

THE FOUNDATION OF DEVELOPING CHARACTER BUILDING IN HAMZANWADI NAHDHADUL WATHAN DINIYAH ISLAMIYAH (NWDI) ISLAMIC BOARDING SCHOOL IN EAST LOMBOK

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Abstract

The issues of character-building quality and morality in Indonesia still become everyday tasks. A high rate of crime and violence occurs in ordinary people's life. Many younger generations, particularly school-age kids, were engaged in promiscuity, brawls, fight, et cetera. Thus, for solving the youth generation problem from an early age, improving character building is necessary. Islamic boarding school has a very strategic role in building character. The study is qualitative research with a study case in Hamzanwadi Nahdhadul Wathan Diniyah Islamiyah (NWDI) Islamic boarding school through an interview, thorough discussion, and direct observation in the research site. The study shows that the foundations for developing character building are religious, philosophical, and empirical. These three foundations make Hamzanwadi Diniyah Islamiyah (NWDI) Pancor Islamic boarding school still exists and become exemplary for other Islamic boarding schools in developing character building. The character built corresponds to the expectation of the Islamic boarding school founder.

Keywords: *Islamic education, character building, NWDI, Lombok*

INTRODUCTION

The quality of Indonesian education continues to be improved become better. Intellectual and emotional intelligence becomes education objective. Meanwhile, character-building keeps on developed so that it will be maximum in the application of education. The increasing problems, particularly juvenile delinquency, promiscuity, drug abuse, clashes between youngsters, is why character building for the young generation is necessary. The efforts to develop character-building must be consistently carried out for the progress of National Education. A

developed and qualified education is the nation's dream so that the young generation can compete at the National and global levels.

Religious education in building character is the primary education for humankind. Religious education in the school is adjusted to students' beliefs or religion in the school. Indonesia has religious and cultural diversity; thus, every student is entitled to religious education conforming to their beliefs (Stockinger, 2019; Ergin, 2019). Contribution to build and strengthen character is determined mainly by religious education obtained by the students in the school. Religious education is not only taught because of mere obligation but religious education is expected by society to solve moral and etiquette problems in real life (Zidnyet al., 2020).

The purpose of religious education is to instill faith and devotion in every student, similarly by building noble and virtuous character in the daily life of a community. Building noble and virtuous character corresponds to the Islamic sharia for Muslim students. A good process transfer of spiritual lessons will generate a good result. Religious teaching will be swiftly understood if it was also conveyed or communicated with good language. Likewise, the factor of teacher's patient is very much needed (Mailool, 2020). Therefore, religion teachers' ability is very determined in the success of religious education at school. A figure of a teacher who can give good exemplary or role model is very required, particularly for inclusive education (Kwan, 2020; Sticker, 2019).

Character education becomes new attention, particularly on educational institutions; this spotlight was shown by inserting character building into the inspection manual book (Ofsted, 2019). Nevertheless, the definition of character-building ideas has been discussed by many scientists until now (Kristjánsson, 2015; Jerome and Kisby, 2019). The debate regarding the comprehensive definition of character education ideas becomes the reason for applying programs to character building.

However, there are some definitions agreed for making it as a reference (Arthur, 2003).

In England, London, religious education was introduced in 19870. Initially, religion education was brought to public schools in London (Shaw and Sherly 2018). However, the term of religious education was currently altered as religious teaching (HMSO, 1870). A form of Christian moral standard promotion reported Barnes (2014). The religious lesson was officially renamed in the Education Act in 1944 to religious education. Then in 1988, religious education was enshrined in a multi-religious form (Barnes, 2014). Hence, religious education remains active because overall, religious education can form an excellent moral attitude and behavior, and it is found out that religion gives moral purpose to students or pupils at the school. Religious education was admitted to become a good stimulus for students' better moral and behavioral (Moulin-Stożekand Metcalfe 2018).

