict, East Lampung, in fostering the character of students has been effective, it is proven that students have applied ahlakul karimah in their daily lives gradually. The factors that influence character education, such as instincts, habits, education, and the environment, are proven to support the implementation of character education in students. When the santri can realize the benefits of character education, then he will try seriously to apply character education in everyday life. such as having good and familiar interactions between students and caregivers, students with Ustadz or Ustadzzah, students with administrators, students with parents, students with other students, faith and piety, sincerity, discipline at all times, patience, honesty, simple independence, hard work, and so on. However, if he does not realize the purpose and benefits of character education, or ahlak education, at the Islamic Boarding School to foster character in everyday life, he will not see the results of ahlak education in everyday life. The educational values developed at the Miftahul Falah Islamic Boarding School, Mataram Baru District, East Lampung, in the implementation of character education for students are the character of students towards God and the character of students towards themselves, namely faith and piety, sincerity, discipline, and patience.

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