

## The contribution of Islamic boarding schools to developing the student's character

Umi Khiftiyah<sup>1,\*</sup>, Hernisawati<sup>1</sup>, and M. Zainal Arifin<sup>1</sup>

<sup>1</sup>Universitas Ma'arif Lampung, Indonesia

\*Corresponding author: [umikhiftiyah5@gmail.com](mailto:umikhiftiyah5@gmail.com)

### KEYWORDS

contribution  
Islamic boarding schools  
student's character

**ABSTRACT** Character education is a job that must include all parties, including the family, the surrounding environment, and school educational institutions. Seeing the phenomena that occur during the ongoing modernization period is very worrying, considering that the ethics of some of the nation's children are declining, so we often see in various news on social media and television about strange behaviour carried out by today's young people., especially in Islamic boarding schools. Following the reality that researchers have seen, there are still students who are not present, and some are not even taking part in religious learning in class, even bringing special learning devices such as cellphones and laptops. This interested researchers in wanting to research at the Nurul Qodiri Lempuyang Islamic boarding school in Bandar Way Pengubuan, Central Lampung. This research's sources of information are primary and secondary data sources. Researchers used observation, interview and documentation procedures to obtain the information needed for this examination. The data analysis techniques used by this researcher are data reduction, data presentation and conclusions. The results of the research show that the contribution of Islamic Boarding School in shaping the character of students is divided into three, namely: 1) Contribution boarding school in give Islamic knowledge to develop personality Students can grow personality Which guard harmony and strength as well as develop spirituality. 2) Contribute as an education teacher of Islam by educating participants to study, humble, and overcome problems through self-reflection.

© The Author(s) 2024. CC BY-NC 4.0 International license

### 1. INTRODUCTION

Education can be interpreted as an effort to educate and form character participants so that they are God-fearing to Allah SWT. Each other loves, loves fellows, and loves land and water as grace from Allah SWT. Education can also be interpreted as teaching something useful for existence man, Good Which concerning physical, spiritual, sharpness and firm conscience (?). Youth is the generation's successor nation. With accompaniment to children from early on, they will keep creating a quality generation for Indonesia.

Considering the increasingly deteriorating morals of children in this country, we often observe various strange behaviours in the mass media, especially those carried out by today's young generation. Teenagers do not yet understand Islam. This phenomenon occurs in secondary schools where the background for learning religious subjects is not optimal. As a result, the noble qualities characteristic of this country, such as politeness, tolerance, trustworthiness, fortitude and compassion, seem to have become expensive.

The Prophet Muhammad SAW said that the main aim of Allah SWT in sending it to the world through Islamic education is to perfect and develop good morals through the 'Uswatun Hasana' practice in QS. Surah Al Ahzb 21:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Prasodjo, 2001)

So far, character development is not enough to rely on teaching at school; it requires collaboration with stakeholders outside the school, such as Islamic boarding school education. Islamic boarding schools primarily teach and teach the Islamic religion through non-traditional methods, usually attending Islamic boarding schools (Prasodjo, 2001).

This Islamic boarding school must be seen as a strong foundation for building morals. Here, Islamic boarding schools have a role to play in overcoming these problems, especially the moral emergency that is currently occurring. This is because Islamic boarding school education is widespread in religious education and is very suitable for producing a unique generation whole of Islamic characteristics.

Therefore, it is hoped that the commitment of this Islamic boarding school will be able to produce Muslim people or teachers or pioneers of progress who are pious, capable, devout and mutually responsible for the development of the state and security of the country and can position themselves in the overall series of the national education system, both formal and non-formal education to develop all individuals.

Islamic boarding schools are not intended to demonstrate the interests of power, money, and worldly glory but rather to demonstrate commitment and devotion to Allah SWT. The most prominent characteristics of these Islamic boarding schools are education and the development of character or religious qualities, which have their framework or strategy for their students, such as in the Nurul Qodiri Lempuyang Bandar Islamic boarding school. Nurul Qodiri Islamic Boarding School is an Islamic boarding school founded by KH. Imam Suhadi.

Nurul Qodiri boarding school provides an education that aims to instill faith, get used to worship, prepare for independence, develop noble character, train discipline, appreciate the surrounding culture, and respect parents or educators. The Nurul Qodiri Islamic Boarding School also tries to accompany less fortunate students. After all, even though the Islamic boarding school has implemented various kinds of regulations and responsibilities for students in all forms of activities at the Nurul Qodiri Islamic Boarding School, there are still a few students who engage in deviant behaviour, for example, truancy, smoking, etc., because the students are there. The Nurul Qodiri Islamic Boarding School is at the youth level, so it is utterly helpless against the negative impacts that come from outside. For example, the use of technology is a test of current developments.

