Pattern of Character Education at Pesantren Tarbiyah in West Sumatera, Indonesia

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Abstract

Since the past two decades, character education becomes an important issue in the discourse about education in Indonesia in order to address the moral crisis. Pesantren as one of the educational institutions oriented on moral education is considered to have practiced character education process since its inception. There are many studies about the practice of character education in schools in Indonesia. However, most of those studies discuss the practice of character education in Java. In addition, the study of character education in schools is discussed in normative. In West Sumatra, pesantren education has developed since Islam came into this island in 12th century AD, but the studies that discuss the practice of character education in pesantren in West Sumatra are still limited, especially pesantren tarbiyah. This article explores patterns of character education at pesantren tarbiyah in West Sumatra. Finally, this paper figure out the character building processes establish since the preparation of curriculum, learning and evaluation processes. These three processes are implemented in the formal and informal learning process.

Key Words: Character education, pesantren education, pesantren tarbiyah, character building.
1. Introduction

Pesantren is an Islamic educational institutions in Indonesia which focuses on Islamic religious education and practice it as a guide to daily life by emphasizing the importance of morality in social life. Therefore pesantren is identified with the original product of Islamic religion and customs. Pesantren is the oldest education which becomes the root of education history which contributes greatly to education in Indonesia. Today, there are two kinds of pesantren which are generally found in almost every regions of Indonesia, they are salafi (traditional) and khalafi (modern).

Pesantren Salafiyah is pesantren which only teaches religious sciences of Islam through classic books written by the earlier Islamic scholars with some teaching methods, such as bandongan, sorogan, memorization and deliberation. Pesantren Khalafiyah is the type of modern pesantren, in which teach Islamic religious sciences and general sciences, but still teach the classic books like pesantren salafiyah. Based on the data of Information Systems and Education Management of Director General of Indonesian Islamic Education, the number of pesantren in Indonesia is amounted to 14,361 units.

Pesantren has built its own style and education system in accordance with the culture in which it is located. However, overall pesantren education system is different from the two other educational systems in Indonesia; they are madrasah (Islamic school) and schools. Pesantren education system is believed to be an education system that is able to achieve national education goals which are not capable of fully embodied by the school and madrasah systems. This is because the majority of education fundamentally shapes an individual's life chances and social status. Duration and level of education are associated with people's incomes, socio-economic status, living standards, lifestyle and the

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4. Raihani.


In order to achieve the goal of Indonesian education, there is discussion about character education since the last decade, which is an attempt to guide human behavior towards the values of life.

Moral is the internal situation and these insights of make us understand our own and other individual’s feelings, motivations and desires and are viewed as quintessential to moral decision making and embedded to habit with Islamic value. Character Education Partnership defines character education as a deliberate effort by schools, families, and communities to help young people understand, care about, and act on the core values of ethics.

Many literature and studies that have been carried out both by researchers and students related to character education in general and particularly character education in pesantren. The study of character education in pesantren can be broadly categorized in two categories. The first is normative article formulated from literature searches and then the writers contribute their ideas later. The writings in these terms can be traced, among others, in the writings of concepts and applications related to character education in schools, the ideas of character education in schools and the idea of character education models.

Second, writing of field research results in specific pesantren. This paper is seen from writing about character education at Islamic Boarding School Darunnajah, a character education at Islamic Boarding School Ihyaul Ulum Gilang Babat and Islamic Boarding School Langitan Widang Tuban, studies on Islamic Boarding School Darul Falah, also a study of several Islamic boarding school on the island of Sumatra, the study of curriculum development at Islamic Boarding School Nurul Yaqin, West Papua and the study of modernization of pesantren.

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15 Izfanna and Hisyam.
16 Zuhriy.
17 Novrian Satria Perdana.
18 Mar’ati.
The main findings of studies on character education in pesantren state that the first character education in pesantren salafiah is implemented through the example given by the chaplain (kiyai) and the teachers. The second, the intensity of interaction between students, administrators, rules and regulations in the form of students regulations, policies based on the elaboration of kerso dalem (the will) of the chaplain, also vision and mission of pesantren which become the factor contributing to the success of character education. The third, the formation of character is not deposited in any given lesson but carried out in a holistic manner by applying the rules and ideals to develop aspects/spiritual potential, emotional, intellectual (intelligence and creativity), social, and physical potential of students optimally.

The majority of character education studies in schools are carried out in Islamic boarding schools in Java. Only the studies of Sumardi and Prime are undertaken in Wekke in Sumatra and Papua. Nonetheless, the study of Sumardi in Islamic boarding school in Lampung conducted in Islamic boarding schools with Javanese culture, so it is mostly influenced by Java character. Then the study of Perdana is conducted in several provinces in Sumatra Island without specifying schools studied in strict accordance with the existing typology of the Islamic boarding schools. The study of Wekke at Nurul Yaqin West Papua, although it is not specifically mentioned, but also the schools were somewhat influenced by the tradition of Javanese Islamic boarding school. In contrast to previous studies, this article discusses the education pattern of characters used by schools in West Sumatra. The discussion will be focused on Islamic boarding schools with Tarbiyah type because the characteristics of those Islamic boarding schools in West Sumatra are different from one another, but Tarbiyah Islamic boarding schools have similar characteristics across West Sumatra.

