



## Character Education Strategy Through Systemic-Integrative Model in Modern Pesantren Ar-Raudlatul Hasanah Medan

Manshuruddin; Tumiran; Muhammad Yunan; Hamdan

Universitas Pembangunan Panca Budi Medan, Indonesia

<http://dx.doi.org/10.47814/ijssrr.v4i4.116>

### **Abstract**

This research aims to find out the character values developed in Ar-Raudlatul Hasanah pesantren and its implementation strategy. This research method uses qualitative methods with descriptive types of analytical. The results showed that the implementation of character education in Ar-Raudlatul Hasanah boarding school refers to a systemic-integrative model. All components of education in the formation of santri's character have a strong relationship with each other that is built systematically and integrated. All santri activities from waking up in the morning to going back to sleep at night accumulated in the pesantren system and culture based on the values of Panca Jiwa consisting of sincerity, simplicity, independence, Ukhuwah Islamiyah, Freedom. In addition, pesantren also developed the motto that is virtuous, able-bodied, knowledgeable, free-thinking, and charitable. These character-building values are applied and developed systemically-integratively through learning activities in the KMI curriculum, the formation of pesantren culture/ culture, and through co-curricular and extracurricular activities. Methods used in the application of character education values are direction, transparency, assignment, training, habituation, discipline, appreciation, and punishment. Therefore, it can be said that Pesantren Ar-Raudlatul Hasanah is a modern system pesantren that applies character education systematically and is integrated into the overall totality of education starting from the learning process, pesantren management, and daily activities.

**Keywords:** *Character Education; Through Systemic-Integrative Model; Modern Pesantren*

### **Introduction**

The implementation of character education in schools until now has not been able to show significant results, as intended in the purpose of national education, namely developing abilities and forming the character and civilization of a dignified nation to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and fear God, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen as the Sisdiknas Law Article 2 of 2003.

The incompetence of educational institutions in implementing the values of character education to learners has an impact on the low moral quality of the nation's children. The existence of moral decadence lately can be seen through the news that is widely discussed on television, newspapers, social media, and

various other media about the moral deviation of students who are so concerned. Case after case of demoralization that occurs among students such as fighting, promiscuity, drugs, beatings against teachers, bullying, and other negative behaviors realizes to us that there need to be efforts to improve the education system in shaping the character of learners in formal school education.

According to data sourced from the Indonesian Child Protection Commission in 2011-2016, there were several cases of moral deviation in children. The details are as follows:

NO	KASUS	TAHUN				
		2012	2013	2014	2015	2016
1	KESEHATAN & NAPZA	45	62	111	105	112
	Anak Pengguna Napza (Narkotika, Rokok, Minuman Keras, dsb)	28	41	63	74	88
	Anak Penganut Napza (Narkotika, Rokok, Minuman Keras, dsb)	17	21	48	31	24
2	PENDIDIKAN	148	134	113	219	164
	Anak Pelaku Tawuran Pelajar	82	71	46	126	52
	Anak Pelaku Kekerasan di Sekolah (Bullying)	66	63	67	93	112
3	PORNOGRAFI & CYBER CRIME	54	77	106	156	152
	Anak Pelaku Kejahatan Seksual Online	7	16	42	52	72
	Anak Pelaku Kepemilikan Media Pornografi (HP/Video, dsb)	47	61	64	104	80
4	ANAK BERHADAPAN HUKUM (ABH)	531	462	827	396	328
	Anak Sebagai Pelaku Kekerasan Fisik (Penganiayaan, Pengeroyokan, Perkelahian, dsb)	53	76	105	81	89
	Anak Sebagai Pelaku Kekerasan Psikis (Ancaman, Intimidasi, dsb)	11	21	27	22	31
	Anak Sebagai Pelaku Kekerasan Seksual (Pemerkoasaan, Pencabulan, Sodom/Pedofolia, dsb)	324	247	561	157	107
	Anak Sebagai Pelaku Pembunuhan	46	53	66	36	36
	Anak Sebagai Pelaku Pencurian	92	51	47	81	32
	Anak Sebagai Pelaku Aborsi	5	14	21	19	33

**Table. KPAI Child Case Data (2011-2016)**

Suryadi explained that the main cause of moral and character crisis among learners, graduates, educators, even education managers, is the occurrence of cotomization, namely the strict separation between intellectual education on the one hand and value education on the other hand.<sup>1</sup> If based on Bloom's theory there are three domains in learning, namely cognitive, affective, and psychomotor.<sup>2</sup> Similarly, in terms of character education, Lickona quoted from Rasdi Ekosiswoyo in his writings mentioned that schools should develop three important aspects in the formation of good character learners, namely moral knowledge, moral feelings, and moral behavior.<sup>3</sup>

Facts in the field show the dominance of conventional learning in the learning process in the classroom, still a strong indicator as a barrier to the actualization of the development of moral intelligence of learners. Facing the facts, formal education as an institution of micro-character education needs to make self-improvement. Failure in the application of character values to learners in school is caused by several factors, one of which is quite crucial, namely the absence of a clear character education implementation program and leads to harmonization of the development of potential learners. Character education, therefore, needs to be redesigned and repackaged in a more comprehensive and more meaningful pattern and approach.

Currently, the educational institution that is consistent and has potential in educating and shaping the morale of learners is pesantren. Pesantren is a unique educational institution, not only because of its existence for a very long time, but also because of the system, culture, and methods applied by the pesantren institution. In addition, pesantren is also an education that can play the role of empowerment and transformation of civil society effectively and touches all dimensions of life that focus on instilling the values of the character of a faith-based nation.

