

The Role of Boarding School in Building-Young Generation Character

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DOI: [10.21276/sjhss.2019.4.6.5](https://doi.org/10.21276/sjhss.2019.4.6.5)

| Received: 12.06.2019 | Accepted: 25.06.2019 | Published: 30.06.2019

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Abstract

The perspective of this research is descriptive-qualitative with phenomenology design. Data were collected through interviews, observation and documentation. While the data analysis using grounded theory developed through several procedures, namely: Open coding, Axial coding, and Selective coding. The results of this research are: The role of Boarding School Amanatul Ummah in building the character of the young generation who study in the institution are as follows: Contributing to improve the character and attitude of the young generation by instilling religious values, responsibility value, and self-reliance value in accordance with the vision, mission, and objectives that have been set; Build, guide, and instill the values of character in the younger generation so that they are able to live the practice according to the teachings of religion; Build, guide, and instill the values of character in the younger generation so that they are able to be disciplined and responsible; Building, guiding, and instilling character values in the younger generation so that they are sensitive to the needs of society; And Build, guide, and inculcate the values of character in the young generation to contribute to the economic empowerment of the community. For students who perform will get reward breaking will be punishment, and Factors underlying Boarding School Amanatul Ummah in building character of young generation is to save mental frustration of young generation from bad influence of environment. Where the bad influence of the environment has attacked the younger generation from all directions

Keywords: The Role of Boarding School, Character Building, Young Generation.

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INTRODUCTION

Boarding School as a comprehensive tool for cultural transformation in people's lives. The pesantren stands as an answer to a religious vocation to uphold the teachings and religious values through religious education and support and support for groups who are willing to practice religious orders and regulate their relationships. Slowly pesantren seeks to change and develop the way of life of people who are able to display an interesting lifestyle to follow and research. Although this is difficult to apply in detail, because of the weight and number of ideal elements in it that cannot be applied practically in a heterogeneous society. However, as long as the pesantren nurse and his student at traditional Muslim school are still able to make themselves as an attractive alternative to lax value and destruction of the general pattern of life outside pesantren, as long as it is the role of cultural transformation it has will still have the best chance in the middle of society.

The presence of Boarding School was started by the desire of its founder to make the transformation of society around him. As an educational institution oriented to the deepening of religious values (tafaqquh fi'ddiin), Boarding School is concerned to teach and prosecute Islamic values that Rahmatan lil alamin in the life of society, nation, and state. The face of Islam in the context of the Boarding School is how to translate the Universalism of Islam as Rahmatan lil alamin in the context of local wisdom, so that although Islam is considered a newcomer religion, Islam is not confrontational to other pre-existing religions and to local culture. What happens is the absorption of good local culture, then with a good approach to local culture is acculturated with Islamic values for the spread of Islamic da'wah. Islam in the face of the Boarding School is a peaceful Islam, tolerant, moderate, and respectful of diversity, and honors a good tradition to guard modernization. These conditions further emphasize that the Islamic-style boarding School's face is Islam that accommodates the values of democracy, especially Pancasila Democracy.

As the institution responsible for preparing the nation's cadres, Amanatul Ummah Boarding School, established in 1991 by Dr. Ir. Asep Saifuddin Chalim always tries and innovates how to prepare the nation's generation to face the challenges of the era faced. At least there are two main factors that lead to competition in education, first, the higher level of social life of the community along with the development of science and technology; the second is the increasing demands of the community towards Boarding School institutions. Therefore Boarding School is believed to be able to answer and anticipate future challenges [11]. The demands referred to here are the demands on the quality of education. Second, the change of political policy of centralization (Top down) becomes decentralization (Bottom Up). Third, facing the era of globalization.

From various concepts of education in Indonesia, Boarding School education is a concept of education that is considered capable to restore the cultural character of the Indonesian nation. Where in the concept of education is more emphasis on moral education and religious knowledge as the process of character formation. This can be seen from the development of the curriculum which not only refers to the guidelines set by the National Education Ministry or Ministry of Religious Affairs, but also uses curriculum development programs covering areas of religious insight, interests, and talents as well as social areas of culture and culture.

In addition, the researchers are interested to examine Boarding School Amanatul Ummah is the success of combining the tradition of learning in public schools with the tradition of learning a la Boarding School. The method of taqrar learning (repetition) that has been a tradition in pesantren successfully combined with the tradition of schools in general. However, different is all education in Boarding School Amanatul Ummah is based on the spirit of "character building" ala pesantren. The pesantren-style characters include a genuine learning intention, a sincere mentor accompanying from the beginning to the end of the lesson, as well as focusing on learning with specific competencies and taking place in boarding school.

