

STRENGTHENING CHARACTER EDUCATION VALUES FOR SANTRIS IN PONDOK PESANTREN

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Abstract

Character education is an educational process that focuses on changing attitudes and behavior on an ongoing basis and always harmonizes them in life in accordance with the norms and values that they believe in. One of the vehicles for character building and development is Pondok Pesantrens. This research is motivated by changes in the behavior of santris who are not in accordance with what is expected by the Pesantren institution. The focus of this research is on how to strengthen the values of character education for santris. In particular, the purpose of this research is to find out about: 1) The objectives and programs for strengthening the character education values of Santri; 2) Implementation of Planning, Implementation, and Evaluation of the Strengthening of Santri character education values; 3) Problems faced in strengthening the character education values of Santri; and 5) Solutions to problems in strengthening Santri character education values. This research uses the approach qualitative method with descriptive method which was carried out at the Pondok pesantren Al-Masthuriyah and the Pondok pesantren Salafiyah in Sukabumi. Data collection techniques were carried out through field observations, interviews, and documentation studies. The grand theory of this research uses the theory of character education according to Thomas Lickona. Inductive data analysis resulted in several conclusions: 1) Objectives and Programs for Strengthening the Character Education Values of Santri at Pondok pesantren Al-Masthuriyah and Pondok pesantren Salafiyah, exist and are implemented, 2). Implementation of the Planning, Implementation, and Evaluation of the Program for Strengthening the character education values of Santri at the Pondok pesantren Al-Masthuriyah, has been planned, implemented and there is an evaluation. While at the Pondok pesantren Salafiyah there is a limited planning, implementation and evaluation classically, 3). Problems faced in strengthening the character education values of Santri at Pondok pesantren Al-Masthuriyah in the effectiveness of implementing the rules and educational background of heterogeneous coaches and teachers, while problems at Pondok pesantren Salafiyah in the independence of santris, religious santris, social society and santris' national insight . 4). Solutions to problems in strengthening the values of character education for santris at the Pondok pesantren Al-Masthuriyah through deliberation, santri development and personal approaches as well as equalizing perceptions. Meanwhile, the solution to the problems at the Pondok pesantren Salafiyah is through fostering succession, habituation in worship, habituation in santri activities, as well as national strengthening activities. The recommendations of this research for Pondok Pesantrens should be strengthened in the management of Pondok Pesantrens and for the Pondok Pesantren section of the Ministry of Religion of Sukabumi Regency to carry out managerial facilitation in accordance with

regulations and their main functions. The research products produced in strengthening the character values of santris are strengthening: Tradition, Literacy, Independence, and National Attitudes.

Keywords: Strengthening Values, Character Education, Pondok Pesantren.

A. INTRODUCTION

Character education is an educational process that focuses on changing attitudes and behavior on an ongoing basis and always harmonizes them in life in accordance with the norms and values that they believe in. This continuous process of character education will be reflected in the process of *'habit'* or habits that are internalized in humans which are manifested in every attitude and behavior, and lead to the moral order they have. One of the vehicles for character building and development is education units, ranging from early childhood education to higher education, and education in Pondok Pesantrens is no exception.

Along with developments that occurred, for the performance and attention of the members of the legislature/DPR RI who had compiled and initiated the issuance of the Bill on Pondok Pesantren, the Government finally gave serious attention to the role of Pondok Pesantrens so that Law no. 18 of 2019 concerning Pondok Pesantrens, where in article 1 point 2 it is stated that:

Pondok Pesantren education is education organized by Pondok Pesantrens and located in Pondok Pesantrens by developing a curriculum in accordance with the uniqueness of Pondok Pesantrens based on the *kitab kuning* or considered Islamic with the pattern of Muslim education. Education in Pondok Pesantrens is oriented to the process of guiding and directing santris to have high ethics and morality, which starts from the way of learning and learning attitudes that must be carried out during the learning process at the Pondok Pesantren. This is practiced by santris so that it is easier for them to learn and always purify themselves from bad deeds.

Kiai Hasyim in the book *"Adab al-'Alim wa al-Muta'allim"* proposes various criteria regarding the figure of the *talib*. The santri or *talib* must purify the heart of everything that has elements of deception, defilement, revenge, envy, belief and bad character. This is done in order to facilitate the process of receiving knowledge, memorizing knowledge and understanding difficult and implied meanings.

