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HOW TO IMPROVE STUDENTS' CHARACTERS AT THE PESANTREN-BASED SENIOR HIGH SCHOOL IN INDONESIA?

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ABSTRACT

This research was aimed to determine the planning and implementation of Pesantren (Islamic Boarding High School) values as an effort to develop the students' characters. This research was limited to the values of Pesantren education, such as sincerity, independence (self-reliance), simplicity, ukhuwah Islamiyah (brotherhood), and freedom. This research employed the descriptive qualitative method. It was found that in the planning of learning by teachers at the pesantren of the Senior High School Pancasila Bengkulu related to the content of the character education curriculum. It was found that there were many aspects to be the focus. Islamic characters are applied through learning planning which covered the process of preparation, planning, mapping of students' intelligence, teachers' activities, development, monitoring, and use of appropriate media. Things like that had been planned to be achieved so that learning objectives that prioritize character can be achieved. Teachers' expertise is the

one that integrates pesantren values into an effective learning process. The typical pesantren values are expected to grow every student's characters.

TO CITE THIS ARTICLE

INTRODUCTION
Pesantren is an Islamic educational institution that has historical roots that are strong enough to occupy a relatively central position in the scientific world. Education in pesantren aims to deepen knowledge about the Qur'an and Sunnah by learning Arabic and its grammar (K. Ramdhani & Waluyo, 2020; Ulum, 2018) In society, pesantren is a subculture that is born and develops along with changes of the global society. Also, it is an educational institution that has its peculiarities and is different from other educational institutions (Bashori, 2017). In historical terms, pesantren is the oldest form of the indigenous institution in Indonesia which have been known long before Indonesia's independence. Even since Islam entered Indonesia, pesantren continued to develop following the development of the world of education in general.

The implementation of pesantren educational institutions in the form of a pesantren is a separate community under the leadership of the kyai or ulama. The kyai is assisted by one or several ulama (religious teachers) who live together among the students with a mosque as the center of religious worship activities (Arifinsyah et al., 2019; Masroer, 2018). Also, school buildings or study rooms are the centers of teaching and learning activities and as the students' residences. For 24 hours, from time to time, they lived together between the kyai, religious teacher, santri, and other pesantren caregivers, as one big family (Syafe'i, 2017).

As a growing and recognized Islamic educational institution, the students receive religious education through the study system or madrasa which is entirely under the leadership of one or several kyai with charismatic and independent characteristics in all respects. Pesantrens flourish in Indonesia even before Indonesian independence. Pesantren can be said as non-formal Islamic institutions because it is self-arranged and are generally free from formal provisions (Khoiruddin & Zuhdi, 2019; Nilan, 2009; Saifuddin, 2016)
 In general, the experts stated that the purpose of pesantren education comprehensively covering intellectual education, physical education, and morals so that the perfect human beings can be realized properly (Tahir, 2010). Pesantren education should be aimed at; a) the creation of a superior generation towards the formation of the best people, b) the formation of a generation of believers who are virtuous, well-bodied, knowledgeable, and free-thinking, and serving the community, c) the birth of intellectual scholars who are intellectual have a balance of dhikr and thought; d) the realization of citizens who have Indonesian personalities who believe and fear Allah (Anas, 2012; Dhuhani, 2018; Hartono, 2014).

Ahmad Musthofa Haroen argues that the purpose of Pesantren education is to create and develop Muslim personalities, namely personalities who believe in and fear God, have good character, benefit the community or serve the community by becoming a community servant or servant, that is, serving the community as the Prophet's personality Muhammad (following the prophet's sunnah), able to stand alone, free and steadfast in personality, spread religion or uphold Islam and the glory of Muslims amid society (izul islam wal muslimin), and love science to develop Indonesian personality.

Meanwhile, Arifin HM saw that the objectives of the pesantren were divided into two parts, namely: a) general-purpose, namely guiding students to become human beings with Islamic personality, who with their religious knowledge were able to become Islamic missionaries in the surrounding community through their knowledge and charity. b) Specific objectives, namely preparing students to become pious people in the science of religion taught by the kyai concerned and practice it in society (Anas, 2012)

In educational institutions such as Pesantrens students educated in religious sciences to strengthen their conscience with faith in the direction of good things. Not only by studying or studying in schools, but the rules that bind them also educate them to always be disciplined, obedient, and obedient and behave following the teachings of Islam (Mujtahidin & Tamam, 2013; Nofiaturrahmah, 2014).

