

THE ROLE OF ISLAMIC BOARDING SCHOOLS IN BUILDING THE CHARACTER OF THE NATION

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ABSTRACT

Pesantren is the oldest educational institution in Indonesia. Pesantren is one of the traditional Islamic education systems in Indonesia which is also very influential in the social character of the Indonesian nation. Pesantren is an institution that always participates in building the nation's character in every condition with the characteristics of the pesantren itself. The problem in this study is how the role of pesantren in shaping the nation's morals and character. And the purpose of this study is to find out how the role of Islamic boarding schools in shaping the morals and character of the nation. This type of research is qualitative. The primary data used are books that discuss the curriculum and the role of Islamic boarding schools. While the secondary data used are books or research results that are directly related to the problem. The analytical method used is descriptive analysis, which is trying to explore the existing problems and then analyze them. The results of the study indicate that Islamic boarding schools have a role in shaping the morals and character of the nation. It is proven by the number of nations born from Islamic boarding schools. Islamic boarding schools need to be preserved and developed. That's how pesantren have many roles and provide concrete evidence in shaping the morals and character of the nation.

Keywords: Role, Islamic Boarding School, National Character

INTRODUCTION

One of the things that is happening in this nation is the phenomenon of the decline in moral values in the lives of our teenagers. Student brawls, rampant drug trafficking among students, students involved in criminal acts, and other disgraceful acts are our common concerns. Not only among teenagers, in general the Indonesian people are faced with various problems and serious national crises. Various problems have taken over the attention of all the nation's children. If it is not immediately addressed and anticipated, then the problems and crises can lead to a shift in the character (identity) of this nation, from positive to negative characters.

The role of pesantren in building national character is very important through religious understanding, every human being has clear value guidelines. Religion also has the potential to build positive character. Although religion teaches goodness, religion also has the potential to build the character of every human being negatively. As a result, violence and humanitarian tragedy arise in the name and background of religion.

The role of a boarding school needs that cannot be separated from every human being, namely the rules in life to achieve the true goals of life with religious knowledge. No matter how strong and smart a person is, if he breaks away from religion, his life will not find peace. His life will be full of worries and rules in his life will not exist.

In human history, religion has played the most decisive role in human life, individually or in groups. All aspects of life, even after human life is directed and guided and directed by religion, includes aspects of knowledge and technology. But there comes a time, when the influence of religion fades and the power of the clergy is challenged, on the contrary, the role of science increases and scientists become a guide. Religion and clergy are even predicted to lose their influence and possibly disappear from human life, at best they will survive as certain human grips when individuals want to have a relationship with their God.¹

In an effort to realize the goals of national education, since 2010 the Government of Indonesia has been trying to launch the movement "Education for Culture and National Character". To achieve maximum results from the national movement for cultural and national character education, it is necessary to implement systematic and sustainable actions, because this implementation action will build one's emotional intelligence.²

The biggest problem faced by the Indonesian people lies in morals and morals. Evidenced by the many news about brawls between students, theft, drug cases and even children who dare to kill their own parents which are often shown on television, not

¹Prof. Dr. Nur A. Fadhil Lubis, MA, *Rekonstruksi Pendidikan Tinggi Islam: Memberi Makna Kelahiran UINSU* (Bandung: Citapustaka Media, 2015), h. 217

²Ani Jailani, Chaerul Rochman & Nina Nurmila, *Peran Pendidikan Agama Islam Dalam Membentuk Karakter Jujur Pada Siswa*. Al-Tadzkiyyah: Jurnal Pendidikan Islam, Volume 10. No. 2 2019, h. 1

infrequently the wearer still holds the status of a student. This is due to the weakening of the character and religious pillars possessed by children. Therefore, the teachings of morals through religious teachings are indispensable in the formation of more efficient character.³

As a matter of consideration that for example in the role of religion in the development of the nation's character is about teaching the teachings of Islamic values in early childhood. At this time the child still hears from both parents, when parents teach good values, the child will listen and carry out the message from his parents. In contrast to teenagers, when he was a teenager he thought of contradicting his parents, because at that time he felt he was big and right and could maintain his behavior.

