

# Integration of Islamic Boarding School Values on Developing Character Education at School

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**Abstract.** The National education has lost its correct vision, intellectualistic and emphasized to the cognitive domain. The student's behavior inclined free and denied the values function. The character education efforted to develop the student's potential by the cultural values and national character, to have a role and apply it in their life. In developing the character education to result in the perfect human being, it is needed an integrative model in all education components. One of them is integrating the Islamic boarding school values, as an authentic religious value filled with the true Islamic normative. The integrative formulation is cultivating the Islamic boarding school behavior in the school and building the interaction between students and teachers as in the Islamic boarding school culture.

**Keywords:** Integration, Islamic boarding school Values, Character Education, School

## 1. Introduction

Education until now is still believed as a very powerful media in building intelligence as well as the child's personality for the better. Therefore, education is continuously built and developed in order to the implementation process will produce the expected generation. One effort to achieve these expectations is the idea emerged of character education importance in the education World in Indonesia. This idea arises because the educational process that has been done is considered not fully successful in building a characteristic of Indonesian people. In fact, there is also a mention that education Indonesia has failed in building character. This assessment is based on many intellectually intelligent graduates of schools and scholars who are not mentally tough and behave inappropriately with the noble purpose of education [1].

The national education system implemented in Indonesia has lost its true vision [2]. National education is still oriented towards a very intellectualistic form of education and focuses on the cognitive aspect since it only develops some limited aspects of human intelligence. Excessive management of education in emphasizing the cognitive dimension and ignoring other dimensions has given birth to humans with split personality [3]. Multiple personality traits are understood as a logical consequence of increasing intellectual development from the direction, guidance, and moral and spiritual values control.

The educational aspect that has long been introduced to secular civilization puts pressure on personal democratic development on a purely anthropocentric basis. The theocentric

principle, the spiritual problems of man, the existing relationship between the spiritual realization and the essence of moral values, and the integral relationships between moral values and human action, are all isolated from the education problems then become a very personal matter [4].

Similarly, the implementation of Islamic Religious Education which took place in schools during this time is still considered to have many weaknesses, even failed to say. This failure is because the practice of education is just concerned with the cognitive aspect of the growth of the awareness of values (religion), and ignores the fostering of affective and violative-cognitive aspects, namely the willingness and determination to practice the values of religious teachings. As a result, there is a gap between knowledge and experience, gnosis and praxis in the life of religious values. The practice of Islamic Religious Education is transformed into religious teaching, thus unable to form moral persons, whereas unitarianism of Islamic Education is a moral education [5].

Islamic Religious Education activities that take place during this time being solitary more, less interacting with other educational activities. Islamic Religious Education methodology is less encouraging to inspire religious values and limited religious reading materials, so they have not been able to build religious awareness, provide functional religious skills and encourage moral behavior and noble behavior to the students [5].

Some values that were previously upheld by the public were ignored and overlooked. The impact is very visible in everyday life, such as values that teach respect to the leaders, ulama, public figures, scholars, educators, and parents are no longer embraced and practiced consistently. The role of religious values is in a marginal position. The next consequence is the human-dimensional values of spiritual dimension will be degraded by the technology, which is the result of engineering and ability ratio. Though the richness of fundamental values is normatively considered will be able to provide certainty of life in the future. Humans increasingly pride themselves on their empirical technological abilities without regard to the mental and spiritual aspects of morality, so the result is that many people know the values of religious teachings, but their behavior is irrelevant to the religious values they know [6].

How we are forced to frown while witnessing cases of devilmnt and moral decadence by Muslim generations, such as promiscuity, drug abuse, and addictive substances, liquor and so on which is the appearance of a religious crisis as a problem encountered in culture [7]. The emergence of free behavior without moral control is evidence of a group that denies the value function and laxness of religion [8]. So that in the future, they will say that science, education, art, and creativity are value free. So, they allow life to run in accordance with the humanity instinct desire in the form of animal instinct [7].