As an institution that specializes in religious studies (tafaq-quh di al-din) pesantren also do not escape from the social environment. The dynamics of pesantren in Mastuhu's view become the struggle of pesantren in establishing their identity and presence amid the nation. Although the pesantren first came into the national context, the form of the pesantren which organized the education system later became one of the national education subsystems. Its presence is certainly to meet national needs with the main goal of achieving national education goals. This will be more easily achieved if the pesantren always establishes institutional identity to fill the national cultural treasures. The existence of pesantren then becomes community participation to contribute to the progress of the youth of the nation (Mulyanah et al., 2015; Suradi, 2018; Wekke, 2012)

 Various social phenomena that have arisen lately are quite alarming. The phenomenon of violence in solving problems becomes common. Policy coercion occurs at almost every level of the institution. Manipulation of information is commonplace. Emphasizing and coercing the will of one group against another group is considered normal. The law is so observant about mistakes but blind to justice. It seems that the character of Indonesian people who are polite in their behavior, deliberation in solving problems, local wisdom which is rich in plurality, tolerance, and cooperation, has transformed into the hegemony of new groups that defeat each other (Fajarini, 2014).

In the development of society today, it is demanded that there be the coaching of students carried out in a balance between values and attitudes, knowledge, intelligence, skills, ability to communicate and interact with the wider

community, as well as increased awareness of the natural environment. This kind of guidance should be offered by pesantrens as the oldest Islamic religious education institutions in Indonesia so that they can be seen even when modernity and science and technology tend to be more advanced (Fathurrochman, 2017)

Senior High School Pancasila is a formal education institution established under the auspices of the Bengkulu Semarak Foundation. In the operational learning process, it follows the curriculum determined by the government. However, the school also adds study time in the afternoon with the Takinius Addiniyah curriculum by implementing an integrated learning system. This is intended so that the students obtain a good insight into public knowledge and Islamic religion in an integrated manner which will later form noble characters.

In the preliminary observations, the researchers found differences in perceptions and views of different teachers about the learning plan. On the one hand, learning planning helps teachers to simplify the process of implementing teaching and learning activities, but on the other hand, the preparation of complex and sometimes tiring learning plans makes it difficult for teachers to make them.

Since the 1990s, the terminology of character education began to be widely discussed in the western world. Thomas Lickona was considered as the bearer at that time, through his much riveting work "The Return of Character Education", giving awareness in the world of education in general about the concept of Character Education as a concept that must be used in this life and that's when the beginning of the revival of character education became more developed by many people in the world (Ikhwan, 2019).

Character education is not a new topic in education. Character education turns out to be the same age as education itself. Based on historical research from all countries in the world, education has two objectives, namely to guide students to be smart and to have virtuous behavior (Anwar et al., 2018; M. A. Ramdhani, 2017; Tadjuddin et al., 2019)

Character education is previously contained in two subjects, namely religious education and civic education, especially related to the morals and character of students. However, the cultivation and formation of character through these two subjects are not enough. Less than optimum results of character education through religious subjects and civic education was caused by several things, first, both of these subjects tend to only equip knowledge of values through subject matters. Second, the learning activities in the two subjects generally do not adequately encourage the internalization of values by each student. Third, relying on the formation of student character through the two subjects is not enough. Students' character development needs to involve more subjects, even all subjects (Khusniati, 2014).

Based on the results of the pre-research, the researchers were interested in researching the implementation of character education based on pesantren values at Pancasila Senior High Bengkulu

PROBLEM OF RESEARCH

This research was aimed to find out the planning and implementation of the pesantren values as an effort to develop the character of high school students based on Pesantrens learning.

METHOD

This research employed field research because the researchers got involved directly into the field to obtain data and information and data sources. The type of approach used in this research was the qualitative-descriptive approach. The qualitative descriptive approach aims to strengthen the data obtained so that it can clearly describe the learning planning and implementation of the values of pesantren in developing the character of pesantren-based high school students.

PARTICIPANTS AND DATA COLLECTION

The populations of this research were all teachers of Pancasila Senior High School and the administrators of the pesantren. The subjects acted as the source of data consisted of 5 people, namely school principals, vice-principals, two teachers from different subjects, and a pesantren administrator. Data collection was done through primary data collected through surveys and interviews.

Data Analysis

Data analysis conducted in this research consisted of four stages, namely data collection, data analysis, and conclusions. The stages in data analysis are presented in Figure 1,

Figure 1
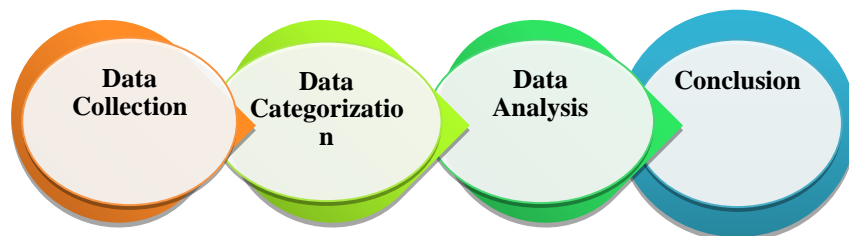
The Stages of Data Analysis

RESULTS

This research was conducted at the Pancasila Senior High School which is located on Jalan Rinjani, Pancasila Senior High School Complex, Jembatan Kecil Village, Gading Cempaka District, Bengkulu City.