Pondok Pesantren Al-Masthuriyah and Pondok Pesantren Assalafiyah are Pondok Pesantrens located in Sukabumi Regency which have different characteristics in terms of the implementation and management of the Pondok Pesantren. Pondok Pesantren Al-Masthuriyah can be categorized as a kholafiah Pondok Pesantren, this is because in addition to managing Pondok Pesantrens, it also manages other formal educational institutions such as RA, MI, MTs/SMP, MA/SMA/SMK and universities. Meanwhile, Pondok Pesantren Assalafiyah can be categorized as Salafi Pondok Pesantren, because this Pondok Pesantren only organizes Pondok Pesantren.

Based on the results of preliminary studies that have been carried out, although the two Pondok Pesantrens have different educational management, the output of the two Pondok Pesantrens shows almost the same conditions, where santris who graduate from both Pondok Pesantrens have strong characters in carrying out Islamic values and values. -social values. The facts above show a uniqueness, in which the implementation of different governance should give birth to different conditions. However, the facts show that different governance can still produce equal products. Regarding the condition of Pondok Pesantrens in the Sukabumi Regency area, from the information obtained, data obtained from the Sukabumi Regency Pondok Pesantrens as many as 737 Pondok Pesantrens with the classification:

Table 1

No.	Types of Pondok Pesantrens	Amount
1.	Pesantren Salafiyah	625
2.	Pesantren Kholafiyah	112
	Total Number	737

Source: Office of the Ministry of Religion Section Pontren Sukabumi district

Efforts to galvanize santris with these criteria are carried out wholeheartedly by the kiai, because the kiai's central figure is also the key for santris to always be obedient and obedient. With a 24-hour guidance pattern, santris are always under control of their daily activities. Not only through the process of dealing directly with their santris, kiai in pesantren often perform tirakat with worship and always pray for their santris so that they are always given guidance and instructions during their study, and are given the convenience of understanding and interpreting any knowledge they get with the concept of blessed knowledge. and useful.

The formation of santris' attitudes is formed through habituation, namely the habituation of santris in their daily activities to discipline themselves with time management that is always measurable. Starting from waking up, school activities (for Pondok Pesantrens that include formal schools), until going back to bed, everything is patterned, scheduled and measurable. Aspects of independence, creativity and innovation of santris are also nurtured by the spirit of their work ethic when studying and when they have to learn to live their lives without the help of others. Santri are also accustomed to living in a community with the santri environment and the surrounding community. So it is not surprising that when in the community, santris are always coveted and eagerly awaited.

However, along with the development of science and technology, the process of adjusting Pondok Pesantrens to various modernization products also makes it important for Pondok Pesantrens to always improve themselves according to developments that occur. Both santris as input from an educational process also experience changes in their nature and behavior according to the environment that influences them. Also the role of Pondok Pesantrens as educational institutions is certainly faced with the situation of how to provide an effective formulation of the educational process for santris in the midst of the swift currents of change that occur.

On the other hand, the role of Pondok Pesantrens must maintain the values that have been carried out as the spirit of existence and substance that is always attached to the pesantren itself. So that the pattern and management system of Pondok Pesantrens must be able to answer the demands and challenges of the development of science and technology and other aspects of change so that the values that exist in Pondok Pesantrens can still make the character of santris to continue to have advantages in religious knowledge, *istiqomah*, pious and noble.

The unpreparedness of Pondok Pesantrens in running and managing institutions in the midst of the current changes that occur will have a negative impact on the processes and outputs and outcomes of Pondok Pesantrens. In this regard, the process of internalizing Pondok Pesantren values on the character of santris will also have an impact.

The degradation of moral values in the lives of our youth results from several situations that occur in this nation, one of which is the phenomenon of *anarchism and pandalism*. The rise of drug trafficking among santris, the involvement of santris in criminal acts and other disgraceful acts are our common concerns, not only among teenagers but in general the condition of the Indonesian nation is faced with various problems and serious national crises.

