



Implementation of Excellent Learning at Elderly Pesantren of Nurul Iman in Karanganyar Regency

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Abstract

This study purposes to (1) determine the implementation of al-Qur'an learning for the Elderly Pesantren Nurul Iman of Karanganyar, (2) describe the implementation of worship *fiqh* learning for the elderly, and (3) explain the process of character education for the Elderly Pesantren Nurul Iman of Karanganyar. This research was conducted in August 2020 – January 2021. The subjects in this study were all *asatidz* (teachers) and elderly students of Pesantren Nurul Iman in Karanganyar Regency. Meanwhile, the selected research informants were caregivers, *asatidz*, students, local government and pesantren education experts. This research applied qualitative methods and case studies. The results reveal that: (1) The implementation of learning the Qur'an for the elderly at Pesantren Nurul Iman Karanganyar is carried out using the Iqro method and the *tsaqifa* method. Class grouping is based on the individual abilities of elderly students and does not use the average model as the class system in general. This shows that learning the Qur'an for the elderly needs to have attention in the abilities of each elderly student, so that the superior learning method is very relevant to use. (2) The implementation of worship *fiqh* learning for the elderly at Pesantren Nurul Iman Karanganyar is carried out with the *bandongan* model. To evaluate the success of learning *fiqh* of worship, a practicum method is used, namely the practice of *fiqh* of worship, especially the practice of *pasolatan fiqh*. With this mentoring model, the process of learning *fiqh* worship becomes effective, not only in *fiqh* knowledge but also in worship practices. (3) The process of character education for the elderly at the Elderly Pesantren of Nurul Iman Karanganyar is carried out through integrating character education in rituals and *dzikr*, sports and arts, in addition to character building through lectures delivered in each study activity. This shows that character education can be effective if it is carried out with affective activities not just cognitive.

Keywords: Learning model, Elderly Pesantren, *Sorogan*, Excellent learning

Introduction

Education is the most fundamental process in building human resources. The task of carrying out education is the highest humanitarian task ordered by religion. Education is carried out in educational institutions (Arikunto, 2002), both formal and informal educational institutions.

One form of informal educational institution that has a strategic position in Islamic learning is pesantren (Islamic boarding school). The word pesantren comes from the root word santri with the addition of the prefix "pe" and the suffix "an". Pesantren means a place for students. The term pesantren is defined as a place or lodging for students, namely accommodation for people who gather and live to learn morality and Islamic knowledge and practice it in everyday life.

Pesantren is an Islamic educational institution that has unique characteristics and is different from other educational institutions or institutions. In the history of Islam in Indonesia, pesantren is known as the oldest form of indigenous educational institution in the archipelago. Pesantren has been known since the beginning of Islamization in Indonesia. Pesantren then continue to grow in accordance with the development of the world of education in general. Pesantren is an Islamic educational institution that is traditional and original in the archipelago (Bakri, 2018).

In pesantren, apart from being taught Islamic knowledge, it is also taught about the cultural manners of the archipelago, especially in the code of ethics for the relationship between *kyai* and students also various local wisdoms. Other materials such as art and sports are also supporting materials in learning at pesantren.

In modern era, after the entry of Western educational models in Indonesia, pesantren began to adapt by opening themselves up to accepting Western education systems and models, including using Western learning methods, such as the use of curriculum in the educational process,

learning evaluation, report card assessment systems, and class system.

Pesantren then open up and adapt to the situation and dynamics of modernization in the field of education, without leaving the roots of tradition and culture (Bakri, 2018).

The *function of the pesantren is not only as a place of learning for students*, but also as a printer of character-based human beings as well as forming the soul and personality based on the Qur'an and the sunnah of the prophet (Erfendi, 2018).

In Islamic boarding schools, students or *santri* are given lessons in Islamic knowledge from the yellow books which are the *turats* (inheritance) of previous scholars. The study of the yellow book is intended to maintain the legacy of the traditions (*turats*) of previous scholars so that it remains sustainable, and becomes a way of life and inspiration in living life in society (Bakri, 2018).