Along with the "failure" of educational attainment as mentioned above, nowadays the idea of character education is increasingly prominent which wants a change in realizing Indonesian people as a whole, which adheres to religious values and societies that are capable of making people of character and dignity. In fact, character education is a major issue of national education. Starting the 2011/2012 school year, character-based education will serve as a national movement, from Early Childhood Education (PAUD) to Higher Education, including nonformal and informal education. According to the Minister of National Education, the character to be built, not only the character of self-based glory but simultaneously build the character of glory as a nation.

To build good character in learners, educational institutions or each school should apply a kind of school culture to familiarize the character to be formed. School culture in the formation of this character must be continuously built and developed by all involved in the process of education in school [1]. The values that underlie behavior, traditions, daily habits,

and symbols should be practiced by all the citizens of the school, and the communities around the school.

This paper offers a pattern of character education development in schools by integrating Islamic boarding school values so as to produce a new paradigm in nation character building. This paradigm is intended for character education developed in schools integrated with values Islamic boarding school, which in turn will create a model of character education that integral.

## **2. Literature review**

### **2.1 Character Education Development: Integrative Model**

Character education is a system of inculcating the values of character to the citizens of the school which includes the components of knowledge, awareness or willingness, and actions to implement those values, both against God Almighty (YME), self, fellow, environment, and nationality so become human beings Kamil.

Character education seeks to develop the potential of learners with the cultural values and character of the nation so that they have values and character as a character of himself, applying these values in his life, as a member of society, and as a citizen. Thomas Lickona, as be quoted by Suyatno, argues that character education is a planned effort in helping one to understand, care, and act on ethical or moral values [9]. Character education teaches habitual ways of thinking and behavior that help individuals to live and work together as a family, community, and state and help them to make responsible decisions [10][11].

Thus, character education is understood as a system of planting good character values to all involved and as a citizen of the school to have knowledge, awareness, and actions in implementing those values. All the citizens involved in the development of good character is actually to build the character of learners. It is important that learners find examples and environments conducive to the good character being built in their personality. Through character education students are expected to be able to independently improve and use their knowledge, review and internalize and personalize the values of character and noble character so that embodied in everyday behavior.

According to Sudrajat, character education should bring learners to the recognition of values cognitively, appreciating values affectively, and ultimately to actual values of values. Character education problems that have existed in schools need to be reviewed immediately, and sought alternative solutions, and need to be developed more operationally so easily implemented in schools [12].

Therefore, character education in schools needs to be done a systemic development to encourage the creation of human personality plenary. The term development can be both quantitative and qualitative. Quantitatively, how to make character education in schools can be more widespread and equally influenced both inside and outside of the school. Qualitatively, how to make character education in schools better, quality and more advanced in line with always being ahead in responding and anticipating life and life challenges.

To develop character education that is able to strengthen religious education as well as to accommodate all the potential of students intact and produce human plenary (insankamil), it is necessary to have an integrative or harmonious integration model in all components of education that is done integrally and integrated, especially in the field of science .

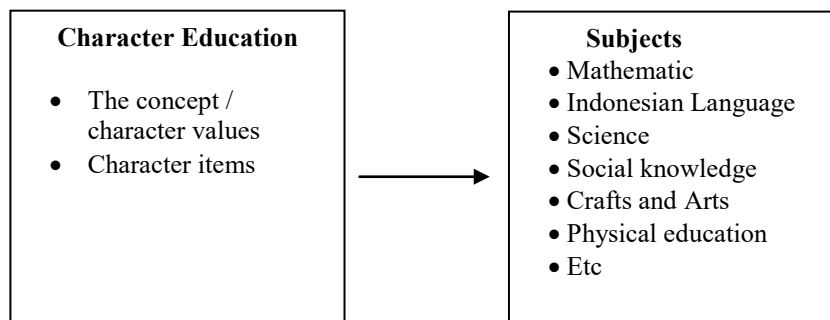
In the development of character education, the integrative model is based on the view that educational activity is a system consisting of components that live together and cooperate in

an integrated way towards a certain goal, namely the realization of religious life that is imbued by the teachings and religious values [6].

