Development of Character Education in Islamic Boarding Schools Based on Islamic Values and Sundanese Culture

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ABSTRACT
This article aims to analyze the development of character education in Islamic boarding schools based on Islamic values and Sundanese culture. The method used to write this article is qualitative. The data collection techniques used were interviews, observations, and literature studies. Based on the research results, it can be concluded that the development of character education in Islamic boarding schools based on Islamic values and Sundanese culture is an important step in nurturing a young generation right away. Upright, virtuous, and religious. and culture. The development of character education in Islamic boarding schools based on Islamic values and Sundanese culture requires the support and cooperation of thought leaders, educators, parents, and the community. local community. With a comprehensive and integrated approach, it is hoped that Thepounds can become an educational institution capable of training young people with a Muslim character and a strong love for Sundanese culture.

Keyword: Character education, Islamic values, Sundanese culture, Islamic boarding school

INTRODUCTION
Sundanese culture is one of the oldest ethnic cultures in Indonesia. Even compared to Javanese culture, Sundanese culture is a relatively older culture, at least in terms of introduction to written culture. The "glory" of Sundanese culture in the past, especially during the Tarumanegara Kingdom and the Sunda Kingdom, is often used to map what is called Sundanese culture in later developments. (Abdullah, 2017; Badriah et al., 2021; Fajrussalam & Hasanah, 2018; Hasanah et al., 2016; Najili et al., 2022; Putro & Kustini, 2022)
Talking about Sundanese culture cannot be separated from talking about the culture attached to it. There have been many studies discussing Sundanese culture. Yat Rospia Brata in his article entitled Aspects of Islamic Law in Sundanese Culture concludes that the interaction between Islam and local wisdom is evidence that the two are inseparable, they complement one another (Brata, 2018). As in the form of ritual traditions or religious ceremonies which can simultaneously contain religious and cultural values. The meeting point between Sundanese ancestral and Islamic teachings gave rise to a distinctive and easily accepted view of education among the Sundanese people.

Likewise in matters of Islamic law matters relating to shari‘ah related to mutamalah (social) are always in line with the customs present in Sundanese culture. Then Achmad Sopian Effendi researched more specifically on Sundanese proverbs which resulted in research entitled "Islamic Values in Sundanese Proverbs for Developing Character-Based Sundanese Teaching Materials in Middle Schools" and succeeded in concluding that Sundanese proverbs bequeath noble values that are priceless and strong with Islamic values (EFFENDI, 2014).

Even though there is an opinion that says the Sundanese proverb was born before Islam entered the Sundanese Tatar, this illustrates that the views and ideals of life of the Sundanese people depicted in the proverb are thick with Islamic values. Sundanese with all its greatness is very interesting to discuss. Moreover, the majority religion spread across Sunda is Islam with a percentage of 99.8%. The presence of Islam as the majority religion certainly influences the character of the Sundanese. Sundanese people are widely known as optimistic, friendly, polite, cheerful, and homely (Prihana et al., 2019).

These Islamic values include aspects of belief, aspects of social life (muamalah), household ethics (munakahat), ethics in economics and business, rules and laws (community conventions and formal public law (criminal), political procedures and ethics, state, and governance.

The development of character education in Islamic boarding schools based on Islamic values and Sundanese culture has very valuable potential. In this context, Islamic boarding schools can combine Islamic religious teachings with Sundanese cultural values to form strong characters and high integrity (Ronald Tambunan, 2021).

The principles of Sundanese local wisdom-based character education are; 1) continuous from elementary, junior high, and high school levels, 2) through all subjects, self-development and school culture, 3) values are not taught but developed, 4) the educational process is carried out in an active and fun way. While the implementation is carried out through; 1) self-development activities which include routine activities, spontaneous activities, exemplary, and conditioning, 2) integration of subjects, and 3) school culture (Hasanah, 2015).
Character education aims to form individuals who are not only academically intelligent but also have strong moral, ethical, and personality values. In the context of Islamic boarding schools, incorporating Islamic values and Sundanese culture can provide a comprehensive approach to developing students' character.

