

## IMPLEMENTATION OF CHARACTER EDUCATION IN EFFORTS TO FORM STUDENTS' INDEPENDENCE AT TAHFIDZ AL-QUR'AN ISLAMIC BOARDING SCHOOL DAARUL 'ULUUM LIDO

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### **Abstract**

The aim of this research was to see how the implementation of character education was used to help students at the Tahfizh Al-Qur'an Islamic Boarding School Daarul 'Uluum Lido Bogor currently become more independent. Approaches used in research This uses a descriptive approach with qualitative methods because, with approaches and methods studied, it can produce data in the form of written words or direct verbal observations in the study field. Results and findings of research show that institutions boarding schools implement education character by organizing and moving students in a disciplined manner through activities like wake-up time sleep, praying congregation, memorizing the Qur'an, studying, doing activities in the dormitory, and returning to the hostel until meeting time to go back to sleep. The supporting and inhibiting factors for implementing these activities are related to the level of concern and attention that educators have for students, and vice versa, namely students' concern for educators. The inhibiting factors can be found in internal factors found in the students themselves, as well as external factors originating from the environment, teachers, or even the parents of each student.

**Keywords :** Character , Education , Islamic Boarding School

### **Abstrak**

*Tujuan penelitian ini dilakukan untuk melihat bagaimana implementasi pendidikan karakter yang digunakan untuk membantu santri di Pondok Pesantren Tahfizh Al-Qur'an Daarul 'Uluum Lido Bogor saat ini menjadi lebih mandiri. Pendekatan yang digunakan pada penelitian ini menggunakan pendekatan deskriptif dengan metode kualitatif, karena dengan pendekatan dan metode penelitian tersebut dapat menghasilkan data yang berupa kata-kata tertulis atau lisan yang langsung diamati dalam studi lapangan. Hasil temuan penelitian menunjukkan bahwa lembaga pesantren mengimplementasikan pendidikan karakter dengan menyusun dan mengerjakan santri secara disiplin melalui kegiatan seperti waktu bangun tidur, sholat berjamaah,*

*menghafal Al-Qur'an, belajar, mengerjakan kegiatan di asrama, dan kembali ke asrama sampai bertemu waktu tidur kembali. Adapun faktor pendukung dan penghambat terlaksananya kegiatan tersebut berkaitan dengan tingkat kepedulian dan perhatian yang dimiliki oleh pendidik terhadap peserta didik, serta sebaliknya, yaitu kepedulian peserta didik terhadap pendidik. Faktor penghambatnya dapat ditemukan dalam faktor internal yang terdapat pada diri siswa sendiri, serta faktor eksternal yang berasal dari lingkungan, guru, atau bahkan orang tua dari masing-masing santri.*

**Kata kunci:** Karakter, Pendidikan, Pesantren

## INTRODUCTION

Education plays a very important role in life and is an aspect not inseparable from life itself, because every individual needs education as a foundation to fulfill his role at the time. In accordance with Republic of Indonesia Law No. 20 about System Education National, Article 3 explains that "education national aims to develop ability and form character as well as a dignified nation with the objective of enlightening life." Education This addressed for dig potency participant educate them to become believing individual and God-fearing to Almighty God One, have morals noble, healthy, knowledgeable, capable, creative, independent, and become inhabitant democratic country and responsible answer ".

Education is an effort to help students become citizens of a good country, which will be carried out and dedicated in the framework of the Unitary State Republic of Indonesia. For reach matter, this is an educational process that should cover provision of values and positive character to students. According to Maunah's article, education aims to embed values in individuals while also restructuring society to value individual freedom. Besides that, education's character also aims to increase quality through its implementation through formal, non-formal, and informal education, with objective form morals glorious and character individuals in accordance with standard existing competencies set (Maunah, 2016). In character education, an educator is responsible for being able to instill character values in every learning delivery, not only in the form of material but also paying attention to developing the character of the students being taught.

Character education, as explained in Mona Rusdiana and Ragil's article, can be understood as an effort to cultivate thinking intelligence and appreciation through attitudes and experiences in the form of behavior that is in accordance with noble values that reflect individual identity. This is realized through interaction with God, introspection, relationships with others, and responses to the environment around them. A number of examples mark sublime, which covers honesty, independence, decency, nobility social, and intelligence (Rosdiana & Kurniawan, 2019). There are many aspects that are part of character education; a behavior and even the attitude itself that is carried out by a person become an appreciation for the main form of reaction and interaction with the creator as well as with each other and the environment that exists in him.

