EDUCATION SYSTEM OF THE SON AR-RAUDLOH ISLAMIC BOARDING SCHOOL IN SHAPING CHARACTER THE INDEPENDENCE OF STUDENTS

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ABSTRACT

Putra Ar-Raudloh Islamic Boarding School is a salaf Islamic boarding school that upholds the values of independence in educating students, carried out with very basic activities such as taking care of their daily lives so that students can easily run them. This study aims to discuss the Education System at the Putra Ar-Raudloh Islamic Boarding School which focuses on the components of the education system, the supporting and inhibiting factors faced in shaping the independent character of students. This study uses a qualitative research type with a descriptive approach, then the data collection techniques used are interviews, observation and documentation, and the data analysis techniques used are: data reduction, data presentation, and data verification. The results of the analysis found that there are four components of the education system, namely: curriculum, media, methods, facilities and infrastructure. And there are supporting factors by motivating students and skills knowledge activities, as well as the existing inhibiting factors, namely the emergence of a sense of laziness and lack of awareness of students.

KEYWORDS: System, Islamic Boarding School, Independence, Character

1   INTRODUCTION

National Education System Law No. 20 of 2003, states that the purpose of holding education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Ministry of National Education, 2004).

To realize these quality human beings, educational institutions have a big responsibility, especially in preparing students to become individuals who can optimize their own potential who are tough, creative, independent, and professional in their respective fields. In addition, educational institutions that also instill religious values and noble values of the nation will be able to create religious individuals, all of which are wrapped in the term insan kamil in the view of Islam.

In the world of education, both formal and non-formal educational institutions, are expected to be able to direct students to become quality individuals, by

developing their full potential, including life skills in the form of skills and independence of a child, so that when a child graduates from school, he or she has the skills life that can be implemented in the midst of society that is not only useful for itself, but also useful for the surrounding community.

Efforts to achieve success and completeness in achieving these goals are very important things to be considered by all people and institutions involved in the educational process, including Islamic Boarding Schools, as non-formal educational institutions with Islamic nuances, which are increasingly improving themselves in order to improve the quality of their education. , so that success and completeness in achieving these goals are more easily achieved, and also to be able to co-exist with other formal institutions.

Pesantren or Pondok is an institution that is said to be a form of a natural process of development of the national education system. From a historical point of view, pesantren is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity (indegenius) because this pesantren-like institution has actually existed since the time of Hindu-Buddhist rule (Madjid, 1997). The history of education in Indonesia notes that Islamic boarding schools are the oldest form of indigenous educational institutions in Indonesia. The first opinion states that Islamic boarding schools are native to Indonesia. The second opinion says that the Islamic boarding school that we know today was originally a takeover of the pesantren system established by Hindus in the archipelago (Ministry of Religion RI, 2003).

Pesantren is the result of independent efforts of kiai who are assisted by students and the community, so that it has various forms. So far this has never happened, and perhaps it is quite difficult to achieve uniformity of pesantren on a national scale. Each pesantren has special characteristics due to differences in the tastes of the kiai and the socio-cultural and socio-geographical conditions that surround it (Qomar, 2005). In line with the above opinion, Sudrajat Rasyid and Muhammad Nasri in their book, Santri Entrepreneurship argue that Islamic boarding schools were founded by scholars or religious leaders with their respective visions, so the curriculum is very diverse. But there are similarities in the educational functions of pesantren, namely pesantren as a center for education and deepening of Islamic sciences (tafaqquh fiddin) and a center for Islamic da'wah (Nasri and Sudrajat, 2005).

Kiai is always aware of the independence of the pesantren. From the beginning of the process of its establishment until now, pesantren is known as the most independent Islamic educational institution. This independence became the kiai's doctrine to the santri. As a result, when they return to the village, students practice this independence which is not enough with determination, but must be guided by potential. Therefore, the kiai considers it necessary to provide skills lessons. The goal is to make students able to live independently in the midst of society, as well as to open up worldly thinking (Qomar, 2005).