<sup>1</sup>A. Suryadi, *Pembangunan Pendidikan Indonesia: Menuju Kualitas Yang Berdaya Saing Secara Global (The Indonesian Education Outlook 2025: Toward A Sustainable World Class Quality Level)*, Jakarta: Badan Penelitian Dan Pengembangan Kementerian Pendidikan dan Kebudayaan, 2012

<sup>2</sup>Rusman, *Model-Model Pembelajaran*, Jakarta: PT Raja Grafindo Persada, 2012, hal. 125

<sup>3</sup>Rasdi Ekosiswoyo, et.al, "The Integration of Local Cultural Wisdom Values In Building The Character Education of Students," *International Journal of Education and Research*, vol. 5, no. 6, p. 153, 2017.

The importance of this research is to find new patterns and different methods that can serve as the basis for developing character education models for formal schools. These different patterns and methods can later be used as a basis in redesigning and contextualizing pesantren educational institutions including formal school institutions in internalizing character values for learners adopted from the character education model in modern pesantren.

### Research Methods

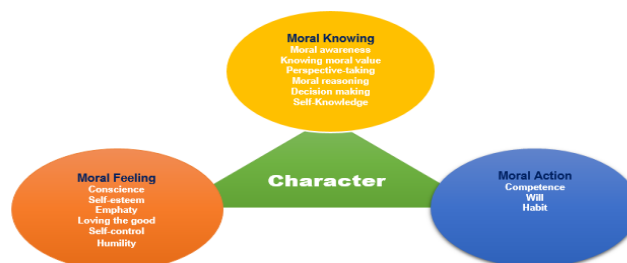
This research uses qualitative methods that are descriptive with the research process, namely Modern Pesantren Ar-Raudhatul Hasanah Medan. Data collection techniques through non-participatory observations, in-depth interviews, and documentation studies. Data analysis techniques using miles & huberman interactive analysis model through data reduction, data display, and conclusion withdrawal as the final stage of qualitative research. In this study, the authors explored the values of character inherent in the daily activities and behaviors of santri in the modern pesantren education system. Furthermore, data collection is carried out about the values of character formation that are actualized in the totality of activities and life of modern pesantren education. The validity of data uses the triangulation of sources and techniques. Determination of subjects using snowball sampling techniques, namely pesantren, some teachers / ustadz, and santri.

### Results and Discussions

#### Character Values Developed in Pesantren Ar-Raudlatul Hasanah

Characters by Cronbach in Fathur Rokhman<sup>4</sup>, It is not an entity that separates habits and ideas. Character is an aspect of behavior, trust, feelings, and actions that are interrelated to each other so that if someone wants it to change a particular character, they need to rearrange their basic character elements.

According to Lickona, characters are conceptualized to have three interrelated areas, namely moral knowing, moral feeling, and moral action.<sup>5</sup> Therefore, a good character has three competencies, namely knowing to good, there is a desire for good things (desiring the good), and doing good (Doing the good) so that in turn he becomes a habit of thinking, habit of the heart and habit of acting.<sup>6</sup> The interrelationship of the three areas of good character formation can be explained in the following image:



Picture. Key to Character Education Success

<sup>4</sup>Fathur Rokhman, "Character Education For Golden Generation 2045 (National Character Building for Indonesian Golden Years)," in *Procedia - Social and Behavioral Sciences*, Amsterdam, 2014, pg. 1163

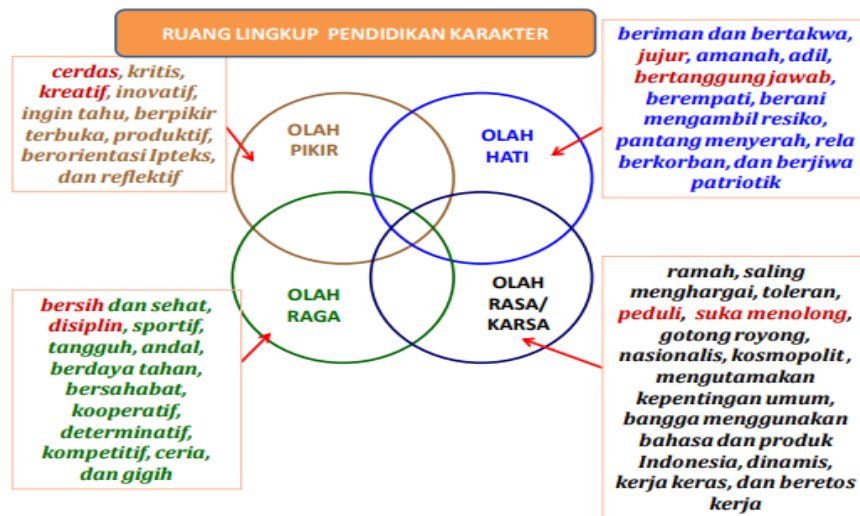
<sup>5</sup>Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*, New York, Toronto, London, Sydney, Aucland: Bantam Books, 1991, hal. 51

<sup>6</sup>NurAsyiah, "Optimalisasi Penerapan Pendidikan Karakter Pada Kurikulum "Kurikulum2013" Menggunakan Strategi 3M Di Sekolah Dasar," *Mimbar Sekolah Dasar*, vol. 1, no. 2, p. 162, 2014

The three components in the image above in the character education application must be awakened in relation. Moral knowing which includes: moral awareness, moral-value knowledge, foresight, moral reasoning, decision making, and self-knowledge, are essential things that need to be taught to learners. However, character education is limited to moral knowledge is not enough. For that, it needs to continue to have moral feelings that include: heart, confidence, empathy, love kindness, self-control, and humility. It continues at the most important stage, moral action. It is called important because at this stage the motive of a person's encouragement to do good, appears in the aspects of competence, desire, and habits that he displays.