The *history of pesantren as a traditional educational institution* typical of the archipelago has existed since the Majapahit era. The entry of Islam into the archipelago, which uses a cultural model, has inspired scholars and *Kyai* to hold da'wah activities in the community, either through trade, marriage or the arts.

In the colonial era, the *Kyai* tried their best to keep the students away from Western influence and hegemony brought by the colonial imperialists (Muzayyin, 2003). The pesantren later became one of the Islamic educational institutions that produced cadres of students who were strong in preaching and against the imperialists.

In the era of independence, the pesantren carried out a struggle to maintain independence and build the spirit of nationalism, with the motto of *hubbul wathan min al-iman* instilled in the students and Muslims in general so that the community was moved and rose to defend and defend independence. Islamic boarding schools are increasingly showing their existence in the national arena.

Among Muslims, pesantren is an Islamic education institution that has special advantages and characteristics; in the field of science or the internalization and transmission of morality, which is not only the transfer of knowledge but also the values (Fajar, 2010). This makes pesantren an effective educational institution to build character, in addition to issues of study and religious scholarship or *ulum al-din*.

The struggle of the pesantren communities in maintaining their existence is a long effort in the history of Islamization in Indonesia until the recognition of pesantren by the state and government as a whole as stated in Law no. 18 of 2019 concerning Pesantren. In the law, pesantren is declared as part of the national education system and its financial aspects have been considered and has obtained an equal position with other educational institutions in the republic (Mustarsiydah, 2021).

The Pesantren Law can be used as a reference in the development of pesantren in an effort to preserve and care for pesantren as educational institutions in Indonesia that are local geniuses, without changing the distinctive character of pesantren. (Setyawan, 2019).

The Pesantren Law is then strengthened by the issuance of Presidential Regulation No. 82 of 2021 concerning Funding for the Implementation of Pesantren. The existence of pesantren has also been strengthened by the positive intervention of the Presidential Regulation.

In facing the dynamics of the challenges of the times, the world of Pesantren has begun to combine traditional and Western in its education system and curriculum (Mujahidin et al., 2013).

Pesantren has also developed in various models following the dynamics of modernity without losing its traditional roots and values which are the legacy of the predecessor cleric. Among the developments in the field of pesantren is the establishment of pesantren for the elderly in several places. Pesantren for the elderly is a boarding school intended to support the

tranquility of life in old age and preparation for death *husnul khotimah*. Among of them are the elderly Pesantren in Indonesia, encompass the Elderly Pesantren of Raden Rahmat Semarang, Elderly Pesantren of Darul Fikr Cikarang Bekasi, Elderly Pesantren of Darul Syifa Jombang, Elderly Pesantren of Villa Mutiara Gading Bekasi, Elderly Pesantren of Hidayatullah Wonogiri, Elderly Pesantren of Truku Kangkung Kendal and so on.

Pesantren for the elderly are different from nursing homes (*Panti Werda*). The nursing home is a place for care for elderly people who are actually far from family members, and is intended for interfaith public. In nursing homes, there is no special religious material and Islamic spiritual guidance, such as: *fiqh fasolatan* (learning to pray) and *dhikr*. Meanwhile, in the elderly pesantren, it is specifically for the elderly who are Muslim. In the elderly boarding school there is a learning curriculum on *fiqh*, *aqidah*, reading the Qur'an or *iqro*, prayer training to support a *husnul khotimah* future.

According to the World Health Organization (WHO), the elderly are aged between 60-74 years, marked by a decrease in physical and psychological factors. The elderly are usually not ready to face the reality of being the elderly, so they are less aware of the need to adapt and adjust themselves, they feel isolated, excluded and feel unneeded. For the elderly, whose age is nearing the end of life, of course, they must be invited to approach God and remember death (Hasan Purwakina Hasan, 2006).

In an old condition, the elderly need to receive spiritual guidance, one of which can be carried out in an elderly boarding school. Pesantren for the elderly is seen as the right institution for the learning process of the elderly. In Karanganyar Regency, Central Java Province, all preachers and community leaders are committed to providing a boarding school for the elderly so that they can receive religious education and character education. The establishment of the Pesantren Nurul Iman in Karanganyar is a form of real concern from the preachers,

Islamic movement figures for strengthening the religious quality of the elderly.

