



Development Of Character Education In Madrasas And Pesantren

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Receive: 17/07/2023

Accepted: 11/08/2023

Published: 01/10/2023

Abstract

The aim of this article is to examine the development of character education in madrasas and Islamic boarding schools. The research approach employed is qualitative with a literature study method (library research). The data collection technique involves searching for sources and reconstructing information from various sources such as books, journals, and existing research. Content analysis is used as the method of analysis. The development of character education in madrasas and Islamic boarding schools involves a holistic and integrated approach, with a focus on habits, learning, and daily interactions. The necessary steps include creating a supportive environment, developing a character-based curriculum, improving the quality of teachers, and organizing character-based extracurricular activities. The challenge in this development lies in adapting to social and technological changes in the 5.0 era. In this era, it is important to integrate traditional values with relevant values in the digital context and to utilize technology ethically.

Keywords: Character, Madrasa, Islamic Boarding School.

Introduction

In the era of 5.0, where technological advancements and digital transformations are becoming more widespread, the importance of developing character education in madrasas and Islamic boarding schools is increasing. Students need to be equipped with strong character capabilities to face the challenges and complex changes in an increasingly globally connected society. In the fast-paced and interconnected digital environment, character education can help students develop ethics and values based on integrity in the use of technology.

This is consistent with Riadi's opinion (2016) stating that character education in madrasas plays a strategic role in shaping the character of students. Madrasas, as educational institutions, have played a significant role in shaping the character of

students, not only by transferring knowledge but also by training students' soft skills. Madrasas, as part of education, have at least four strategies for instilling character: integration into every subject, development of the madrasa's culture, extracurricular activities, and daily activities at home.

Character education in madrasas and Islamic boarding schools in the 5.0 era also needs to involve an understanding of ethics and responsibility in the use of social media, digital privacy, and the importance of filtering information to avoid the spread of fake news. Students need to be taught internet ethics, respect for privacy rights, and the importance of responsible participation in the digital world and building healthy relationships online.

Moreover, in the complex and rapidly changing era of 5.0, it is important for madrasas and Islamic boarding schools to

develop innovative and adaptive character in students. Character education needs to foster critical thinking, creativity, collaboration, and innovative problem-solving skills. Students need to be trained to adapt to technological changes and handle complex issues with strong ethics and morals.

In facing global challenges such as climate change, poverty, social injustice, and conflicts, madrasas and Islamic boarding schools also need to emphasize character education that encompasses sustainability, social justice, and peace. Students need to be engaged in understanding the importance of environmental preservation, social justice, and peace as integral components of character education in the 5.0 era.

Currently, character education should be able to reduce the cases of moral decline among the nation's children, but the number of moral decadence cases continues to increase. Therefore, an ideal construction of character education that can be used as a development model is needed. Madrasas/ Islamic boarding schools are one of the formal educational institutions that are suitable as examples of character education development (Rhindra Puspitasari et al., 22 C.E.).

Pesantren (Islamic boarding schools) play a crucial role in the 5.0 era. Firstly, pesantren maintain religious values as the foundation for the moral and spiritual development of Muslim communities. Secondly, pesantren develop adaptive character education in response to technological advancements and societal complexity. Thirdly, pesantren strengthen the digital literacy and media understanding of students, as well as the responsible use of technology. Fourthly, pesantren support the development of technological skills for students. Fifthly, pesantren serve as centers for interfaith community consolidation and promote religious harmony. Lastly, pesantren play a role in empowering the economic aspects of the community through entrepreneurship programs. With these roles, pesantren become relevant educational institutions that are prepared to

face the challenges and opportunities in the 5.0 era.

Pesantren in the 5.0 era have a significant role in character education development. Pesantren teach religious values, develop adaptive character, promote social values, sharpen life skills, and shape responsible individuals. In order to confront the changes and challenges of the times, pesantren become institutions that shape students into ethical and high-quality individuals.

Asmuki & Aluf (2018) explain that pesantren is an educational institution that implements comprehensive character education throughout the existing educational and learning processes within pesantren. Thus, a distinct pesantren culture is formed, setting it apart from educational systems outside pesantren. The values developed by pesantren in shaping the character of students include five values: sincerity, simplicity, independence, brotherhood rooted in religious spirit, and freedom.