Technology illustrates various things that can be detrimental to the development of the country's young generation. Especially among the younger generation, many people use technology for negative things. For example, what is currently uncontrolled is socializing via Facebook, Instagram, Twitter and other social media. This does not rule out the possibility of teenagers at the Nurul Qodiri Islamic boarding school.

One thing that is also important to emphasize is that character education is work that must include all parties, including the family, the local environment, and school educational institutions. In connection with this, Islamic boarding school education should be organized to produce individuals who genuinely have diversity, character, knowledge, capacity and ability in the view of the students as a whole, balanced and integral.

Researchers need to direct research at the Nurul Qodiri Islamic Boarding School, considering that the phenomena that occur in the era of modernization are fascinating for the reason that the character of some of the children in this country is declining, so we often see stories about behaviour in various mass media—deviations committed by today's young generation, especially in Islamic boarding schools. According to the reality researchers have seen, some students still do not miss classes, some do not participate in educational experiences, and some even bring communication devices such as cell phones and laptops. Many students do this, especially 15 students who have problems—this interested researchers in conducting research at the Nurul Qodiri Islamic boarding school.

## 2. THEORETICAL REVIEW

### 2.1 Contribution of Islamic Boarding Schools

The contribution is characterized as including components that add to the results to be achieved. This contribution will have an impact on the outcome. As a contributing factor, commitment to this situation can have a detrimental impact on the results achieved. Positive contribution means

a commitment that provides progress or improvement in achieving an ideal result with a specific goal. The contribution of Islamic boarding schools is significant in supporting further research by introducing the quality, existence, and objectives of Islamic boarding schools in developing students' character.

Islamic boarding schools are Islamic religious educational institutions that are responsive to the community environment and provide a permanent dormitory system for their students. Islamic boarding schools' efforts to develop their students' character are not as easy as turning the palm of your hand. If the character resembles a solid structure, changing it requires a long investment and effort. Unlike non-durable construction with smooth materials, replacement is quicker and easier. However, personality cannot be changed easily, so we have no choice but to shape a child's personality from the start. There is no final word that defines a character. We want to assemble and build step by step, gradually and consistently.

They consider that Islamic boarding schools in Indonesia have a significant influence as organizations capable of spreading Islam and achieving progress in the public arena (*tafakkuh fiddin*). So, it should be understood that Islamic boarding schools are a vehicle for scholarly development. A vehicle that produces reliable human resources with various predicates of being true, free, full of struggle and brave, tough and prioritizing the interests of the people around them. These many suitable predicates are also being tested by the developing era with all its difficulties (Djamiluddin, 2021).

In this Islamic boarding school's contribution, Ushtaz's role in developing the students' character at the Islamic boarding school is vital. The role of the Ustadz is also characterized as a series of environmental and social control measures related to the capacities of individuals from different social groups. Roles are part of our self-concept (our ideas, our ideals, our beliefs, our work, and our personality). Roles are the skills of someone or something in everyday life.

As a contribution to Islamic boarding schools, there is also an Islamic boarding school system which aims to develop the character of Islamic boarding school students. According to (Maragustam, 2014), there are a total of six individual education systems that require incentives and continuity. Character development techniques include adaptation and acculturation, learning what is useful, feeling and maintaining what is useful, good deeds, examples and the surrounding environment, and repentance. (Maragustam, 2014) said the six pillars of character education constitute a complete environment that can be taught sequentially or intermittently.

### 2.2 Student's Character

(Fajri, 2012) means that character is a mental quality, ethics or habit that differentiates one individual from another, an endless character that describes a person.

As stated by r2, specific actions occur because of the duties of *junud* or *al-Korbi* (servant of the heart). There are two types of humans: *Junad al-Khorb*, namely parts of the body that function as tools, and *Junad al-Korb*, which are *ps ikis*. What comes is lust and *ghodob*.

