Pesantren Salafiyah Education To Building The Characters Of Nation

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Abstract: The paper is a research about the characters of santri it a goal of the National System of Education is to regulate government that UU No. 20/2003. The character of santri a mission of urgent due it attitude of santri as potentials of humans for the building of the nation. The characters of humans it is important for santri of pesantren salafiyah, or traditional Islamic boarding schools, even this time the human be the face of challenges the wave of development of science and technology that effect of positive or negative for the human being. The santri as the future of generation should attitude the huge characters. This research a description of how should pesantren salafiyah has the response and anticipate the matters of the open community, communicate with the other in order the student has its attitudes. The qualitative research is a source of experts of Islamic education through relevant of books or journal and so on.

Index Terms: Character Santri, Character of nation, Pesantren, Santri

1. INTRODUCTION

Islamic boarding school education is an important part of building the nation's generation, they live in an era of advanced science and technology which has a negative and positive impact. This institution has existed since the colonial period to this day which is based on Islamic values, namely the Qur'an and Al-Hadith as well as Muslim scientific ijtihad. This education develops from time to time in terms of types, there is salafiyah pesantren, and some are combined with ashiyiah. The number of claimants of knowledge is more than 1.8 million students. (Pendis, 2014: 88). Islamic education has become part of the national education system that helps educate the nation's children (PP. No. 55, 2007). This education forms intelligent, knowledgeable and noble people and others. As an educational institution that is part of educating students, it also forms students who have a noble character or good character. This education is sourced from the Qur'an and Al-Hadith, the source explains that humans are created in the best form of creation. There are people in the Qur'an who use the term al-insan to designate humans who have good character or character qualifications, while there is also the term al-basyar is a bad human character. Humans who have character or character in national education have always been their mission, only in the National Education Act 1989, using good character or human beings, then in Law No. 20/2003 uses the term noble morals. In realizing this problem in the pesantren it becomes a separate subject that uses the source of the yellow book. This is very important to get attention amid the dynamics of society which is characterized by the rapid science and technology that has a negative impact.

2 PESANTREN EDUCATION

The beginning of studying religion is done at the home of the Qur'an teacher (ustadz), there is also studying religion at the mosque. Eventually, more and more santri in the two places were no longer sufficient so a place was made for religious studies. Studying religion to the famous kyai has invited those who live far away from a kyai, so for that purpose, they are made to stay or stay for a certain period. Thus it seems that religious education is experiencing dynamics from the house or mosque to a special place to study religion which is then called the pesantren. This education model can be said all the time except sleep and worship prayers. Students in addition to learning religion through the yellow book that uses the method of sorogan, bandongan and halaqah (Dofier, 1994:45). The education system applied by the colonialists also influenced education in pesantren, especially in subject matter, they not only studied religion but also learned algebra, history, and others. This is a milestone in substantive dynamics in Islamic boarding schools (Azra, 1998, 87), in addition to instilling character in their students such as discipline, independence, responsibility, and others. (Indra, 2010: 66). The current pesantren position holds about 1.8 million more santri as part of the nation's next generation. The demands or dynamics of the era about the phenomenon of the nation's generation who no longer care about the moral values or positive characteristics needed in the life and development of the nation so that it becomes a dignified nation.