Based on reports in national newspapers that were summarized by the Indonesian Child Protection Commission (KPAI) during 2007, out of 555 violence against children that appeared, 11.8% of violence occurred in schools. In 2008 the same method was applied, the percentage increased to 39%, then throughout 2012 the level of

violence in schools increased to 87.6% where children experienced violence in the school environment, from that 87% figure, 29.9% were carried out by teachers, 42.1% was done by a classmate, 28.0% was done by another classmate. Violence that occurs in schools ranks second, after violence at home. which is about 25% of all cases of violence. (Chistiana, 2019:60).

Based on the identification of the problems above, the formulation of this research problem is about how to strengthen the values of character education for santris at the Pondok Pesantren Al-Masthuriyah and the Salafiyah Pondok Pesantren in Sukabumi. So the author feels the need to explore: 1) What are the goals and programs for strengthening the character education values of Santri; 2) How to implement the Planning, Implementation, and Evaluation of the program to strengthen the character education values of Santri; 3) What problems are encountered in strengthening the character education values of Santri; and 4) How to solve problems in strengthening the character education values of Santri. The theory that underlies this research is Lickona's Theory of Character Education in Mulyasa (2016: 4) states: There are three *components of good character*, namely *moral knowing* or knowledge of morals, *moral feeling* or feelings about morals, and *moral action* or moral action. *Moral knowing* is related to *moral awareness, knowing moral values, perspective taking, moral reasoning, decision making and self-knowledge*. *Moral feeling* is related to *conscience, self-esteem, empathy, loving the good, self-control and humility*; while *moral action* is a combination of *moral knowledge and moral feeling* which is manifested in the form of *competence, will, and habit*.

B. METHOD

This study uses a qualitative approach with a descriptive method, making a systematic, factual and accurate description of the phenomenon or the relationship between the phenomena studied. The basic principle of using the qualitative descriptive method is based on the opinion of Bogdan and Biklen in Hidarya et al. (2020:229): "Qualitative research is descriptive". Moleong (2007:11) emphasizes that in descriptive qualitative research the data collected is in the form of words, pictures, and not numbers. Then according to Creswell (2016: 4): "Qualitative research is methods to explore and understand the meaning that - a number of individuals or groups that - ascribed to social or humanitarian problems". Data mining was carried out through observations, interviews, photo shoots, written snippets of documents at the research location which were arranged in a narrative manner, by going through the preparation, implementation and data collection stages. Data collection and observation activities were carried out in the Pondok Pesantren Al-Masthuriyah and the Salafiyah Sukabumi Pondok Pesantren in the period from April 2021 to October 2021. Meanwhile, the research subjects were: 1) Leaders of Pondok Pesantrens; 2) Teachers/Ustadz and Ustadzah; 3) Santri; and Community Leaders Around the Pondok Pesantren Al-Masthuriyah and the Sukabumi Salafiyah Pondok Pesantren. Furthermore, data analysis is carried out in the form of a series of activities to manage data from the beginning and throughout the research process. As stated by Bogdan and Biklen in Moleong (2007: 248) that:

Qualitative data analysis is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding out what is important and what is learned, and deciding what to tell others. In this study, data analysis was used according to the interactive model of data analysis components. Miles and Huberman in Ilyas (2016: 94) suggest that qualitative data analysis is carried out interactively and takes place continuously (until the data is saturated) which include: (1) *data reduction*; (2) *display data*; and (3) *conclusion: drawing/verifying*.

C. RESULTS AND DISCUSSION

Goals and programs for strengthening the character education values of Santri

1) Aim

Lickona in Mulyasa (2016:4) emphasizes the importance of three *components of good character (components of good character)*, namely: *Moral knowing* (knowledge of morals). Related to *moral awareness, knowing moral values, perspective taking, moral reasoning, decision making*, and *self knowledge*. *Moral feeling* (feeling about

morals). Relating to *conscience, self-esteem, empathy, loving the good, self-control and humility*. Moral action is a combination of moral *knowing and moral feeling* which is manifested in the form of competence, desire (*will*), and habit (*habit*). In addition to the goal of strengthening the character values of santris, the Pondok Pesantren Al-Masthuriyah is also supported by the foundation or basis of education at the Pondok Pesantren Al-Masthuriyah is ma'rifat to Allah SWT. A foothold of religiosity with fundamental theological values becomes an effort in educating santris to always know and get closer to Allah SWT.

