

The Strategy of an Islamic Boarding School of Pangeran Diponegoro in Yogyakarta to Preserve its Existence through Character Education Building toward Students

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ABSTRACT

Nowadays, the issue of character education is spreading, given the various events that have occurred, so that the determination of the youth of this country has fallen so sharply. This study aims to analyze the strategy of the Prince Diponegoro Islamic Boarding School in Yogyakarta in maintaining its existence through the cultivation of character education for students. This type of research is a type of qualitative research. The results of this study are the Prince Diponegoro Islamic Boarding School, Yogyakarta, managed to maintain its existence in the midst of the presence of modern education. The Islamic boarding school through its educational programs with existing methods is able to continue to exist. The strategies implemented such as the exemplary method, the habituation method, the *mau`izhah* method or advice as well as the motivation and intimidation method were considered optimal and able to change the character of the santri for the better. so that many guardians of students believe and leave their children in the boarding school.

ABSTRAK

Dewasa ini isu pendidikan karakter sedang merebak, mengingat berbagai peristiwa yang terjadi, sehingga keteguhan hati para pemuda negeri ini merosot begitu tajam. Penelitian ini bertujuan untuk menganalisis strategi pondok pesantren pangeran diponegoro Yogyakarta dalam mempertahankan eksistensinya melalui penanaman pendidikan karakter kepada santri. Jenis penelitian ini termasuk jenis penelitian kualitatif. Hasil penelitian ini adalah pondok pesantren pangeran diponegoro yogyakarta berhasil mempertahankan eksistensinya di tengah hadirnya pendidikan modern. Pondok pesantren tersebut melalui program-program pendidikannya dengan metode-metode yang ada mampu tetap eksis. Strategi yang dijalankan seperti: metode keteladanan, metode pembiasaan, metode *mau`izhah* atau nasihat serta metode motivasi serta intimidasi dinilai optimal dan mampu mengubah karakter santri menjadi lebih baik. Sehingga banyak wali santri yang percaya dan menitipkan anaknya di pondok pesantren tersebut.

1. INTRODUCTION

School is likely the most definitive and persuasive variable toward the social movement (Zuhriy, 2011). Instruction is believed in achieving fervent individual spearhead to acknowledge the public initiative. One of the educational institutions that are focused on character building in Indonesia is *Islamic live in-school*. *Islamic live in-school* that has been seen systematically in society is an Islamic educational institution which is the most experienced school in Indonesia, particularly in the rural area. In the beginning, *Islamic live in-school* participation tends to use a conventional system that is used to study Islam as the understanding of life (*tafaquh fi al-husna*) in the society (Mastuhu, 1994). Seeing all the uniqueness, C. Geertz Abdurrahman Wahid considers it as an Indonesian's sub-culture, especially in Java. Nowadays, character educational issues spread massively, considering all the various events that have occurred, it leads to the determination of the youth fallen sharply. This is the reason, except other excuses, that schools in Indonesia are a place for information movement, either general or moral information, as well as still do not reach moral (character building) and well-developed level (Faiqoh & Mahfudh, 2015).

The decrease of youth nation's self-confidence causes juvenile delinquency that occurs almost in each area, including Yogyakarta (Syifaunnufush & Diana, 2018). The juvenile delinquency case handled by local police in 2012 was 16 cases and increased 12 cases in 2013. Deputy regional police chief, Kombes Imam Sugianto, said that the assault case was 16 cases in 2013. In 2014, delinquency youth increased to 20 cases and assault cases increased to 21 cases as well. The patients from high school and equivalent handed over to East Java Regional Polices was 453 people and 7 people sent to BNNP of Yogyakarta. As could be seen in political and security measurement records, Do-It-Yourself, in 2015, 2,959 offences and 2,77% were committed by young people (TIM BPS DIY, 2005).

The openness of the record shows that juvenile delinquency cases occur not only in the public area but also in the local area. The abovementioned revealed information shows that the number of Indonesia' education development needs depends on the quality of character building. The reason for establishing an Islamic inclusive school is to gather and organize the personality of teenagers in order to have a noble character so that juvenile delinquency cases or deviant acts can be eliminated or fundamentally limited.

Apart from the formal instruction, a school system of Islamic Boarding Schools could be considered as the framework of non-formal training for this situation, considering that Islamic Boarding Schools is the most experienced school in Indonesia. As a strict system based educational institution located in Yogyakarta, the Islamic Boarding School of Diponegoro has its system in solving the problems according to teaching attendance and building character of the students.