Basically when a child acts against the flow or orders from his parents, parents should not blame the school or the surrounding environment, but parents must take care of themselves or realize that character building in order to obtain noble character is the main role of the family, namely the father and son. mother. Character education is not just a process of memorizing test material and getting good grades, but character education requires habituation.

On the other hand, the nation, including the Indonesian nation, has also experienced a tremendous and significant transformation in recent decades due to the great wave of globalization. Countries (nation-states) which are just starting in the latter half of the period of western colonialism, are experiencing serious challenges when nation & character building efforts have to deal with the raging global paradox, which from one side encourages global life across nations, but from the other side attracts attention. to conventional localism and traditional primordialism.⁴

Building an idea that the role of pesantren remains relevant in the development of the nation's character, but with a note that the definition and role of pesantren and the nation here and now must be understood more as something that must continue to change. Changes in our perspective on religion and patterns of religiosity are something that is absolutely necessary in order to be able to direct the changes that take place. On

³Darliana Sormin, *Peran Agama Dalam Membangun Karakter Bangsa*. Al-Fatih: Jurnal Pendidikan dan Keislaman, Vol. II. No. 2 Juli – Desember (2019), h. 231-232

⁴Ibid., h. 218.

the other hand, countries that want to be built must also undergo reforms so that they can respond to various present and future challenges.

THE ROLE OF ISLAMIC BOARDING SCHOOLS

The role of pesantren in the world of education has actually started since the pre-independence era. In fact, many national figures were born from the pesantren environment. Not only that, in terms of quality, the world of modern education seems unable to provide a substitute that is comparable to the figures born from the womb.

There are big names that are often forgotten by today's young generation, even including those who are said to be engaged in the world of education though. There are Sheikh Ahmad Soorkati al-Ansari (Jakarta), Sheikh Abdul Karim Amrullah (Jakarta), Sheikh Muhammad Djamil Djambek (Bukit Tinggi), Sheikh Daud Rasidi (Balingka). Then when the Dutch aggression occurred, there were Kyai HM Hasyim al-Asy'ari (Cane Ireng), Kyai Abdul Hamid (Termas), Kyai Syam'un (Tangil), Kyai Ahmad Dahlan (Jogyakarta) and Kyai Ahmad Sanusi (Sukabumi).⁵

The word pondok comes from funduq (Arabic) which means a sleeping room, dormitory or simple guest house, because the cottage is indeed a simple shelter for students/santri who are far from their place of origin (Dhofier, Zamakhsyari. 1994. *Pesantren Tradition: The Study of Ways of Life Kyai*, Yogyakarta: LP3ES). According to Manfred in Ziemek (1986) the word pesantren comes from the word santri which is affixed with the prefix pe and the suffix -an which means to indicate the place, so it means the place of the santri. Meanwhile, according to Geertz, the meaning of pesantren is derived from the Indian language Shastri which means Hindu scientist who is good at writing, meaning that pesantren is a place for people who are good at reading and writing. He considered that the pesantren was modified from the Hindus.

In the big Indonesian dictionary, pesantren is defined as a dormitory, a place for santri, or a place where students learn the Koran. Meanwhile, in terms of pesantren is an Islamic educational institution, where students usually live in a boarding school (dormitory) with teaching materials of classical books and general books, aiming to master the science of Islam in detail, and practice it as a guide for daily life by emphasizing the importance of morality in social life. However, Islamic boarding

⁵M. Natsir, *Capita Selecta 2* (Jakarta: Percetakan Abadi, 2008), h. 459.

schools cannot definitively be given clear boundaries, but contain flexibility of understanding that fulfills the characteristics that give meaning to Islamic boarding schools.

In the method of delivery there are several salafiyah cottages that still use the old or traditional methods according to the old habits used in the institution, these methods include: sorogan, which is an individual learning system where a student is dealing with a teacher, with a system This sorogan teaching allows the Kiai's relationship with the santri to be very close, because the Kiai can recognize the personal abilities of the santri one by one. While bandungan is often called Halaqoh where in teaching, the Kiai only reads one book, while the students carry the same book, then the students listen and listen to the Kiai's reading.