In this case, this is in line with the advice of KH Hasyim Asy'ari in his book "*Adabul Al-'Alim Wa Al-Muta'allim*" emphasizing the concept of character education, even learning is defined as worship to seek the pleasure of Allah, in order to deliver humans to the happiness of life. in this world and the hereafter, as well as to preserve Islamic (cultural) values, and not just eliminate ignorance. Because character education is a system of inculcating the character values of santris which includes the following components: awareness, understanding, concern, and a high commitment to implementing these values, both towards Allah SWT, oneself, others, the environment, as well as society and the nation. as a whole, so that he becomes a perfect human being according to his nature. The purpose of strengthening the values of character education for santris at the Pondok Pesantren Al-Masthuriyah is an integral part of the educational goals of the Pondok Pesantren Al-Masthuriyah. The goal is: "*Preparing santris in terms of affective, cognitive and psychomotor, so that it is beneficial for themselves and for their environment*." Strengthening the values of character education for santris at the Pondok Pesantren Al-Masthuriyah has a comprehensive goal, because the three aspects of the learner's domain (*affective, cognitive, and psychomotor*) become a priority in the personal formation of santris with the orientation of scientific achievement which is always expected to have personal benefits. as well as for the surrounding environment.

Meanwhile, the purpose of strengthening the values of character education for santris at the Pondok Pesantren Assalafiyah is oriented to the formation of the character of santris who are experts in thought, experts in remembrance, and real deeds, so that they have noble knowledge and noble character. It is a monumental achievement effort for santri with a level of skill collaboration between thought, remembrance, and real charity accompanied by a high level of knowledge in the corridor of noble character.

2) Program

The program arranged at the Pondok Pesantren Al-Masthuriyah has the complexity of Pondok Pesantren activities as a vehicle for fostering santris. The pattern of fostering santris through strengthening character values education is carried out by promoting through:

- a) Habituation of santris' religious activities, including: habituation of congregational prayers, voluntary prayers, wirid, ratib, khamisu verses. Enable tahajjud, dluha, witr and other fadlailul a'mal prayers. Also the habit of fasting sunnat, especially fasting Monday and Thursday. Of course, there are many character values that can be built through the habituation of the rituals of santri worship in Pondok Pesantrens
- b) Strengthening the scientific integrity of santris, including: the ability of santris to recite the *kitab kuning*, increasing the scientific capacity of santris through memorizing the al-Qur'an and memorizing the *kitab kuning*.
- c) Strengthening aspects of the independence of santris, including: Independence in organization; Independence in increasing self-capacity; and independence in pesantren social interactions.

Meanwhile, the program for strengthening the character education values of the santris at the Pondok Pesantren Assalafiyah is carried out by implementing a classical curriculum, namely the sorogan, wetonan and bandongan systems. A strengthening of character values with scientific content that is carried out in a classical system in instilling the understanding and abilities of santris who are divided according to their level or level.

This pattern of strengthening the character of Pondok Pesantrens, as Zamakhsyari Dhofier in the Book of Pesantren Traditions explains that one of the uniqueness and patterns of education carried out in Pondok Pesantrens is the educational goal which is not solely oriented towards enriching the minds of santris with explanations, but also focuses on moral improvement, train and enhance enthusiasm, respect spiritual and humanistic values, teach honesty (honey), and teach santris to live simply and clean hearts. Thus, continued

Zamakhsyari, the purpose of pesantren education is not to pursue the interests of power, money, and worldly glory, but rather to inculcate that learning is an obligation and a form of devotion (worship) to God.

Implementation of Management Functions in the Program for Strengthening the Character Education Values of Santri

In a simple context the implementation of management functions in the program to strengthen the character education values of santris at the Pondok Pesantren Al-Masthuriyah, which includes: 1). Program Planning; 2). Program Implementation and 3). Evaluation The program for strengthening the values of character education at the Pondok Pesantren Al-Masthuriyah has been carried out in accordance with the mechanisms and provisions that have been set. For planning categories, as follows: (1) physical planning related to the properties and regulations of building materials and tools, (2) functional planning related to certain functions or tasks, (3) broad planning which includes activities of the whole institution, (4) formulation of strategies, policies and programs, (5) combined planning which includes the planning elements above which are combined and combined to become a complete pattern. Planning includes various activities of determining needs, determining strategies for achieving goals, determining the content of educational programs and others (Hamalik, 2008:81)