The availability of three moral components that are synergistically interconnected, becomes a condition of the actualization of character education in developing the moral intelligence of learners. Moral intelligence is the ability to understand right and wrong with strong ethical beliefs and act on those beliefs with the right attitude and respectable behavior.<sup>7</sup>

Character values are spelled out and implemented in the psychological and sociocultural configurations described as diagram images below:



**Picture. Character Education Configuration**

These four psycho-social processes are holistically and coherently interrelated and complementary to establish character and the realization of noble values in a person.<sup>8</sup>

The development of concepts and theories of character education actually, get an interesting treat when applying it in the boarding school. Every educational institution including pesantren has character values that are developed as needed and in line with their vision and mission. Likewise, Pesantren Ar-Raudlatul Hasanah, in developing character values in addition to referring to the vision and mission as mentioned earlier, is also based on the Panca Jiwa and Motto Pesantren. The whole life in Pesantren Ar-Raudlatul Hasanah is based on values imbued by the atmospheres that can be summed up in the Panca Jiwa and Motto pesantren as follows:

<sup>7</sup>Michele Borba, *Membangun Kecerdasan Moral*, Jakarta: Gramadei Pustaka Utama, 2008, hal. 7

<sup>8</sup>Kemdiknas, *Desain Induk Pendidikan Karakter*, Jakarta: Kementerian Pendidikan Nasional, 2010, hal. 9

### *Panca Jiwa Pesantren*

#### 1. Sincerity

It means doing something not because it is driven by a desire to get a certain profit. All deeds are done with the intention solely of worship, lillah. In pesantren created a strong milieu in reflecting the value of sincerity. The Waqf Agency sincerely protects without expecting anything from pesantren, sincere leaders work despite their busy time, the Assembly of Caregivers sincerely educates and teachers are sincere in helping to carry out the process of education and teaching, the students are sincerely educated and the guardians also hand over their sons and daughters completely to pesantren to be educated. This soul creates an atmosphere of harmonious Pesantren life between the respected Waqf Agency, the Leader and The Assembly of Caregivers and respected teachers, and obedient, loving, and respectful santri/ wati. This soul makes santri always ready to fight in the way of God, wherever and whenever.

#### 2. Simplicity

Life in Pesantren is overwhelmed by an atmosphere of simplicity. Simple doesn't mean passive, nor does it mean destitute. It is precisely in the soul of simplicity that there are values of strength, ability, fortitude, and self-mastery in the face of life's struggles. Behind this simplicity radiated a great soul, daring forward and unyielding in all circumstances. Even this is where life grows mentally and strong character, which becomes a condition for struggle in all aspects of life.

#### 3. Self-sufficiency (Standing on Your Own Feet)

Self-reliance or the ability to help yourself is a powerful weapon that is supplied pesantren to its students. Self-reliance not only means that students can learn and practice taking care of all their interests, but Pesantren itself as an educational institution must also be able to be independent so that it never rests its life on the help or mercy of others. This is the Zelp berdruping system (both give dues and both use/use). Instead, pesantren is not rigid, so reject those who want to help. All the work in Pesantren is done by the managers and their students. Through this soul radiated educational values that form the character of independence for students.

#### 4. Ukhuwwah Islamiyah

Life in Pesantren is covered by a familiar fraternal atmosphere so that all the joys and sorrows are felt together in the fabric of Islamic ukhuwwah. No wall can separate them. Ukhuwwah is not only during their time in Pesantren but also influences towards the unity of the people in the community after they plunge into the community.

#### 5. Freedom

Free in thinking and doing, free in determining the future, free in choosing the way of life, and even free from various negative influences from outside and society. This free soul will make santri / wati have a big-spirited and optimistic character in the face of all difficulties. It's just that in this freedom is often found negative elements, namely if the freedom is abused, so it is too free (liberal) and results in a loss of direction and purpose or principle. Freedom that becomes the soul of pesantren is what remains in positive lines and is still in the rails that God almighty, responsibly, both in the life of pesantren itself and in the life of the community.

### *Pesantren Mottos*

Pesantren Ar-Raudlatul Hasanah education emphasizes the formation of the personal character of Muslims, believers, and muhsin who are Virtuous, Able-bodied, Knowledgeable, Free-thinking, and

Charitable Ikhlas. These main criteria or traits are the motto of education in Pesantren Ar-Raudlatul Hasanah.

#### 1. High Virtuous

Virtuous is the main foundation instilled by this Pesantren to all its students at all levels; From the lowest to the highest. The realization of the planting of this motto is done through all elements of education and teaching that exist.

#### 2. Able-bodied

A healthy body is the other side that is considered important in education in this Ar-Raudlatul Hasanah Pesantren. With a healthy body, the santri will be able to carry out the task of life and worship as well as possible. Health maintenance is carried out through various sports activities, and there are even regular sports that must be followed by all santri following the schedule that has been set.