Methods that can be used in the boarding school environment include the following with adjustments according to each situation and condition: question and answer method, widyawisata method, discussion method, situation giving method, imlak method, problem solving method, mutholaah method. ritual, habituation method, project method, dramatization method, dialogue method, reinforcement method, field trip method, method based on connectionism theory, rote or verbalism method, sociodrama method and method with module system.

BUILDING THE CHARACTER OF THE NATION

The role of pesantren in the process of forming the nation's character is to add moral substance to each subject.⁶ DeBy simply incorporating moral substance, character education is finally born. Character education is education that develops cultural values and national character in students so that they have values and character as their own character, apply these values in their lives, as members of society, and citizens who are religious, nationalist, productive and creative.

When morality has become the leader in every individual, a person will do good deeds without waiting to be watched. The watchdog of each self is moral itself. In Islamic teachings, these supervisors are called recording angels who are believed to always record the actions of every human being. sebahow God says:

⁶Ali Masykur Musa, *Membumikan Islam Nusantara Respons Islam Terhadap Isu-Isu Aktual* (Jakarta: PT. Serambi Ilmu Semesta, 2014), h.234

Meaning: He does not say a single word except that there is a guardian angel near him who is always present.

Character education developed as an effort to build this nation has the following objectives:

- a. Mestrengthen and develop the values of life that are considered important and necessary so that they become the distinctive personality/ownership of students as the values developed.
- b. Meevaluate student behavior that is not in accordance with the values developed by the school.
- c. Membuild a harmonious connection with family and community in playing the responsibility of character education together.⁷

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

Along with global environmental conditions that continue to develop dynamically, then actually the development / formation of the nation's character is a continuous process, character building is a never ending process. We all believe that a great nation is a nation of character which with its strong character is able to answer every challenge and overcome all obstacles. National character is the quality of national collective behavior which is reflected in the awareness of togetherness, understanding of taste, individual and group intentions in a life of the nation and state.

The term character comes from the Greek "charassein" which means to carve. Character is like carving gemstones or hard iron surfaces. Furthermore, the understanding of character is developed which is interpreted as a special sign or pattern of behavior.⁸Donni Koesoema A, called character the same as personality.⁹Meanwhile, according to Masnur Muslich, character is related to moral strength, has a positive

⁷Abdullah Hamid, *Pendidikan Karakter Berbasis Pesantren* (Surabaya: imtiyaz, 2017), h. 13

⁸ Sri Juidiani, *Implementasi Pendidikan Karakter di Sekolah Dasar Melalui Pengamatan Pelaksanaan Kurikulum*, Jurnal Pendidikan dan Kebudayaan Volume 16 Edisi khusus III, Oktober 2010, Balitbang Kementerian Pendidikan Nasional.

⁹Donni Koesoema A, *Pendidikan Karakter di Zaman Keblinger, Mengembangkan Visi Guru Sebagai Pelaku Perubahan dan Pendidikan Karakter* (Jakarta: Grasindo, 2009), h. 80.

connotation, not neutral. People with character are people who have (certain) moral qualities.¹⁰ According to Berkowitz, in Damond as quoted by Al Musanna that character is a characteristic or sign attached to an object or person. Characters become identification markers.¹¹

As for character education, according to Thomas Licona is education to shape one's personality through character education, the results of which can be seen in one's real actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on.¹² Regarding the meaning of character education, Raharjo as quoted by Nurchaili, that character education is a holistic educational process that connects the moral dimension with the social realm in the lives of students as the foundation for the formation of a quality generation that is able to live independently and has the principle of truth that can be accounted for. . Character education is a process of forming one's behavior or character, so that one can distinguish good things from bad and be able to apply them in life. Character education is essentially a consequence of one's responsibility to fulfill an obligation.¹³

Character education is essentially an integration of intelligence, personality, and noble character.¹⁴ According to Thomas Lichona, character education is a media for students to understand, care, and act or act based on ethical values.¹⁵ In line with that, Suyanto emphasized that character education is a plus character education, which involves aspects of knowledge (cognitive), feelings (feeling) and action (action).¹⁶

Character in Islam is more familiarly called the character, personality and character of a person who can be seen from his attitude, way of speaking and doing, all

¹⁰ Masnur Muslich, *Pendidikan Karakter, Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, 2011), h. 71.