In program planning, the Pondok Pesantren Al-Masthuriyah has planned its educational and teaching programs that are attached to the program for strengthening the character education values of santris at the beginning of each learning year with various other forms of readiness also planned since the beginning of the learning year. One thing that is unique and often expressed by leaders who always remind about the importance of the will of the founder of the Pondok Pesantren, namely KH. Muhammad Masthuro who is used as the basis for carrying out education and teaching at the Pondok Pesantren Al-Masthuriyah. The contents of the will are:

- 1) *You have to pray at the Pesantren, madrasah. Do not be overjoyed. (Must unite to advance pesantren, madrasah. Don't be arrogant)*
- 2) *Ulah Hasud (Don't like to incite)*
- 3) *Kudu nutup kaaeban batur (Must cover other people's disgrace)*
- 4) *Kudu mikanyaah (Must love each other)*
- 5) *Kudu boga karep sarerea hayang mere (Must have the desire to give)*
- 6) *Kudu mapay thorekat anu geus dijalankeun ku Abah (Must continue or trace what you have done {Kiai Masthuro})*

The emphasis on the implementation of the founder's will in carrying out the education and teaching process in this pesantren, shows the character building that must be carried out in the Pondok Pesantren Al-Masthuriyah as desired by the founder, with the characteristic character of the Pondok Pesantren Al-Masthuriyah version. The implementation function is a close relationship between individual aspects resulting from the existence of arrangements for subordinates to be understood and the division of labor effective and efficient to achieve real organizational goals. This includes: motivation, leadership and communication. (Marno, 2008:20) Management has an implementation function, the implementation carried out by pesantren leaders, teachers, and other administrative staff allows the organization to run and planning to be carried out.

Thus, the implementation carried out by pesantren leaders, teachers, is important in management. Leaders as managers who are able to move their subordinates in the implementation of course have certain tips, such as giving motivation, efforts to raise the morale of their subordinates. According to Louis A. Allen (in Siswanto 2012: 45), planning consists of activities operated by a manager to think ahead and make decisions now, which allows to precede and face challenges in the future. The ultimate goal of planning is the achievement of goals. In the Qur'an Allah warns people to make plans in determining the future. This affirmation is as stated in the letter Al-Hasyr verse 18 which means:

O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah, verily Allah is aware of what you do.

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Thus, the implementation carried out by pesantren leaders, teachers, is important in management. Leaders as managers who are able to move their subordinates in the implementation of course have certain tips, such as giving motivation, efforts to raise the morale of their subordinates. Managerial which is framed with efforts to raise the morale of subordinates will be able to provide motivational energy to subordinates who are naturally religious; It is said to be a religious nature because basically humans have these characteristics, although not at a perfect level, because humans will never escape mistakes, but at least in a managerial context, humans can imitate how to motivate their subordinates in the implementation of achieving goals.

Implementation of the program, strengthening the character values of santris at the Pondok Pesantren Al-Masthuriyah, of course, will not be separated from the implementation of the education and teaching process of the Pondok Pesantren and the daily activities of santris in the Pesantren. With forged scientific aspects (Al-Qur'an, Tafsir, Hadith, Tawheed Science / Kalam Science, Moral Science / Tasawwuf, Fiqh Science, Faraidl Science, Usul Fiqh Science, Nahwu Science, Sharf Science, Balaghah Science, Mantiq Science, Arabic Language , Tahsin al-Khath / Imla') through the educational process, and so far according to one of the teacher councils it has been going according to plan. Likewise, the recognition of the santris who were interviewed that the education and teaching process at the Pondok Pesantren had been running according to the existing levels and levels.

In addition to forging the character of santris through the process of education and teaching, the daily pattern of santris with a 24-hour pattern of being in Pondok Pesantrens is another pattern of character formation. With daily life, santris are required to be independent, at least how to manage activities from waking up to going back to sleep. And learn to socialize and interact with their peers, and this is also a provision for interacting and socializing in society. The continuity of other santri activities, such as congregational prayers, ratiban, covenants, grave pilgrimage activities at the maqbaroh of the founder of the pesantren and other asatid councils, are also an integral part of the process of forming the character of the santris. This includes discussion and tabligh activities as a vehicle for strengthening the competence of santris in mujdah or discussing religious and social issues. Meanwhile, the tabligh activity is a vehicle for cadre of da'i for santri so that later they will have the provision to enter the community.