The character possessed by a person today is formed from genetic and environmental influences from birth until the process of personality formation. The process of determining character, consciously or not, will affect an individual's perception of himself and his environment, manifested in everyday behavior in the family. (Siregar & Lessy, 2021)

Next, it relates to character education. Character education is a combination of two different word forms. Education is a verb, while character is an adjective. The term education is a translation of education, whose basic word is educated, or the Latin word *educo*, means developing from within, educating, and carrying out the law of usability. (Sobihah, 2020)

Character education in Islamic boarding schools can be carried out through various activities, such as learning religious values, developing noble character, developing personality, and introducing and applying Sundanese cultural values. Islamic boarding schools can also adopt educational methods that involve discussion, direct experience, and the practice of values in everyday life (Aan Hasanah, 2013).

Islamic boarding schools as Islamic religious education institutions must provide a deep understanding of religious values, such as faith, purity, honesty, compassion, justice, and so on. This can be done through religious teaching, recitation of the yellow book, interpretation of the Koran, and religious lectures. In general, in building awareness and strong worship habits among students at Islamic boarding schools, there are worship practices such as praying five times in congregation, reading the Koran, dhikr, and fasting which can become an important part of the daily life of students at Islamic boarding schools.

One thing that cannot be separated from the discourse on education in Indonesia is Islamic boarding schools. It is the first and oldest education in Indonesia. Its presence inspired the models and systems found today. It has not even weathered all its changes. Because of this, many local and international experts look at Islamic boarding schools as study material. It is not uncommon for several theses and dissertations to be written about this oldest Islamic educational institution. (Herman, 2013)

Islamic boarding schools, which are institutionalized in society, especially in rural areas, are one of Indonesia's oldest Islamic educational institutions. The early presence of Islamic boarding schools was traditional to study Islamic religious knowledge as a way of life (Tamaqua fi al-din) by emphasizing the importance of morality in society. (Sukma, 2015)
Islamic boarding schools are often interpreted as dormitories where students or students study the Koran and so on. In the pesantren community, there are santri, there are kiai, there are traditions of recitation, and other traditions, there are also buildings that are used as students to carry out all activities 24 hours a day. Even when sleeping, the students spend their time in the boarding school dormitory. (Muhakamurrohman, 1970)

Nowadays, pesantren have developed into a combined institution between the pondok and pesantren systems which provide Islamic religious education and teaching in a non-classical and classical system where it is hoped that later the students will become scholars. Meanwhile, the students can live in the provided huts so that the learning frequency is higher and the interaction between the students and the Kiai in learning can be more intensive. (Syaiful Sagala, 2015)

Islam has rich teachings on ethics, morality, and noble character. By integrating Islamic values into character education in Islamic boarding schools, it can be expected that students will grow into individuals with good morals and attitudes toward others. (Arifin, Bambang Samsul. Rusdiana, 2019).

Sundanese culture has rich values such as cooperation, politeness, mutual respect, and other local wisdom. Incorporating Sundanese cultural values in pesantren character education can help strengthen Islamic identity and promote respect for cultural diversity.

In addition to Islamic values, Islamic boarding schools can provide knowledge and appreciation of Sundanese culture by teaching Sundanese language, traditional arts, and culture, such as jaipong dance, angklung, wayang golek, and other arts. Islamic boarding schools can organize cultural activities such as Sundanese cultural festivals or traditional art performances.

Islamic boarding schools based on Sundanese Islamic and cultural values can effectively maintain and preserve local culture, keeping Sundanese cultural heritage alive and relevant in an ever-evolving era. Combining Islamic values and Sundanese culture, pesantren can help shape characters reflecting diversity, tolerance, and mutual respect between individuals. In addition, teaching Sundanese cultural values can also increase awareness of local cultural heritage and strengthen Islamic identity related to Sundanese culture.