¹¹ Al Musanna, *Revitalisasi Kurikulum Muatan Lokal Untuk Pendidikan Karakter Melalui Evaluasi Responsif*, Jurnal Pendidikan dan Kebudayaan Volume 16 Edisi khusus III, Oktober 2010, Balitbang Kementerian Pendidikan Nasional.

¹² Bambang Q-Annes & Adang Hambali, *Pendidikan Karakter Berbasis Qur'ani* (Bandung: Simbiosis Rekatama Media, 2008), h. 99.

¹³ Nurchaili, *Membangun Karakter Siswa Melalui Keteladanan Guru*, Jurnal Pendidikan dan Kebudayaan Volume 16 Edisi khusus III, Oktober 2010, Balitbang Kementerian Pendidikan Nasional.

¹⁴ Oos M. Anwas, *Televisi Mendidik Karakter Bangsa: Harapan dan Tantangan*, Jurnal Pendidikan dan Kebudayaan Volume 16 Edisi khusus III, Oktober 2010, Balitbang Kementerian Pendidikan Nasional.

¹⁵ Oos M. Anwas, *Televisi Mendidik Karakter Bangsa...*, 257.

¹⁶ Oos M. Anwas, *Televisi Mendidik Karakter Bangsa...*, 257. Lihat juga Howard, Marvin W. Berkowitz, dan Esther f. Schaeffer, *Politic Of Character Education*, Article, SEGA, Jurnal Education Policy, January and March 2004, h. 120

of which are inherent in him to become an identity and character so that it is difficult for someone to manipulate it. Humans will appear as their daily habits, culture and customs, because humans are the biological children of culture, both family and society in addition to the biological children of the religion they embrace.

Mohammad Daud Ali said that morality contains an ideal meaning, depending on the implementation and application through behavior that may be positive and may be negative, may be good and may be bad, which is included in the positive (good) sense are all behavior, character, character and temperament. which are true, trustworthy, patient, forgiving, generous, humble and others. While what is included in the meaning of negative (bad) morals are all behavior, character, character, arrogant temperament, revenge, envy, betrayal and others which are bad traits.¹⁷

Based on some of the opinions above, it can be understood that character is another form of morals which theoretically is an accumulation of knowledge and direct experience that forms a person's inherent character and nature and practically has implications for a person's real behavior which becomes a habit. Human character and actions are entities that cannot be separated from one another, and there is a very close relationship. If a person's character is shaped by bad experiences and knowledge, then his actions will also tend to lead to it. And vice versa if it is good, then the action will be good. People whose character and actions are accustomed to good things will be uncomfortable if ordered to do evil, he will feel guilty, restless and constantly overwhelmed by an unsettled mood. The reason is because of the habits that have formed into his character.

Thus, the character of a nation must be built and strengthened based on the unique values and social facts inherent in the nation. For the Indonesian people, that particularity is a social fact of their nationality which is socialist and religious. Indonesian society is a society which in the context of sunnatullah (see QS Ali Imran 112), adheres to a commitment to balance between its vertical relationship, *hablun minallah*, and its horizontal relationship, *hablun minannas*. In the relationship with *hablun minallah*, the Indonesian nation always bases the grace and pleasure of Allah as the moral foundation for the struggle and development of its nation.

¹⁷Mohammad Daud Ali, *Pendidikan Agama Islam* (Jakarta: Raja Grafindo, 1998), h. 347.