2. METHODS

A descriptive qualitative approach with the in-depth interview was used in this study, while the research method was a literature review. This method came from the background causes that were mentioned above. In the subjective explorative, information that was collected is generally in the form of words, pictures, and not a number. Subjective explorative is a study, explanation, and research of remarkableness, phenomenon, social training, perspective, belief, individual impression, or the collection of things (Hamidi, 2014).

The examiners attempted to describe the methodology used by the Islamic Boarding School of Diponegoro in educating and building character in students. Furthermore, the people with noble character, particularly the youth in Yogyakarta, can be improved and become a better young generation.

3. RESULTS AND DISCUSSION

Several schools are nursery school, kindergarten, primary school, high school, Islamic school, and community learning centre training. Seeing the individuals in Indonesia that lack the financial knowledge, Islamic Boarding Schools of Diponegoro thinks about their future life. Islamic Boarding Schools of Diponegoro, therefore, focuses on providing quality training but keeping it simple. On the other hand, trying to provide the dwelling that is also equipped with sources of wealth from a wider area and Usaha Keuangan Bermanfaat (UEP) to help students who come from lower economic status.

Regarding the program success, except for qualified human resources, the great secret, an adequate functional financial plan, and a comfortable, safe, and satisfying foundation are required. Currently, the building structure of Islamic Boarding Schools of Diponegoro needs to be repaired due to the damage caused by the earthquake, also Islamic Boarding Schools of Diponegoro still do not ready to accept a large number of students, that the number of student enrollments is rapidly growing every year. Islamic Boarding Schools of Diponegoro is located in Sembego, a village located east of the public centre of Maguwoharjo City. The distance between Sembego village and the centre of Maguwoharjo is about 4.5 km. Sembego village is in the north bordering with Grogol village, the south is Pasekan village, the west is rice fields, and the east is an area of Kalasan sub-regency.

Islamic Boarding School of Prince Diponegoro was founded on the encouragement of Drs. K.H. Syakir Ali, M.Sc., an Ulama from Blitar who lives precisely in Sembego village, Maguwoharjo city, Depok, Sleman Regency. He is a speaker in the state Islamic university of Sunan Kalijaga Yogyakarta, in the past denominated IAIN Sunan Kalijaga. After focusing on Islamic education in Maguwoharjo city, he was moved to cut the Boarding instructional framework, so that Islamic

schools can be more developed with the newest instructional system. In Maguwoharjo, several schools applied moderately to strict teaching. In several schools which focused on strict teaching methods, the result showed that not a half did achieve, also strict training showed a very little result that it was less than governmental schools. After huge consideration and deliberation, the idea emerged to remake Islamic education through changing the school's teaching framework accompanied by the quality of Islamic teaching as an educational system of life experience. After that, he chose Madrasah Ibtidaiyah Al-Ma'arif (Al-Maarif Islamic primary school) and the central school of Diponegoro in Sembego village.

Madrasah Ibtidaiyah Al-Ma'arif is a comparable educational institution to an elementary school established in Sembego village, Maguwoharjo city, on August 1, 1961. At the beginning of its establishment, the place used for education and training office was the nearest mosque, while a temporary office was used just at night. The topic taught at that time was strict knowledge. In the beginning, there was just school personnel, Mr Muhammad Khoeruddin, who managed and taught the lesson. In 1964, the situation in Madrasah Ibtidaiyah, at the beginning, used for education and training, changed to Madrasah Wajib Belajar (MWB). MWB in Sembego village is the only MWB in the Depok region and one to three MWB in the Sleman district government. Currently, the educational system has changed into a different structure, also the school building was rebuilt by the local government using materials made from bamboo. The lessons focused on the training at the beginning, particularly 75% was general science and 25% was tight knowledge.

Around Ramadhan 21, 1967. A school building made from bamboo was damaged due to storm and heavy rain, then the building could not use anymore. In the next year, furthermore, the building was restructured so that it became stronger and could be used for instructional activities. The restructuring was subsidized by public authority and mostly subsidized by the local authority of Sembego village. In 1971, MWB changed to Madrasah Ibtidaiyah Al-Ma'arif of Sembego. In 1981, it Accredited by the Ministry of Religion with the perceived status. At this time, the society of Sembego village reacts well to the existence of Madrasah Ibtidaiyah Al-Ma'arif of Sebago.