Through this approach, Islamic boarding schools based on Islamic values and Sundanese culture can become an environment that promotes holistic character development, which includes religious, ethical, and cultural aspects. Thus, this pesantren can significantly contribute to forming a young generation with a noble character, good personality, and a love for culture and religion.

Sometimes, character education in Islamic boarding schools based on Islamic values and Sundanese culture may be isolated from the developments and demands of the outside world. This can lead to a lack of relevance to social challenges and changes outside the pesantren environment. It is important to ensure that Islamic
boarding schools remain connected to social, cultural realities and the needs of students in the modern era.

Based on the background and phenomena above, the researcher is interested in further studying the Development of Character Education in Islamic Boarding Schools Based on Islamic Values and Sundanese Culture. To overcome the challenges of character education, this research can help provide insight and understanding of how Sundanese culture and Islamic values can play a role in facing global challenges related to character education. Research on the development of character education in Islamic boarding schools based on Islamic values and Sundanese culture can provide valuable insights into optimizing the potential for character education in a boarding school environment rich in religious and cultural values.

METHOD

This study uses a qualitative method with a descriptive approach. The descriptive approach describes the problems regarding the Development of Character Education in Islamic Value-Based Islamic Boarding Schools and Sundanese Culture. The descriptive approach is a fundamental approach that aims to describe a situation or phenomenon as it is. The descriptive approach aims to describe and describe existing phenomena that are natural or human-engineered (Sukmadinata, 2013).

Qualitative research methods are based on interpretive and constructive paradigms, viewing social reality as dynamic, complex, and meaningful (Sugiyono, 2010).

RESULTS AND DISCUSSION

The development of character education in Islamic boarding schools based on Islamic values and Sundanese culture is an effort to build strong and quality Islamic character for students by integrating Islamic values and Sundanese culture in the learning and parenting process. Islamic boarding schools are traditional Islamic educational institutions in Indonesia that play an important role in the formation of the character of the students.

Character education is an educational approach to forming personality, morals, morals and a positive attitude in each individual. Character education in Islamic boarding schools is based on Islamic values and Sundanese culture has its characteristics because it combines Islamic religious values with local Sundanese culture.

Islamic religious values are the main foundation in developing character education in Islamic values-based boarding schools. Islamic boarding schools are educational institutions that equip students with a deep understanding of Islamic religious teachings. Santri is taught to practice Islamic teachings daily, such as
prayer, fasting, zakat, and pilgrimage. In addition, children also learn to practice noble values such as honesty, discipline, patience, mutual help, and humility.

In addition to Islamic religious values, the development of character education at Poidsren based on Islamic values also incorporates Sundanese cultural values. Sundanese culture has rich values, such as cooperation, courtesy, local wisdom, and friendliness. Santri learns to appreciate and preserve Sundanese culture in everyday life. They are taught to speak Sundanese properly and correctly, wear traditional Sundanese clothing on certain occasions, and know and respect Sundanese traditions and customs.

The development of character education in Islamic boarding schools is based on Islamic values and Sundanese culture which are achieved through various appropriate learning methods and strategies. The teaching methods include religious lectures, group discussions, direct experience, simulations, role-playing, and extracurricular activities supporting character-building. In addition, character education is also carried out through parenting provided by kyai (keepers of Islamic boarding schools) and ustaz/ustadzah (religious teachers). Kyai and ustaz/ustadzah are important in guiding students to apply Islamic religious teachings and Sundanese cultural values.

The development of character education in Islamic boarding schools based on Islamic values and Sundanese culture has several advantages. First, the pesantren is an ideal place to shape the students’ personality because the pesantren environment is by Islamic religious values and Sundanese culture. Second, character building in Islamic boarding schools based on Islamic values and Sundanese culture can help students develop positive attitudes, such as self-confidence, responsibility, hard work, and independence. Third, character education in Islamic boarding schools based on Islamic values and Sundanese culture can also help students face challenges and overcome problems in everyday life.