This study aims to describe the role of Boarding School Amanatul Ummah in building the character of the young generation who studied at the institution and to describe the factors behind the Boarding School Amanatul Ummah in building the character of the young generation.

LITERATURE REVIEW

Understanding Roles

According to Kozier [1], the role is a kind of behavior expected by others towards a person according to his position in a system. Roles are influenced by social circumstances both inside and outside and are

stable. Roles are a form of behavior expected of a person in a particular social situation. The role is the social description of who we are and what we become. Roles become meaningful when associated with others, be it community, social, cultural, economic, political and so forth. The role is a combination of position and influence. According to Biddle and Thomas [2], said the role is a series of formulations that limit the behaviors expected of the holder of a certain position. For example in the Boarding School, Priest behavior in Boarding School can set an example, educate, rate, sanction, and others.

The Role of Pesantren in Building Character

The contribution of pesantren in advancing character education has proven its existence. Boarding School's completeness should be understood and viewed from various aspects. In the early 1970s, some wanted pesantren to give general lessons to the students at traditional schools of national education. This spawned dissent among observers and observers of the Boarding School. Some argue that the Boarding School as a distinctive and unique educational institution must maintain its traditionalism. Yet another opinion wants the Boarding School to begin adopting cultural and educational elements from the outside [3].

Pesantren implements the totality of education by relying on exemplary, creation of environment and habituation through various tasks and activities. So that all that is seen, heard, felt and done by a student at the traditional Muslim school is education. In addition to modeling as a primary education method, the creation of property is also very important. The educational environment is what educates. Creation of the environment is done through: Assignment, Habituation, Training, Teaching, Direction, and Exemplary.

The Role of Pesantren Conducting Character Education in Facing the Era of Globalization

According to its origin, the word "globalization" is derived from the word global, whose meaning is universal. According to Abdulkarim [4], Globalization is a process of development in the present (contemporary) which has influence in encouraging the emergence of various possibilities about the changing world that will take place. The influence of globalization can remove obstacles and obstacles that make the world more open and interdependent. Globalization affects almost all aspects of society, including cultural aspects. Culture can be interpreted as values adopted by the community or the perception that is owned by citizens of the community against various other things. Both values and perceptions are related to psychological or psychological aspects, namely what is in the human mind. These psychological aspects become important when realized, that a person's behavior is strongly influenced by what is in the mind of the person concerned. As Megawangi [5] states that character education is to engrave morals through the

process of knowing the good, loving the good, and acting the good. Namely, an educational process that involves cognitive, emotional, and physical aspects, so that noble character can be etched into the habit of the mind, heart, and hands.

METHOD

Research Approach

This research uses Grounded Research Theory method. Where this research uses natural data that is written data occur in reality or phenomenon that really happened in a social environment, collected data is data which naturally without added or minus, and in process of presentation (interpretation) the data has been collected is not lost its scientific nature.

Informant Research

Informants are people who are used to provide information about the situation and condition of the research background. The main informants are those directly involved in the social interactions studied namely Priest Haji Asep Saifuddin Chalim, Student at a traditional Muslim school and other components directly involved.

Data Analysis Technique

In this research, data analysis used is data analysis of grounded theory model, developed by Strauss and Corbin [6] in Basic of Quality Research book. Grounded Theory Procedures and Techniques, a coding procedure, which consists of three stages: open coding, axial coding, selective coding.

DISCUSSION

The role of Amanatul Ummah Boarding School in Building Young Generation Character

Character Akhlakul Karimah

Character education in Boarding School is something that cannot be eliminated, given that the existence of Boarding School become an alternative solution to improving the character of society, especially the younger generation. Character education in Boarding School aims to form the character or attitude of learners or commonly called the student at a traditional Muslim school in order to be martial arts in everyday life. This is in line with the opinion of Lickona [7] who said that character education is a deliberate intention to make someone understand, care and will act on the basis of ethical values. Character education is meant here is education that is implemented in the form of the values of individual characters to the individual so that individuals can distinguish between good and bad.

The religious values that the Boarding School implements are basically aimed at shaping the student-at-school Muslim mindset that vertical relationships

between humans and God are central to our lives. In addition to the belief that everything that happens is God's will, the vertical relationship between man and God can be done with worship. In the Boarding School, besides obliging students at the traditional school to worship hard, but also to give knowledge and understanding to a student at traditional Muslim school about the benefit and purpose of obligation to worship God. This is in line with the opinion of the Directorate General of Primary Education of Ministry of National Education [8] which reveals that the points of value are grouped into five main values, one of which is the value of the character in relation to God that is religious value. The religious value itself is not only embedded in the mind but also applied in the words and actions of someone by always striving based on the value of the divine.