#### 3. Knowledgeable

The students at Pesantren Ar-Raudlatul Hasanah are educated through a process that has been systematically designed to be able to expand their horizons and knowledge. Santri is not only taught knowledge, more than that they are taught how to learn that can be used to open the treasure of knowledge. The Assembly of Caregivers often advises that knowledge is broad, unlimited, but must not be separated from high pride so that a person knows what he is learning for and knows the principles for what he adds to the knowledge.

#### 4. Free-thinking

Free-thinking does not mean being free as freely as (liberal). Freedom here must not eliminate the principle, especially the principle as Muslim, believer, and muhsin. Precisely the freedom here is a symbol of maturity and maturity from the results of education that have been illuminated by divine guidance (hidayatullah). This motto is instilled after santri has a high mind of noble mind and after he is knowledgeable.

#### 5. Charity with sincerity.

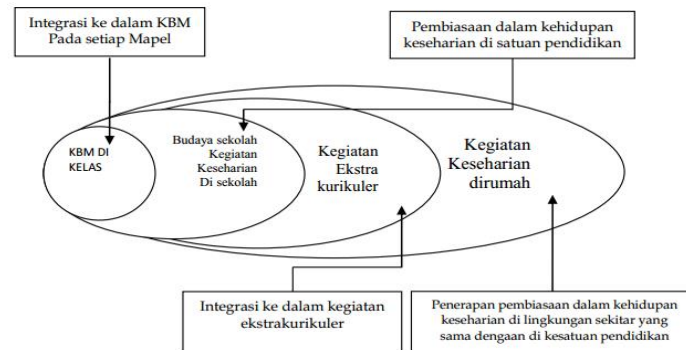
By living properly the four main traits before, it is expected that santri can be charitable sincerely in all his deeds, fully lillah, his heart billah, and his activities fillah, as stated in the Panca Jiwa Pesantren.

The soul and motto of pesantren as outlined above are essential values that become a spirit in animating the behavior of pesantren life and become an integral part of the body of the pesantren itself. In addition, there are also instrumental values built from the concepts and thoughts of the founders of pesantren such as institutional philosophy that reads '*Ar-Raudlatul Hasanah aset wakaf yang dijaga, dibantu dan dikembangkan, di atas dan untuk semua golongan*'. In addition, there are several values adopted from Pondok Modern Gontor as a mecca in the implementation of education and teaching, one example is the philosophy of education '*apa yang kamu lihat, apa yang kamu dengar, apa yang kamu rasakan, adalah pendidikan*'.

### Character Education Implementation Strategy in Pesantren Ar-Raudlatul Hasanah

Micro-, character development can be divided into four pillars, namely: teaching and learning activities in the classroom, daily activities in the form of school culture, co-curricular and /or extra-curricular activities, as well as on daily life at home and in society.<sup>9</sup> The micro-character education approach can be explained in the following images:

<sup>9</sup>Kemdiknas, *Desain Induk Pendidikan Karakter*, Jakarta: Kementerian Pendidikan Nasional, 2010, hal. 26



**Picture. Micro Context of Character Development**  
(Source of the Coordinating Ministry for People's Welfare)

As a basis for efforts in the cultivation of character education values, a systematic approach is needed. According to Muchaddam, several approaches can be used in the implementation of character education, namely the value cultivation approach, moral development approach, value analysis approach, value clarification approach, and learning approach. Of these approaches, the value planting approach according to Muslich is the right approach used in character education in Indonesia.<sup>10</sup> Character education can be implemented through several strategies and approaches that include: (1) the integration of values and ethics in the subject; (2) internalization of positive values instilled by all school residents (principals, teachers, and parents); (3) habituation and training; (4) example and example; (5) the creation of a characterful atmosphere in the school; and (6) culture.<sup>11</sup> This is necessary so that students know, feel and do at the same time the values of virtue.

In terms of the cultivation of character education in this Ar-Raudlatul Hasanah Pesantren, this character education is systematically applied through several series of processes that support the achievement of character education.

1. Through teaching and learning activities in the KM curriculum system, along with the implementation of the discipline

The first step in understanding what character is desired from the curriculum content in Pesantren Ar-Raudlatul Hasanah can be done by observing the vision-mission and its derivatives. That's because the curriculum, both in language and terms like a track (curere -Greece) that connects between the intent (start line) to the destination (finish).<sup>12</sup> To give some examples of the basics of education, subjects such as tafsir, hadith, and jurisprudent appear in every class. This material is certainly commonly known as the basics of Islamic religious science. From it developed advanced scientific materials such as tajwid (class 1 & 2), dinul Islam (grade 3-4), adyan (grades 5-6), ulumul Quran (class 4-6), Usul Fiqh (grade 3-6), faraidh (class 3), mushtalah hadith (class 5-6), Tarikh tasyri' (class 4-6), ayatul ahkam (class 6), akhlak (class 6) and Milal Wa Nihal (class 6).

For the basics of leadership, there are no specific subjects as the basics of education above. It's just that, in teaching material, knowledge of leadership appears as in the lessons of Muthala'ah, Tafsir, Hadith, and Mahfuzhat. In 5th grade, for example, three titles talk about leadership *Kullukum Ra' wa*

<sup>10</sup>Muchaddam Fahham, "Pendidikan Karakter di Pesantren," *Aspirasi: Jurnal Masalah-Masalah Sosial*, vol. IV, no. 1, hal. 33, 2013

<sup>11</sup>Reza Armin Abdillah, "Strategi dan Implementasi Pelaksanaan Pendidikan Karakter di SMP N 9 Yogyakarta," *Jurnal Pendidikan Karakter*, vol. V, no. 1, hal. 104, 2015.