Compared to other formal educational institutions, Islamic boarding schools have advantages in fostering the independence of students. Because a student's study time is really 24 hours a day, he never neglects the supervision and care of the ustadz and kiai from waking up to falling asleep again. Not to forget, the social

relationships that exist between students every day also form an independent character. Children's independence education is very important in future life, because one of the goals of education is so that the child's personality is able to live independently in all things.

The Putra Ar-Raudloh Islamic Boarding School upholds the elements that support the independent character of the students, for example, the students do all their daily activities by themselves such as washing clothes, cooking food to be eaten, cleaning the bed, all done by themselves without any help from anyone. other students, considering that other students also do the same thing, so from the most basic activities by taking care of daily life, students have been trained to live independently by not depending on other people such as parents and fellow students.

From the explanation above, it can be seen that to achieve independence requires a continuous process of coaching and training to develop and perfect the various potentials of students so that they can gradually free themselves from dependence in various aspects of their lives along with their independence.

The education system applied at the Putra Ar-Raudloh Kebonsari Sukodadi Lamongan Islamic Boarding School, led by Gus M. Husen Muqoffi is different from other Islamic boarding schools, namely that students are educated to be able to live independently, besides being able to preach, students are also educated to be skilled in life after in Islamic boarding schools, such as being taught construction science, there is great hope in the future when students who graduate from Islamic boarding schools have skills other than religious knowledge, but are also skilled in general knowledge that is beneficial for their lives. and here encourages researchers to examine in depth the education system that is applied, so that it has a major impact on the attitude of independence of a santri.

2   MATERIALS AND METHODS

The approach used by this reset is a qualitative approach. According to Bogdan and Taylor quoting from the book Lexy J. Meleong defines qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2017).

The research subjects were caregivers, ustadz and students who discussed the boarding school education system in shaping the independent character of students, as well as other works that were used as supporting data for the object of research.

Data sources include primary and secondary data sources. Caregivers, ustadz and students who are directly related to the object of the research material are the primary data sources. Books or literature related to the object of research material is a secondary data source.

The important steps that the author takes in collecting data are interviews. With interviews, researchers can find out about how the Islamic Boarding School Putra Ar-Raudloh Education System in Shaping the Independent Character of Santri. Then observation. By observation, the researchers observed directly about how the education system of the Putra Ar-Raudloh Islamic Boarding School, the activities of the students, the implementation of the activity program and the extent to which the pesantren education system has contributed to the character of the independence of the students, and does not ignore the factors that influence the character of

independence in its formation. And documentation. With documentation, for researchers to get all data related to the profile of the Putra Ar-Raudloh Islamic Boarding School, the rules of the Islamic boarding school,

3 SIMULATION RESULTS AND DISCUSSION

3.1 Islamic Boarding School Education System

It is a series of interrelated educational and teaching components that support each other to achieve the goals set by Islamic boarding schools. The educational components include:

a. Curriculum

Sugeng Haryanto explained that the different forms and systems of Islamic boarding schools are determined by the kiai, the leaders of the Islamic boarding school and the supporters of each (Haryanto, 2017). Thus, pesantren differ from one pesantren to another in determining the curriculum and books to be taught. However, there are several things that can be used as a reference to determine which books will be taught, such as the level of students, the depth of knowledge of the ustadz, and others.

b. Teaching Method

Mujamil Qomar, the method commonly used in Islamic boarding schools is the traditional method, which consists of three kinds of methods. Among the traditional methods are the bandongan method, then the sorogan method, and the rote method (Qomar, 2005).

c. Media or Educational Tools

Educational tools are interpreted as something that directly helps the implementation of education (Jalaluddin, 2017). Azhar Arshad, stated that the use of learning media in the learning process can generate motivation and stimulation of the learning process and bring psychological influences on students (Jalaluddin, 2016).

d. Facilities and infrastructure

Abdurrahman Wahid explained that there are many elements that support an independent character, such as the willingness to serve by working in a pesantren without getting a balanced financial reward, even most of it without any compensation. Santri do not expect anything from the pesantren, on the contrary they are willing to provide services to the pesantren, for example by providing themselves as unpaid labor during the construction of the physical buildings in it. Of course, the financial needs of pesantren become very small with such a way of life, something that is needed to be able to live independently (Wahid, 2001).

