

CHARACTER EDUCATION STRATEGIES AT ISLAMIC BOARDING SCHOOLS IN INSTILLING MODERATE ISLAMIC ATTITUDES

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ABSTRAK

Pesantren menjadi lembaga pendidikan Islam tertua yang masih bertahan di Indonesia hingga kini. Pesantren sudah lama menjadi garda terdepan dalam penanaman ilmu Agama Islam dan moral khususnya bagi umat Islam di Indonesia. Dewasa ini, berbagai macam paham ajaran Islam khususnya paham yang mengarah pada aliran radikalisme dan liberalisme masuk ke dalam masyarakat. Ini sebuah tantangan bagi pendidikan di Pesantren. Mampukah pesantren menjadi garda terdepan dalam mewujudkan pemahaman Islam moderat untuk melawan paham radikal dan liberal? Adanya pembaharuan pemikiran mengenai konsep pendidikan Islam moderat menjadi solusi di tengah maraknya radikalisme dan liberalisme. Penelitian merupakan penelitian lapangan (*field research*), dengan pendekatan kualitatif. Teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Tujuan penelitian untuk mengkaji strategi yang digunakan pesantren dalam menanamkan ajaran Islam moderat. Hasil penelitian ini, menunjukkan bahwa strategi yang digunakan dalam menanamkan konsep Islam moderat di pesantren yakni dengan menanamkan pemikiran yang terbuka, menghargai tradisi dan sejarah. Selain itu para santri bebas mengikuti berbagai organisasi di luar pondok untuk mengenal banyak perbedaan dan belajar menghargai perbedaan.

Kata kunci : Strategi Pendidikan Pesantren, Islam Moderat, Peran Pesantren

ABSTRACT

Pesantren is the oldest surviving Islamic educational institution in Indonesia today. Islamic boarding schools have long been at the forefront of inculcating Islamic knowledge and morals, especially for Muslims in Indonesia. Today, various kinds of Islamic teachings, especially those that lead to the flow of radicalism and liberalism, have entered society. This is a challenge for education in Islamic

boarding schools. Can pesantren be at the forefront of realizing a moderate understanding of Islam to fight radical and liberal understandings? The existence of a renewal of thought regarding the concept of moderate Islamic education is a solution in the midst of rampant radicalism and liberalism. The research is a field research, with a qualitative approach. Data collection techniques through observation, interviews and documentation. The purpose of the study was to examine the strategies used by Islamic boarding schools in instilling moderate Islamic teachings. The results of this study indicate that the strategy used in instilling the concept of moderate Islam in Islamic boarding schools is by instilling an open mind, respecting tradition and history. In addition, the students are free to join various organizations outside the boarding school to get to know the many differences and learn to appreciate differences.

Keywords: *Islamic Boarding School Education Strategy, Moderate Islam, The Role of Islamic Boarding Schools*

INTRODUCTION.

The character and morality of a nation will be a marker of the progress of the nation. Therefore, the character becomes very important and basic. A character becomes a marker that makes the difference between humans and animals. A strong character in humans will make them have good morals, morals, and character (Zubaedi, 2011). There is no doubt that the goals of national education consist of character nodes as outlined in the educational process. So that the Indonesian nation can appear strong in line with

various nations in the world (Samrin, 2021).

The diversity that exists in Indonesia makes character education must be accompanied by an attitude of tolerance (Nasiruddin, 2017). Within Islam itself, especially in Indonesia, there are various kinds of diversity and understanding that need to be addressed with a character of mutual respect and appreciation called tolerance (Ahmad, 2018).

Moderate Islam, in general, arises from the categorization carried out due to the emergence of groups within Islam. First, fundamentalists, or many are called radicals because

they are considered in interpreting Islam in textual terms. Second, liberals are considered open to thoughts and logic in interpreting Islamic law. And thirdly, moderate who is considered in interpreting Islam in addition to using the contents of the Qur'an, also involves *syar'iyah*, as well as *maslahah*, so that they can mediate in viewing social problems (Hilmi, 2016).

In this increasingly advanced era, the role of pesantren must still be able to instill character education in forming a moderate generation in religion. Of course, in terms of strategy, every era has its way. The Az-Zabur Kajen Islamic Boarding School is no exception, Pekalongan.

The Az-Zabur Islamic Boarding School is located in Kajen District, Pekalongan Regency, right in the Jami' Kajen Mosque complex, Pekalongan. This Islamic Boarding School focuses on educating its students, all of whom are students of the Pekalongan State Islamic Institute.

From the observations of the researchers, it is found that the Az-Zabur Islamic Boarding School is not

only a place to study Islamic religion but also a place to filter the ideas that students get when outside. The differences that students encounter when in lectures, as well as in student organizations sometimes raise many questions in students. For this reason, *filters* from various kinds of thinking are carried out routinely at this Pondok with the aim that students who are also students have an attitude that is not only academically minded but also moderate.