The level of human resources quality is determined by the process and result of the study in the educational institution. The qualified education process and its implementation impact a good learning outcome, as Hidayat & Patras (2013) reported. The effort to build character building has been conducted by establishing an honesty canteen—the result by implementing honesty canteen showing that most student has not honest yet. The obstacle faced is that the student has not been accustomed yet to act honestly. An honest behavior starts with exemplary and the environment building honest character to students. Therefore, the exemplary or role model by teachers, staff at the school, and parents must be improved. Giving examples to build honest character is also adjusted with students' age and understanding. Moreover, the stressing point is students' obedience to the school's regulation, learning process, and all its activities (Gurning& Laura, 2014; Andayati, 2012; Santosa, 2010).

The view on character building is narrowly connected to individual moral behavior expressed in their real life and suggests that the focus of character building has lied on the personal rather than public etiquette as explained by (2017). The followers of character-building acknowledge that social context is crucial in developing character-building; nevertheless, they conclude that it is easier to change individuals than a community, as Walsh (2018) reported. Winton (2008) comments that the focus of character building on individuals will make great cultural, economic, and political institutions and perpetuate the status quo.

Character education provides focus on the changes in individual attitudes. The idea of character building focuses on individual characters influenced by their readings. Reading and insight of an individual can change behavior and attitudes towards something. Besides individuals, character-building also views the social influence that is conservative influencing individuals (Bull & Allen, 2018; Taylor, 2018; Muhammad, 2020). Boyd (2010) criticizes the character education program by saying that most literature on character building, which are conservative, empirical, moral, and political, deviating from an education perspective.

The tasks of education are enormous, particularly to overcome students' problems or youth generation. The degradation of the youth generation's morals becomes a common task, particularly in educational institutions. The younger generation is the next generation that is expected to be a leader in the future. The role of Islamic boarding schools is significant in developing character education. Religious education taught in Islamic boarding schools is the primary capital in character building. The research aims to analyze the foundation for developing character-building in Hamzanwadi Nahdatul Wathan Diniyah Islamiyah (NWDI) Pancor Islamic boarding School, East Lombok Regency, West Nusa Tenggara.

METHOD

The research was conducted in Hamzanwadi Nahdatul Wathan Diniyah Islamiyah (NWDI) Pancor Islamic boarding school, East Lombok Regency, West Nusa Tenggara, Indonesia. The study employs a case study using a qualitative approach. The data collection conducted the used interview, observation, thorough discussion, and documentation techniques. The research used to interview and conduct a thorough discussion with the Tuan Gurus, teachers, and people in the Islamic boarding school. The data were collected and analyzed specifically and then concluded. Generally, the data were analyzed using an interactive model. At the beginning of the process, the data was collected, deducted, decoded, categorized, and verified. The data verification of the processed data is then spelled out based on observation conducted (Miles et al., 2014). The study analyses the foundation for character-building implementation in Hamzanwadi NW Diniyah Islamiyah Pancor Islamic boarding school character building. The research emphasizes the event aspect and process in character-building carried out by individuals or a group (Gall et al., 2003).

RESULT AND DISCUSSION

Hamzanwadi NWDI Islamic School

Educational institutions managed by Hamzanwadi NW Diniyah Islamiyah Pancor Islamic boarding school includes religious education institution and public educational institutions. The Nahdatul Wathan Diniyah Islamiyah (NWDI) Pancor Islamic boarding school is located in Pancor village Beremi hamlet, Selong subdistrict, East Lombok Regency. Administratively, the current Hamzanwadi Nahdatul Wathan Diniyah Islamiyah (NWDI) Islamic boarding school is on Pancor village, Selong Subdistrict, Lombok Regency. The Islamic boarding school location is geographically quite strategic because it is still in East Lombok Regency's

center. Islamic boarding school location is in Pahlawan Street, one of the main streets in East Lombok Regency. The location of the boarding school is bordered to the north by Sekarteja Village and Sukamulia District, south of Songak Village, Sakra District, east of Selong Village, and west of Dasan Lekong Village, Sukamulia District.