Great enthusiasm to put their children to Madrasah Ibtidaiyah Al-Ma'arif of Sembego could be shown from the parents who entrust the school to train and educate their elementary school children, while it was separated from the affordable tuition fees, the achievements of Madrasah Ibtidaiyah Al-Ma'arif were also welcomed by communities. All graduates also could continue to the higher school level. However, in the middle of the 1990s, Madrasah Ibtidaiyah Al-Ma'arif showed a decrease indication. The decrease was caused by several components, like increasingly fierce competition with other primary schools, offices, and better systems, so that it affected student's achievements. From these issues, society enthusiasm declined rapidly, so that the number of students also decreased. The 1990s was a school setback until the Islamic boarding school of Diponegoro was

established to develop terrible school conditions, which was conducted by improving the system with other different perspectives (Diponegoro, 2013).

Another school establishment in Sembego village was the junior high school of Diponegoro. Compared to Madrasah Ibtidaiyah Al-Ma'arif, the establishment of middle school was more unique. Junior high school of Diponegoro is a high-level educational organization established on November 24, 1978, under the Ma'arif organization of the Special Region of Yogyakarta. This school has been started by establishing Diponegoro Middle School, which the vision used is to remember and exemplify a good example of the struggle of Diponegoro in overthrowing the kingdom. The motivation for establishing this middle school is to encourage the graduates of elementary school children who can not afford the tuition fees or have a lack of National Exam result to pursue their study, and that was a prerequisite of the establishment of school status. Towards the beginning of its establishment, the number of students in this school was very large, this was due to the minimal cost of education, which also encompassed many students with low National Exam results. Notwithstanding, students achieved the result closed to test score, due to the guidance and education from their teachers, students of Diponegoro middle school could compete with other school students. Furthermore, graduates could continue to the next school level.

In 1990, like Madrasah Ibtidaiyah Al-Ma'arif, Diponegoro middle school has also suffered a setback due to the little number of student enrollment. This condition was extremely burdening teachers, and the students' achievement was also affected. Due to these issues, the Islamic boarding school of Diponegoro started to establish in order to support the development of the school, then Diponegoro middle school was established which surprisingly there was an indication of being developed. With other pioneers, Mr Drs K.H. M. Syakir Ali, M.Si pioneered as an effort to build the organization to be more existed. After the discussion conducted with the village chief, the mayor, mosque administrator, and other parties, the further step was to build an Islamic boarding school. Armed with faith, a strong soul and relentless efforts, eventually, in 1997 this Islamic boarding school was established for the first time, and on June 21, 1998, the Islamic boarding school was officially inaugurated (Diponegoro, 2013).

Etymologically, the word character comes from the Greek language and being specific in *Eharassein* which means "Toengrave" (Ryan & Bohlin, 2003). "Toengrave" means traces shapes or notes. Regarding semantic understanding, in Indonesian words, characters can be considered as letters, numbers, spaces, ordinary images that can be displayed on the screen with the console (Depdiknas, 2008). It means that an individual with character is the personality that has a character. Besides characters can be described etymologically, characters can also be described terminologically (Nofiaturrehman, 2017). Terminologically, according to Thomas Lickona, a teacher

in Cortland University known as the father of American character education, as cited by Marzuki, characterized the character as “*A reliable inner disposition to respond to a situation in a morally good way*”. Lickona stated that “*Character conceives three interrelated parts: moral knowing; moral feeling, and moral behaviour*”. A great person included the information of moral knowing and moral inclination, eventually showed moral conduct, cognitive, mentality, inspiration, practice, and ability (Marzuki, 2009).

Thomas Lickona revealed that a country is almost destroyed, if it has ten specific important problems, such as the incline of juvenile delinquency, immoral life, the increase of excessive attitudes towards companion groups, less attention to educators, the obfuscating of good and bad ethics, confusion of the use of the language, preservation of bad practices like consuming drugs and alcohol, and committing sexual activity, low awareness of certain expectations as humans and citizen, the decline of the attitude of hard work, as well as mutual doubts and no worries among others (Dodd, 1992). The term of character education was introduced in the 1990s. Thomas Lickona, known as a receiver, especially when he wrote the book entitled *The Return of Character Education and Educating for Character: How Our School Can Teach Respect and Responsibility*. Through Thomas Lickona’s books, the western admitted how important it to train somebody is. As shown by Lickona, character education encompasses three basic components; *knowing the great, craving the great, doing the great*.

Like Lickona, Frye defined character education as *a national movement creating schools that foster ethical, responsible, and caring young people by model-ing and teaching good character through an emphasis on universal values that we all share*” (Jr, 2002). Character education can be interpreted as a conscious and planned effort in knowing reality or goodness, worshipping it and doing it in daily life regularly. With an enthusiastic person and depth of knowledge, it will result in good character. as shown by Ellen G, cited by Sofan Amri et.al, character training is the ultimate exertion at any given point to the people. Character building is a great goal of a real training framework. The educators must understand that developing somebody to be a great person become their main job. Daniel Goleman found that individual achievement in the public eye is about 80% influenced by *passion knowledge* (EQ) and only do 20% influenced by *cerebrum insight* (IQ). Teenagers with enthusiastic character and knowledge are far from juvenile delinquency, like brawls, drug and alcohol consumption, and free sex.

