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The Role of Pesantren Educators in Cultural Builders of Religious Communities Student Character in the At-Taqwa Putri Islamic Boarding School

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Abstrak

Kata Kunci:

Kultur Masyarakat Agamis;
Karakteristik Siswa; Pondok Pesantren

Penelitian ini dilatarbelakangi oleh sesuatu yang terjadi di masyarakat yaitu generasi muda yang memiliki karakter yang kurang baik dalam hal budi pekerti, kultur masyarakat kurang optimalnya lembaga pendidikan dalam menanamkan nilai-nilai dan motivasi yang akan mendorong generasi muda memiliki kepribadian yang baik. Untuk menghadapi masalah terkait kultur masyarakat yang agamis dan karakter generasi muda diperlukan pendidikan khusus yang memang bertujuan untuk menciptakan generasi muda yang cerdas dan berakhlakul karimah di antaranya adalah melalui pendidikan pondok pesantren. Tujuan dari penelitian ini adalah untuk mengetahui peran, metode dan faktor pendukung serta penghambat pondok pesantren dalam membangun kultur Masyarakat dan karakter siswa di Pondok Pesantren Attaqwa Putri Bekasi. Metode penelitian yang digunakan adalah metode deskriptif dengan pendekatan kualitatif. Pengumpulan data dilakukan dengan cara observasi, wawancara dan dokumentasi. Berdasarkan hasil penelitian bahwa Pondok Pesantren Attaqwa Putri dalam membangun kultur Masyarakat agamis dan karakter siswa didapatkan melalui pendidikan kepondokan. Hal ini terlaksana dengan pondok pesantren yang menjadi penyelenggara pendidikan yang mampu mengajarkan siswa tidak hanya teori tetapi juga mempraktekannya secara langsung. Dalam membentuk karakter siswa Pondok Pesantren Attaqwa Putri Metode yang digunakan yaitu ceramah, keteladanan, pembiasaan, pemberian nasihat dan hukuman. Kesimpulan dari penelitian ini yaitu Pondok Pesantren Attaqwa Putri mempunyai faktor pendukung berupa tumbuhnya rasa semangat para siswa untuk menuntut ilmu dan didukung oleh lingkungan pondok yang membawa pengaruh positif pada siswa. kemudian faktor yang menghambatnya adalah para santri sulit mengatur waktu

karena padatnya kegiatan pondok sehingga para siswa menjadi jenuh, malas, dan mengantuk saat kegiatan pembelajaran pendidikan di pondok pesantren.

Abstract

Keywords: Digital Wallet; Perception; Buying and Selling.

This research is motivated by something that is happening in society, namely the younger generation who have poor character in terms of morals, the community culture is less than optimal in educational institutions in instilling values and motivation that will encourage the younger generation to have a good personality. To face problems related to religious community culture and the character of the younger generation, special education is needed which aims to create a young generation who is intelligent and has good morals, including through Islamic boarding school education. The aim of this research is to determine the role, methods and supporting and inhibiting factors of Islamic boarding schools in building community culture and student character at the Attaqwa Putri Bekasi Islamic Boarding School. The research method used is a descriptive method with a qualitative approach. Data collection was carried out by means of observation, interviews and documentation. Based on the research results, the Attaqwa Putri Islamic Boarding School in building a religious community culture and student character is obtained through boarding school education. This is accomplished by Islamic boarding schools which become educational providers that are able to teach students not only theory but also practice it directly. In forming the character of Attaqwa Putri Islamic Boarding School students, the methods used are lectures, example, habituation, giving advice and punishment. The conclusion of this research is that the Attaqwa Putri Islamic Boarding School has supporting factors in the form of a growing sense of enthusiasm among students to study and is supported by a boarding school environment which has a positive influence on students. Then the factor that hinders this is that the students find it difficult to manage their time because of the busy boarding school activities so that students become bored, lazy and sleepy during educational learning activities at the Islamic boarding school.

INTRODUCTION

Human life cannot be separated from value, and that value further needs to be institutionalized. The best institutions are through educational efforts. The existence of pesantren and its tools as an Islamic institution, of course, has distinctive values that distinguish it from other educational institutions. In reality, the values of pesantren developed by Islamic

boarding schools are based on divine values and human values.(Hafidh et al., 2023)

Life in pesantren shows the spirit of democracy, because they practically work together to overcome their problems and curricular. The students, do not suffer from a symbolic disease, namely the acquisition of degrees and diplomas because some pesantren previously did not issue diplomas. The Islamic boarding school system prioritizes simplicity, idealism, equality, brotherhood, self-confidence, and courage in life. In pesantren there is a close relationship between santri and kiai.(Wahyudin & Tabroni, 2022)

This is possible because they live in one hut. The santri consider that opposing kiai in addition to being considered impolite is also contrary to religious teachings. Simple living is really done in pesantren life. The spirit of self-help is very felt and obvious. The spirit of help and the atmosphere of brotherhood greatly color the association in pesantren. The most noteworthy background of pesantren is its role as a tool of comprehensive cultural transformation in people's lives.(Uswatun & Setiawan, 2021)

Pesantren stands as an answer to religious vocations, to uphold religious teachings and values through religious education and the protection and support of groups willing to carry out religious orders and regulate relations between them. Slowly pesantren seeks to change and develop the way of life of the community that is able to display an

interesting pattern of life and be followed. (Saifullah et al., 2023)

Although this is difficult to apply in detail, due to the weight and abundance of ideal elements in it that are impossible to apply practically in a heterogeneous society. Talking about a leader in an Islamic boarding school is inseparable from the figure of a kiai. In Islamic boarding schools, kiai are the main actors. Kiailah who pioneered pesantren, nurtured, determined the learning mechanism and curriculum, and colored pesantren in everyday life according to their skills and tendencies. Therefore, the characteristics of pesantren can be considered through their kiai profile.(Muttaqin, 2020)

Kiai and santri in the pesantren tradition are two inseparable entities. Kiai is the most essential element and its presence is inevitable. Although only as a person can, but as a person who is alim, wise, answers to various problems, his tawadhu nature, sincere, people generally place him as a very sacred figure. So that the existence of kiai is actually a non-formal leader for the community. Attaqwa Bekasi Islamic boarding school is an Islamic boarding school that has a modern pesantren system and even became one of the ideal Islamic boarding schools. Known as Pondok Pesantren Attaqwa Putra.