2. Method

This article was written based on qualitative research with descriptive type. Data were collected using two ways. The first way is that data were collected normatively through searching literatures discussing character education and pesantren through scientific publications presented on journals. The findings then be categorized and taken as writing references according to the writing objectives. The second is that the data were collected empirically in some tarbiyah school di West Sumatera through interviews with teachers, leaders and ex santri (ex-students) who had studied in pesantren of tarbiyah. Such interviews were done in some discussions along with various activities involving some pesantren of tarbiyah. Besides that, 7 years educational experience of the author in Pondok Pesantren Ashabul Yamin, Lasi became the most important source of this article.
3. Islamic Education & Pesantren in West Sumatra, Indonesia

Pesantren in West Sumatra cannot be separated from surau as forerunners of Islamic education. At first, education in West Sumatra is based on Minangkabau culture system centered at surau. Surau in Minangkabau belongs to the tribe or clan as a complement to rumah gadang (large sprawling house) which serves as a meeting place, gathering, meeting, learning customs, learning martial arts and beds for the boys who have entered Agil baligh period and elder people. In the early days of the coming of Islam to the West Sumatra, surau is functioned as a place to learn Islam. The religious function of surau is increasingly important, not only as a place where children and youth acquire basic knowledge of religion, but also as a complete Islamic educational institution.

Surau then transformed into two categories, they are surau gadang (large surau) and surau ketek (small surau). Surau gadang is able to accommodate 80-100 students who were intentionally built as places of religious education in the broad sense and become the center of activity (central activity) of religious education. In a broader sense, surau gadang can be likened to Islamic boarding school which becomes the center of religious learning in Java. While the surau ketek (small), is surau which only accommodate 20 students. Surau ketek can be equated with langgar or mushalla.

Surau role as an educational institution in Minangkabau started to decline since the early twentieth century, when the Islamic society of Minangkabau are in a situation which is getting squeezed due to economic and political pressures of the Dutch colonial and their ideas of religious renewal. At the same time the Dutch government runs ethischepolitiek by establishing schools with modern educational system in the early mid-1840s at the initiative of individual Dutch officials. The main purpose of schools establishment is more for colonial interests rather than educational reasons itself, namely for the development of a bureaucratic system that is required in the system of forced cultivation of coffee and meet the needs of their government. Some of Minangkabau people who are interested in secular education, early they were learning with internships in the business offices of government or bureaucracy and they are introduced to the social sciences and natural sciences and not stressed at all on religious knowledge. In

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26 Azyumardi Azra, Pendidikan Islam Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III (Jakarta: Kencana, 2012); Moenada.
28 Elizabeth Graves, Anal-Usul Elite Minangkabau Modern; Respon Terhadap Kolonial Belanda Abad XIX/XX (Jakarta: Yayasan Obor Indonesia, 2007); Jeffrey Hadler, Sengketa Tanda Putus: Matriarkat, Reformisme Agama, Dan Kolonialisisme Di Minangkabau (Jakarta: Freedom Institute, 2010); Sabarudin.
29 Graves.
30 Moenada.
the Dutch school, students learn to use tables and chairs, and grade levels. While traditional Minangkabau school transforms from surau, using halaqah method and it does not use class system 31.

An education system that was developed by the Dutch continuously amends the pattern and system of Islamic education in Minangkabau. Observing the development of educational system, is the great scholars of Mecca who was originally from Minangkabau, Sheikh Ahmad Al- Khatib Al-Minangkabawi then reform surau educational system which is considered as left behind from the Dutch secular education system. This reformulation according to Gazalba (1983) resulted in the surau education becomes classical madrasah and no longer in the form of halaqah, and there are reforms in the educational curriculum. The results of renewal can be grouped into three patterns, they are complexion which adopt Dutch colonial educational patterns, patterns that maintain the typical characteristics of surau and educational reforms were oriented to the needs of the community (social demand)32.

4. The Pattern of Character Education at Pesantren Tarbiyah in West Sumatra

Along with the renewal of Islamic education system in Minangkabau, in 1930 traditional Islamic clergy led by Sheikh Sulaiman Al-Rasuli established Persatuan Tarbiyah Islamiyah (PERTI), a social organization which becomes the gathering place of traditional Islamic schools. Until the end of 1930s, there were about 127 traditional schools with student numbers around 120 thousand 33. Until now, tarbiyah schools still continued to organize religious education with a combination of religion and public education to meet the demands of the national curriculum.