In madrasas and Islamic boarding schools, efforts are needed to develop a better model of character education. This model should be designed with the aim of shaping students' strong, responsible, and high-quality character. In character education development, the selection of relevant values based on the needs of the times and the challenges faced is necessary. Additionally, interactive and participatory teaching methods need to be applied to activate the role of students in the character formation process. Collaboration with parents, communities, and relevant institutions is also important to strengthen the development of character education in madrasas and Islamic boarding schools. Through these efforts, madrasas and Islamic boarding schools can become effective centers for character education with a positive impact on students and society at large.

Overall, in the era of 5.0, madrasas and Islamic boarding schools play a crucial role in developing adaptive, innovative, and

responsive character education in line with technological advancements and societal complexity. Character education in madrasas and pesantren not only teaches religious and moral values but also integrates digital, sustainability, innovation, and social values to shape students into ethical, responsible, and positively contributing future leaders in society.

Methods

In this research, a qualitative approach was used. This approach was employed to explore and understand the meanings considered important by individuals or groups related to social or human issues (Creswell, 2015). The method used in this article is a literature review, which involves collecting data through understanding and studying theories found in various literature related to the research.

This literature review involves four stages, namely preparing the necessary tools, compiling the bibliography, organizing time and reading, and recording research materials (Fadli, 2021). Data collection was done by searching sources from various references such as books, journals, and previous research. The analysis method used was content analysis, where the literature obtained from various references was critically and deeply analyzed to support the proposed propositions and ideas..

Results and Discussion

Madrasah, Pesantren, and Their Characteristics

Rachman Utsman & Husnan (2015) explain that madrasah is an educational institution that is rich in religious education. It is a compromise between the "traditional" education system (pesantren) and the "modern" education system introduced by the Dutch during the colonial period. People learned at that time by optimizing existing facilities such as the homes of religious teachers (ustadz/kyai), mosques, surau, and the like. However, as time passed, the homes of religious teachers were no longer able to accommodate the increasing number of

students, especially if they were all residents (muqim). As a result, the next step was the establishment of dormitories, which later became known as pesantren. The interaction with the modern world has pushed madrasah to adapt without having to abandon its distinctive characteristics.

Syalabi (in Yatim, 2004) states that the first madrasah that appeared in the Islamic world and in the history of Islamic education was the Nizamiyah madrasah founded by Nizam Al-Mulk, a Prime Minister (wazir) of the Seljuk Dynasty during the reign of Alp Arselon and Sultan Malik Shah (457-459 H/1065-1067 AD). At that time, it was a period of decline for the Abbasid Caliphate known as the period of Islamic disintegration (1000-1250 AD). Many dynasties emerged during this period, which declared independence from Baghdad, and there was a power struggle at the center of government.

In general, the community recognizes madrasah as a public school characterized by Islam (Ishari, 2014). This understanding shows that based on the curriculum content, madrasah has similarities with other equivalent public schools in terms of teaching general knowledge. However, what distinguishes madrasah from other public schools is that it emphasizes teaching religious knowledge/subjects. This is the characteristic of Islamic educational institutions under the Ministry of Religious Affairs. The distinctive feature of madrasah is not only in terms of the presentation of religious subjects. In other words, besides teaching Islamic subjects, the manifestation of Islamic values in the life of madrasah is also a characteristic of madrasah education.

The distinctive characteristics of madrasah are: managed by Muslims, both foundations and religious social organizations; all educators, educational staff, and students are Muslims; the curriculum combines religious and general knowledge but emphasizes the inculcation of Islamic values and the development of Islamic culture (Junaedi, 2019).

Pesantren is an educational institution and a place for the spread of Islam, born and developed parallel to the development of Islam in the archipelago. Its initial purpose was to provide basic religious education and Quranic recitation. The development of pesantren in the homeland has progressed with the times, requiring pesantren to improve and renew their curriculum. Eventually, not only religious knowledge but also general knowledge began to be taught in pesantren (Nasution, 2019).

H.A. Mukti Ali (in Nasution, 2019) presents several characteristics of pondok pesantren education. First, there is a close relationship between students (santri) and the Kyai, indicating emotional and spiritual bonds. Second, students show obedience and submission to the Kyai, respecting and following his guidance. Third, a simple and frugal lifestyle is a pattern of living in the pesantren. Fourth, a sense of independence and mutual assistance is strong among students. Fifth, a spirit of brotherhood and mutual assistance permeates social interaction in the pesantren. Sixth, discipline is highly emphasized in pondok pesantren.