<sup>12</sup>Nana S. Syaodih, *Prinsip dan Pengembangan Kurikulum*, (Jakarta: P2PLTK, 1997), hlm. 267

*Kullukum Mas'ul 'an Ra'iyatih* (1, 2, 3) Thahir bin al-Husain served as governor of Raqqah and Egypt and the areas around both.

Thus furthermore, in terms of the achievement of teacher competence supported by Tarbiyah lessons (grades 3-6), *khaira ummah* (materials), *mutafaqqih fi ad-din* (Same with the basics of education), intellectual traditions (all pesantren lessons), *learning society* in Tarbiyah (grades 3-6), including sociology (grades 4-6), and personality IQRA (*'Ilmy, Qur'any, Rabbany* and *'Alamy*). Specifically for *'Alamy*, Its meaning is its benefits globally that can be bridged with language sciences (Arabic, Nahwu, Sharaf, Balaghah, Indonesian, Reading, and so on). In general, characters educated on the curriculum content can be detailed as follows:

No.	Character	Material Overview
1	Sincerity	Sincerity is the spirit of every activity in Pesantren, in learning classes and outside. As for the learning class, among them, the picture of the material is in the Muthalaah Lesson entitled Ikhlas, explained that performance is like a body while the spirit is sincere. Just as the body will not stand if separated from the spirit, then performance will not be valuable if it is not done sincerely" <sup>13</sup>  Another picture that can be grouped into this is the implementation of afternoon teaching practices for class I-II which is mastered by class V-VI with monitoring from a teacher. In this case, everything is done sincerely without strings attached.
2	Initiative	The attitude of initiative can be seen in the practice of using Arabic and English. The materials and hours of lessons provided certainly cannot fulfill every word required by the santri. Teachers in this case ask the students to take the initiative to find vocabulary that is difficult to understand in the dictionary of the language that can be owned. This attitude can also be seen in the development of teaching techniques in tarbiyah lessons mainly in teaching practice activities.
3	Socializing	Some of the subject matter demands cooperation and a mature social spirit in santri-santri. Arabic, for example, has muhâdatsah material that requires two or three students to talk about one big theme in practicing their language style. The same is also appeared in IPA lessons, especially in practicum sessions, where the trials demanded are not individual but santri groups.
4	Trustworthy	Khot lessons are Arabic writing lessons following the correct rules. These lessons are only given in class I-III although writing obligations remain up to class VI in each of their lessons. Restriction of material to class III alone is an attitude of believing that students in the next classes will continue to learn and practice because they already know and understand how the rules.
5	Working Hard	Knowledge about hard work is very popular in Pesantren through mahfudzot lessons taught in the first year of Pesantren, namely man jadda wajada - whoever means it will get.
6	Mastering the problem	The contents of lessons in Pesantren often require students to learn independently in addition to studying in the classroom. Lessons such as muthalaah, mahfuzhat, hadith, tafsir, jurisprudence, and so on are often

<sup>13</sup>Abdul Fattah Shabri dan Ali Umar, *Al-Qirâ'ah Al-Rasyîdah*, Jilid 5 (t.tp: Maktabah Isya'ah al-Islam, t.th), hlm. 16



		explored through informal discussions between fellow students. In this case, it is seen that the content in the lessons hones the santri skills to master the charge and find the solution in their way.
7	Have integrity	The integrity that is first seen in the curriculum content is the connectedness between one lesson with another. That is, each distributed subject matter does not overlap with the other. Biology lessons, for example, that have a material charge about human reproduction are not necessarily released on comprehension can only be done by frilling the ovum with sperm only, but also explained about God's permission for human existence. It is also found in economics lessons that commonly mean human needs at the primary, secondary and tertiary levels, which are material. A more basic need is about worship taught in the lesson of interpretation QS. Adz-Dzariyat 56.
8	Have Guts and Aren't Afraid of Risk	Language lessons demand guts and are not afraid of risks in applying them. In language lessons, teachers are required to invite students to shout together vocabulary they do not understand to then require them to use it in everyday life. This certainly hones the guts of every santri at the risk of there being a friend who fixes - if wrong, even mocking. It is precisely those who mock it who will be punished in Pesantren because it can damage the guts of other santri.
9	Honest and Open	The connectedness between one teaching material and the next requires each santri to be honest and open in their understanding. This honest attitude will arise when each lesson begins with a question about the previous lesson so that it is known santri-santri who understand well and santri-santri who do not understand well. This honest attitude is also contained in mahfudzot or muthalaah subject matter such as the basic word of sin is a lie (الكذب الذنب رأس) and a story about the return of honesty (الصدق جزاء) that brings advantages.
10	Ready to sacrifice	The curriculum content that has been set by Pesantren cannot be bargained to be mastered as a whole. Minimal mastery will be judged at a minimum as the maximum mastery of maximum value. In Pesantren, values with the numbers 1 to 10 are applied purely to sharpen themselves to sacrifice their efforts to get the same thing. In the lesson muthalaah also found expressions derived from the Qur'an, namely م سيئة سيئة فجزاء worth ثلاثا the recompense of every crime is a false crime. In mahfudhat lessons also taught من ظلم ظلم من that anyone who does zhalim will get a reply to the truth.