Character refers to the qualities and behaviour that each student develops to reflect a moral personality. Santri also has morals and a high quality of religious knowledge

when responding to information, so the community often needs that information. Santri has several characters, mainly as follows:

The jurisprudence method of expansion can be seen from the following principles:

- a. **Courage:** of course, a student has courage because, in every movement at school, he is trained to give lectures or lessons. In this action, students will begin to think about how to regulate their psychological cycles so that when they leave, they can apply the knowledge they have gained.;
- b. **Responsibility:** A student will be responsible for each of his obligations. For example, when he is rejected (*takzir*) and completes the *ro'an*, the student will always be ready to face challenges or support that the government will provide;
- c. **Independence:** Every student must be able to live independently because by living in a boarding school, they are ready to live freely, so they are good at managing time, managing funds, and so on;
- d. **Have Moral *Karimah*:** With a solid Islamic boarding school learning design with the guidelines "sam'an wa tha'atan ta'dhiman wa ikraman lil masyayikh," which means harmonizing, obeying, praising and paying attention to the kyai, they are taught to always respect other more established parties, especially towards more established individuals and educators, and be aware of the younger generation. This leads to a noble mentality and character, including clear, polished moral illustrations in everyday life, and also supports a student in having that personality;
- e. **Discipline:** Life in Islamic boarding schools is full of rules, commitments, denials, and discipline for people who ignore them, causing students to have this character. It is clear that starting at 03.00 in the morning, they have to wake up for *qiyamullail* (evening prayer), continue *mudarasah* (study), and attend congregational prayers five times daily. Their education is very busy. Sometimes, they rest until 11 p.m. All types of activities at Islamic boarding schools.
- f. **Qonaah and Simplicity:** students are accustomed to living as they are despite occasional shortcomings. In terms of food, most students always know *tempeh*, but some consciously (only eat rice) even though they like to eat it because their parents entrust it to them. The same goes for clothes. Please bring enough straightforward clothes to recite the Qur'an.

### 3. METHODS

The type of research is field research. Supporting examinations are carried out at the stage or field where symptoms appear. The data sources in this research are primary data sources and secondary data sources. To obtain the data needed in this research, the author used observation, interview and documentation techniques. The data analysis methods used in this research are data reduction, data presentation, and drawing conclusions.

## 4. RESULT & DISCUSSION

### 4.1 Islamic boarding schools as keepers of Islamic traditions

In carrying out its duties, the Nurul Qodiri Islamic Boarding School tries to save Islamic traditions through the daily activities of the students, for example, completing congregational prayers, then organizing dinner and eating together, cleaning up at the Islamic boarding school, morning exercise, and Islamic events, for example, birthdays. Prophet, MTQ, haul and so on. Thus, the efforts made by the Nurul Qodiri Islamic boarding school frame the students' personalities based on the use of environmental wisdom values that are commonplace in Islamic boarding schools and reflect character values in daily training.

As explained in the information presentation, character education is generally reflected in each student's behaviour from waking up to bedtime. The personal values of the lodge, which are formed by local wisdom traditions, include:

#### 4.1.1 Independence

The character of independence fostered at the Nurul Kodiri Islamic Boarding School can be seen in the student's ability to live independently and care for everything, from personal matters such as washing to household chores. Direct education at Islamic boarding schools where students complete assignments independently.

Independence in Islamic boarding schools means that the character's personality is built from the tendencies and models the boarding school residents set, for example, in activities such as cooking, eating, washing clothes, and tidying the room (Mushofa et al., 2014).

This shows that the application of independence to students is also carried out in other Islamic boarding schools. The students are not even close to home and parents, so they are expected to learn how to live independently and do everything without the help of other people.

#### 4.1.2 Humble

A humble attitude is shown by the Nurul Qodiri Islamic boarding school students by living a simple life and maintaining a straightforward attitude. Based on his findings, the students did not receive any privileges.

These findings and corroborated theories show how a humble education can help students avoid arrogant, lustful and angry behaviour. Apart from that, the students also look for ways to live a basic life embedded in the boarding school's daily lifestyle.

#### 4.1.3 Discussion

Deliberation activities at the Nurul Qodiri Islamic Boarding School are displayed in deliberation exercises. It is a discussion movement carried out by supervisors who are sent to design and review work programs that will be implemented during their tenure.

Deliberation activities in Islamic boarding schools have many benefits for adding character to students. The scientific customs of Islamic boarding schools are built together and as a family within the Islamic boarding school. Even though the deliberations were often punctuated with jokes, the actual deliberation exercises went well and efficiently. An illustration of the deliberations held in Islamic boarding

schools is the appointment of room administrators, class administrators, etc.

The local environment often carries out deliberation activities, which are also carried out in Islamic boarding schools because Islamic boarding schools are educational institutions created by the local environment that can explain the values of deliberation. Apart from that, Islamic boarding schools help students by providing viewpoints and discussions.

Even though Islamic boarding schools are the most experienced educational institutions, they have their uniqueness and characteristics in facing the progress of the times. A place where Islamic boarding schools can facilitate progress in various areas of life while still adhering to and maintaining Islamic values.

#### 4.2 Islamic boarding schools serve as training for prospective ulama and da'wah institutions

As an Islamic educational institution, Islamic Boarding Schools also strive to promote religion. However, we all have to realize that the influx of ulama comes from Islamic boarding schools.