Development of Character Education in Madrasah and Pesantren

Pondok pesantren develops character education through three main patterns. Firstly, there is the habituation of worship such as prayer, Qur'an reading, and daily prayers. Secondly, character education is applied in learning activities and extracurricular activities. Thirdly, good manners and character are practiced in daily interactions. These three patterns are continuously carried out by all members of the pondok pesantren to shape good character (Septuri, 2019).

Septuri (2019) explains that a significant pattern in character education development is through habituation and habituation in learning. The involvement of teachers, staff, leaders, and all administrators of the pesantren as role models, along with the use of punishment systems, appreciation, and communication,

have accommodated an ideal pattern of character education. The implementation of character education in this institution also involves the local community surrounding the pesantren, resulting in synergy among all educational elements. Character education evaluation is conducted at the end of the year. The implications of character education create a sense of satisfaction for parents or guardians of the students.

The development of character education in madrasah and pesantren is crucial in shaping a good and resilient younger generation for the future. Some steps that can be taken include creating structured character education programs, organizing social activities, promoting character literacy, teaching positive values, improving the quality of teachers, and fostering collaboration with parents and the community. The role of administrators, teachers, parents, and the community is essential in creating an environment that supports the growth of student character.

The development of character education in madrasah and pesantren requires concrete steps. Firstly, identify the character values to be developed. Secondly, develop a character education curriculum that is integrated with the formal curriculum. Thirdly, provide training for teachers. Fourthly, use creative teaching methods and engaging media. Fifthly, apply character values in students' daily lives. Sixthly, collaborate with parents and the community. Lastly, conduct periodic evaluation and improvement. With these steps, it is hoped that madrasah and pesantren can develop effective character education and produce well-rounded young individuals.

Strategies for character education development in madrasah and pesantren

The development of character education in madrasah and pesantren requires important strategies. Firstly, it is important to implement a holistic approach that encompasses the cognitive, affective, and psychomotor aspects of student character development. Secondly, the school

environment should create a conducive atmosphere with adequate facilities and a positive school culture. Thirdly, the use of effective and enjoyable teaching methods can help students better understand character values. Fourthly, involving parents and the community in school activities can strengthen character education programs. Fifthly, cooperation with other educational institutions can provide support and resources needed. Lastly, teachers and administrators need to receive training and mentoring to enhance their competence in character education development. By implementing these strategies, it is hoped that madrasah and pesantren can develop effective character education programs and produce students with good character and noble morals.

Approaches to Character Education Development in Madrasah and Pesantren

Pesantren has the opportunity to realize character development through the internalization of religious and cultural values of the pesantren (Widyaningsih et al., 2014). In relation to this, character education in pesantren can be conducted through five approaches: 1) a comprehensive approach; 2) a habituation approach; 3) an exemplary approach; 4) a discipline approach; and 5) a cultural approach (Muhtarom, 2020).

In the development of character education in madrasah and pesantren, several approaches can be used. Firstly, a values-based approach emphasizes Islamic values as the basis for student character development. Secondly, an action-based approach encourages students to learn character values through tangible actions in social activities. Thirdly, a role-based approach provides opportunities for students to play roles in activities related to character development. Lastly, a competency-based approach focuses on the development of students' social and emotional skills. These approaches can be tailored to the needs and conditions of madrasah and pesantren to ensure the effectiveness of character education development and its positive

impact on students and the surrounding community.

Developing the cultural and national character education in pesantren can be achieved if pesantren remains consistent in: 1) shaping humans with perfect knowledge and devotion to Allah SWT; 2) developing excellent individuals in terms of knowledge and technology; and 3) preparing a generation with deep understanding of religion (Muhtarom, 2020).

Efforts in Developing Character Education in Madrasah and Pesantren

Muhtarom (2020) formulated that to develop cultural and national character education, it can be done by following four ways: 1) internal organization; 2) coherence; 3) firmness; and 4) loyalty. Meanwhile, in developing cultural and national character education in pesantren, it can be achieved if pesantren remains consistent in: 1) shaping humans with perfect knowledge and devotion to Allah SWT; 2) developing excellent individuals in terms of knowledge and technology; and 3) preparing a generation with deep understanding of religion.

Pondok pesantren has its own way of teaching morals, etiquette, behavior, and manners to its students. Pondok pesantren regulates rules on how students should behave towards their teachers, other students, the teachers' families, and even how they should treat books or study materials with respect and honor.