The Boarding School of Amanatul Ummah is also taught the values of responsibility. The value of responsibility itself has an important role in Boarding School life. The value of the responsibilities applied in Boarding School is not only a responsibility to you, but also there are others who are simultaneously living within the same lifetime of Boarding School. For example, self-responsibility is when students at traditional Muslim schools commit abuses while no student at traditional Muslim school knows that as a form of responsibility for his actions, the student at traditional Muslim school must admit his mistake while studying together at night and receive punishment instead. In addition to the responsibility of self, a student at traditional Muslim school also taught to be responsible to others as an example is the election of chairman room in each room will be responsible for what happened in the room. If there is a student at the traditional Muslim school who still need to be guided, being sick or there is a problem in the room will be the chairman of the room. Then the chairman of the room who delivered the problems in the room to the supervisor at the time of the meeting as scheduled. Constraints that often arise in the planting of the character value of responsibility that is because of the character of a lazy student at a traditional Muslim school that has been brought in early entrance Boarding School. This is common in a student at traditional Muslim school boys. Student at the traditional Muslim school was found to have ditched several congregational activities or prayers, the lesson was muadalah, reciting the yellow book but did not admit to have ditched. To overcome the irresponsible action of a student at a traditional Muslim school, usually, student at traditional Muslim school will be sanctioned for the action of truancy and Priest will approach with hope student at traditional Muslim school will not repeat again and can be responsible for all obligation and behavior during his stay at the Boarding School. For writers the solution that can also be done to overcome these obstacles is, in addition, to approach with a student at a traditional Muslim school, need also punish

that firmly for a student at a traditional Muslim school which often does violation and ditching activity. In determining the punishment should use a point system, so the more points the more severe punishment accepted by students at a traditional Muslim school. That way, a student at the traditional Muslim school will rethink when they want to ditch activities inside Boarding School.

Religious Character

The religious character education that Boarding School implements are essentially aimed at shaping the student-at-school Muslim mindset that vertical relationships between humans and God are central to our lives. In addition to the belief that everything that happens is God's will, the vertical relationship between man and God can be done with worship. In the Boarding School, besides requiring students at the traditional school to worship hard, but also provide knowledge and understanding to the student at traditional Muslim school about the benefits and the purpose of worship obligation to Allah SWT. In line with this opinion the Directorate General of Primary and Secondary Education [8] which revealed that the items of value are grouped into five main values, one of which is the value of the character in relation to God that is religious value. Religious value itself is not only embedded in the mind but also applied in the words and actions of someone by always striving based on the value of the divine.

Some activities in the Boarding School that direct students at traditional Muslim schools receive religious values such as the obligation of five (5) hours of worship (subhuh, dhuhur, ashar, maghrib, isya), reciting or muadalah and reciting the Koran, and evening prayers. If the student at traditional Muslim school gets punishment for violating the rules or not following unauthorized activities, then the student at traditional Muslim school will also be directed to the planting of religious values. For example, the punishment is given as student at the traditional Muslim school is asked to read some verses of Al-Quran or memorize some verses of Al-Quran. However, in inculcating the value of a religious character in a student at the traditional Muslim school is not easy and not a few obstacles faced in the implementation of character education in Boarding School Amanatul Ummah.

Character of Expertise and Talent

Building young people into disciplined and responsible, tough, responsible youth is a shared responsibility, including Boarding School. Boarding School Amanatul Ummah as an educational institution that has been trusted by parents of a student at a traditional Muslim school in this opportunity to provide training and character building, through a ceremony, and line-march. Priest, in this case, takes the time to monitor or supervise the activity. This training is

intended to train the character of the students at traditional Muslim school to have the attitude and discipline embedded in their souls of discipline and strong character from an early age. This training is very useful to train and cultivate the discipline of the student at a traditional Muslim school, hope this early discipline training becomes the foundation soon after becoming an adult.

The Boarding School caretaker Amanatul Ummah said that as the next generation the nation must emulate the noble values that bequeathed to us all. Like taqwa to The One Almighty God, never give up, be honest and fair, believe in own ability and earnest in learning and practice. This activity certainly brings a very positive impact in building the character of young people with national insight, the spirit of defending the state and leadership spirit on Boarding School Amanatul Ummah.

