

Local Wisdom of The Nurul Huda Pajagalan Islamic Boarding School as Strengthening Moral Values and Character Education For Students of STAI Al Musdaryah Cimahi

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ABSTRACT

Educational institutions and Islamic boarding schools are closely related, especially in developing local wisdom to create good moral values and student character. This writing is entitled "Local Wisdom of Islamic Boarding Schools as Strengthening Moral Values and Character Education for Students". This research aims to ensure that students can have better moral values and character, and can complement each other in developing attitudes and character and continuing the noble cultures of the past. The research method used is a qualitative library study method by collecting data, and reviewing references related to the theme to be researched. The results of research on moral values in Islamic boarding schools for students who have education in Islamic boarding schools include the instillation of local values and character education from local wisdom which is still being developed, namely *imtihan* and *bandongan* poetry. The moral value of having poetry in Islamic boarding schools can have a big influence on education, the poetry itself can make it easier for students to memorize the rules. And with *bandongan*, students will be better able to understand the material being presented. With local wisdom, it can instill the character of students to be independent and have better values in education. It turns out that the role of Islamic boarding school local wisdom in education as students in Islamic boarding schools will strengthen this role which is beneficial for students as part of a society that has high moral values, and character and also continues to foster local culture as a forum for education.

Keywords: : *education, Islamic boarding school, and local wisdom*

Introduction

Education is an effort to improve a person's skills and development in one's way. Education has an important role in the process of humanizing humans (Syamsul, 2017). Education as basic morals in ethics and education also needs to equip every student to have a sense of empathy through character and cultural education as a solution to prevent events that can disintegrate the nation and state. Character education can be done anywhere, within the family, community, and school, one of the environments that supports instilling this character is in Islamic boarding schools.

KH. Imam Zarkasih in Amir Hamzah's journal, (1996, p. 51) defines an Islamic boarding school as an Islamic educational institution with a dormitory or boarding system, where the *kiyai* is the central figure, the mosque is the center of activities that animate it, and the teaching of Islamic religion is under the guidance of the *kiyai* which is followed by the students. as its main activity. Islamic boarding schools can provide better character education, apart from having an educated attitude. Apart from that, in Islamic boarding school education, there is an interaction between the *kiyai* or ustadz as teachers and the students who usually study classical religious books. According to Amin Haedar (2004, p. 37), Classical books better known as yellow books are Arabic books without harakat so they are called bald, to be able to read them, students must first master the science of tools, namely Nahwu and Sharaf. Apart from studying books, usually, the learning systems are different and there are still some Islamic boarding schools that use the same learning methods as before, for example, *Bandongan*, Sorogan, Discussion, Memorization, Question and Answer, and so on.

Islamic boarding schools also open up full space for the community to develop their potential. Islamic boarding school education also firmly upholds the values of authenticity both in the culture and structure of society. Islamic boarding schools have an important role in developing and realizing local cultural wisdom values that arise in society, for example, grave pilgrimages to the graves of saints or ulama.

Paying attention to the values of local wisdom in Islamic boarding schools is the development of students' personalities independently and responsibly as well as developing the cultures that were born previously. Local wisdom is all forms of knowledge, beliefs, and habits. All forms of local wisdom are lived, practiced, taught, and passed down from generation to generation while forming human thought patterns. One of the local wisdom that is still used in several Islamic boarding schools is

poetry, which is a method of memorizing as well as entertainment. Usually, poetry is often performed when there are events at Islamic boarding schools, competitions between Islamic boarding schools, and some Islamic boarding schools even use poetry when taking final exams.

Methods

In this research, the author uses the qualitative research method of library research as steps to collect data and find out information about the object to be studied. In the Southeast Sulawesi journal, Literature Review Is Part Of Research. Sultan Education Journal (2021, p. 65) According to Samsuri (2003, p. 19) Literature review is reviewing references, reviewing literature that has been published by previous researchers regarding the theme to be researched. For researchers, research is usually requested for literature review. It provides an overview of something that has been discussed or talked about by researchers or writers, supporting theories, research problems that will be asked questions, and appropriate research methods.

Result and Discussion

Every human being who was created as a living creature certainly has character, attitudes, and of course healthy thoughts, therefore a human being needs a fairly extensive education to develop potential and build a better person. According to T. Saiful Akbar and John Dewey in the Journal of Scientific Didactics (2015). As stated in the 1945 Constitution of the Republic of Indonesia, one of Indonesia's goals is to educate the life of the nation and participate in world order (Al Ulya, Journal of Islamic Education 2019).