Therefore, there are basic values that have become the agreement of this nation as the foundation and umbrella of the life of the nation and state that we must guide together. In relation to *hablun minannas*, social facts and historical facts show that the Indonesian people consist of various tribes, customs, languages and religions that are widely spread in thousands of islands. This situation clearly contains challenges that are not light for efforts to build the character of the nation. With such a background, the character or personality of the Indonesian nation is not something that is taken for granted, but is built through a long struggle. Historically, the Indonesian character has been accumulated in the four pillars of the life of the Indonesian nation, which have been formulated by the founding fathers.

Pancasila as the basis and philosophy of life contains five moral and ethical principles of the nation's life. First, the principle that affirms that the Indonesian nation is a religious nation, believing in the one and only God, who upholds the values of religious morality by respecting the religion and beliefs of each citizen. Second, the principle of upholding human values, justice and civility. Third, the principle of upholding the spirit of unity and integrity, the spirit of mutual cooperation and togetherness in facing and overcoming every problem. Fourth, uphold the spirit for deliberation and consensus in solving the nation's problems. Fifth, the principle of struggle to realize social justice for all Indonesian people.

In the preamble to the 1945 Constitution, it is emphasized about the ideals of the struggle for independence, that "By the grace of God Almighty and motivated by a noble desire to live a free national life, the Indonesian people hereby declare their independence". Meanwhile, the motto of *Bhinneka Tunggal Ika* contains the principle of acknowledging the diversity of cultures, languages, customs, religions and local traditions that are spread across the archipelago. This principle also contains an affirmation that any attempt to homogenize the culture of the Indonesian nation will damage the Indonesian character itself.

On the contrary, what must be built is how the togetherness and unity of the people of this nation can be maintained firmly without reducing the existence of each ethnic group and the local wisdom contained in it. Therefore, it is necessary to have a unified perspective on the integrity of the country's territorial environment, which is called the Archipelago Insight. Archipelago insight is the Indonesian people's

perspective on themselves and their environment, which is all-archipelagic in a world that is all-changing, yet still solid in its Indonesian values.

This insight has given direction to the behavior of this nation as a dynamic nation but remains solid in its identity. Meanwhile, the national agreement that has become the legacy of our founding fathers regarding our common home is the Unitary State of the Republic of Indonesia (NKRI), not a union state. Regional Autonomy does not in the slightest reduce the basic value and meaning of the Unitary State of the Republic of Indonesia. Therefore, the regional spirit that contains local wisdom should be maintained and developed, while primordialism which is contrary to the spirit of the Unitary State of the Republic of Indonesia should not occur.

What we need to note is that, in the struggle for independence and at the same time formulating the noble and fundamental values contained in the four pillars of the life of the Indonesian nation, Muslims and Islamic education in Indonesia have played a major role and role. Therefore, it is true that Islamic educational institutions and Muslims in general have a moral responsibility in maintaining and strengthening the four pillars of the character of the Indonesian nation's life because they also contain very substantial Islamic-religious values.¹⁸

Based on the understanding of the character of the Indonesian nation as described above, then we can get an idea of how important and proportional the topic of discussion "The Role of Religion in Building the Character of the Nation" is. The mission carried out by Islamic Religious Education is to educate humans to become human beings who believe and are pious so that the estuary is the creation of situations and conditions for a prosperous society, a society in life in the universe that is rahmatan lil 'alamin. However, in the context of the socialist-religious life of the Indonesian people, Islamic Religious Education has a more specific and strategic role for several reasons.

First, epistemologically, Islam highly upholds scientific commitment which is the source of the progress of a nation (Surah Al-Maidah 11). The first revelation that was revealed to the Prophet Muhammad was the command to read whose substance aroused the importance of knowledge (iqra'). Islamic religious education has a great

¹⁸ Syaiful Anwar, *Peran Pendidikan Agama Islam Dalam Membentuk Karakter Bangsa*, Al-Tadzkiyyah: Jurnal Pendidikan Islam, Volume 7, November 2016, h. 160-162

responsibility to give birth to humans who are able to carry out the mandate, participate in exploring and developing science and technology contained in this universe. (Surat Ali Imran: 190) for the welfare of the people (rahmatan lil'aalamiin). In Islam, the relationship between religion and science is very close and cannot even be separated. In this regard, the greatest physicist of the twentieth century, Albert Einstein admits: science without religion is lame, religion without science is blind. In Islam, the quality of faith and science is a determining factor for the glory and superiority of human competitiveness and of course also for a nation (Surah Al-Mujlah: 11).