Such a view underscores the importance of a framework built on fundamental doctrines and fundamental values contained in the Qur'an and al-Sunnah al-Shahihah as the main source. Divine doctrine and values are positioned as a source of wise consultation, while other aspects of life are placed as human values with vertical-linear relationships with divine/religious values [6]. The task of education is to integrate new values with old values selectively, innovatively, and accommodatively to dynamize the development of education by the demands of the times and circumstances, without abandoning the fundamental value that becomes the benchmark for new values [5].

Through such an effort, character education is expected to integrate the values of science, religious and ethical values, and be able to bear human beings who master and apply science, technology and art, have professional maturity, and simultaneously live in religious values. Thus, character education must be implemented in an integrated manner in all study subjects [13]. Integrated, because character education cannot be separated with other aspects and is the foundation of all aspects including all subjects [13]. Integratively, the character education model can be seen in the following figure:

**Figure 1.** The integrative model of the character education



The process of developing character education can be integrated in every subject of each subject. These values are included in the syllabus and Learning Implementation Plan (RPP). The development of values in the syllabus is pursued through the following ways:

- Reviewing the Competency Standards (SK) and Basic Competencies (KD) to determine whether the content of values and characters implicit or explicit in the above SK and KD are included.
- Using the basic values contained in the competency standards of graduates that show the relationship between SK and KD with values and indicators to determine the value to be developed.
- Including the values and character of the nation in accordance with the basic values contained in the competency standards of graduates into the syllabus.
- Including the values listed in the syllabus into the RPP.
- Developing an active, innovative, creative, effective and fun learning process that enables learners to have an opportunity to internalize values and demonstrate in appropriate behavior.
- Providing assistance to students who have difficulty to internalize the value or to demonstrate it in behavior [14].

In an effort to improve the suitability and quality of character education, the Ministry of National Education developed a grand design of character education for every path, ladder, and type of educational unit. Grand design becomes the conceptual and operational reference of development, implementation, and assessment on every path and level of education. The configuration of character in the context of the totality of psychological and socio-cultural processes is grouped in the learner (spiritual and emotional development), intellectual development, sports and kinesthetic (physical and kinesthetic development), and taste and affinity (affective and creativity development). The development and implementation of character education needs to be done concerning the grand design [15]

In addition, character education requires the process of internalizing values. For that, it takes the habit of self to enter into the heart to grow from within. Character values such as respect for others, discipline, honesty, trust, patience, and others can be integrated and internalized into all school activities in both intracurricular activities and other activities [13].

## **2.2 Considering the Islamic Boarding School Values**

Character building includes material that must be taught and mastered and realized by learners in everyday life. The problem is that character education in schools has only recently touched on the level of recognition of norms or values, and not yet at the level of internalization and real action in everyday life [16].

Therefore, character education can be done through the creation of a religious atmosphere in schools by integrating values that have become a force in the development of Islamic society life in Indonesia, namely values Islamic boarding school. These values can be a source of inspiration for the empowerment of Islamic society. These values need to be developed, explored, linked to the context of school life. Thus, character learning values not only on the cognitive level, but touch on the internalization of values of Islamic boarding school, and the real practice in the lives of everyday learners in schools and communities.

Islamic boarding school education is based, driven and directed by the values of life that come from the teachings of Islam. This basic doctrine relates to the social structure or social reality that is pervaded in everyday life. Thus, Islamic boarding school education is based on continuous dialogue between beliefs on basic religious teachings believed to have an absolute truth value and social reality that have relative truth [17].

Another thing is still owned by Islamic boarding school education is its emphasis on its values such as theocentric, wisdom, independence, simplicity, sincerity, collectivity, and obedience to kiai [18]. These basic values are framed by a paradigm that strongly emphasizes the appreciation of all good traditions as well as accommodative to the forms of reform that can be accounted for. The values are quite thick in the world of this Islamic boarding school in principle is the authentic religious values that have a strong red thread with the historicity of the ummah and Islamic normativity intrinsic [19].