Firmness in fostering the state’s personality was also emphasized by the Minister of Defense since the influence of globalization bring a threat for the Republic of Indonesia so that the role of the nation as the frontline is vital. According to Purnomo, the danger of war can also be in the form of non-actual forces (subtle forces) that have an impact on the hearts and souls of the people who are

the country's last bastion of defence. Thus, referring to this reality, the part of human resources (non-military security) plays an important role. Human resources that only mastering science and **115**

innovation without having moral awareness to protect the country will endanger the resilience of the state (Hasibuan, 2014). Therefore, the use of character education is currently a fundamental issue, especially in the face of the current era of globalization. The best way to shape somebody who served the nation is through school, regardless of conducting formal or informal, depends on Islamic lessons, culture, and customs.

Character education in Islamic Boarding Schools of Diponegoro has resembles other schools, which has the framework and strategy to educate. This framework and strategy become a reference in shaping the personality of students. the instructional framework can be said more moderate than before, that focuses on accurate information, will be taken by students who are going to future schools, that were suggested by schools. In a bungalow climate, more emphasis is placed on strict information, which is a basic need. Generally, the principle of the inclusive school is first, as a place of a focal point of greatness; the second, organization that born the human resources; and third, as a principle which can develop a broad region (advancement specialist). An Islamic boarding school of Diponegoro also reflected as a part of social change amidst the changes occurred in public area (A, 2005).

Agen of development is discussed to complete the third point. An Islamic boarding school plays an important role by involving all reinforcement parts to unite two areas and acts in different capacities as problem-solvers for students, teachers, and local areas. To achieve an ideal goal, the technique used to achieve moderate and better graduates is supposedly depending on the standard. The technique used for this study will be explained in the discussion below.

First, the exemplary method. An example is an appropriate method for Islamic instruction that applies by teachers in the instructive cycle. Because a good school can affect tendency, behaviour, and perspectives. In Al-Qur'an, the term model is denominated as *uswah*, or in another word is an example, and given an attribute to explain it, for example, *hasanah* means great. Thus, the word *uswatun hasanah* means great model. The word of *uswah* in Al-Qur'an is repeated many times, in which the meaning behind it is contemplated from prophet's exemplary, especially the prophet of Muhammad SAW, the prophet of Ibrahim A.S, and those who firmly believe in Allah SWT (Mustofa, 2019).

An exemplary can be projected from the attitude and mind of teachers and training staff (included Ustadz and Kyai) in providing a good example so that their exemplary can be exemplified by students well. Showing different models of example is the first step of adaptation, with the assumption that instructors and teaching staff expects the students to act in accordance with the

character values, in this condition, therefore, teachers and all the staffs are essential exemplary on how to act according to the quality of values. For instance, being well-dressed, arrived on time, using a seatbelt, speaking kindly, loving and caring to students, being honest, keeping tidiness, and others.

Related to the exemplary, An-Nahlawi said that an example is a commendable trait containing educative properties, that containing: 1) an Islamic education is the idea that consistently requires God's method. A teacher is a portrayal of a good example for students. Because a teacher's exemplary leads to the action that students will imitate, like Javanese idiom saying "a teacher is someone being imitated" (An-Nahlawi, 1996). Furthermore, the student's behaviour that is expected is that can be applied in daily life and refers to Al-Qur'an and Sunnah. 2) Indeed, Islam has made the character of the Prophet Muhammad SAW an eternal and the real role model for guiding humankind. Islam does not provide this guidance to show negative respect or simple thinking, but to represent by the aim that people applies this to themselves. In this regard, the Islamic model is seen and shown clearly and importantly referring to the action that can be applied in daily life. Moreover, all kinds of prophet's properties further have been benefited and applied into Islamic boarding school instructional system, like Islamic boarding school which has been using it.

The second, habituation method. Habituation is a practice attempt in encouraging and framing student's ethics and personality. Adjustment is made with the understanding toward careless and weak people. Adjustment starts with the experience of what people are familiar with. What is acclimatized is something that is practised and essentially provides positive value and guidance. Thus, the adjustment clarification consistently corresponds to the known clarification (Hidayat, 2015).