Social Character in Society

The presence of Boarding School Amanatul Ummah which is not only as an educational and religious institution but also as an institution of community empowerment is a very significant clue. That Boarding School becomes a tool for the development of potential and empowerment of people, as in the education or Da'wah Islamiyah; the means in the development of this ummah need a means for the achievement of goals. So Boarding School that develop such things means Boarding School has been acting as a tool or instrument of potential development and empowerment of people.

Boarding School is an institution that plays a role in community mobilization in their development. Such roles are rarely owned by other institutions or universities, as they are built on the belief that the Boarding School is the right place to forge a good character. So for certain communities, there is a tendency that provides educational trust only to the Boarding School.

Background Boarding School Amanatul Ummah in Building Young Generation Character

Current development

Amanatul Ummah Boarding School stands on the backdrop of the following factors: Firstly, there are some religious schools whose qualities tend to be in public schools or if there are religious schools of good quality then religious lessons are set aside. Secondly, the existence of elite schools whose quality is quite good but the cost can not be reached by the lower middle-class society and in the course of it then make many disappointments for the guardians because neglecting the quality and only the elite in physical appearance. Third, Boarding School Amanatul Ummah emerged as the first and main alternative and solution of

the problem because it was designed as a way out of education problems in Indonesia today.

The implementation of character education at Boarding School Amanatul Ummah uses several educational methods in the form of individual or group learning. The method often used in learning by Priest is mukhasabah WA tarbiyah, where all students at a traditional Muslim school are gathered together and listen to the material presented by the Priest. The method is similar to one of the five instructional models spoken by Stengel & Tom [9] the method of dialogue. The method of dialogue is the most fundamental element of moral education from the perspective of caring. All forms of moral education using this type of conversation are usually notice statements, commands, annoyances, praise, warnings, advice. But dialogue involves seeking an understanding together.

The use of appropriate learning methods is needed in the education process. Moreover the use of methods tailored to the level of learning ability of student at a traditional Muslim school. It should be noted that the success of character education in Boarding School depends on the educational method used. Therefore, in order to improve the successful implementation of character education, Boarding School applies confirmation method as a form of evaluation in the daily activities of a student at a traditional Muslim school. In this case, the process of evaluation activities is not entirely implemented through direct observation by the Priest but through some parties directly related to the daily activities of a student at a traditional Muslim school. Every activity required for a student at the traditional Muslim school is provided. The prerequisite book is used as a guide to assess the discipline and activeness of student at a traditional Muslim school in participating in Boarding School activities. This is in line with some of the character education assessment materials spoken by Koesoema whether character education has been successful or not, by measuring the quantity of individual presence in an educational institution as a person who is responsible for himself, his duties, and towards others and as material judgment is seen from the number of students who timely hand over the tasks assigned to them [10].

The use of learning methods and evaluation of education in Boarding School Amanatul Ummah has been running quite effectively. In addition to the varied and systematic use of educational methods, the evaluation is also carried out well by the Boarding School. This is done considering the need for the right method for the inclusion of character values can attract the active participation of the student at a traditional Muslim school.

Young generation

Character education at Boarding School Amanatul Ummah maintains a balance between individuality and integrity, which is to practice to be a person with high consciousness, strong discipline, and great responsibility both to personal life and social life of society, nation and state. The principle of people's sovereignty is a mental attitude and moral stance based on the principle of democracy in public life. In the practice of political life, decision-making is based on deliberation, and the majority does not negate minorities, while minorities do not impose the will on the majority. Character education of the young generation in Boarding School Amanatul Ummah developed each other's love, care, and nurture and avoid the attitude of arrogance pride by prioritizing each other's tolerance. In practice, economic life is based on the principle of kinship or cooperative.

In the implementation of character education, the figure of Priest is authoritative and charismatic in delivering the material to make student at traditional Muslim school happy to hear why that delivered by Priest. The role of Priest in the learning process at Boarding School can not be eliminated. Although there are some educators in the Boarding School, for a student at traditional Muslim school learning with Priest is more easily absorbed than with ustadz/ustadzah. Therefore, the closeness between Priest and student at traditional Muslim school can not be denied. So many students at traditional Muslim schools who have considered the Priest are their parents at the Boarding School.

Local communities

Boarding School activity is a form of activities conducted in Boarding School every day. The shape of the activity is very diverse, from morning to night. Boarding School is a place for students at the traditional Muslim school to learn the knowledge of religion and general knowledge. Boarding School activity is an important form of learning for students at traditional Muslim school to gain experience, because in Boarding School always taught about independence by doing various activities without accompanying parents.