The school was established based on the aspirations and desires of the people to have a senior high school in their area because many junior high school graduates want to continue their education to a higher level. On that basis, the government, through the Ministry of Education and Culture, realized the people's desire to have a secondary school. The school was established on July 17, 1995. At the beginning of its establishment, the school had owned and used its building to be used as a place for teaching and learning.

Concerning leadership, at the beginning of its establishment until now, the principal of the Pancasila Senior High School has been changed four times. The first principal was Drs. M. Yusuf Manan (1995-1997), the second was Eddy Haryadi Humam, S. Pd (1997-1999), the third was Djonrizaldi, BSc (1999-2005), and the fourth was Drs. A. Hamid Wazir (2005-present). In their leadership, many obstacles and challenges experienced by the school. However, through their determination to advance, they could provide the best for the school and society. It is proven by the increasing interest of the people in sending their children to study in this school and can provide good quality graduates.

Pancasila Senior High School Bengkulu up to now has graduated more than 1000 students who mostly continue their education to a higher level, some even outside the region. Pancasila Senior High School Bengkulu grows and develops from the idealism and needs of the community which is specifically the first gate to prepare knowledgeable human resources. The focus of the implementation of high school is the provision of knowledge to continue education to a higher level and to enter the workforce. The total number of teachers in the 2012-2013 academic year was 24, specifically 11 male teachers and 13 female teachers.

The majority of teachers were mostly non-permanent teachers. The teachers' educational background level consisted of 1 teacher with a Master's Degree and 11 teachers with a Bachelor's Degree. To carry out tasks in the context of an administrative order there, the school has 3 administrative employees.

As an Islamic School, activities carried out by the school not only cover religious aspects, but also hold a variety of extracurricular activities including the 7K (cleanliness, beauty, neatness, completeness, discipline, order, and perseverance), sports (volleyball and takraw) arts (dance and music), English-Arabic club, KIR, and silat. Through these programs, the students are expected to be able to develop their responsibility, independence, and creativity.

To find out the implementation of Islamic values in the contents of the curriculum of character education in the Pancasila Senior High School Bengkulu, based on research in the field, the researchers elaborated the findings through interviews with several teachers. According to the explanation of the vice-principal of the school, in planning or preparing for learning, teachers must take the following steps: 1) Formulate learning objectives in the form of indicators. The indicators of competency are developed by the school by considering the learning environment and the school's facilities; 2) Formulate an evaluation/assessment tool that covers the ways, forms, time, and model of evaluation. This evaluation can be either formative (evaluation to improve learning) or summative (evaluation to see students' learning success); 3) Choose subjects that are essential to be mastered and developed in learning strategies. The learning material chosen is mainly related to principles which contain several concepts and content that are tools for educating and developing students' abilities; 4) Based on the characteristics of the material (teaching material), the teacher chooses a learning strategy as a process of a student learning experience. At this stage,

the teacher must determine the methods, approaches, models, and learning media, as well as classroom management techniques.

Meanwhile, the above opinion was continued by the principal who emphasized several important factors that must be done by teachers in this school, namely: 1) The teachers need to study the effective day and analyze the learning program. This needs to be done to find out the number of effective days and days off every week or every month to facilitate the preparation of learning programs for one semester; 2) The teachers need to make an annual program and a semester program. This is done so that the integrity and sustainability of the learning program or learning topic that will be carried out in two semesters are maintained; 3) The teachers need to arrange the syllabus so that the outline, summary, or main points of the content or subject matter can lead students to reach the intended learning standard; 4) The teacher needs to draw up a lesson plan. This is done so that the process of implementing instructional learning and can take place as expected; 4) The teacher needs to conduct an assessment of learning so that the learning process can be determined for its success or failure.

Furthermore, the contents of the planning of the learning process include a syllabus and lesson plans (RPP) which contains at least the learning objectives, teaching materials, teaching methods, learning resources, and assessment of learning outcomes. The development of values and character is integrated into every subject. These values are included in the syllabus and the lesson plans (RPP). The development of values in the syllabus is pursued in the following ways: 1) Reviewing the competency standards (SK) and basic competence (KD) to determine whether the contents of the values and characters are already included; 2) Using table 1 shows the relationship between SK and KD with values and indicators to determine the value to be developed; 3) Including the national values and characters of table 1 in the syllabus; 4) Listing the values into the lesson plans; 5) Develop the learning process that allows students to have the opportunity to internalize values and show them inappropriate behavior; 6) Assisting students who have difficulties and to show it in their behavior.