According to Arief Armai, several conditions must be considered in carrying out adaptation techniques to children: 1) getting used to it before children show the different tendency as opposed to what will be acclimatized. 2) the tendency must be carried out consistently and repeatedly so that it eventually turns into a programmed tendency. 3) Education must be reliable, very firm in its position. In this issue, do not give children to decrease the tendency of the adjustment. 4) The habituation that was initially unthinkable must turn into a tendency accompanied by a quiet and calm voice by the child himself. 5) In simple terms, this technique is a continuation of the commendable strategy. In the Islamic boarding house of Diponegoro, Kiai consistently applies this when they have set models and expressed commendable perspectives to their students (Arief, 2011).

Third, the method of giving advice (*Mau'izhah*). The term *Mau'izhah* is from the word of *Wa'azha*, which means to guide or provide a noble character and extend goodness. The advice contains words of *Nun-Shad and Ha* and can be interpreted into two meanings, i.e. pure or permanent, assembled and improved. "*Nashaha Asy-Syai*" implies that the item is certified or not counterfeited,

because the person who gave the order cleared the person of any clues about counterfeiting (M. Jannah, 2019). Hence, giving advice is to order or limit or forbid to join with dangerous things. The counselling technique is an important strategy used to arouse students' sense so that they are always consistent or predictable in seeing their achievements.

Fourth, the methods of motivation and intimidation. This method in Arabic is called *Uslub Al-Tarhib Wa Al-Tarhib*, or the methods of *Tarhib* and *Tarhib*. *Tarhib* comes from the word *Raghaba* which means to like, to like, and to love. Further *Tarhib* contains the importance of the willingness to get pleasure, love and joy that can influence other people, so that appears hope and excitement to achieve it (Niam, 2019). Hope and excitement are a variable that generates the energy and willingness to learn. The human soul consistently needs to know something new. Therefore, the consolation and inspiration given to students can make them very excited and eager to learn what they want to know. By utilizing this technique, most of the students of Diponegoro Islamic boarding school become more enthusiastic in achieving what they strive for. They are divided into many expertise, like the expert of Tajwid or recitation, tutoring or lectures, *Nasyid* and even sports.

In the Al-Qur'an included many Ayat of encouragement that also followed of Ayat for threatening the bad behaviour. Motivation and intimidation are two separate things that are related to one another. Inspiration and introducing a hazard to children is a mental technique. This technique was used by the prophet Muhammad SAW when treating youth to find the solution of the problems in any event (N. Jannah, 2011). In an Islamic boarding school of Diponegoro, in controlling each guidance, consistently going through the stages that have a lot of reflection. In the intimidation technique, this is a way to control students to obey the principle and set guidance. Those who disobey the role will be punished light to severe punishment, for example, criticized, pressured, or expelled from school. In this boarding school, students are prohibited to use gadgets or electronics. Because the gadget is indicated bringing a lot of unbeneficial damage. Moreover, bringing or using an electronic is categorized as an infringement and boarding school caregivers will take firm action against this infringement.

This caregivers' action is firmly adjusted and in accordance with the research of Syuderajat regarding the use of the web in identifying sexual acts. Every day, children access the internet for almost 60 minutes. 20% of children acknowledged that they visited some browser more than 5 hours per day. Long-distance interpersonal communication is classified as the most visited activity about 36%. Most of them, especially 71% of teenagers stated that they aimed explicit goals. Out of 50%, 39% said that they downloaded lewd pictures and 46% downloaded pornography. Other facts, about 81% of teenagers, they committed sexual action, and 66% perpetrators of the sexual act were lovers, 8% was complicated friend, 2% was prostitute, and others were 8%. This exploration showed that the web is seen as media that influence people to commit sexual acts, which can happen from email,

chatting, watching pornography or visiting the indecent web. About 62%, the indecent show found on any web affected most teenagers to commit sexual action (Dida et al., 2019). With these cases, it is hoped that students' paradigm and character can be framed by good assumptions that are taught every day. Moreover, students can finish their school, and generally change school climate to be a better environment.

4. CONCLUSION

Islamic boarding school from the past until now has a very vital role and the contributions given to the country have been many. Its role is to give the understanding of the knowledge along with character-building that forms nation individual personality. Even though the era is always changing and developing, it can not make Islamic schools disappear and is eroded by the newest era. Creating an Islamic generation with the character of high nationalism has become its focus until this time.

Islamic boarding school of Diponegoro of Yogyakarta has been successful to maintain its existence amid modern education. The Islamic boarding school can exist through its educational programs dan methods. The methods have run like exemplary method, habituation method, *Mau'izhah* or the method of giving advice, and motivation and intimidation has resulted optimal and able to change the character to be better. Armed with the applied methods, students' guardians believe and put their children in this Islamic boarding school.

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