Supervision is a way for institutions to realize effective and efficient performance and quality and further support the realization of the vision/mission of the institution or organization (Fahmi, 2014:84). The control/supervision function is an element of educational management to see whether all activities carried out are in accordance with the outlined plans and besides that it is the most important thing to determine future work plans. While the elements, namely: (1) there is a process in determining the work that has been and will be done, (2) as a tool to get people to work towards the goals to be achieved, (3) monitor, assess, and correct the implementation of the work, (4) avoid and correct errors, deviations or misuse, (5) measure the level of effectiveness and efficiency of work.

Control as an element of education management to see whether all activities carried out are in accordance with the plan and also as the most important thing to determine future work plans. In education management research in realizing the quality of graduates starting from planning, organizing to mobilizing, it means supervising activities so that they are in accordance with plans. (Terry, 2006:37)

Supervision is the key to success in the overall management of education, it needs to be seen in a comprehensive, integrated, and not limited to certain things. Supervision or control can be interpreted as an effort to observe systematically and continuously. One of the functions of supervision is as a medium for evaluating the process that has been carried out.

At the stage of implementing the management function in the program to strengthen the character education values of santris in Pondok Pesantrens, which include: 1). Program Planning; 2). Program Implementation and 3). Evaluation of the program for strengthening the values of character education at the Pondok Pesantren Assalafiyah, based on the results of interviews with the leaders of the pesantren, that the pesantren has implemented the program although in a simple context and limited management. Because the implementation is included in the salaf category, which has a traditional pattern and a classical system.

The categorization of this salafiyah Pesantren is as the Pattern of Pondok Pesantren Development at the Directorate General of Islamic Institutions/Directorate of Islamic Religious Education and Pondok Pesantrens (2003: 41), that in general the system or type of education organized by Pondok Pesantrens can be classified into two important forms:

- 1) Pondok Pesantren Salafiyah; is a Pesantren that organizes the teaching of the Qur'an and Islamic religious sciences whose educational and teaching activities are as they have been since the beginning of their growth. Learning (education and teaching) in this Pondok Pesantren can be held in a non-classical way or in a classical way. This type of Pondok Pesantren can also be increased by creating its own curriculum, in the sense that the Pondok Pesantren-style curriculum in question is compiled based on the characteristics possessed by Pondok Pesantrens.
- 2) Pondok Pesantren Khalafiyah; Pondok Pesantrens are Pondok Pesantrens which in addition to organizing Pondok Pesantren activities, also organize formal education activities (school pathways), both public schools (SD, SMP, SMU and SMK), as well as school paths with Islamic characteristics (MI, MTs, MA or MAK). Usually, Pondok Pesantren learning activities at these Pondok Pesantrens have a classical and tiered Pondok Pesantren curriculum, and even a small number of formal Pondok Pesantrens are organized based on an independent curriculum, and this Pondok Pesantren can also be said to be a Salafiyah Pondok Pesantren plus.

The planning of an Pondok Pesantren program that is attached to strengthening the values of character education for santris has been determined with certain criteria to obtain the achievement of competencies that must be possessed by santris through the levels that have been set. Various pesantren activities that have been planned must also be followed and carried out by santris. The implementation of the program, Pondok Pesantrens at the Pondok Pesantren Assalafiyah based on the results of interviews with the leaders of the pesantren has gone according to expectations. Likewise the acknowledgment of the teachers and santris that the implementation of the program went as expected.

Program evaluation, which is carried out by Pondok Pesantrens, is carried out individually while still paying attention to the psychological character of the santris, according to the results of interviews with pesantren leaders. Likewise with the teacher and santri administrators, the evaluation is carried out, where in one year there is an evaluation of santris with a santri week, or *imtihan tamrinat watadribat*... there are exams and grade promotions. There is a repeat of the targeted rote deposit. Tsanawi 2 has 500 bets, Tsanawi 3 has memorized the alphia. Class 1 santris *learn* to memorize the *amtsilati* 3 times and repeat the hatam and the jury. Class 2 memorized nadhom means or yakulu and alphia must memorize a minimum of 300 bets. So that grade 3 has memorized the alphia and is complete. Likewise, in reading the al-Qur'an, you must complete it when you are in grade 3 by depositing verses per macro.