Second, sociologically, with the condition of the Indonesian people who are predominantly Muslim, Islamic Religious Education has more responsibility to contribute to the progress of this country. Progress is based on the spirit of Islam which encourages its adherents to always position themselves to be useful for the wider community because of their ethos as a human being who always works hard, at the same time works smart and works sincerely. Islam encourages its people to be creative, innovative, responsive and prospective human beings, all of which must remain in the corridor of piety and seek the pleasure of Allah (Surah Al-Hasya: 18). In such a spirit, Islamic Religious Education is also responsible for building an optimistic spirit of the people, because there should be no spiritual uncertainty.

Third, historically, Islam has contributed greatly to world civilization. As we understand, in the first millennium, Muslim figures and Muslim philosophers emerged in the Islamic world as icons of the progress of Islamic civilization at that time which were recognized by the world to this day. Islamic Religious Education as a crater for intellectual development has an important role to restore the glory of civilization and Islamic education by regenerating Muslim intellectual figures who have intellectual, moral, and spiritual integrity. Both through scientific commitment and national commitment.

Fourth, socio-historically, Indonesian Islam has become an icon for the emergence of a nation state. Muslims make a very valuable contribution to the establishment and establishment of the Unitary State of the Republic of Indonesia (NKRI), in this case Indonesian Muslims want Indonesia as a nation state (nation state) not a religious state (theocracy). Islamic Religious Education has a strategic role to guard and care for the sacrifices of the founders of this Republic which consists of

Islamic leaders and scholars through strengthening national values as identity as well as character for the community. The role played by Indonesian Muslims since before independence is a form of love for the State.

The nation will be glorious with religion. Religion is beautiful and easy, don't complicate it, even though Abbas Mahmood once said, human efforts towards religion are more difficult and longer than their efforts towards science and technique, because to obtain the greatest truth (nature) for the universe is more difficult and difficult. It is longer than the truth which is found in isolated matters (parts of nature) and which is encountered by science at one time and by technique at another.¹⁹ PeThis statement is not intended to be negative, but he wants to explain so that religion is really serious and does not consider a narrowness and make everything with religion narrow. As the essence of religion and state, both must be combined. Because with religion, a nation has character. One country will be moral, strong discipline, honest, hard work with guidance from religion. Religion is not outdated, but religion will continue to provide answers to the challenges of the times. The key is how to make the Muslims really follow the religion completely. Do not submit to some of his teachings and to some others who disobey. All religious teachings are like links that are interconnected from one side to the other.

CONCLUSION

In human history, religion has played the most decisive role in human life, individually or in groups. All aspects of life, even after human life is directed and guided and directed by religion, includes aspects of knowledge and technology. From the explanation above, the writer can conclude that Islamic boarding school as the oldest Islamic educational institution in Indonesia has a role in shaping the morals and character of the nation's children. There have been many national figures who were born from the womb of the pesantren. This is due to the success of pesantren in compiling a balanced curriculum. In a sense, that the curriculum compiled by Islamic boarding schools does not only focus on brain intelligence, but also the formation of noble character. So the model of educational institutions such as in pesantren like this

¹⁹Abbas Mahmood al-Akkad, Allah (Divinity Throughout the Teachings of Religions and Human Thoughts), translated by A. Hanafi (Jakarta: Moon and Stars, 1973), p.13

must always be developed and preserved so that it can provide alternatives and solutions for the Indonesian people, especially in the formation of better morals and character of the nation's children.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

Along with global environmental conditions that continue to develop dynamically, then actually the development / formation of the nation's character is a continuous process, character building is a never ending process. We all believe that a great nation is a nation of character which with its strong character is able to answer every challenge and overcome all obstacles. National character is the quality of national collective behavior which is reflected in the awareness of togetherness, understanding of taste, individual and group intentions in a life of the nation and state.

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