As quoted by one of the experts from (Hariya Toni, 2009) writings, the skills of ulama generally come from education at Islamic boarding schools. A foundation or institution must be formed as a stronghold for the missionary cycle to be carried out successfully. This Islamic boarding school aims to create deep solidarity and connection as a Muslim group.

The character values that can shape and guide students as prospective ulama are:

##### 4.2.1 Concern

The caring attitude shown by the Nurul Qodiri Islamic boarding school students instills an attitude of cooperation in their students. The reason is that the researchers' findings show that the students have shown a careful mindset towards each other and concern for the environment.

Caring is helping and caring for a problem that someone with a sincere goal sees. In instilling the benefits of caring in Islamic boarding school students, Islamic boarding schools try to train students to often think about each other and care about the environment. Because humans are social creatures who need each other, the mindfulness mentality is an impression of people who need each other. Moreover, the students in Islamic boarding schools are brothers and sisters who live individually, so the administrators have to live individually and help each other.

##### 4.2.2 Responsibility

The Santri administrators must see the nature of responsibility. They are all Santri and are tasked with dealing with younger Santri from the class below them. They complete the assigned tasks carefully and conscientiously and can divide their time between authorized matters and their affairs. Santri learns to be responsible for the tasks given and can set an excellent example to their juniors.

Responsibility is a person's attitude and behaviour; his obligations and commitments must be fulfilled well. These findings and hypotheses are in line, indicating that an obligatory attitude causes students to tend to focus and do things competently and smoothly.

##### 4.2.3 Patience

The character value of patience is shown by how students can distance themselves from their desires. An example of a student's mental patience is their tendency to always queue, from queuing to buying food to buying a thermos and washing and showering. This slight tendency helps students learn to be patient and cooperative.

Activities in Islamic boarding schools that can form patient personalities in students range from queuing for food to organizing every action of school life (for example, eating, bathing, taking food, etc.).

From these findings and confirmed hypotheses, it can be seen that instilling the value of patience in students is framed by the daily habits of students in Islamic boarding schools, for example, layers. Students are instructed to be patient and orderly.

## 5. CONCLUSION

Based on the explanation in the previous sections, the researcher can assume that the contribution of the Nurul Qodiri Lempuyang Bandar Way Pengubuan Central Lampung Islamic Boarding School in shaping the character of students is divided into three, namely: 1) The contribution of Islamic boarding schools as the transmission of Islamic information in shaping the personality of students can encourage personalities that uphold harmony, resilience and the development of a mentality of joint participation in completing work among students. 2) Contribution as a custodian of Islamic teachings is to educate students to learn to live independently, be humble, and resolve problems through deliberation. 3) Contribution as a basis for producing superior ulama helps santri cultivate the benefits of prudence, obligation, and persistence as the initial foundation for santri to become ulama. The task of Islamic boarding schools as teacher organizations is for Nurul Qodiri Islamic boarding schools to involve social media as a mode of broadcasting Islamic religion and providing facilities as a workplace for students to improve their abilities.

## References

- Mustofa, A. W., (2014). *Autonomous Personal Training Model for Santri in Inclusive Madrasah Subussalam Tegasari and Darussalam Blokagung Banyuwangi*, Thesis, PAI UIN Maulana Malik Ibrahim, Malang, .
- Al-Ghazali. (2000). *Treating Liver Disease Explained by the Promotion of Ihya' Ulum*, in *Tahdzib Al-Akhlaq wa Mu'alajat Amradh Al-Qulub*, Bandung: Karisma.
- Dani H, (2016) *Reference to Famous Logic Words*, Surabaya: Gita Media Press.
- Djamaluddin, (2021). *Philosophy of Education*, Jakarta: PT Raja Grafindo Persada.
- Fajri, (2012). *Character Instructions*, Jakarta: As-Prima Pustaka.
- Hariya Toni. (2019). All Inclusive Islamic Boarding Schools as Potential for Increasing Islamic Da'wah", *Diary of Da'wah and Correspondence*, 1(1).
- Maragustam. (2014). *Islamic Schooling Theory: Towards Character Development in Facing Global Currents*, Yogyakarta: Kurnia Alam Semesta.

Prasodjo, S. (2001). *History of the Development and Progress of Islamic Education Institutions in Indonesia*, Jakarta: Grasindo.

Ahmad, A.A. (2015). *Al-Qur'an dan Terjemahnya*, Jakarta Timur: PT Surya Prisma Sinergi.

Zuhairini (2021) *Filsafat Pendidikan Islam*, Jakarta: Bumi Aksara.