Important concepts that need to be in various activities undertaken in Boarding School, at least include four things: First, renewal of substance or educational content by including general and vocational subjects. Second, renewal of methodologies such as classical system or gap. Third, institutional reforms such as leadership with the diversification of educational institutions. Fourth, renewal of functions from the original education function only to a function that includes socioeconomic.

The existence of Boarding School is expected to provide benefits for the students at traditional Muslim schools who took part in the boarding school

because students at traditional Muslim schools get a lot of knowledge that cannot be obtained from other schools. Character education and independence are a very useful education in everyone's life, with mutual activities, mutual tolerance, help, and solidarity is a series of lessons learned from education in Boarding School. Vocational and vocational education is developed in the Boarding School for the needs and needs of the students at traditional Muslim schools as a capital to become enthusiastic human entrepreneurs and at the same time to support community development within Boarding School.

Boarding School is an institution that active for 24 hours, so it is a proper and worthy existence of Boarding School can give benefit to society. Boarding School has an important and strategic role in protecting and managing the environment, it can be seen from some background things, such as the existence of Boarding School is the oldest Education Institution in Indonesia, so its existence is very rooted and influential in the community. Boarding School is a young generation educational institution that combines ethics, morals, and religion so that it plays a role in printing the young generation of noble character. If someday become a government official or a political official is expected to give the nuances of the environment that bring peace and welfare to his people on a sustainable basis, without diminishing the rights of future generations. Pesantren serves as a base of a foot as a self-help organization and empowerment.

Boarding School educational institutions that are instrumental in the study, teaching and da'wah, thus expected in various activities and da'wah can invite the community to behave environmentally friendly and treat the environment in accordance with the guidance of the Qur'an and Hadith of the Prophet.

Supporting factors Amanatul Ummah Boarding School is decisive in the success of a program or activity, with the existing support factors of existing programs will become more mature and successful. In addition, support factors can also be a benchmark in which a program that gets a good response from various circles or not. The empowerment actors responded positively to the empowerment program available in the Boarding School, as well as the indicators that can be put forward, among others: First, the students at traditional Muslim schools, the community, and religious teachers mastered the following empowerment issues with all related implications. Secondly, the existence of responsive participation from various circles by following the programs implemented. Thirdly, the santri are intensive in conducting projects that exist within the Boarding School. Fourth, pesantrens have at least a solid and solid support community base. Fifth, there is a place of access to information; especially information related to various models of empowerment can be obtained from books,

newspapers, magazines, journals, contacts, and meetings of educational figures. Sixth, Pesantrens have at least a strong (motivative) impetus for the development of new ideas, experimentation, and innovation. Seventh, the demands of the students at traditional Muslim schools to hold various training that supports the development of Boarding School both managerial and physical training.

Supporting factors Boarding School in community empowerment is very diverse, as can be in the form of support from government, agencies, and members of society. Supporting factors can also be seen from the number of subsidies that enter. So if viewed from the role of Boarding School in community empowerment, of course, the supporting factors are anything that gives a good response to empowerment activities undertaken by the Boarding School.

Things that are an obstacle factor are usually in terms of funding, support, sponsorship, attendance of members, government or related agencies. So if seen from the role of Boarding School in community empowerment is usually a factor inhibiting the field of community response to the presence of Boarding School as a tool to make social change

CONCLUSIONS

The role of Boarding School Amanatul Ummah in building the character of the young generation who studied in the institution is as follows: Contributing to improve the character and attitude of the young generation by instilling religious values, responsibility values, and values of independence in accordance with the vision, mission and objectives; Building, guiding, and instilling the values of character in the younger generation so that they are able to live the practice according to the teachings of religion; Build, guide, and instill the values of character in the younger generation so that they are able to be disciplined and responsible; Build, guide, and instill the values of character in the younger generation so that they are sensitive to the needs of the community; and Build, guide, and inculcate the values of character in the younger generation to contribute to the economic empowerment of society. In order to achieve the character education success, every activity in Amanatul Ummah Boarding School is made according to the vision, mission, and objectives of Boarding School and is required for all student at a traditional Muslim school. For a student at a traditional Muslim school which will get breaking reward will be punishment.

The underlying factor of Boarding School Amanatul Ummah in building the character of the young generation is to save the mental frustration of the young generation from the bad influence of the environment. Where the bad influence of the environment has attacked the younger generation from all directions. Bad influence can be through spectacle,

association, lack of exemplary, technology, and culture that causes moral decadence for the young generation.

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