The Problem of Strengthening Santri Character Education Values

Discussing some of the problems in strengthening the values of character education for santris at the Pondok Pesantren Al-Masthuriyah, based on existing findings and the author tries to unravel and discuss the following issues:

- 1) The effectiveness of implementing the rules (including strengthening character values) has not been maximized in the field in everyday life
- 2) Diversity of educational background, experience, character of administrators and teachers

The effectiveness of the implementation of the rules that have not been maximized in strengthening the values of character education for santris at the Pondok Pesantren Al-Masthuriyah is one of the problems faced so that actions and various approaches are needed so that the implementation of the rules can run effectively. In the context of management, when the effectiveness of a program experiences problems, it means that there is still room for supervision that has not run optimally. Because Supervision is a way for institutions to realize effective and efficient performance and quality and further support the realization of the vision/mission of the institution or organization. Another problem is the diversity of educational background, experience, character of administrators and teachers in implementing the Pondok Pesantren program. Demanding the organizers and managers of Pondok Pesantrens to make efforts that can anticipate problems both in the short and long term.

In discussing this issue there are several assumptions, it could be because of the planning process for the recruitment of educators and educational staff, or the lack of continuous guidance and direction with the existing diversity conditions. To discuss some of the problems faced in strengthening the character of santris at the Pondok Pesantren Assalafiyah which the author tries to unravel regarding the following problems:

- 1) Santris' independence problems, such as innate traits, lazy, immature
- 2) The problem of strengthening the religious beliefs of santris, when the rules are applied, the santris have not been able to adapt
- 3) Social problems
- 4) National Issue

Of the various problems that arise in strengthening the values of character education for santris in this Pondok Pesantren Assalafiyah, all of them focus on problems of organization and implementation in the program. Because organizing as a whole process of grouping people, tools, tasks, responsibilities and authorities in such a way, so as to create an organization that can be moved as a unit in order to achieve the goals that have been set. Organizing, including management of personnel, facilities and infrastructure, distribution of tasks and responsibilities in integral management. The placement of the organizing function after the planning function is logical, because the act of organizing bridges planning activities with their implementation.

Efforts to Overcome Problems Reinforcing Character Education Values of Santri

Discussing problems related to the implementation of the Pondok Pesantren program at the Pondok Pesantren Al-Masthuriyah which is attached to strengthening the values of character education for santris, namely the first problem is that the effectiveness of implementing the rules (including strengthening character values) in the field in everyday life is not optimal, with efforts to overcome them through : 1). Hold meetings/meetings with santri administrators and teachers. So that steps are found to maximize the effectiveness of implementing the rules in fostering santris; 2). Conducting coaching among santris.

The problem solving technique carried out by the pesantren is by holding meetings to explore and find solutions to the problem of the ineffective implementation of the rules, in a quick response it is the right thing to do. More than that it should get to the root of the problem. In the context of management, of course, it is necessary to strengthen and optimize the supervision. Strengthening and optimizing supervision in the program is absolutely necessary to ensure the sustainability of the implemented programs, especially to support the effective implementation of the rules. All programs that are planned and implemented, especially in strengthening the values of character education in Pondok Pesantren Al-Masthuriyahs must also be supported by strengthening and optimizing supervision so that the effectiveness of the implementation of the rules can be controlled and adapted to the patterns and rules that have been set.

Discussing the second problem, namely the diversity of educational backgrounds, experiences, character of administrators and teachers. As for the efforts carried out to overcome this problem by approaching both personally and in groups to equalize perceptions in handling and fostering santris. Efforts to equalize perceptions in handling and fostering santris both personally and as a group in overcoming these problems, besides that, efforts to solve problems as a whole must also be taken. Because from a management point of view, this will be related to planning aspects, especially in the recruitment of educators and education must meet the standards and qualifications specified. However, when the diversity of educational background, experience, character of administrators and teachers is used as a collective force to guide and foster santris, only upgrading and additional insight and other knowledge can strengthen the pattern of guidance and coaching needed by mentors and coaches of santris.