This educational institution was founded in 1940 by the late Almaghfurlah K.H. Noer 'Ali, the Lion of Bekasi Openwork. At that time, the educational institution did not have a special name, but a pesantren in the

Ujungharapan area. And in 1956 this educational institution was inaugurated, although it still used the name of Yayasan P3 (Islamic Development, Maintenance and Relief (YP3) and as a whole – both sons and daughters – changed its name to Pondok Pesantren Attaqwa, around 1986. Attaqwa Putri Islamic Boarding School is also an educational institution founded by Almagfurlah KH. Noer Alie.

The establishment of this cottage originated from the desire of KH. Noer Alie to provide education for women. In 1940, after KH. Noer Alie returned to learn from Makkah, he took the initiative to establish a traditional pesantren near his house which has now become the Ponpes Attaqwa Putri complex. At first, Ponpes Attaqwa Putri was named Pesantren Al-Baqiyatussalihat which was established in 1964 until in 1986 Ponpes Attaqwa Putri changed its name to Pondok Pesantren Attaqwa Putri.

RESEARCH METHODS

The research method used is a qualitative approach, which is a procedural way to obtain data used for discovery, and development based on scientific principles.

DISCUSSION

Definition of Education

Education is the learning of knowledge, skills, and habits of a group

of people passed from one generation to the next through teaching, training, or research. Education can also be interpreted as the process, ways and actions of educating. Etymologically Arabic (Qur'an and Hadith) education can be translated in terms of "tarbiyah, ta'lim and ta'dib") the three terms have different meanings even though they complement each other and are relevant. (Prof. Dr. H. Haidar Putra Daulay, 2019)

The meaning of tarbiyah has three linguistic roots, namely, first: having added and developing, second: which has the meaning of growing and becoming great, third: which has the meaning of repairing. Furthermore, the term ta'lim means the process of transmitting knowledge to individuals without limitations. The term ta'dib means personality education, manners and moral cultivation. Education management is a systematic and comprehensive cooperation process in order to realize the objectives of management education or management is an integral component and cannot be separated from the overall educational process because without this management it is impossible for educational goals to be realized optimally, effectively and efficiently. (Romlah & Rusdi, 2023)

Understanding Islamic Boarding Schools in Indonesia

Pesantren is an educational institution that has been known since colonial times. The age of pesantren is very old and has never been buffeted by

the changing times. The more modern and the number is increasing. In Java, places of religious instruction are known as pesantren or huts. The term cottage actually comes from the Arabic funduq which means hotel, or dormitory. The term pesantren means a place to reside students. There is no significant difference between the designation pondok and pesantren, because both refer to the same meaning. The word pesantren comes from the word santri, with the prefix pe and the suffix an which means the residence of the students. (Athoillah & Wulan, 2019)

With the same sanad Soegarda Poerbakawatja explained that pesantren originally said it was santri, which is a person who learns Islam, so that pesantren means a place where people gather to learn Islam. It is called pesantrian or pesantren because all students who study or tholabul "ilmi in pesantren are not called students or students, but are called santri. Furthermore, regarding the origin of pesantren, scholars differ in opinion, but it can be grouped into two; First, that pesantren is a model of the Islamic education system that has similarities with the Hindu-Buddhist education system with its dormitory system. (Saifullah et al., 2023)

The second regarding the origin of pesantren, states that pesantren were adopted from Middle Eastern Islamic educational institutions. Pesantren is an educational institution that plays a very important role in developing the debut values with the concept of education

through the five souls of huts that can equip students with an attitude of sincerity, simplicity, independence, ukhuwah islamiyah, freedom and others so that finally they can form human beings who have noble morals with strong personalities able to overcome problems that arise able to control themselves and determine the purpose of their lives. Character building and education is not only obtained in schools but the learning of these values is implemented in social activities. (Triana et al., 2023)

In this case, the students get exemplary guidance from the ustadz and ustadzah. Why is pesantren considered to be an ideal education in character building? That is because pesantren have special characteristics to maintain or preserve a tradition in terms of morals, ethics, rituals, art and so on. In addition, pesantren is also a place for regeneration of the nation's children who will become leaders in the future. Pesantren is an Islamic education that basically attaches importance to human resources both in their worldly quality and the quality of broad knowledge both theory and practice, while ukhrawi is to realize Muslims who believe, fear and obey God Almighty. (Qurrota et al., 2023).

CONCLUSION

The important role of educators in the At-Taqwa Putri Islamic Boarding School environment in shaping a religious community culture and strong student character. From several aspects,

it can be concluded that this pesantren is not only an educational institution, but also a center for building strong character and spirituality. The role of educators in pesantren is not only as a teacher, but also as an example, guide, and the main pillar in shaping students' religious and moral identity.

Through a holistic educational approach, this pesantren provides a

learning experience that covers religious, moral, and social aspects so as to create an environment that supports students' spiritual and moral growth. Thus, Pondok Pesantren At-Taqwa Putri not only functions as an educational institution, but also as an institution that forms a religious community culture and a strong character of students in religious and moral values.

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