Pesantren Nurul Iman Karanganyar is a non-formal educational institution intended for the formation of Muslim morals and personality, a forum for religious learning and appreciation, practice and implementation, as well as a center for *da'wah*, in addition to the process of religious learning and personality education.

The establishment of Pesantren Nurul Iman in Karanganyar is motivated by the needs of the people in Karanganyar and its surroundings who still need help in learning religion and education of good personality or character. In order for the learning process at the Elderly Pesantren to run effectively and it is necessary to have an innovative learning model, especially learning for the elderly which is certainly not easy compared to learning for children and adolescents. This study will explain the learning model of worship *fiqh* and the Qur'an as well as character education for the elderly at the Pesantren Nurul Iman Karanganyar.

Method

This research was a qualitative field research, carried out by exploring data sources from the field. The data sources were then examined to produce descriptive data. The data were in the form of written words on sheets of paper or verbal data in the form of utterances from the behavior of the people observed and informants (Moeleong, 2000).

This research used a case study approach, a series of scientific activities carried out in detail, depth and intensity about an event, program or activity. This scientific activity can be at the institutional, organizational, group or individual level to gain in-depth knowledge about events or activities (Rahardjo, 2017).

The data in this case study were obtained from various sources, but were limited to the case that became the focus of the research. The research process in the

case study included detailed observations and detailed research questions in order to collect and build data from partial data into the research theme, then the researcher interprets the data about their meaning. This scientific activity ends by making research reports flexibly into a structure (Bakri & Naj'ma, 2020).

This research was conducted at Pesantren Nurul Iman, Karanganyar Regency, located at Dukuh Ngablak Rt 01/Rw 09, Papahan Village, Tasikmadu District, Karanganyar Regency. This research is about the implementation of learning at Pesantren Nurul Iman of Karanganyar Regency.

Preliminary research was carried out in June-August 2021. Looking at the results of the feasibility study in the preliminary research, then a research proposal was made in August-September 2021 under the guidance of supervisors and seminars in October 2021. As for data mining, interviews, Focus Group Discussions and data analysis was carried out in October 2021-January 2022.

The subjects of this study were all *asatidz* and all elderly students of Pesantren Nurul Iman, Karanganyar Regency, while the selected research informants were caregivers, local government and education experts.

This study used a total sampling technique in determining the research subjects. In the total sampling technique, the sampling method is to take the sample as a whole. The entire population was sampled in total (Budiati and Spriastuti 2012). The entire population is assumed to know the research topic.

In total sampling, the researcher applied to collect some information about the subject from insiders related to the topic being studied, and then sought information from the entire population one by one. Data collection techniques were Observation, Interview, and Documentation.

Results and Discussion

A. Profile of Elderly Pesantren

The Elderly Pesantren was established by the Majelis Ta'lim Nurul Iman Foundation, Karanganyar Regency with the issuance of Decree Number 070/Sek-MTNI/Kab/X/2018 on October 25, 2018. This elderly boarding school is a continuation of the previously existing *majlis ta'lim*, namely the Ta'lim Council of Nurul Iman Karanganyar having its address at Dukuh Ngablak RT 01 RW 09, Papahan Village, Tasikmadu District, Karanganyar Regency 57722, precisely at the coordinate point -7.5890591551426665, 110.92897536931092.

Majlis Ta'lim Nurul Iman (MTNI) was originally a recitation program as well as compensation for the poor and the elderly in seventeen sub-districts in Karanganyar Regency, and no less than two hundred *du'afa* and elderly people have received compensation every year since 2017 to 2018.

The recitation and compensation activity, called the Peduli Dhuafa Center or PDC, is very helpful for the existence of the poor, especially those who have reached old age, especially in meeting their daily needs and in religious assistance. The PDC activity program under carried out by Majelis Ta'lim Nurul Iman then inspired stakeholders at MTNI to provide al-Qur'an lessons, so that the elderly under MTNI's guidance had the ability to read the Qur'an well. Furthermore, the Pesantren Nurul Iman of Karanganyar Regency was formed on October 25, 2018 in order to streamline the learning process for these elderly students.