Meanwhile, to discuss the problems faced by the Pondok Pesantren Assalafiyah in implementing the Pondok Pesantren program which is also related to strengthening the values of character education for santris, with the following problems:

- 1) The independence of santris, such as innate traits, lazy, immature. With the efforts that have been made by the pesantren to overcome this, namely by sili honing, sili asuh, and sili asih in instilling independence in their santris. Even the leadership of the pesantren also illustrates the problem of independence to be able to understand independence in the context that has been carried out by the leadership of the pesantren by providing concrete examples that have been carried out by pesantren to realize their independence through printing books, marketing processes, and even profits from selling books of 20-30% for the construction of pesantren. This shows that the problem of independence of santris is an important aspect in strengthening character values for santris, the efforts made by Pondok Pesantrens to continue to provide guidance and direction to their santris with love so that the previous innate characteristics can quickly adapt to habits in the environment. Pondok Pesantrens that can provide changes in the character and character of santris with the independence aspect they get.
- 2) The problem of strengthening religious santris when the rules are applied, santris have not been able to adapt. With the efforts that have been made, it is through a personal approach through habituation in the daily activities of the pesantren. The religiosity of the santri is the core of the existence of the santri, so that when the level of religiosity of the santri has not reached a certain level desired by the kiai, the pesantren will continue to strive so that the santri have the expected level of religiosity. And this has also been done by the Pondok Pesantren Assalafiyah in fostering and strengthening its religious values because this is also an inseparable part in strengthening the character values of santris.
- 3) The problem faced by pesantren in strengthening the values of santri character education is the social problem of santri with the solution it does, namely by familiarizing santri in santri activities so that they are not exclusive when doing joint activities and as a means to socialize and interact with fellow santris. The process that occurs in the social interaction of Pondok Pesantrens in the internal environment of santris will make santris avoid exclusive attitudes because they have the same status as santris with their daily activities.
- 4) The problem of nationality, namely that there are some santris who do not understand and cannot explore the attitude of Hubbul Watton. Efforts that have been made by pesantren are to hold ceremonies on every national day. What has been done by the pesantren to hold a ceremony on every national holiday is an extraordinary breakthrough in instilling the spirit of patriotism and a sense of nationalism for the santri. Although this Pondok Pesantren Assalafiyah is a Salaf Pondok Pesantren, it still strives and educates santris to have a spirit of patriotism and a sense of nationalism. As the contribution of the santri and the former Pondok Pesantrens in the struggle and defending the independence of the Indonesian nation.

The whole context of the problems above, from the point of view of management science, is focused on *organizing* and *actuating* issues. In this case, how is the potential of pesantren to be able to organize, process, and implement programs related to strengthening the values of character education for santri. Although in a practical setting, this Pondok Pesantren Assalafiyah has a traditionalist pattern with a classical system and limited application of management patterns. However, it still has its own management pattern in managing and

carrying out the educational process at this pesantren. It is proven by the existence of pesantren which is still in demand by the community and is beneficial for the community.

D. CONCLUSIONS

Based on the general results of the research, it can be concluded that the strengthening of character education values for santris at the Sukabumi Pondok Pesantren has been applied according to the dimensions that are always attached to the characteristics of the pesantren. The objectives and programs as well as the implementation of strengthening the values of character education for santris at the Pondok Pesantren Al-Masthuriyah have shown an effort to bridge between the expected goals and the efforts made through the implementation of Pondok Pesantrens programs in strengthening character values for santris. Likewise, the Pondok Pesantren Assalafiyah, although with the application of a classical curriculum, namely by means of the sorogan, wetonan and bandongan systems as well as mental and spiritual development in the program they run, the pesantren remains optimistic about the level of achievement in its goals. Efforts to overcome various problems in the application of the values of character education for santris have been carried out through meetings/meetings with santri administrators and teachers, conducting coaching among santris with approaches both personally and in groups by means of sili sharpening, sili asuh, and sili asih in instill independence in their santris. Next, take a personal approach through habituation in the daily activities of the pesantren so as not to be exclusive when doing joint activities and as a means to socialize and interact with fellow santris, as well as by holding ceremonies on every national *holiday*. and fostering the spirit of nationalism and patriotism of santris.

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