Relevant with some Islamic educational values above, the purpose of education in schools tailored to the purpose of education in the Islamic boarding school, namely creating and developing the personality of Muslims, the personality of the faithful and pious to Allah SWT, noble, beneficial to society, independent, and steadfast in personality, uphold the religion of Islam and the glory of Muslims in the midst of society, and love science in order to develop the personality of Indonesia [19]. So it can be said that the main advantage in school education by integrating Islamic boarding school education is the cultivation of faith [20]. His noble mission is more ethical-religious patterned with the orientation of the formation of student personality dimensions both in terms of religious formation (*diniyyat* and *habibiyyah*) and the

formation of the body, mind, and soul (*khalqiyah*). This mission is in accordance with Muhammad's apostolic mission, as Allah says: "Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.." (QS. al-Baqarah: 151).

As in Islamic boarding school education, besides being demanded to strengthen the planting of spiritual values (*'ubudiyah*) to the santri, the school is also required to enrich the aspect of responsibility, rationality, and problem-solving for the learners. Responsibility in this context is defined as a consistent and disciplined attitude of doing what is right. Rationality means using common sense or oriented to the question of why. In the meantime, problem-solving is practicing what is known and mastered into action [21].

Islamic boarding school values such as sincerity, dedication, independence and so on become the main motivation or motivator for the development of educational institutions. The main value of Islamic boarding school in the form of sincerity becomes the main motor and the dynamics of character education development in the future. This value will be the power of school managers to realize character education development programs. In this case, God commands man to always have a sincere attitude in doing things as he says: "Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.." (QS. al-Nisa': 146).

Sincerity needs to be directed to the meaningful endeavor on the attainment of quality, the development of solidarity, and the harshness in dealing with the problem. Independence is defined as the dependence on the attributes artificial, formalities, and surface, as well as the determination to achieve something based on the ability possessed. Similarly, simplicity needs to be interpreted as a source of efficiency for not doing anything that is not useful [19]. Exemplary is also the main principle that is instilled to the students. Behavior or morals are practiced daily by the principal is expected to be *uswah* (exemplary) for the learners. Through these examples, they witnessed how the doctrine was demonstrated daily; its principles were used to understand the evolving reality and became a guide in conducting its operational duties [22].

The values of the Islamic boarding school tradition in the whole process of education in schools are expected to foster scientific motivation for all elements or elements in it. This, in turn, will foster the ability and capacity of institutions to develop the expected character education.

These values shape the behavior of students who then awaken their values in a sub-tradition in Islamic boarding school. The values of sincerity, simplicity, independence, and exemplary that have long been practiced in Islamic boarding school and become his trademark is a moral asset that can be used as a basis in the development of character education that need to be formulated by the school in a systematic education pattern that can be contextualized with the present life [19].

Similarly, habituation (*riyadlah*) in boarding school education is expected to be a character of educational development in it. Habits that have become a tradition in Islamic boarding school will color and influence the development of character education in schools. Habits undertaken by students at the Islamic boarding school, especially the pattern of learning *santri* and *istiqamah* attitude in doing something and behavioral habits that are applied in Islamic boarding school have big implications on the creation of an educative atmosphere of learners in school.

Therefore, the habituation of Islamic boarding school education is very significant in its existence in instilling awareness, both real, potential and cultural. Through this habituation, students are invited to be able to understand the reality of education in accordance with the development of science and technology. Given that Islamic boarding school is actually an ideal educational institution because it provides a life skills laboratory that is very useful for scholarship and self-actualization of santri[22].

### **2.3 The actualization of Character Education based on Islamic Boarding School Education**

In order for character education to realize human personality, the character education system is expected to integrate the values of science, religious and ethical values, and the value of Islamic boarding school in the implementation of education. This effort is also expected to give birth to human beings who master and apply various science, technology and art, have professional maturity, and at the same time live in the values of religion and living in religious behavior.

Character education as one of the contents of education contains the value of life and Islamic life, should be pursued through good planning and implementation in order to influence the choice, decision, and development of the learner's life. Therefore, the process of character education by educators is directed to equip learners with *pengetahuan*, understanding, appreciation of Islamic teachings.