Character education through the curriculum content above has not been achieved perfectly without the support of the application of discipline and habituation that becomes the spectrum of teaching and learning activities, including (1) tabkir programs that mean the mobilization of walking movements to the classroom areas of their learning aimed at timely discipline in class. This program is carried out by the management of Education, especially Kulliyatul Mu'allimin Al-Islamiyah (KMI), (2) picket cleaning classes before scheduled learning activities are routinely aimed at educating the character of responsibility, (3) reading prayers before starting learning, (4) taking care of licensing (tasrih) not entering the classroom to class teachers aimed at educating the character of honesty and openness, (5) examination of the completeness of diktat books and notebooks periodically.

## 2. Through extracurricular activities of pesantren

The extracurricular curriculum at Pondok Pesantren Raudlatul Hasanah Medan is carried out outside school hours under the guidance of teachers and administrators of santri organizations, as well as senior students. Extracurricular activities can be mapped as follows:

No	Extracurricular Types	Activities/Activities
1.	Practice Guidance	Adab Practice and Ethics, 'Amaliyah Tadris, Hajj Manasik Practice, and Fardhu Kifayah Practice, Classical Literature Study
2.	Leadership and Management Education	Dormitory Manager (Mudabbir), Student Organization (OPRH), and Scouting Organization
3.	Exercises	Speech 3 Languages (Muhadharah), Tilawah and Tahfiz Al-Quran, Science (Weekly Book Talk), Journalism, Computer, Sports, Martial arts, Entrepreneurship
4.	Courses	Arts, Skills, Arabic & English, Marching Band

In addition to being a means of self-development and interest in santri talent, the extracurricular activities of Pesantren Ar-Raudlatul Hasanah also have a community orientation, because the students are prepared to plunge into the midst of society. Therefore, this extracurricular activity created values that make up the character of santri. Here is an explanation of extracurricular activities along with the analysis of character value contained in it, namely as follows:

### a. Classical Literature Review (*Fathul Kutub*)

In general, pesantren is indeed known as an Islamic educational institution that examines classical literature relics of scholars or popularly referred to as the yellow book. It's just that, in Modern pesantren such as Pesantren Ar-Raudlatul Hasanah, the implementation is not as focused on classes as traditional pesantren to find that it becomes a temporal program. The material that is discussed in this activity called *Fathul Kutub* is Fiqh, Tawhid, Hadith, and Tafsir. This activity is held for a week every year with participants who are devoted to santri / santriwati class V which is divided into several groups.

Each group will be charged to discuss certain materials under a musyrif consisting of ustadz and ustadzah. The material discussed is what develops in the community, such as how the law of zakat non-Muslim, what is the law of apostates, what the prophet said that explains the ordinance of tarawih prayer, and how the interpretation of scholars about the leadership of non-Muslims. That way, moral knowing santri awakens in this program which further grows the character of love towards scholars that can also be understood as a love of Islamic traditions despite living in a global age.

### b. Leadership and Management Education

Organizational activities at Pesantren Ar-Raudlatul Hasanah become the right means in training and educating leadership and management for students. This organizing activity is an inseparable activity from daily santri life because organizing in pesantren, indirectly means educated students to take care of themselves and of course others. The whole life of santri while in the hut is arranged by themselves by being guided by teachers. Santri organizational training can be found in the form of dormitory management organizations (Mudabbir) specifically for class V, then the Ar-Raudlatul Hasanah Student Organization (OPRH) and the Scout Movement. OPRH is an intra-santri organization,

the implementer of this organization is a final class santri-santri (class V and VI) who are democratically elected and guided.

c. Teaching Practice (Tarbiyah Amaliyah)

Teaching prowess is the spirit of the Pesantren curriculum which reads *Kulliyatul Mu'allimin al-Islamiyah*; The seedlings of Islamic teachers. The teaching practice program is the finalization of the provisions that have been instilled from each activity. Therefore, it is intended for the end of KMI class VI. The form of implementation is to become a teacher in a day with assessments from colleagues and guidance teachers. Each student will be given one material for one class that has not been taught by the teacher. Santri will be galvanized for 2 weeks with solid activities to add insight and their mastery of teacher training. That way, teaching practice activities will teach students how to make teaching preparations, then teach them to be evaluated together. Through this activity, four things want to be transformed to santri-santriwati, (1) develop the spirit of teacher training, (2) foster the spirit of sharing knowledge, (3) foster the spirit in *tafaqquh fil 'ilmi*, (4) mature the skills of Arabic and English.

d. Scouting

Scouting although labeled as an extracurricular activity, for all students of Pesantren Ar-Raudlatul Hasanah from grades I to VI is required to follow it every Thursday. Scouting activities are often understood as a forum for mental education and leadership. In addition, scouting activities in pesantren also become one of the powerful means in the formation of santri character. Through this activity, santri is trained to discipline, responsibility, and build solidarity between fellow team squads.

e. Speech Training (Muhadharah)

The implementation of speech training (*muhadharah*) in pesantren is divided into three times, namely every Sunday night for English, Thursday afternoon before scouting for Arabic, and Thursday night for Indonesian. This speech training activity trains students to learn to convey religious messages using rhetoric and communication styles like a *Da'i*. In addition, this activity is also a means of improving the ability of foreign languages (Arabic and English) of students. Moreover, the speech training activities become a place to prepare students to later serve during society, especially in preaching through religious languages.

f. Entrepreneurship

The entrepreneurial exercise carried out by students at Ar-Raudlatul Hasanah boarding school is to manage pesantren business units in the form of Student Shops, Student Stalls, and Laundry Sections which are all members of the Ar-Raudlatul Hasanah Student Organization (OPRH). Santri who is assigned to run the management of parts of the business unit is a santri that has occupied the final level class that starts from class V. In addition to supporting the independence of pesantren as the soul of pesantren is independent, managing the pesantren business unit is also a container in educating independent and honest character for students.