The type of research used in this research is field *research*. Field research is a type of research that aims to solve practical problems in society (Darmalaksana, 2020).

The research data sources are divided into two parts, namely primary data sources and secondary data sources (Sayidah, 2018). The primary data sources studied were the caretakers of the Az-Zabur Kajen Islamic boarding school, the Ustadz and the Ustadzah of the Az-Zabur Kajen Islamic Boarding School, and the students of the Az-Zabur Kajen Islamic Boarding School. While secondary data sources are in the form of student behavior, books

related to research titles, documents, and archives. The data collection technique used is the *interview*, observation, and documentation.

DISCUSSION

Moderate Islamic Character Education Strategy at Pondok Pesantren Az-Zabur Kajen

Character comes from the word *Charasein* (Greek), which means to carve. Engraving has the main characteristic of being strongly attached to the object it carves. Removing an engraving is the same as removing the engraved object. Because, an engraving will blend with the object being carved (Nasihatus, 2019).

Like an engraving, the character is inherent in humans. It flows in his thoughts and personality and shows in his behavior. So, if this character cannot be carved or shaped properly, it will lead to many future generations of the nation having wrong thoughts and behavior (Idhar, 2022).

Especially in the character of moderate Islam, nowadays it must be instilled. Considering the challenges of the times where Muslims are faced

with many groups that come to the surface bringing various kinds of understanding. Some are radical and some are liberal. So the moderate side must be able to enter between the two so that mutual respect and respect can grow and defeat ideas that are too rigid or too free in carrying out the religion of Islam.

At the Az-Zabur Kajen Islamic Boarding School, character education is especially for students who are also students. Emphasizing character education which is quite different from Islamic boarding schools in general. The Islamic boarding school which is usually rigid, and strict in character education, at the Az-Zabur Islamic Boarding School provides another planting strategy.

There are several character education strategies available at the Az-Zabur Islamic Boarding School, including:

1. Discipline

At the Az-Zabur Islamic Boarding School, discipline is instilled in students from the moment they wake up. Abah Kyai Ali Musyafa', the caregiver, told the students to wake up before dawn.

Even if you don't have time to do qiyamullail, getting up before dawn can make the human spirit more sensitive to its surroundings.

Because by waking up when natural conditions are quiet and quiet, the use of the human senses can capture natural situations that cannot be felt when it is noisy.

The morning is the beginning of the time the cottage activities begin to be carried out. This can be seen in the habit of getting up before dawn. Then the morning prayer in the congregation continued with tadarus Al-Quran together. Then there are English learning activities as a support for science other than religious sciences. These various activities certainly function as discipline installation as well as a habituation step to be productive in the morning.

2. Cleanliness

Cleanliness is something that is always instilled in students at the Az-Zabur Islamic Boarding School. This example of cleanliness was immediately exemplified by Abah Kyai Ali Musyafa' who did not hesitate to sweep the mosque's yard, throw the garbage in the mosque's

trash can into the garbage collection, and so on.

This direct example, even without having to give direct advice, will make the santri feel ashamed for allowing the Kyai to do such a thing. So the students competed as much as possible to complete the task of cleaning the cottage when they saw a dirty place.

Apart from giving examples, Abah Kyai Ali Musyafa' also advised on the importance of environmental cleanliness. According to Abah Kyai, nature is the implied verse of God. If the Qur'an is an explicit verse, then nature and what exists in this universe are implied verses.

As a servant, you should take lessons from what is in this world. Like keeping the environment clean. Keeping the environment clean means a form of concern for other creatures of God (Farida et al., 2022). Keeping clean includes maintaining the beauty of the surrounding nature, as we all know that Allah loves beauty (Gani & Zulfahmi, 2021).

The routine of planting the value of cleanliness at the Az-Zabur Islamic Boarding School is seen in

the activities of cleaning the mosque's yard in the morning, tidying up sandals that are scattered around the mosque's edges, mopping the mosque's foyer, and *ro'an* which are carried out every Thursday morning covering all sectors in the area. Az-Zabur Kajen Islamic Boarding School area.

In addition to these routines, Abah Kyai's advice is to always throw trash in the trash, pick up scattered trash and throw it in the trash, and other hygiene advice.

3. Respecting History and Ancestors

Abah Kyai Ali Musyafa' said that humans must always respect their ancestors. Because of the existence of humans today, also thanks to the services of the ancestors who have sacrificed their bodies and soul in the past.

By studying history, you will indirectly know about the origin of the cultural customs that exist today. So that there will be an attitude of respect and tolerance because what plays a role in taking a stance is knowledge, not just emotion.