Furthermore, according to the vice-principal, learning preparation is to facilitate the tasks of the teacher. This is useful so that there is no chaos in carrying out their duties as teachers. Planning is a guideline to be implemented in the future to create something optimal or following what is desired, of course, this cannot be separated from the preparation of good teaching programs and certainly cannot be separated from the competence or ability of the teachers. Teachers' abilities or competencies must display professional behaviors most desirably, not just carrying out routine educational activities.

Meanwhile, according to a teacher who teaches Islamic Religious Education (PAI) subject (teacher 2), based on the curriculum, the preparation of teaching programs covers the mastery of learning materials, learning outcome analysis, annual programs, and semester programs, and lesson plans. Paying attention to these components will benefit not only the teacher but also the students.

According to the principal, for teachers, if students master the minimum material as listed in the Teaching Program Outline (GBPP), then the teacher must master more than what is listed in the GBPP. Therefore, the textbook for each subject must have a sourcebook for students that discusses the material and a handbook for teachers that discusses the expansion of the material.

According to a teacher who teaches the Usul Fiqh subject, the existence of supporting books in explaining Islamic law to students is very important. Supporting books can help enrich students' knowledge in Islamic law, especially in the subject of usul fiqh because there are many kinds of opinions and thoughts of scholars on Islamic law. Through the supporting books, the students can easily understand and classify the science of ushul fiqh, especially among the four schools of thought.

Related to the mapping of students' intelligence, teacher 2 said that intelligence mapping is a must for a teacher in developing effective learning planning. Because preparing learning plans based on the dynamics of student intelligence is a series of learning processes. The desired output from the process is to produce accurate learning in developing the overall potential of the students.

In addition to the learning activities at school, students are required to take part in a series of activities that have been set at the pesantren. During the interview, the board administrator said that to get used to a disciplined life, the students must follow the activities that have been made. The pesantren activities are carried out before the learning activities at school, which starts from 4 AM to 7.3 AM. The pesantren activities continue after school until 10 PM. If students do not participate in a series of activities, they will be penalized depending on the mistakes they made.

Pesantren activities consist of qiyamullail, fajr prayer, dhikr, recitations of the Holy Qur'an, and language programs. The flagship program at the Pancasila Pesantren is the Qur'an recitation, the art of reading the Qur'an, calligraphy, and memorization of Kitab Kuning. Based on the results of the interview, the pesantren administrators also said that the activities were reported periodically to each class guardian to observe the students' character development. The principal and the board administrators also committed to making the students remember at least one chapter of the Qur'an as the requirement to receive their diploma.

DISCUSSION
Character values instilled in students will guide them to be better persons. Pancasila Senior High School is a pesantren-based school where the students are required to attend teaching and learning activities in the pesantren. Based on the analysis of the interview, it is known that although this school is based on pesantren, the curriculum applied is the same as the curriculum applied in high schools in general. The teachers act as a facilitator for teaching and learning activities in class. The teacher must identify the important components that need to be prepared before the learning begins, namely: 1) The mastery of learning materials; 2) Analysis of the results of learning; 3)

Annual and semester programs; 4) Unit study program/teaching preparation; 5) Lesson plans.

Based on the interview results, the mastery of the material for teachers is very crucial, especially in the teaching and learning process. In the mapping of students' intelligence, based on the results of the interview, chances are always present during the assessment. Although it has become a necessity, the teachers' concentration point regarding the content of character education is directed towards effective assessment.

There is a common perception that there are common ways and orientations in mapping the intelligence of the students. This can be seen from the indication that the teachers' assessment cannot be separated from the teachers' observation of the development of students outside the classroom. Student achievements, both inside and outside of the classroom, become a starting point for teachers in formulating the intelligence and activeness of students which are then outlined in the lesson plans.

Based on the results of interviews, the efforts made by the school, especially teachers, in growing students' character values are by getting used to living a disciplined life. Although students live in the school environment, they are late in attending the class, they will be sanctioned based on the mistakes. It is intended that students can respect and obey the norms, both written and not written. Also, the school instills a sense of responsibility to the students. This sense of responsibility is trained when students have their turn to be officers in the midday prayer and Friday prayers.

Also, the Islamic values that are instilled in the effort to shape the character of the students are applied in the dormitory so that the students can be role models in society. Based on the observations and interviews, the coordination between pesantren administrators and teachers is the aspect to increase the students' character values. In the context of developing students' character, teachers both at school and at the pesantren must have good, integrated, and healthy personalities and mentalities because the teachers' task is not only teaching but also educating the students, especially in the development of students' personality.

CONCLUSION

Based on the results of research and discussion, it can be concluded that the planning of learning conducted by teachers in the pesantren of the Pancasila Senior High School Bengkulu is related to the character values. Islamic character is applied through learning planning which includes the learning preparation, mapping of student intelligence, teacher activities, development, monitoring, and the use of appropriate media. Things like that are planned to be achieved so that learning objectives that prioritize character can be achieved.

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