g. Scientific study groups, marching bands, arts, skills, sports clubs, and martial arts

These activities are a development of different interests and talents. For example, there is a group of scientific studies directed to students who like to learn which is channeled by the existence of Islamic economic study groups, physics, fiqh, hadith, tafsir, morals, and so on. Likewise with the art of music, calligraphy, painting, used goods (handicraft) which belongs to the group of arts and skills. Sports clubs and martial arts can also be understood in such away. All activities included in this section are carried

out separately at the same time, namely after ashar prayer (16.30 WIB) until before the afternoon bath (17.30 WIB) every day. Santri is required to comply with the rules and regulations that have been made. From these activities, built the values of discipline character, love of science, love of beauty, creativity, and sportsmanship.

### 3. Through pesantren culture/ culture

In Pondok Pesantren, pesantren culture has been created since the pesantren was established until now. Sincere, simple, independent culture, ukhuwwah Islamiyyah, and freedom is a culture that has been reformed for generations in a pesantren environment. Pesantren culture is formed from a program of activities that are arranged then there is an intervention process to the students both from daily, weekly, monthly, and annual activities carried out to form the character of santri so that students are accustomed to routines that are formulated so that then created a distinctive culture that is different from school cultures that exist outside pesantren. In this case, the advantage of pesantren in character formation lies in its dormitory system that allows pesantren to apply cocurricular and extracurricular learning to all pesantren residents.

The development of pesantren culture and learning centers is carried out through various santri self-development activities that become routine in santri life. Routine activities integrated with cocurricular and extracurricular activities are activities organized through a systematic framework aimed at educating students have a character in the form of mental readiness of life, and good akhklak. Activities that are systematically targeted certainly facilitate pesantren in forming the character of santri because the formation of human character as a young generation, in this case, is the students can be reached with various educational instruments that are carried out in a programmatic, gradual, and continuous manner.<sup>14</sup>

Activities are designed to be structured from waking up early to bedtime continuously and consistently at all times. In this case, the totality of santri life in pesantren can not be separated from the practice of the values of the soul and the motto of pesantren which became the foundation of the formation of santri character. All activities that support character education, of course, are facilitated with the tools of guidelines for the implementation and development of human resource capacity. For this reason, Pesantren Ar-Raudatul Hasanah designed the time according to the needs of activities that educate the santri character contained in (1) daily activities (2) weekly activities (3) annual activities.

Good practices in routine activities whether daily, weekly or annual activities are carried out continuously and consistently through the intervention of pesantren cultural settings to form a milieu or community-based learning environment (learning Society) for the benefit of the santri character education process, so that everything is seen, heard, done, and felt by students protects educational values.

The implementation of character education in Raudlatul Hasanah pesantren can not be separated from the most essential values, namely, the soul and motto of Raudlatul Hasanah pesantren. Methods used in shaping the character of the santri through directing, transparency, assignment, habituation, and training. These methods are presented in carrying out good character education that is contained in the totality of curricular activities and activities, as well as extracurricular. Character education in Raudlatul Hasanah boarding school has been designed and systemized in such a way that is interpreted by the system of instilling character values to all students, and every individual who shelters in it through the approach of pesantren structure and culture.

---

<sup>14</sup> Hasan, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, Jakarta 2010: Litbang Puskur, hlm. 6

The implementation of character education integrated into teaching and learning activities, extracurricular activities, and pesantren culture/culture as previously explained is taken through the application of several methods, namely:

a. Briefing

In the process of implementing character education for students at Pondok Pesantren Raudlatul Hasanah, the delivery of directions to students before participating in various extracurricular activities and activities becomes something absolute and even mandatory. In this case, santri is given an understanding so that they understand what to carry out the activity, how to carry it out, and what the contents and philosophies are in it so that santri does not just participate in carrying out activities. The principle of moral knowledge is the first step and is considered important that must be done in applying character education in pesantren.

b. Exemplaryness

The values raised from the activities of students, teachers, and all the residents of the boarding school are actually what educates. From here the creation of the so-called learning society (learning society), and from here also mental attitude will be embedded. In this case, the significance of the function of the leader (kyai), teachers, supervisors, managers of the organization becomes absolute in playing the role of example (uswah hasanah). So the characteristics of role models become a reflection in presenting values in the form of sincerity, simplicity, earnestness, breadth of insight and science, courage, firmness, idealism, visionary, trustworthiness, honest, and transparent into a unity of uswah hasanah which in turn will be a reflection in the formation of santri character.

c. Assignment

In the modern pesantren education system including in raudlatul hasanah boarding school, there are many kinds of assignments such as being a student organization manager (OPRH), scouting manager, rayon manager, club manager, and scouting. This assignment is done as a means of educating the character of santri, especially the character of discipline, responsibility, trust, courage, and firmness. With this too, santri will be trained, educated, controlled, and motivated. Thus, the assignment becomes a means of leadership education for students in Pesantren Raudlatul Hasanah. With the task given, students can explore their potential and abilities, especially in developing leadership skills and solving various problems.

d. Training

In the implementation of character education, Pesantren Raudlatul Hasanah includes its students in various training processes to develop the potential, skills, and interests of santri talent to build a high sense of trust to continue to achieve achievements. Therefore, the participation of santri in the training process fosters and forms the mental and character of santri. The existing training includes organizational training both at the dormitory level and in student organizations, scouting training, speech training (muhadharah), courses, sports and arts clubs, and so on.

e. Habituation

Habituation in Raudlatul Hasanah boarding school is a typical and vital method, applied by doing the process of activities repeatedly aimed at making santri accustomed to behave, behave, and think relatively settled which ultimately develops the character of santri. At this stage, santri are accustomed to doing good values even though they do not yet understand the meaning of these values. Interestingly,

sometimes santri in starting the habituation process needs to start with coercion. In everyday life, for example, the santri are accustomed to waking up at dawn, praying at dawn, and reading the Qur'an. From morning to evening, students carry out learning activities with teachers in the classroom. At night, santri is accustomed to night study in a guided manner.