Support from various parties is needed in implementing character education in Islamic boarding schools based on Islamic values and Sundanese culture. The government can provide support through policies supporting character education development in Islamic boarding schools. In addition, the community also needs to support by giving appreciation to efforts to develop character education in Islamic boarding schools based on Islamic values and Sundanese culture.

In conclusion, the development of character education in Islamic boarding schools based on Islamic values and Sundanese culture is an important effort in shaping students’ strong and quality character. Through integrating Islamic religious values and Sundanese culture in the learning and parenting process, Islamic boarding schools can become educational institutions capable of forming young people with good personalities, high morals, and positive attitudes in living their daily lives.
Support from many parties is needed to carry out character education in Islamic boarding schools based on Islamic values and Sundanese culture. The government can help through policies supporting character education development in Islamic boarding schools. In addition, the community must also help evaluate efforts to develop character education in Islamic boarding schools based on Islamic values and Sundanese culture.

The development of character education in Islamic boarding schools based on Islamic values and Sundanese culture faces several issues that require special attention. Islamic boarding schools are traditional Islamic educational institutions that play an important role in the formation of the character of the students. However, several challenges need to be overcome in developing character education in Islamic boarding schools based on Islamic values and Sundanese culture.

One of the main problems is the gap between Islamic values and Sundanese culture. Islamic boarding schools as Islamic educational institutions primarily focus on building character based on Islamic teachings. However, in the context of contemplative Sundanese culture, there may be differences and even conflicts between Islamic and Sundanese cultural values. For example, some traditions or beliefs in Sundanese culture may conflict with Islamic religious teachings. Therefore, the development of character education in Islamic boarding schools based on Islamic values and Sundanese culture must pay attention to the harmony between these two values.

In addition, the character education program also has problems developing character education in Islamic boarding schools based on Islamic values and Sundanese culture. Character education programs must be comprehensive and cover important aspects of building student character. However, it is difficult to determine the right program in the context of contemplation based on Sundanese culture. The character education program at Poiden must incorporate strong Islamic values and not ignore the Sundanese cultural values, which are Poiden's identity. Therefore, it is necessary to adjust and develop the curriculum according to the context of Islamic boarding schools which are based on Islamic values and Sundanese culture. In addition, limited resources are also an obstacle to developing character education in Islamic boarding schools based on Islamic values and Sundanese culture. Islamic boarding schools often have limitations in terms of facilities, teaching staff, and funding. This can affect the optimal implementation of character education programs. The development of character education requires continuous and participatory efforts from many parties, including teachers, parents, and the surrounding community. However, resource constraints can be a barrier to these parties’ effective participation.

Several steps can be taken to overcome the problem of developing character education in Islamic boarding schools based on Islamic values and Sundanese culture. First, there needs to be dialogue and communication between stakeholders,
such as Poidsren administrators, teachers, parents, and local community leaders. This dialogue can help them understand Islamic values and Sundanese culture that you want to instill in children’s character education.

Second, increasing the character education capacity of teachers. The teacher leads the implementation of character education in Islamic boarding schools. Therefore, teachers must have a deep understanding of Islamic values and Sundanese culture and the skills to incorporate them into their lessons. Teacher capacity building can be done through contextual training and pesantren support based on Islamic values and Sundanese culture.

Third, the government and society must support the development of character education in Islamic boarding schools based on Islamic values and Sundanese culture. The government can provide policies to support the development of character education in Islamic boarding schools, such as providing funds for curriculum development and supporting facilities. In addition, the community must also be actively involved in supporting character education programs at Islamic boarding schools, either through direct involvement or emotional support.

CONCLUSION

In conclusion, the development of character education in Islamic boarding schools based on Islamic values and Sundanese culture faces several problems, such as the gap between Islamic values and Sundanese culture, character education programs, and limited resources. Addressing this challenge requires dialogue between stakeholders, teacher capacity building, and support from government and society.

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