Character is characterized by sincere faith from the perspective of the Islamic creed. This is in line with Aristotle's expression that a person's character is not determined by

one particular action or behavior but by a pattern of repeated actions in a person's life. He also said that good character, or "ethos," is the result of good habits. In other words, if someone consistently performs good actions, they will develop good character (Irfani et al., 2022). The view above can be identified as follows: morals are an important part of Islamic education that must be accustomed to; actions or activities that develop character in each person need to be carried out with disciplined actions in order to develop good character. Discipline in practicing something starts with small things so that you can get used to developing your character from good to better.

Character education is not only limited to habituation to good actions but also involves the process of developing thinking intelligence, appreciation in the form of attitudes, and experience in the form of behavior that is consistent with noble values that reflect the essence of the individual. This process is realized through interaction with God, introspection, interaction with others, and response to the environment around them. This is its core: education and character. A number of marks sublime were included in it, including honesty, independence, politeness, nobility, social, and intelligence (Rosdiana & Kurniawan, 2019). There are many good actions that can be used in daily activities that reflect character. Do them wholeheartedly to train yourself to have good character. The goal of character education is to inspire students to think critically, live their lives according to moral principles, and have the courage to act in the right way despite experiencing difficulties (Zubaedi, 2011). Based on this goal, a person with good character is able to live wisely and more maturely, starting from the way he thinks, speaks, acts, and makes decisions that are in the form of personality or for the benefit of the common good.

Experts agree in Gunawan's article that character education is training to shape a person's personality through character education, which leads to real-world behaviors such as honesty, responsibility, respect for other people's rights, hard work, and so on. (Gunawan, 2012). Character education cannot be separated from goodness in acting in life, with the explanations of these experts that a real behavior of every human being is part of character, so start getting used to implementing character education from the way we do things well in the things we do.

Independence is wrong. One aspect of necessary character development In the current era, this is wrong. One necessary character trait to be repaired is independence. This matter was caused by lots of family moments. This serves all need children; they start from getting up to sleep until sleep returns. Especially for children whose parents work outside the house and always own a servant house accompanying stairs throughout the day. According to Ali and Ansori in the book they wrote, individuals who have independence are individuals who are able to make decisions based on understanding all the consequences of their actions; in other words, they are responsible for the decisions and actions they take (Ali & Asrori ., 2005). This matter is in line with what is expressed in Ali's book, and Asri about Soelaeman stated that development independence is an involved process element normative, which means that independence is a directed process. Because development independence is in line with

the essence of human existence, direction development must be aligned and based on objective life.

Students' knowledge of the character of independence, attitudes toward independence, and independent behavior requires effort because the value of independence in character development involves good understanding, the desire for good behavior, and consistent practice of thoughts, feelings, and actions that are integral components of good character. . To be considered to have good character, a person must be able to not only understand things but also be able to act well in everyday life, as explained in the article by Wuryandani and his colleagues (Wuryandani et al., 2016). Every person has various kinds of characters; thus, the character of independence in a person cannot be judged by the knowledge he has, but can be judged by the actions and activities he carries out at any time.

According to Gunawan, the intrinsic value of character education is more rooted in moral principles, such as standards of beauty and efficiency or the honesty of one's conscience (Gunawan, 2012). This value is able to describe a person's independent character in simple actions but has extraordinary meaning by being able to implement a character. Doing things beautifully and efficiently. There are universally accepted character values outlined in the article (Majid, 2011) that lead to actions that have a positive impact not only on those who run a business or only on their own group but also on the people around them.

A person's independence does not come naturally from birth. Various driving factors from the surrounding environment have an impact on the development of independence. According to Ali and Ansori (2005), factors that influence the development of independence include genetics or parental heredity, parenting patterns, school education systems, and social order in society. Independence requires guidance and an environment that encourages individuals to get used to carrying out independent character education all the time. Somebody can develop character independence through various existing factors in the environment. Objective formation personality students must be supported by a conducive atmosphere. This is in accordance with Lickona's view that characters develop in social context and do not appear from room blank. Ideal moral standards often become guidelines in this process (Andry B., 2023; Hanaris, 2023; Lickona, 1994).