Initially, the last name of Nahdatul Wathan Diniyah Islamiyah (NWDI) boarding school is Al-Mujahidin, which in the subsequent development changed into Madrasah Nahdhatul Wathan Diniyah Islamiah (NWDI). The objectives of establishing NWDI are: (1) embodying the ideals of Islamic teachings that oblige Muslims to seek knowledge, (2) extending the scope of science development for Muslims, particularly the knowledge relating to religious studies, (3) increasing the level of overall Islam followers through religious studies mastery and other public sciences with sufficient quality equipped with *akhlaqul karimah*, (4) accommodating and channeling the wishes, intentions, and aspirations of Muslims, especially on Lombok island to study religion, especially their sons and daughters who will become the successor generation or heirs, and (5) translating the goals to regenerate religious experts becoming clerics, Tuan Guru, Imam, Khatib, Preachers, scholars, and future Muslim leaders.

Originally, Hamzanwadi Nahdatul Wathan Diniyah Islamiyah (NWDI) Islamic boarding school started in 1934 when Tuan Guru K.H. Moh. Zainuddin Abdul Madjid established Nahdatul Wathan Diniyah Islamiyah (NWDI) Islamic boarding school in Pancor village, Selong District, East Lombok Regency, NTB. In the early establishment, the education system developed is the halaqah system, which sits on floors without class and divisions, and they did not issue a certificate. Besides teaching religious studies to students, Tuan Guru teaches Islam teachings through public sermons and studying books of Fiqh and Tafsir (Exegesis).

The learning model employed by Tuan Guru was altered from the *halaqah* system to the semi-classical system. The students were

introduced to the writing tools and writing board, even though they were still sitting on the floor. Besides, the lesson taught was already adjusted to the students' ability. With the increasing number of students each year, Tuan Guru proposed an establishment letter to the Lombok Dutch Indies colonial government *Kontrolier Oost* in Selong East Lombok. The madrasah establishment permit came out on 17 August 1936, and on 22 August 1937, Madrasah Nahdhatul Wathan Diniyah Islamiyah (NWDI) was officially established. At the time, NWDI has managed three education levels, that is (1) *ilzamyah*, (2) *tahdiriyah*, and (3) *ibtidaiyah*.

On 21 April 1943, a madrasah specifically for women was established and named Madrasah Nahdlatul Banat Diniyah Islamiyah (NBDI). The development of madrasah NWDI is fast, and in 1945, it has nine madrasah branches in Lombok Island. In 1949 NWDI had 24 madrasah branches, and in 1952 it has 66 madrasah branches. In 1965, the foundation established a supporting agency such as Waqf Agency, Library for reading, book store, and printing company. The madrasah's rapid development encourages Tuan Guru to form a legal entity called Hamzanwadi educational foundation, with the Deeds No. 2244 on 27 September 1982. The Deeds was changed and completed becoming Deeds No. 33 on 15 February 1987.

Hamzanwadi Islamic boarding school has a vision and mission in generating an excellent generation with noble character. The vision mentioned earlier is "forming an excellent generation to mastering the tradition of the pious salaf Ulema, either in science or good deed and able to generate a '*khairulummahtafaqquh fi ad-din*' generation. This vision describes the focus of Hamzanwadi Islamic boarding school in education. Meanwhile, the missions of Hamzanwadi Islamic boarding school are: (1) organizing the center of study in *Ahlussunnahwal Jamaah Islamala* Imam Shafi'i school of thought; (2) organizing classical Islam studies profoundly and thoroughly through Salafi Islamic boarding school system;

(3) Conducting regeneration of prospective fiqh experts who can develop scientific and amaliah traditions according to the development of times. These missions are described in the objective of Hamzanwadi Islamic boarding school as follows:

- Introducing to students the aqidah of *Ahlus-Sunnah Wal al-Jama'ah*, foundations, and primary worshipping and how to perform it conforming to Syafi'iyah school of thought by accustoming them to obey, perform, and respect aqidah in Islamic sharia.
- Instilling correct awareness to students about religion and what it contains about the principles of noble character and making them aware of the habits that Almaghfurlah Maulana Shaykh has carried out as the organization's founder. Moreover, a ground consistent with the aqidah of *Ahlus-Sunnah Wa al-Jama'ah* and the Shafi'iyah school and as students and followers have believed in the truth taught without the slightest doubt.
- Instilling faith in Allah SWT, the creator of the universe, angels, apostles, books, the Judgment day, and qadha' qadar based on an understanding of awareness and love consistent with the understanding of the aqidah of *Ahlus-Sunnah Wa al-Jama'ah*.
- Developing the students' interest to deepen the "courtesy" of politeness and morality while studying or being students and until graduation and continuously expanding interest in strengthening the religion and following religious teachings with willingness and passion.
- Instilling a sense of love for the Qur'an by glorifying it, highly regarding it much nobler than other books, reciting correctly and perfectly, understanding and practicing its teachings.
- Instilling students the sense of love to Rasulullah SAW, *Ahlul al-bait*, Companions, *Tabiin*, and Ulema.

- Instilling to students the sense of pride toward the Islam history and culture and Islam heroes.
- Instilling to students a sense of willingness, optimism, self-confidence, responsibility, respect for duties, cooperation for goodness and piety, compassion, wanting good for others, patience, love to sacrifice, defending religion and the homeland.
- Educating students' driving instincts and desires strengthen them with the Aqeedah of Ahlusunnah Waljama'ah and the values that familiarize them, especially "polite manners" and muamalat.
- Instilling a strong Aqidah, faith, and piety.
- Cleaning up students' hearts and all kinds of heart diseases such as envy, spite, deviation, hatred, rudeness, persecution, egoism, deceit, betrayal, hypocrisy, doubt, division, et cetera.

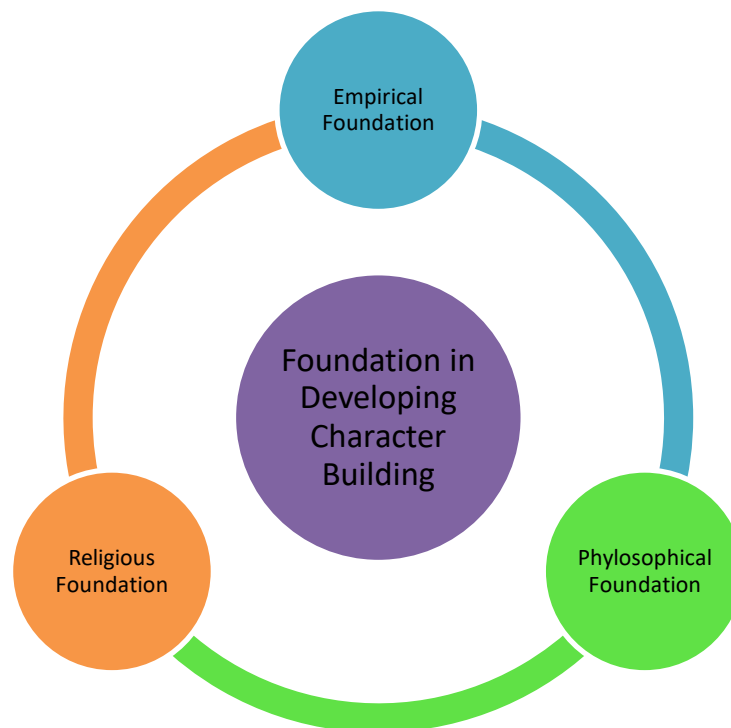


Figure 1. The Foundation in Developing Character Building in Hamzanwadi Nahdatul Wathan Diniyah Islamiyah (NWDI) Pancor Islamic Boarding School

Figure 1. shows the foundation in developing character-building implemented in Hamzanwadi Nahdatul Wathan Diniyah Islamiyah (NWDI) Pancor Islamic boarding school. Foundation developed by Hamzanwadi Nahdatul Wathan Diniyah Islamiyah (NWDI) Pancor Islamic boarding school includes: First, Religious Foundation, Second, Philosophical foundation, and third, empirical foundation. The foundation in developing character building in Islamic boarding school as in Hamzanwadi NWDI Pancor school is the educational institutions based on Islam values. Tuan Guru in Hamzanwadi NWDI Pancor Islamic boarding school implements vision, mission, and objectives based on Islamic values as the source of character building.