3.2 Elements of Islamic Boarding School

All pesantren, especially in traditional pesantren, have various elements, namely: kiai, santri, huts, mosques, and the teaching of classical books, which are often called the yellow book.

a. Kiai

The kiai or board of the boarding school is a very influential figure for the pesantren, the kiai of the Islamic boarding school is usually the founder and initiator of the pesantren concerned. Therefore, it is natural that pesantren are

very dependent on the kiai for their growth. Because its existence is very important for the Pesantren that he founded.

Kiai means Islamic religious leader or pesantren and teaches his students various types of classical books (Kitab Kuning). Kiai in Pesantren are likened to a small kingdom that has absolute power and authority around the Pesantren.

b. Students

Santri are the object of education, but most santri boarding schools who have intellectual potential (senior) are also tasked with teaching new junior students. In general, students are divided into two categories. First, Santri Mukim, students who come from outside the pesantren area, who are far away and live in the pesantren. Second, Santri Kalong, santri who come from villages around the Pesantren, they walk back and forth from their own homes, Santri Kalong go to the pesantren when there are study assignments and other activities.

c. Cottage

Pondok, or the residence of santri, is a characteristic of the pesantren tradition that distinguishes it from other educational systems that have developed in most Islamic areas in other countries. The cottage system allows students to focus on learning throughout the day. Living with a dormitory model is also very supportive of the personality development of students, both to socialize with other students and to socialize with the surrounding community. The knowledge learned in the classroom can be applied directly in everyday life, especially in the pesantren environment.

d. Mosque

The mosque is an inseparable part of the pesantren and is one of the most suitable places to teach students, especially praying, preaching and teaching classical (yellow) books. In some pesantren, the function of the mosque is as a place for Itikaf, dhikr, and a place for riyadhah, as well as other life practices.

Generally the mosque is used as a place of prayer. However, mosques in Islamic boarding schools have other functions, such as being used as a center of thought for all the interests of students, such as teaching and education.

e. Classical Bible Teaching

There is the teaching of classical Islamic books written directly by great scholars who have become a tradition in Islamic boarding schools about various Islamic religious sciences and the Arabic language. The classical books taught in Islamic boarding schools are mostly Syafi'iyah schools. The teaching of this ancient book is not just exploring the traditions of pesantren in general, but also has another purpose to educate prospective scholars who have a broad understanding of the teachings of Islam.

3.3 Factors Affecting Independence

Independence is a psychological part that is not directly attached from birth. To become an independent human being requires a process. Changes in a person's independence are caused by several factors:

a. Gene

It is a trait possessed by parents which is then passed on to their children. However, this concept is still controversial, because the independence of parents is seen as a form of habit or a way for parents to educate their children, so that their children become independent, not necessarily passed down through genes.

b. School Education System

Where children spend a lot of time and are educated at school. An undemocratic education system will shape the nature of children who are not independent, because children are not accustomed to choosing and deciding, so they are too fixated on the choices that are ready to be presented by their teachers. An educational process that respects children's potential, awards or prizes, and creates a positive competitive atmosphere will facilitate the independence of students.

c. Community Life

People's lives that do not appreciate the form of children's potential in useful activities can hinder children's independence. On the other hand, a peaceful community environment that respects the abilities of the younger generation in the form of various positive activities will stimulate and encourage the development of children's independence.

3.4 Forms of Independence

Robert Havighurst in Desmita's book on student developmental psychology, distinguishes independence from four independence, namely:

a. Emotional Independence

It is the ability to control one's own emotions, without depending on others.

b. Economic Independence

It is the ability to manage one's own economy and not depend on the economic needs of others.

c. Intellectual Independence

It is the ability to overcome various difficulties encountered.

d. Social Independence

It is the ability to relate to other people and not depend on the actions of others.

3.5 Components of the Islamic Boarding School Education System

Based on the results of field research, four components of the education system were found as follows:

a. Curriculum

Putra Ar-Raudloh Islamic Boarding School uses a general curriculum that is prepared with the agreement of caregivers and boarding school administrators, in which there is a goal of producing students who have independent character. While the learning materials used include the yellow book and by implementing the programs planned by the Islamic boarding school to achieve the educational goals that have been set. One of the characteristics of independence in students is

instilled through stories of exemplary Apostles and friends in the books used in the learning process.