Character education in pondok pesantren can run well and sustainably if the pesantren is able to implement the three components of good character effectively. Firstly, the moral knowing phase is conveyed in the mosque and community dimensions by the kiai/ustadz. Secondly, the moral feeling is developed through the direct experiences of the students in their social and personal contexts. The emphasized emotional aspects for the students include the Nine Pillars of Character Education, particularly the pillar of love for Allah and all His creations. Thirdly, the moral action

includes the efforts made by the pesantren to actualize the pillar of love for Allah and all His creations through a series of habituation programs to perform good deeds according to religious parameters within the pesantren environment (Kurniawan, 2015).

Koesoema (2010) suggests three design principles for effective and comprehensive character education. Firstly, classroom-based design, where a dialogical relationship between teachers and students in the context of learning inside the classroom is crucial. Secondly, school culture-based design, which involves the formation of a school culture that supports specific values. Thirdly, community-based design, where the responsibility for character education involves families, communities, and the state. By implementing these three designs, character education can be effective in shaping students who appreciate social values.

In the development of character education in madrasah and pesantren, several efforts can be undertaken, including instilling character values, implementing a character education curriculum, providing training and guidance for teachers and educators, mentoring and guidance for students, habituation in extracurricular activities, and consistent discipline enforcement.

Instilling character values should be done through daily activities, while the character education curriculum serves as a guide for teaching and learning. Training and guidance are provided to assist teachers in supporting student character development, while mentoring and guidance are directly targeted at students. Extracurricular activities serve as a means to develop students' character, and consistent discipline enforcement helps students understand the importance of the values held firmly. It is important to implement these efforts consistently and continuously to yield positive outcomes for students and the surrounding community.

Responsibilities for the Development of Character Education in Madrasah and Pesantren

Subianto (2013) emphasizes that character education is a crucial and strategic step in rebuilding the nation's identity and fostering the formation of a new Indonesian society. This indicates that shaping students with character is not an easy and quick endeavor. It requires continuous efforts and deep reflection to create a sequence of moral choices that are followed by concrete actions, making it practical and reflective. It takes time to turn all of that into habits and shape a person's character or disposition. Character education must involve various parties, including families, schools, and communities.

The primary step to be taken is reconnecting and establishing a network between the three educational environments, which are families, schools, and communities. The formation of character and values in education will never succeed if there is no harmony and continuity among these three educational environments. Recognizing this reality, the formation of quality student character requires a strong influence from families, schools, and the community.

The development of character education in madrasah and pesantren is a shared responsibility of various stakeholders. Madrasah and pesantren administrators are responsible for providing resources and supporting character development programs. Teachers and educators should serve as positive examples and provide guidance to students. Students have an active responsibility to participate in the programs and apply character values. Parents need to support and provide moral support to their children. The community also plays an important role in providing support and creating an environment that fosters character development. By working together and sharing collective responsibility, the development of character education in madrasah and pesantren can

succeed and bring positive impacts to students and the surrounding community.

Opportunities and Potential for Character Education Development in Madrasah and Pesantren

Here is a table that clarifies the opportunities and challenges in character education development in madrasah and pesantren:

Opportunities	Challenges
Character values are already embedded in daily life	Effective and consistent program implementation
Support from families, communities, and the government	Lack of attention to character education
Experience and skills of teachers and educators	Low student interest and lack of relevance
Potential to strengthen Islamic character values	Lack of understanding and skills among teachers

With cooperation and addressing these challenges, the development of character education in madrasah and pesantren can be successful. Madrasah and pesantren have great potential in developing character education.

The environment supported by Islamic values and a character-based curriculum makes madrasah and pesantren suitable places for shaping students' good character. Qualified teachers and educators play a crucial role in instilling religious and moral values in students. The conducive environment of madrasah and pesantren, along with character-based extracurricular activities, helps students develop attitudes of respect, care, and humanity.

Support from the community also contributes to the development of character education in madrasah and pesantren. By harnessing these potentials, madrasah and pesantren can produce students with strong character rooted in religious and moral values who are capable of actively

contributing to building a better society. Forming good ethics or character requires synergy between schools, families, and communities to maximize the results. (Rosadi, 2018)

Conclusion

The development of character education in madrasah and pesantren involves a holistic approach integrated with religious curriculum, habituation, learning, and daily interactions. The steps include formulating a clear vision, mission, and objectives, integrating character values into the curriculum, habituating character through daily routines, teacher training, character-based extracurricular activities, and collaboration with parents and the community. Efforts required include creating a supportive environment, implementing a character-based curriculum, ensuring qualified teachers, and involving parents and the community as shared responsibilities within the educational community. Challenges faced include limited understanding, resource constraints, social and cultural changes, technological advancements, and changes in the education system.

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