Islamic boarding school education was initially only known as an educational institution focused on religious knowledge, but nowadays Islamic boarding schools have developed along with the times. The view of the Islamic boarding school community, apart from studying religious knowledge, is that it is also believed to be a real source of local wisdom which is often used as a reference for knowledge, wisdom, and social justice. (Syamsul Ma'arif, 2015). There are many local wisdom values contained in Islamic boarding school education that must be explored, developed, and preserved. Some of the local wisdom of Islamic boarding schools include lugot, sorogan, *bandongan* poetry, and so on. The local values that exist in traditional Islamic boarding schools are increasingly being undermined by the glow of modernization. One of the Islamic boarding schools in West Bandung that still has local wisdom is the Nurul

Huda Pajagalan Cililin Islamic boarding school which still preserves the values of local wisdom in the form of *imtihan* poetry.

Previous research "Pegon *Imtihan* Pajagalan Poetry as an Alternative Media for Improving Literacy Culture and Strengthening Student Character" was written by Irma Nurlatifah. *Imtihan* poetry is one of the treasures at the Nurul Huda Pajagalan Islamic boarding school so this *imtihan* poetry has a special structure and characteristics for each stanza, the choice of words and beautiful imagery is an effort to preserve interesting, educational values, and their is a moral message in character education. . Instilling social and religious values in poetry is one of the teaching media using local wisdom. Many *nadzoman* or poetry books can be memorized without having to open them directly and in various tones.

Other research by Abdul Adib in his journal entitled Yellow Book Learning Method in Islamic Boarding Schools regarding local wisdom in Islamic boarding schools, one of which is the *Bandongan* Buku Kuning method as local wisdom in Islamic boarding schools, according to Amin Haedar (2004, p. 37) Classical books or what is better known with the yellow books being Arabic books without harakat so they are called bald, to be able to read them, students must first master the science of tools, namely Nahwu and Sharaf. Meanwhile, according to Armai, *bandongan* revealed in his book Introduction to the Science and Methodology of Islamic Education (p. 154 in 2002) that the *bandongan* method is that the *kiyai* explains sentence by sentence the book he is studying, the students listen solemnly to the explanation given by the *kiyai* by writing certain notes in it. their respective books. Methods such as *bandongan* are also one of the local wisdom in Islamic boarding schools which are carried out by reading books explained by the *kiyai* themselves because some Islamic boarding schools no longer use methods like this.

It turns out that local wisdom at the Nurul Huda Pajagalan Islamic boarding school, apart from *imtihan* poetry, also still uses the *bandongan* method as in previous research, which is the strength of this method by *bandonganing* the books studied by the *kiyai* and the students listening and giving accents to their respective books. For example, students' activities can be found in social media posts, one of which is the Instagram account @Nurulhudapajagalan_. The moral value of having poetry in Islamic boarding schools can have a big and broad influence on education, not only in the books where we often encounter this poetry, but the students at the Nurul Huda Pajagalan Islamic boarding school often make their poetry, usually the sentences used in making the poetry taken from the daily activities of the students.

The moral value of the *bandongan* itself is that the students understand the material being presented more deeply, which trains the students' courage to re-read the book, for example in the *bandongan* there is usually an accent where the students directly translate the contents of the book conveyed by the *kiyai*, with this accent the students can open or re-read the book during non-recitation time so that students can have a record of the results of their recitation. Then you can strengthen your understanding of the knowledge conveyed or the books written so that students deepen their knowledge and learn it more easily with the *bandongan* method, because in *bandongan* they usually always give opportunities to students, whether they are individuals of their own accord, appointed directly by the *kiyai* or Everyone is told to read the part of the book that has been explained, because in educational institutions students are not necessarily given the opportunity one by one to convey the material that has been explained, but in Islamic boarding schools one of them is by measuring the students' understanding.

Conclusion

The traditional values of Islamic boarding schools generally refer to Islamic boarding school habits, these habits are symbols or rituals that aim to foster values and norms of behavior, so that they are directly related to the past and continue to develop to this day, M. Bambang Pranowo, understanding Islam (2011 pp.22-23). Therefore, the moral values at the Nurul Huda Pajagalan Islamic boarding school for students who are educated at the Nurul Huda Pajagalan Islamic boarding school include the instillation of local values and character education from local wisdom which is still being developed, namely *imtihan* and *bandongan* poetry. That is why the role of Islamic boarding school local wisdom in education, especially for the Nurul Huda Pajagalan Islamic Boarding School and STAI Almusdariyah students who become students at the Islamic boarding school, will strengthen this role which is beneficial for the community as students who have high moral values, character and also continue to foster local culture as a forum for education.

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