Apart from the source of learning, the character of independence is also instilled in every learning process in the cottage, both inside and outside the classroom. When in class, students are required to learn the theory that will be taught by the ustadz first. And the cultivation of independence outside the classroom is to take care of all their own needs. Santri are independent in fulfilling their own needs, such as washing clothes, cooking food. Manage the living expenses of the parents' severance pay for some time.

The curriculum applied by the Putra Ar-Raudloh Islamic Boarding School to form an independent character is considered good, because the method used is very effective and easy to implement, because it is related to the daily routine of students. And in fact, students are able to follow learning activities in class well, and are able to take care of their own needs on the sidelines of a busy schedule.

b. Teaching Method

The learning method used at the Putra Ar-Raudloh Islamic Boarding School in shaping the character of independence is using traditional learning methods, which consist of three methods. The first is the bandongan method, where the kiai or ustadz gives a study or explains to the santri, by discussing books with different themes. Then the sorogan method. This method is a method that demands the activeness of students in the teaching and learning process, because in practice, the sorogan method requires students to study independently, because students must take turns facing the kiai to read and interpret the yellow book. The third method is rote. At the Putra Ar-Raudloh Islamic Boarding School, students are asked to memorize everything in the cottage subject matter such as Arabic vocabulary and imrithi.

c. Media or Educational Tools

At the Putra Ar-Raudloh Islamic Islamic Boarding School, the media for building the character of independence used is to give an example or role model to the students. Thus, they will be more motivated to become independent individuals and be able to apply it in everyday life.

The media used at the Putra Ar-Raudloh Islamic Boarding School in forming students to have independent character is good and very reasonable and easy to apply. Because by setting an example, students will not feel that they are actually being forced to become independent, because Kiai and all ustadz apply and familiarize the students with this.

d. Facilities and infrastructure

The Islamic boarding school Putra Ar-Raudloh has quite complete infrastructure facilities, all the needs of students are very much considered by the cottage. This is one of the efforts of the Putra Ar-Raudloh Islamic boarding school in shaping the character of independence. As an example of skill activities, the boarding school provides sufficient equipment and land to support these activities, so that students can participate in activities comfortably. It is proven that many senior students are proficient in this field which will later be useful in life after being lodged.

3.6 Supporting and Inhibiting Factors in Forming Independence Character

In the learning process, of course, it cannot be separated from several things that will support the smoothness to achieve the predetermined goals and also of course there are some things that are the opposite, namely things that hinder learning.

a. Supporting factors

1) Student Motivation

Motivation or advice given from caregivers and administrators is very necessary, especially motivating the students themselves. This has been openly accepted by the students so that they are enthusiastic in carrying out the activities provided by the boarding school, with this being able to support the formation of independent character in students well.

2) Skills Activities

In addition to studying religious sciences, students also learn general science, namely skills, this activity is very attractive to most students, it is proven that the enthusiasm of students who actively ask during activities, but there are also those who are less interested.

b. Obstacle factor

1) The emergence of laziness

The inhibiting factor for independence in students is very influential on the implementation of activities, the emergence of this feeling of laziness because it is easy to despair, the feeling of being bored and bored, and fellow students, so this behavior appears and makes students have a lazy attitude.

2) Lack of Student Awareness

Lack of awareness of students about their intention to study at the pesantren. This can be seen when the students still dare to violate the existing rules and also still have to be reminded in carrying out activities that actually have an implementation schedule.

4 CONCLUSION

From the explanation and data analysis that has been done, the education system for the son of ar-raudloh Islamic boarding school used in shaping the character of independence is using the Salaf Islamic boarding school education system, which is regulated and structured through an independent curriculum based on the Ahlussunnah Wal Jamaah Madzhab Syafi'i. There are four components in the education system, namely curriculum, teaching methods, media or educational tools, and facilities and infrastructure. In addition, there are also supporting factors in shaping the character of the independence of students, namely the motivation of students and science and skill activities. Then the inhibiting factor is the emergence of a sense of laziness and lack of awareness of students.

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