The vision of the Pesantren Nutrul Iman Karanganyar is to produce elderly students so that they have religious provisions in order to achieve *husnul khotimah*

The missions of the Pesantren Nutrul Iman Karanganyar are (1) To provide mental strengthening for elderly students to have peace and readiness to face death in a *husnul khotimah* manner, (2) To produce elderly people who have skills in reading the Qur'an and understanding *fiqh* so that the quality of worship is getting better.

The objectives of the Pesantren are (1) to make Elderly students have a *husnul khatimah* readiness for death, (2) to avoid anxiety, senile dementia and life saturation for the elderly (3) to provide space for the elderly to share various positive activities with each other (4) to create elderly people who like to learn the Qur'an and religious jurisprudence.

As an educational institution, pesantren for the elderly has a curriculum, namely Tsaqifa (Learning the Tsaqifa Method is taught before reading using the Iqro' method. In the Tsaqifa method it is easy to understand and memorize by students, because the use of hijaiyah letters is like everyday vocabulary), Iqro' (Learning using this method). Iqro' is taught after the students are fluent and have passed the Tsaqifa method), Tadarus Al-Quran (Learning using the Qur'an means that students are fluent in reading the Qur'an), Fiqh of Worship (older students learn how to perform good ablution and prayer), Dzikir (it performs in an elderly Islamic boarding school has the aim of remembering, reminiscing, paying attention, knowing or understanding, taking lessons, and remembering.

Dhikr which means saying, mentioning, guarding, understanding good deeds and remembering), Qiyamul lail (Qiyamul lail means establishing the night or tahajjud prayer with other practices such as reading the Qur'an, contemplating in full sincerity, *witr*, *dhikr*, *thuma' ninah*, and *tawadhu*. *Qiyamullail* which is carried out at the Pesantren can be done after sleeping, namely after carrying out the Isha' prayer), Sports (it means physical and psychological activity) that aims to improve and maintain the quality of health for a person after doing sports.

Sports carried out in this Pesantren are at 06.00, in the elderly boarding school there are gymnastics, walking and swimming), prayer and Islamic art (tambourine and *syi'iran* in the elderly pesantren is one of the goals so that elderly students feel happy), character education (Character education at the Elderly Islamic Boarding School is

intended to shape the character of the elderly santri as human beings who always maintain and improve their main traits and in establishing an intensive relationship with Allah SWT so that it is manifested in a calm, peaceful and religious life as a step towards achieving happiness in the hereafter.

The number of teaching staff at this boarding school is 20 *asatidz* and tutors, while the numbers of elderly students are 20 elderly students every week.

Implementation of Learning to Read the Qur'an

1. Implementation of Learning through the Iqro 'Method

The process of learning to read the Qur'an is carried out using the Iqro method. As for the understanding of the Iqro' method, it is a method of learning to read the Qur'an by using the Iqra' book (Naj'ma, 2021).

In the study of the Iqro' Volume 1 book, it focuses on discussing the *fathah* letters separately, in order to make it easier for elderly students to memorize Arabic letters. The learning of Iqro' Volume 2 focuses on pronunciation in changing the letters that are connected. In Volume 3 learning, Ustadzah only gives directions to elderly students so that they could pronounce the letters fluently, and gave a warning if there were errors in the pronunciation of the letters. Volume 4, Ustadz explains the differentiating punctuation of letters such as *kasroh*, *fathah*, *sukun*, *dlommah*, *tanwin*, *fathah*, and *dlommah tanwin*, qolqolah letters and reading *kasroh tanwin*. In contrast to Volume IV, in the lesson in volume 5, Ustadz gives freedom of choice for elderly students. For elderly students who are already fluent in volume 4, they are allowed to study in groups and read them in turns (*tadarus*), or keep repeating with the guidance of *usradz* as before.

As for learning volume 6, students are given a choice, namely for elderly students who are fluent in reading, then

they may continue to the next page or repeat the previous page.