A boarding school is a nurturing environment that promotes growth and character. In the environment of Islamic boarding school, created an atmosphere that provides opportunity to all boarding school residents. internalize behavior in accordance with guidance, morals, and positive character. Conducive conditions: for the learning process, it's all over the environment, both inside and outside the class. Irfani and his colleagues stated in their article that Islamic boarding schools are one of the oldest educational institutions in Indonesia that use character education. Islamic boarding schools existed before Indonesia's independence and made a significant contribution to this nation. In history, Santri played an important role in achieving and fighting for Indonesian independence. Although some Islamic boarding schools still adhere to

tradition, Islamic boarding schools continue to develop and experience modernization (Irfani et al., 2021).

According to Abu Hamid, Islamic boarding school has a meaning, which is explained in Nasran's article: Islamic boarding school comes from Sanskrit, which means "good people," and "tra," which means "likes to help." Therefore, Santra refers to a generous individual. The word *pesantren*, in its structure and significance in Indonesia, means "a place to develop people into great individuals" (Nasran, 2016). The meaning described above can be understood as an educational institution that is identified with Islamic boarding schools as having a role that is used in its teaching and education to foster, educate, and direct its independent, disciplined personality and strive to be able to face various obstacles with full dignity and independent character.

Islamic boarding schools are extraordinary institutions with the quality of habituation education; the role they play is an effort to educate the nation, a tradition that is passed down from generation to generation without stopping. Islamic boarding schools are centers of study that have survived to this day and provide education in difficult times, such as the struggle against colonialism. According to Zamakhsyari Dhofier, the aim of education at Islamic boarding schools is not to pursue the interests of power, money, or worldly glory but to teach students that learning is an obligation and a form of devotion to God alone. With So, Islamic boarding schools also play a very important role in forming the character of their students (Dhofier, 2011).

The Tahfizh Al-Qur'an Daarul 'Uluum Lido Islamic Boarding School is an Islamic educational institution in Bogor Regency. The curriculum is a combination of the tahfizh curriculum, Islamic religious education, and the national education curriculum. Through the process of teaching and learning activities using a modern Islamic boarding school system, where students must live and be independent in the dormitory provided by the Islamic boarding school, So that students are always disciplined in carrying out all activity programs and regulations that have been determined, the system that has been built has been formulated with regulations and is supervised and guided by Assatidz. The large number of students in Islamic boarding schools who carry out activities with independent character values, both in the process of intracurricular and extracurricular activities, is the background for conducting this research. It is common knowledge that the Tahfizh Al-Qur'an Islamic Boarding School Daarul 'Uluum Lido Bogor teaches its students to be independent and not always depend on their parents.

Based on the background description above, the Tahfizh Al-Qur'an Islamic Boarding School Daarul 'Uluum Lido Bogor has many activities that teach the values of independence and character, including learning activities and activities outside of learning. So, it is important to carry out this research to find out how character education can help students at the Tahfizh Al-Qur'an Islamic Boarding School Daarul 'Uluum Lido Bogor become more independent.

## **METHOD**

The research method used is a qualitative method with a descriptive approach. Qualitative research is a type of research based on postpositivism or interpretive

philosophy used to study the condition of natural objects with the researcher as the main instrument (Sugiyono, 2019). As for type of applied research, that is with a study case or often called study field (field study) (Suyitno, 2018). Therefore, this research was conducted to intensively study how the current implementation of character education is used to increase the independence of students at the Tahfizh Al-Qur'an Daarul 'Uluum Islamic Boarding School in Lido Bogor. Data is collected through triangulation (combination of observations, interviews aimed at several teachers or asatidz in the care section, and other sections and documentation). Data analysis is in nature inductive and qualitative, with findings study qualitative that includes potency and problems, characteristics unique objects, meaning something, events, processes and interaction social, certainty data correctness, as well as related phenomena with implementation education character independence among students.

## **RESULTS AND DISCUSSION**

### **Implementation of Character Education Efforts to Increase the Independence of Santri**

Based on the results of studies and interviews, researchers found that the Tahfizh Al-Qur'an Daarul 'Uluum Lido Islamic Boarding School is an Islamic educational institution that upholds the quality of its students in line with the vision of the founders of the Islamic boarding school, who aspired to produce Al-Qur'an scholars. who are experts in dhikr, thinkers, and both. This school, which teaches Islamic life experiences, does not only focus on changing events and learning memories and information, but does not reduce the personal development of its students.