In this case, schools can place the Islamic boarding school values that are loaded with the value of Islamic teachings as a system of values and moral system that is not only known and understood but also felt and made an action in the lives of learners. It underscores the need for religious behavior and mentality that not only relies on the hours of religious education in schools but is also supported by the culture of values of schooling within the school community. The result of this development is improving the consistent behavior and conveying to the school personnel how behavior should be done to build their personality in the school environment by the environmental climate created in the school whether physical environment or the culture climate that exists.

The form of the Islamic educational value applied in the school environment refers to the Islamic religious (theocentric) values such as the tradition of salam, handshake, discipline, tolerance, and familiarize the beauty of the school environment. Also, there is a veiling culture for students, cultures of praying when going to start and ending lessons, congregational prayer culture, a culture of disciplined attitude, a culture of clean living, a culture of mutual respect between the citizens of the school, and the culture of courtesy among peers.

Through these efforts, learners are brought to a character formation through the introduction of values cognitively, appreciation of values affectively, and finally to the daily practice. So in this process, character education is basically to guide learners voluntarily bind themselves to the teachings and religious values (voluntary personal commitment to religious values) and values Islamic boarding school. From this will form behavior Islamic boarding school which will become the school culture.

Such an Islamic boarding school culture reveals the cultural significance of a) The value system, beliefs, and goals shared by members of the organization that have the potential to shape their behavior and last long, despite the change of members. In educational institutions, this culture is a spirit of learning, love of hygiene, prioritizing cooperation and other noble values. b) Behavioral norms that is the manner of behavior that is commonly used in an organization such as a long-lasting Islamic boarding school because all of its members pass on

the behavior to new members. In educational institutions, this behavior is in the form of a passion to always study hard, always maintain cleanliness, speech greetings, and various other noble behavior [23].

The actualization of character education by integrating the values of Islamic boarding school education can also be manifested by building patterns of interaction of learners and teachers as in Islamic boarding school culture. In this context, learners are positioned as santri. As a santri, he will try to imitate and follow in his teacher's footsteps, especially in terms of his work ethic, his dedication, as well as the ethos of personal and social worship in his daily behavior. Similarly, teachers are required to be able to provide professional services to students (santri). Professional work is not just about making a living, but realizing a promise to be gracious in order to realize the realization of God's starting value in society through hard work, smart, creative and innovative [6].

The development of character education that is integrated by Islamic boarding school value is not only practical, in the sense that it is only related to the application of the values of Islamic boarding school alone but will be developed in the formation of certain mindset so that they will have a culture of thinking based on the values of Islamic boarding school adhered. Thus, the actualization of the culture of Islamic boarding school is implemented and developed based on a paradigm that is excavated from the teachings and heritage of Islamic boarding school. The paradigm will ultimately enrich the concepts of character education, especially when dealing with the worrisome and threatening reality of adolescent moral life. In turn will develop a type of mental process that solidifies learners in facing their future more creatively, but still based on and not out of the paradigm that is held, namely the Islamic paradigm.

### **3. Conclusion**

Character education is understood as a system of planting good character values to all involved and as a citizen of the school to have knowledge, awareness, and actions in implementing those values. All the citizens involved in the development of good character is actually to build the character of learners. It is important that learners find examples and environments conducive to the good character being built in their personality.

Through integrative modeling, character education is expected to integrate the values of science, religious and ethical values, and capable of giving birth to human beings who master and apply science, technology and art, have professional maturity, and at the same time live in values. Religious values. Thus, character education must be implemented in an integrated manner in all study subjects.

Similarly, the values of Islamic boarding school education are integrated into the whole process of education in schools so that it can foster scientific motivation for all elements or elements in it. This, in turn, will foster the ability and capacity of institutions to develop the expected character education. The outcome of this development is to improve consistent behavior and to convey to school personnel how behaviors should be done to build their personalities in school environments that are compatible with both the physical environment and the cultural climate.



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