The results of interviews and tests that have been carried out on elderly students show that most of the elderly students are fluent in reading the Qur'an after studying with the Iqro method. Others have not been able to read the Qur'an fluently and well because they have never learned to recognize hijaiyah letters before entering the *pesantren*.

2. Implementation of Learning through Tsaqifa Method

The Tsaqifa method is a method of memorizing and reading the Qur'an. This method includes the *talaqqi* or face-to-face model method, the *muroja'ah* method and the deposit method. The Tsaqifa method is used to facilitate students when reading and memorizing the Qur'an without having to keep repeating Iqra 'from the beginning. This Tsaqifa method can be said as a continuation or perfection in the process of learning to read the Qur'an by using the Iqro' model (Taqwim 2014 :20).

The stages can be explained in the form of chapters as follows:

The first stage is described in chapter I, which is to introduce 18 hijaiyah letters and their changes. The 18 hijaiyah letters are unique letters and their consonants have the same reading as the letters (*na*, *ma*, *sa*, *ya*, *ma*, *la*, *ro*, *sa*, *ka*, *ta*, *wa*, *ja*, *to*, *kho*, *sho*, *fa*, *a*, *da*, *ba*, *ha*, *ya*) so that they can be combined into words and sentences (*nama saya malarosa kata waja toko sofa ada bahaya*) so that these hijaiyah letters are easy to remember. The sentence is then broken down into several words, and each word is broken down into several letters, which are then shown the position and shape of the changes. The combination of letters is also displayed, a combination of two letters, and a combination of three letters to four letters (Taqwim 2014).

Chapter III focuses on the introduction of harakat or punctuation marks, namely *kasroh*, *dhommah* and *fathah*. The learning of chapter IV is focused on the introduction of *tanwin* punctuation marks, both *fathah tanwin*, *dlommah tanwin* and *kasrah tanwin*.

The next stage of learning is discussed in chapter V, namely introducing *mad* or long reading, while discussion of chapter VI introduces the punctuation of *sukun*. The discussion of chapter VII contains the introduction of double letters or what is called *tasydid*, followed by practical instructions and exercises to read the Qur'an in Chapter VIII. The last discussion chapter is chapter IX which provides an explanation of the laws of recitation and how to apply them. From the evaluation results, obtained data that the elderly students who have difficulty learning to read the Qur'an using Iqro 'are greatly helped by the Tsaqifa method.

3. Collaboration between Tsaqifa and Iqro'

The results of the interview data with Ustdzah Nadliroh on Saturday, October 16, 2021 at Pesantren Nurul Iman, Karanganyar Regency, the implementation of the learning process to read the Qur'an by collaborating between the Iqro' and the Tsaqifa method for elderly students, the learning process is carried out for approximately 90 minutes and divide into 3 parts.

The first part is the first thirty minutes. In this part the implementation is with the *bandongan* model. The Bandongan model is carried out to start the learning process followed by all elderly students, the subject matter is reading Al-Fatihah and juz'ama or short letters. The second part, which is the next forty-five minutes, is filled with learning using the Teaching and Learning Activity (KBM) model which is carried out collaboratively. In the learning process of this KBM, each group of students is

accompanied by a mentor, Ustadzah, with the following learning model: Ustadz or Ustadzah reads, the students participate in imitating slowly until the students become memorized. Furthermore, students learn to read the Qur'an independently until they are memorized. The student then performs sorogan in front of the mentor in order to test the results of learning to read and memorize it. From the observation of the results of sorogan or the reading and memorization deposit, the mentor will provide notes and evaluate whether the students need to repeat the reading and memorization or may continue to the next lesson. For students who are considered capable, they can proceed to the next lesson and are given memorization material (tahfidz) of short letters. In the next fifteen minutes, the lesson is filled with evaluations and general reviews as notes for the next lesson and closes with a prayer.

4. Data Analysis of Tsaqifa Learning

The results of interviews in this study, the authors find that there are elderly who are members of the Pesantren Nurul Iman, Karanganyar Regency who are enthusiastic in learning the Qur'an using the Tsaqifa method. This is proven to be shown in the interests, desires, attitudes, understanding and motivation of the pilgrims who have a strong interest in learning the Qur'an because of their self-awareness which at first is not fluent, and even do not know the hijaiyah letters at all.