#### f. Discipline

Discipline is a very important component in the implementation of education in pesantren, especially modern pesantren. Santri discipline in both curricular and extracurricular activities and daily routines become a powerful method in order to educate the character of santri in Pesantren Raudlatul Hasanah, especially the character of discipline. Instruments in cultivating the character of discipline among them in the form of written rules, in addition to the unwritten ones that must be carried out by students such as discipline in worship, learning, boarding, dressing, and exercising.

#### g. Reward and Punishment

Appreciation is a method needed as a stimulus for the development of santri in a better direction. The provision of punishment is a form of the enactment of the consequences of violations committed by santri as a warning of the agreed regulations. The punishment given is constructive and remains loaded with educational values. The target of this method is for students to practice carrying out responsibilities in their lives. In addition, mental santri will also be trained to dare to admit mistakes and be ready to be corrected and corrected.

### **Conclusion**

Character education developed at Pesantren Ar-Raudlatul Hasanah refers to an integrative systemic model whose implementation is supported theoretically and practically. All santri activities from waking up in the morning to going back to sleep at night accumulate in the pesantren system and culture. Character values developed in pesantren based on the values of Panca Jiwa consist of sincerity, simplicity, self-sufficiency, Islamic ukhuwah, Freedom. In addition, pesantren also developed the Motto that is virtuous, able-bodied, knowledgeable, free-thinking and charitable Ikhlas. The values of character-building are implemented in an integrated manner through learning activities in the KMI curriculum, the formation of pesantren culture, and co-curricular and extracurricular activities. Technically, the application of character education values uses direction, transparency, assignment, training, habituation, discipline, appreciation, and punishment. Therefore, it can be initiated ar-Raudlatul Hasanah pesantren is a modern system pesantren that applies character education systemically and integrated in the overall totality of education ranging from the learning process, pesantren management, and daily activities.

### **References**

- Abdillah, Reza Armin, 2015, "Strategi dan Implementasi Pelaksanaan Pendidikan Karakter di SMP N 9 Yogyakarta," *Jurnal Pendidikan Karakter*, vol. V, no. 1
- Asyiah, Nur, 2014, "Optimalisasi Penerapan Pendidikan Karakter Pada Kurikulum "Kurikulum 2013" Menggunakan Strategi 3M Di Sekolah Dasar," *Mimbar Sekolah Dasar*, vol. 1, no. 2.
- Borba Michele, 2008, *Membangun Kecerdasan Moral Tujuh Kebajikan Utama Agar Anak Bermoral Tinggi*. Jakarta: PT Gramedia Pustaka Utama
- Fahham, Muchaddam, 2013, "Pendidikan Karakter di Pesantren," *Aspirasi: Jurnal Masalah-Masalah Sosial*, vol. IV, no. 1

- Hasan, 2010, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, Jakarta: Litbang Puskur
- Kemdiknas, 2010, *Desain Induk Pendidikan Karakter*, Jakarta: Kementerian Pendidikan Nasional
- Lickona, Thomas, 1991, *Educating for Character: How Our School Can Teach Respect and Responsibility*, New York, Toronto, London, Sydney, Aucland: Bantam Books.
- Mastuhu, 1994, *Dinamika Sistem Pendidikan Pesantren*, Jakarta: INISXX
- Rasdi Ekosiswoyo, et.al, 2017, "The Integration of Local Cultural Wisdom Values In Building The Character Education of Students," *International Journal of Education and Research*, vol. 5, no. 6
- Rokhman, Fathur, 2014, "Character Education For Golden Generation 2045 (National Character Building for Indonesian Golden Years)," in *Procedia - Social and Behavioral Sciences* , Amsterdam.
- Rusman, 2012, *Model-Model Pembelajaran*, Jakarta: PT Raja Grasindo Persada
- Shabri, Abdul Fattah dan Ali Umar, *Al-Qirâ'ah Al-Rasyîdah*, Jilid 5 (t.tp: Maktabah Isya'ah al-Islam, t.th)
- Suryadi, A. 2012, *Pembangunan Pendidikan Indonesia: Menuju Kualitas Yang Berdaya Saing Secara Global (The Indonesian Education Outlook 2025: Toward A Sustainable World Class Quality Level)*, Jakarta: Badan Penelitian Dan Pengembangan Kementerian Pendidikan dan Kebudayaan
- Syafe'I, Imam, 2017, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter", *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Vol 8
- Syaodih, Nana S., 1997, *Prinsip dan Pengembangan Kurikulum*, Jakarta: P2PLTK.
- Tolib, Abdul, 2015, "Pendidikan Di Pondok Pesantren Modern," *Risalah: Jurnal Pendidikan dan Studi Islam*, vol. 1, no. 1

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).