The aim of this school's character education is, among other things, to help students become more independent. Remembering that he was always taught that independence requires getting used to. This self-confident character education begins with a methodology among students and also teachers, or musyrifs, in Islamic life experience schools. This character education is prepared with acclimatization exercises, and there are superior players so that students can form good personalities within themselves.

The students at Tahfizh Al-Qur'an Daarul 'Uluum Lido prioritize moral development as well as morals and manners. The dominant character developed in Islamic boarding schools is a character who is always independent, responsible, honest, and disciplined in everyday life. In connection with the implementation of character education in Islamic schools as a daily training program that trains students in encouraging adjustments to instill free personality values in their students, This activity lasts throughout the day, starting with waking up, praying together, memorizing the Qur'an, studying, participating in activities in the dormitory, and returning to the dormitory until bedtime. The various movements in this Islamic boarding school are very persuasive for the personal development of the students, especially in autonomy, because every activity that occurs must be followed with discipline, both in terms of time and quality of clothing, etc. As a result, these activities will instill habits and foster independence.

There are consequences for students who do not participate in ongoing activities at the Islamic boarding school. All students are required to take part in Islamic boarding



school activities without exception. The relevant parties in their respective fields have prepared and formulated regulations that govern activities at Islamic boarding schools. These consequences can be described as a reprimand or as a punishment for breaking established rules. In terms of the consequences of disobedience, the punishment that will be given is more educational than physical. This is where Islamic boarding schools and other supporting fields work to ensure that students always receive strong and independent character education in all situations.

### **Supporting and Inhibiting Factors in the Implementation of Character Education in Efforts to Increase the Independence of Santri**

Meanwhile, other results obtained by the researchers were whether the process of implementing character education was going well or not with efforts to increase the independence of students in Islamic boarding schools. Based on the research findings, there were several factors that supported and hindered the implementation of character education in an effort to increase the independence of students who attended Islamic boarding schools. The supporting factors for the process of implementing these activities are the attention and focus of educators towards students, attention to the achievements of the students they are teaching and guiding, and attention to the condition of the students at any time, even every time the activity takes place. Apart from that, educators are able to collaborate with other educators.

There are two types of limiting factors: First, factors within or internal to the students themselves, because there are still students who are not serious about their efforts and understand the actions ordered or taught by educators. Second, there are external factors, which explain that these factors come from outside the students' own personalities, such as teachers, the environment, or parents, so that the Islamic boarding school needs more time and opportunities to interact with the students or their guardians in order to be able to condition and stabilize in the process of implementing education or developing the independent character of students. Santri are not only educated to study and recite the Qur'an but are also educated with an independent character.

### **CONCLUSION**

The implementation of independent character education for students in Islamic boarding schools is carried out using an approach between educators and students, or *musyirif*. This independent character education is taught through habituation activities, and educators themselves become role models to help students develop good character. In Islamic boarding schools, character education is implemented through several daily activity programs for students. Activities are carried out in a disciplined and timely manner, starting with waking up, praying together, memorizing the Qur'an, studying, participating in activities in the dormitory, and returning to the dormitory until bedtime. All forms of activity in Islamic boarding schools must be participated in by students without exception. Students who violate the rules are punished using punishments that educate and foster deterrence in committing their violations. So this activity will instill a habit and foster student independence.

There are two factors that play a role in the process of character education for students' independence, including supporting and inhibiting factors. The supporting factors for the process of implementing these activities are the attention and focus of educators towards students, attention to the achievements of the students they are teaching and guiding, and attention to the condition of the students at any time, even every activity that takes place. Apart from that, educators are able to collaborate with other educators. There are two types of inhibiting factors: first, internal factors of the students themselves, because there are still students who are not good at the efforts and actions taken by the teacher. Second, there are external factors, which explain that these factors come from outside the students' own personalities, such as teachers, the environment, or parents, so that the Islamic boarding school needs more time and opportunities to interact with the students or their guardians in order to be able to condition and stabilize in the process of implementing education or developing the independent character of students. Santri are not only educated to study and recite the Qur'an but are also educated with an independent character.

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