As explained by the caretaker of the Nurul Iman Islamic Boarding School, Karangnyar district, who studied at this boarding school because of self-awareness, therefore, asatids no longer needed to tell elderly students to always study. It is proven by the existence of elderly students who regularly read the Qur'an every day according to the direction of Asatid. This is due to self-awareness. This means that elderly students understand that reading and learning the Qur'an is one of the daily practices that must be carried out.

The practice of elderly students towards fluency in reading the Qur'an using the Tsaqifa method is evidenced by the presence of elderly students who can read the Qur'an fluently and well. This shows that there is a success of elderly students by using the Al-Qur'an learning method with the Tsaqifa learning method.

5. Data Analysis of Iqro Learning

The use of the Iqro' learning method is closely related to the learning objectives of elderly students. Most of the elderly students have a learning goal to facilitate reading as a follow-up to the Tsaqifa method. When elderly students cannot study in certain volumes, elderly students continue to follow and try to keep learning.

This learning method is fast and easy, as evidenced by 7 elderly students who answered that the quick and easy method of reading the Qur'an is the Iqro method. However, many elderly students choose the Tsaqifa method, which is an easy and fast method of learning the Qur'an. Elderly students in memorizing and remembering 28 *hija'iyah* letters using Tsaqifa then proceed with the Iqro' method, as evidenced by the presence of approximately 7 elderly students who have the assumption that the Iqro' method is very easy and suitable as a continuation of the Tsaqifa method so that elderly students easily understand and studied the Qur'an. In the application of the use of *tajwid*, elderly students consider the application of *tajwid* is less practical to learn. This indicates that in the application of *tajwid*, the learning method of elderly students is less able to provide a good understanding of the application of recitation to elderly students.

6. Data Analysis of Collaboration between Tsaqifa and Iqro' Method in Learning Al-Qur'an for Elderly Students at Pesantren of Nurul Iman Karanganyar

The implementation of learning to read the Qur'an by collaborating the Iqro' and the Tsaqifa method at the Pesantren Nurul Iman, Karanganyar Regency, is carried out for 90 minutes and divided into 3 parts; First is the 30-minute opening classical, this activity is carried out to start the learning followed all students. Next, it is to read Al-Fatihah's letter and continue

with *juz'ama* or short letters, and give motivation to all elderly students before learning begins. Second, KBM (teaching and learning activities) for 45 minutes is the core of the learning process activities.

The success of learning to read the Qur'an at the Pesantren Nurul Iman in Karanganyar Regency cannot be separated from the learning model used, namely the superior learning model. In the superior learning model, it states that teaching must pay attention to the ability of students, so that the learning output is not the same as school learning in general.

B. Learning Process of Worship Fiqh

The science of fiqh in general is a science that studies various rules of human life, both social and individual (Masykur 2019 : 31-44).

The model of learning fiqh in Pesantren for the elderly, and the evaluation of learning can be explained as follows:

1. Teaching Model

At the Pesantren of Elderly, worship *fiqh* learning becomes the main material after learning the Qur'an. Worship *fiqh* learning at this school is not only carried out through the process of interaction between teachers (Ustadz) and students (elderly students) in the classroom, but also through various interactions in the prayer room as a place of worship. Worship *fiqh* learning is carried out with the worship module book. In addition to modules, learning is also carried out by playing VCDs, films, or others that support *fiqh* learning. After it is sufficient, the students must practice worship, such as praying, in front of the Ustadz. This is done until the practice of worship is considered sufficient.

2. Learning Evaluation

Elderly students are taught to be diligent practitioners of religion, and not to have the breadth of critical discourse in *fiqh* as in the historical-empirical approach.

Elderly learning must be done with patient assistance. No need to give a lot of solid material, but with a little material, practice continues. Moreover, the pesantren system presupposes the existence of 24-hour guidance so that the learning process becomes effective. The output is from the students whose prayer readings are not good, getting better and smoother, the students who are reading better and more fluent, and the students whose ablution is not perfect to be perfect. Basically they have been able to perform prayers, but they are still not perfect in the pillars and readings. After attending the *fiqh* study, there is a change in knowledge and practice of *fiqh* worship in a better direction.