3 THE CHALLENGES OF PESANTREN EDUCATION

One of the missions of Islamic education is to implement one of the goals of national education which is to form a moral human being. To carry the mission, Islamic education faces challenges that are not easy in this digital 4.0 era. In the era of rapid advances in science and technology that have a positive impact is also negative. The progress of the science and technology field makes it easier for humans to communicate from very far distances thousands of kilometers in a matter of seconds to be able to communicate via cell phone, information about an event via TV is quickly accessed in people's homes. Today, the world is in the midst of rapid economic development related to production, distribution, exchange, transactions, and consumption, including knowledge, education, morality, etiquette, body, face, excitement, ecstasy. The economy has now been controlled by a kind of libidonomic (nemein-distributing-libido-energy lust), namely the distribution of stimuli, seduction, temptation, pleasure, excitement or lust in an arena of economic exchange. The economy is now in the sexual arena, in politics as well as in communication. Instead sexual, political, communication, education are in the economic universe. Now producing goods such as shampoo (economic relations) no longer has to be accompanied by the production of images in advertisements.
(communication relations) but also produces seduction, stimulation, erotica (sexual relations) together. Consuming Madonna’s blue film is synonymous with consuming the sexual freedom it offers. Using a tool to enlarge and beautify breasts or hips is synonymous with consuming bodily fetishism as an ideological foundation (Amir, 1998:30). In this century, it is envisioned a world that is surrounded and controlled by libido energy, whose traffic is pleasure traffic whose economic and social exchanges are lust exchanges, whose development paradigm is the speed paradigm. This is the world of economy and culture of global capitalism which is filled with a variety of energy, excitement. In open spaces, in rooms even in remote places, in markets, in government offices, in Super Malls, in crowded places, in scientific talks, even in a holy place, libido energy always finds its place.In the current era of this kind, there is a logic flow that marks the development of the global economic capitalist society, the communication and global culture of this century, namely the release of lust energy and speed logic, both of which play a major role for social annihilation. In a free-market economic system for example, which flows freely from one country to another, from one culture to another, not just goods or products but also libido energy. What flows is not just Shampoo, Body Lotion, Video Clip, Fried Chicken, Slimming Tea, Refrigerator or Car, but also the fun, excitement, obscenity, fascination behind the product. At this time also marked by freedom of choice includes almost everything in life, such as freedom of worship, freedom of choice of politics and others. Pornography through computer networks (cyberporn) is a challenge, meaning that those who respond to virtual bodies are those who answer the challenge of obscenity, perfecting the appearance of the body virtually through certain bodily technologies is a contest, meaning people who are fascinated by the perfection of the body are people who accepted the contest. Virtual advertisements on television are duel. This means that the person who responds to the virtual meaning of one advertisement rather than another meaning is the person who participates in the duel. Here social reality sinks in a virtual social jungle. (Amir, 1998:31). This era has also opened space for friction between cultural and religious values throughout the world, which utilizes transformational and information communication services as a result of technological modernization. With a Parabolic antenna and Indovision subscription, you can bring the outside world to your room through a television set. We will receive news treats, event scenes and the like that we may not witness directly. From all that news and so many countries and cultures, we will be crammed or forced to witness these things. Of course, in programs and events, both directly and in our person, there will be friction and even a clash of cultural values and the like. For example, we can zoom out on our TV diagram, how and what happens if we watch all the programs on TV, if necessary through all channels from the time it opens early in the morning until late at night. Intercommunication is unavoidable unless we want to isolate ourselves by avoiding interaction and communication.

4 CHARACTER IN ISLAMIC PERSPECTIVE

The character from the perspective of Islam is called Morals which is often interpreted with character, decency or manners. (Asmaran, 1994: 9). There are also ethical, moral terms that describe humans well. The term moral, in a neutral language, can refer to something good or vice versa. It’s just that morals often connote well. Morals are divided into three namely morals to God, morals to others and morals to the environment. Morals to humans who need to get the emphasis on this discussion. Morals as a value system that is sourced from the Qur'an and Hadits in the form of practical sources on scientific Ijithad (Shihab, 2003: 441 ). In-Law No. 20/ 2003 the term morality is used. Morals interpret the mental attitude that is rooted in the soul and then appears in the form of actions and behaviors that are still natural and not made up. The nature that is done spontaneously without the need for thought. The nature that is consistent and shows the height of one’s mind can be called having the character of moral mercy. Morals are values and thoughts that have become a mental attitude that is rooted in the soul, then appear in the form of actions and behaviors that are permanent, natural or natural without made-up, and reflexes. (Mata, 2006:11). So in essence morals or character is a condition or nature that has permeated the soul and become a personality until from that arises various kinds of actions spontaneously and easily without being made up and without the need for thought. (Rifai, 1993: 5). Akhlakul karimah is found in someone who makes someone able to carry out their duties and duties properly and perfectly, so that someone can live happily. Although other elements of life such as wealth and rank are not found in it. Conversely, if humans are bad in character, rude in character, bad prejudice towards others, then it is a sign that that person will live restlessly for the rest of his life. In other words, those values and attitudes emanate from their faith, which is a picture of the life they hold and believe. There are five characteristics found in moral behavior, namely: First, the morals that have been embedded in a person's soul, so that it has become his personality. When he does good that is what he really is and will consistently continue to do the good. Second, the morals of the actions of someone who is accustomed to doing without thinking first and he does it consciously. Third, a person is morally done without coercion from outside himself he is doing good deeds of his own choice. Fourth, one's good deeds are carried out not because of impulses or self-interest. Fifth, akhlak that radiates from someone is based on intention solely because of Allah (Nata, 2002: 21). In the context of human relationships that apply these principles from the naming of national education in the form of applications for all beliefs is called character.