4. Moderation of Islam

Abah Kyai Ali Musyafa' said that Islam upholds the value

of *tawassuth*. *Tawassuth* is a neutral attitude that is based on the principle of life upholding the value of justice during people's lives, neither extreme-left nor extreme right. This attitude is also known as moderate (*al-wasathiyyah*).

Moderate Islam is friendly Islam, therefore cultural etiquette is still held tightly so that Islam is not limited to teachings that only contain arguments. Muslims now forget to study the implicit that is what happens in the universe. Whereas the implied contained many messages that are important in life.

At the Az-Zabur Islamic Boarding School, students are free to join any organization as long as they do not deviate from the Unitary State of the Republic of Indonesia. This allows students to get to know many people and various types of thinking and behavior. This is very important because it can foster an attitude of mutual tolerance and respect.

Diverse Islamic organizations are not a problem at the Az-Zabur Islamic Boarding School. Because what is taught is how to behave, behave and act, not to the origin of the organization.

Problems with Moderate Islamic Character Education at the Az-Zabur Kajen Islamic Boarding School

The problems in inculcating character, especially moderate Islam in the current era, certainly have many challenges. Access to information that is increasingly free with the internet makes students get a lot of ideas from outside. There needs to be a strong but logical filter so that deviant ideas can be directed properly.

At the Az-Zabur Kajen Islamic Boarding School, there are obstacles in terms of the idealism of students. Santri who are mostly students certainly has their ideals because all of them can think maturely.

All of these problems are related to the disciplined character of students which need to be instilled with various approaches that can arouse the awareness of each student. With an open awareness, the students will automatically carry out all the obligations and activities of the Islamic Boarding School properly.

The solution to the Problem of Moderate Islamic Character Education at the Az-Zabur Kajen

Islamic Boarding School Inside the Islamic Boarding School there are usually many rules that can limit the movement of students in developing themselves. This regulation is intended to be able to form students to be disciplined and obedient to all provisions at the Islamic Boarding School.

However, at the Az-Zabur Islamic Boarding School, there is a slight difference with such a concept. The freedom of santri to style and express freely and not be restrained as long as it is still following Islamic religious norms.

Especially in upholding the value of Islamic moderation, in the learning process, students are freed to style according to their respective personalities. It is proven by the students being free to wear the clothes they want. It does not always require the santri to be dressed in syar'i robes. But still, cover the genitals properly according to the Shari'a. It is hoped that students can get along with various groups without feeling uncomfortable and eliminate the boundaries that exist between them. Until there is an equalization of position with the

surrounding community without worrying about being considered to have the highest knowledge.

In addition, students are free to participate in activities outside the cottage as long as they ask permission from the previous boarding school administrator. Activities outside the boarding school aim to make students able to explore themselves, increase self-confidence and be brave in facing life later when they enter the community.

Educational rules that are moderate and not too strict make students able to make a positive impact. Santri will be freer to determine the activities outside the cottage that they will participate in to hone their *soft*.

Moderate Islam itself is Islam that can see things from various sides. Not rigid in making decisions by assuming something different from us is wrong. Moderate Islam assumes that everything has a point of view from various sides. Not everything is wrong or right.

In terms of discipline, the Az-Zabur Islamic boarding school, whose students are all students,

applies an exemplary system. Especially with the Kyai who always without hesitation exemplifies the students to be disciplined both with time and cleanliness.

In terms of time, Abah Kyai always sets an example for discipline in terms of waking up by ringing the bell to wake students up before dawn. In Koran activities, Kyai and Ustadz always get used to being present on time when learning will take place. Then in terms of cleanliness, Kyai and Ustadz did not hesitate to clean the courtyard and foyer of the mosque by sweeping and mopping them.

All of these are examples of examples that can make students embarrassed if they don't do it. Even students will be more embarrassed because it is a bad *adab* in pesantren when students allow their teachers to do things like that.

CONCLUSION

Some Islamic Boarding Schools limit their students to activities outside the cottage. However, this is different from Pondok Az-Zabur Kajen which

applies moderate Islamic education in its implementation.

One application is to free students to cultivate themselves and develop with various campus organizations that can be followed. The various kinds of understandings and thoughts that arise in the intra- and extra-campus organizations are expected to make students have a broad understanding and be able to be tolerant of differences. In addition, students can also have the ability to develop skills, leadership, cooperation, and dare to speak in public.

Even so, Abah Kyai as the caretaker of the Islamic boarding school, every week always advises on the process of studying the *Ta'lim Muta'allim* which specifically instills ideas about Islamic moderation. In addition, the inculcation of knowledge about the ancestral history of the Indonesian nation is also taught so that students understand more than the differences that occur originate from the same ancestral historical source.

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