C. Implementation of Character Education Process for Elderly Students

Character is someone inner character or nature that affects all thoughts, attitudes and behavior that distinguishes one from another (Laaraswati 2013). In Islam, character is known as akhlaq. Akhlaq comes from Arabic, plural from the word *khuluq* which means character, behavior, temperament or manners (Bakri 2020:1). So character has the same meaning as morality.

The character education in Pesantren for the elderly is carried out in various ways, including:

1. Character Education through Qiyamul Lail and *Dzikir*

Spiritual activities such as *qiyamullail*, night baths, *dhikr* are meant to create inner peace and a sense of closeness to Allah (Naj'ma & Bakri, 2021).

Before the elderly students entered Pesantren, they could not worship properly. In fact, there are still many mistakes in *qiyamul lail* and *dhikr*. From the beginning, the elderly students only join in following the schedule and orders from the supervisor, but on the other hand, *asatid* also provides guidance for every elderly student who need guidance. Eventually, over time, the elderly become

confident in carrying out activities independently while the *asatid* only monitor and listen (Interview with Ustadz Wahyu, on October 12, 2021).

2. Character Education through Art

Art-based education is able to present a deepening of the meaning of life that is beneficial for character building. The purpose of art education is not to make students into artists, but rather to activate various sides of the child's brain. After practicing music, a child can begin to recognize their abilities, whether they are more sensitive in terms of sight or hearing. From the introduction of that ability, it can be used to learn other things (Prasetya, Susilawati, and Faisal 2021: 84-96).

The art activities at Pesantren Nurul Iman in Karanganyar Regency are tambourines and *syi'iran*. This is intended so that the elderly students get a happy, calm, and happy atmosphere so that they can refresh the trauma from sad events, unwanted loneliness in their past lives.

This is evidenced by the statement of one of the students who said that he felt happy studying in this pesantren, he did not feel lonely. The students at home feel alone, do not have friends to talk to, so sometimes they feel confused about what activities to do. There are many friends in this boarding school.

From one of the students' statements, it shows that they really feel calm and happy when participating in lessons at the Pesantren Nurul Iman Elderly, Karanganyar Regency.

3. Character Education through Sports

The sports activities such as walking, gymnastics and swimming are intended to create physical health. With a healthy body, mental and spiritual will also be healthy. In the soma-psychotic theory, it is said that events in the physical body will affect the soul (Bakri 2009 :1).

All elderly students experience personality changes towards a better and more mature personality. These changes occurred after participating in character education which was integrated in various activities, both those with the pattern of deepening spirituality (*dhikr* and *qiyamul lail*), sports, and art as well as from moral lectures delivered by *asatidz*. The touch of the heart is the main factor that determines the change in the character of the elderly students. With a touch of the heart, the doors of receiving advice become more open, it makes effective character education.

Conclusion

Based on the description and analysis of the research data above, research on the implementation of learning at Pesantren Nurul Iman, Karanganyar Regency can be concluded as follows:

1. The implementation of al-Qur'an learning for the elderly at Pesantren Nurul Iman Karanganyar is carried out using the Iqro and the *tsaqifa* method. This shows that learning the Qur'an for the elderly needs to pay attention to the abilities of each elderly student, so that superior learning methods are very relevant to use.
2. The implementation of worship *fiqh* learning for the elderly Pesantren Nurul Iman, Karanganyar is carried out with the *bandongan* model. This becomes easy to do because learning in the *pesantren* system is full day and night, namely with the guidance of *ustadzah* and caregivers. With this mentoring model, the process of learning *fiqh* worship becomes effective, not only in *fiqh* knowledge but also worship practices.
3. The process of character education for the elderly at Pesantren Nurul Iman Karanganyar is carried out through integrating character education in rituals and *dhikr*, sports and arts, in addition to character building through lectures delivered in each study activity. By integrating character education in other activities, the goals of character education

is easier to achieve than just through lectures. This shows that character education can be effective if it is carried out with effective and cognitive activities.

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Profil Penulis

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