5 PESANTREN AND CHARACTER BUILDING

Islamic boarding schools that form character. Character is a collection of values that are manifested in a system of driving force values that underlie thoughts, attitudes, and behaviors that can be displayed steadily. (Soewarmo, 2006: 13). Character is also an order that originally came from the environment and became part of his personality. (Armai Arif, 2014: 221). In Islam, it uses the term morality because it is related to the spirit, heart, soul, and purpose that is taught by the Qur’an and Hadits in the form of practical sources or Ijithad. (Haikal, 1982: 21). When referring to the prophet Muhammad the term he delivered was moral as he conveyed that he was raised to show and form noble morals. The Prophet had proven in his life and he gained recognition from the community of an al-amin who showed a trusted person because of his character amid society. (Haikal, 1982: 21). Morals become part of the goals of national education. Moral lessons in national education in the form of Islamic sub-subjects in the school or campus section are discussed and delivered to the prosecutors of knowledge.
These subjects start from an early age, elementary, secondary to Islamic tertiary education and are also given at salafiyah boarding schools that use the source of the yellow book. Islamic boarding school education is the ideal place to pay attention to this character education because it demands the Qur'an and is a mission of the Prophet sent to the face of the earth, in addition to part of the national education goals so that students have good character. At this time the character of the nation's children continues to be a national concern, fragile discipline in the middle of the nation, moral decadence that occurs among adolescents, the attitude of adolescents who can no longer hear the advice of parents, they are more listening to the voice of friends who can plunge into life that leads not in accordance with religious values, they can fall into the arms of the LGBT group, the Genk group, and other drug addicting groups. The material formation of character is so rich. From the cognitive approach they have a lot of knowledge from educational institutions, places of worship or parents, but why do they still fall into places like that. In religious education in the homeland is always associated with the few hours of religious instruction given at school, not the length of time given for the material, but there are questions relating to the school community, this community seems to be free from the formation of the character demanding knowledge. Character education that works at pesantren is not sakja lined with the kitab Akhlak through kitan kuning teput also ustazdnya and other academics of pesantren also play a role. But, the teacher of the eye care teacher plays an important role in that. Educators must be like educators who can be imitated and innocent, both gesture, discipline, and professionalism. (Tafsir, 2015: 130). The first, ustazd gave an example of discipline, he showed his gesture to give full attention to the prosecutors of knowledge, he had extensive insight into the social ills and moral decadence of adolescents that exist today and he was rich in learning approaches to embody those values; ustazd gives an understanding of students about imperfect environments including when there are parents who have weaknesses as human beings, students are whole and independent individuals who are able to rise even though the environment or condition of parents is not an ideal example for students. Ustadz is not enough to master the material but how to convey these values through various educational facilities available. There is also a need for a psychomotor learning approach method, this approach must be done a lot, this realm is a good idea to classmates and the pesantren community. Understanding his independence as an independent human being also needs to get attention. For these things, the cleric must have an understanding of psychology or the soul of the prosecutor of knowledge, to have the right approach to embed character values to them.

6 CONCLUSION
Character education in pesantren in the digital 4.0 era has become a strong fortress to save students so as not to become victims of the progress achieved by humanity today. Pesantren Educational institutions that are important for humanizing humans. In this educational institution, there is an education community whether leaders, educators, staff must be involved in the formation of santri characteristics. The formation of character is not only the task of the religious teacher nurturing moral character but also the task of the pesantren community. It's just that ustazd becomes a figure in the classroom or outside the class must show he deserves to be innocent and imitated, the educator who gives examples of discipline, besides he shows the gesture of giving full attention to all students, he has insight.

REFERENCES