Such as other boarding schools in West Sumatra which provide the subjects of history, geography, foreign languages and mathematics in post-modernization education 34, Pesantren Tarbiyah spread around West Sumatra also teach general subjects which are limited to a mere demand. The majority of general subjects is taught only to answer the needs of the national exams so that the students can follow the national exam and get a diploma to continue their education to a higher level (interview of Pesantren Tarbiyah Leader). In fact, general subjects which were empty because the teacher was unable to attend is usually replaced with religious subject.

The main factors which become the consideration in determining the curriculum is compliance with the conditions of surrounding communities 35. Religious

31 Sabarudin; Graves; Audrey Kahin, Dari Pemberontakan Ke Integrasi; Sumatera Barat Dan Politik Indonesia 1926-1998 (Jakarta: Yayasan Obor Indonesia, 2005).
33 Kahin.
34 Kahin.
subjects taught in pesantren tarbiyah also aims to meet the needs of daily life and the provision of the afterlife. The subjects include fiqh, tasawuf, tafsir, hadits, ushul fiqh, tauhid and others. Then, ity is also as a tool for studying the reference books. The subjects include nahwu, sharf, mantiq, balaghah, usul fiqh which is familiarly known by the science of tools, it is the science of studying the reference books. All religious subject matter comes from books in Arabic. Although the books are available in Indonesian language, Pesantren tarbiyah do not use it as a reference.

Although pesantren tarbiyah does not specifically refer to the process of character education, the learning process which is carried out is the process of character education, the inculcation of desirable habits or interpenetration of habits’ and the effect of consequences of actions upon such habits. The most effective models to the implementation is through a comprehensive, approach that integrates all aspects of school life as Berkowitz(2005) argued that effective character education is a transformation of culture and life of the school.

In pesantren tarbiyah, the learning process is oriented on the attitude formation which becomes so popular in Indonesia since the last decade with the popular term character education, it is the composite of those psychological characteristics that impact the child's capacity and tendency to be an effective moral agent (to be socially and personally responsible, ethical, and self-managed). In the education process at pesantren tarbiyah, all students are oriented to be an intelligent man through dialogical learning process. Room for discussion and debate with teachers and fellow students is very wide open. Debate and differences of opinion among fellow students or between student and teachers is common in the learning process. Sometimes, the students are studying certain subjects (particularly the sciences of tools) with another teacher before studying in the classroom with the subjects’ teachers. In class, the discussions and debates take place later in discussing ‘i’rab matan (grammatical) of reference books. Instead, teachers are sometimes also preparing lesson material that will be taught before entering into the classroom. In this case, the teacher presents himself openly to discuss and debate with students. Discussion activities are designed to help children work on consensus building and collaboration, and students are able to contribute regardless of such things as their reading or math skills.

This learning process creates students who are active, objective, analytical, aspirational, creative and innovative, dynamic and anticipatory, open-minded and forward, also find solutions which becomes the indicator of intelligent

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37 Irfanna and Hisyam.
38 Mar’ati.
40 Berkowitz and Bier.
During the school time, students are trained to live independently since admission to Islamic boarding schools at an average age of 12 years up to the graduation time. Students are trained with the independent living in a dorm or living in houses around the school. In the learning process, the students are oriented to the love of science, in the sense that the purpose of learning is for knowledge, not to get good grades in exams. Pupils are emphasized to understand the subject matter and not memorizing concepts and definitions are there to be tested. This approach makes the students do not think to follow the lessons merely take the exam at the end of the semester as a general pattern applies to students in public schools.

5. Conclusion

The task of character education is to help students and all other members of the learning community know "the good", value it, and act upon it. As educators, the teachers set them sights on a higher purpose for character education, the which is to transform people from receivers into givers, to protect the individual from the harmful effects of selfishness and bad choices, and Ultimately to be a means of uniting nations through the expression of trustworthiness, wisdom, and justice. In these terms, pesantren tarbiyah in West Sumatra, such as Islamic Barding School Darunnajah adopt a comprehensive approach to character education based on Islamic values through three methods of implementation of character education, the knowledge, the requirements and practices. Pesantren Tarbiyah in West Sumatra integrates the subject matter with the daily life of students in the school and the school environment in shaping the character of the students. The formation process is carried out throughout the time when students learn formally in their school, informally in communities where students live and interact and through extracurricular activities. Thus, effective character education program, as conceived to encompass the cognitive, emotional and behavioral aspects of the moral life values takes place in a comprehensive manner. Based on the process undertaken by pesantren tarbiyah in West Sumatra, it cannot be denied that the process of forming the character of a continuous and integrated process that should be done in schools and environments where learning takes place. Therefore, the support of the school environment is very important in the formation of character due to the presence of individuals in their respective environments, will determine how to behave.

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42 Lickona.
43 Meishi Lim Haslip and Michael J Haslip, 'From Malaysia to America: Community-Based Character Education for Children and Youth', Childhood Education (Special Issue: Character Education Around the World, Part 1), 89.5 (2013), 296–302 <http://dx.doi.org/10.1080/00094056.2013.830899>.
44 Isfanda and Hisyam.
45 Lickona.