Religious and Philosophical foundation in Developing Character Building

The society knows Hamzanwadi NWDI Pancor Islamic boarding school as the center for developing Islamic values. The most important aspect is the religiosity value which becomes the characteristics of Islamic boarding schools, such as Hamzanwadi NWDI Pancor Islamic boarding school. The religious aspect of Islamic boarding school is a distinctive element to other educational institutions. Tuan Guru Drs. H. Mustamiuddin, SH, states:

"Religiosity aspect is the primary matter or the most fundamental in the life of Islamic boarding school. Types of character values sourced from the Qur'an, Hadith, and famous Ulema's book which has very high religiosity dimension value."

The same tone was also expressed by Tuan Guru H. Muchsan Yunus Lc (teacher in Ma'ahad), stating that:

"Developing character building is connected to honesty value. This value is very close to piety in performing obligatory and sunnah prayer; fair value has relevance with the infinite justice of Allah to all being, sincere value is related to submission to Allah. Afterward, those values can build character"

or personality called "virtuous character," or in other words, every kind of character values is the moral values in religious life."

The statement above explains the views of Tuan Guru in Hamzanwadi NWDI Pancor Islamic boarding school on the foundation in developing character building. The basis of religious views cannot be separated from the vast views of Tuan Guru on universal values that existed in Islam or generally called Islam "*Rahmatan Lil'alam*in."

Character building in Hamzanwadi NWDI Islamic boarding school becomes the primary focus by Tuan Guru in educating the students. In its development, apart from the religiosity aspect, character building is also grounded by philosophical aspects. The reason is that the types of character values are the values becoming norms in people's life. Therefore, developing character-building requires profound understanding, either related to fundamental meaning aspect contained in types of character values, aspects of how the types of character values are developed, and aspects of the function or use of the types of character values in human life.

Philosophically, Tuan Guru in Hamzanwadi NWDI Pancor Islamic boarding school has a comprehensive and profound basis for character building. Regarding this statement, as explained by Tuan Guru H. Muchsan Yunus Lc (teacher in Ma'ahad):

"The basic philosophy of the primary opinion of Tuan Guru is that the type of character values developed from the Qur'an, Hadith, and prominent Ulema's books. Furthermore, it is mentioned that the philosophical view in the development of character education is the basis for the vision, mission, and goals of the Hamzanwadi NWDI Islamic Boarding School Pancor."

Likewise, Tuan Guru Drs. H. Hasanaen (NWDI Narmada) also expresses similar views regarding the philosophical perspective in developing character education as follows:

"The Qur'an, Hadith, and Famous Ulema's books are the philosophical foundation in developing character building. The philosophical opinion of Tuan Guru is not only limited to what and why types of character are developed in Hamzanwadi NWDI Pancor Islamic boarding school but how those types of character values can become the distinctive feature of the school's graduates."

Regarding the steps which can be conducted in developing character building, Tuan Guru H. Muhtar expresses as follows:

"systematic steps in developing character-building either through formal and non-formal education. The strategy of non-formal education development was conducted through da'wah and various activities with educational meaning, such ashiziban activity, regular activities, that is, celebrating the anniversary of the boarding school and et cetera. The next formal activity is through learning in every education unit."

Besides the aspect mentioned above, the philosophical opinion of Tuan Guru on developing character building is connected to the meaning of character values embodied in daily life. In this case, Tuan Guru mentions types of character values that become behavioral standards in the Islamic boarding school; it is not just memorized on the head, but how these types of character values can give positive meaning. For instance: istiqomah value can be achieved by submission in praying and being patient in seeking the truth. Furthermore, it is mentioned that the philosophical perspective of Tuan Guru toward types of character values becomes the designated purpose in developing character building in Hamzanwadi NWDI Pancor Islamic boarding school.

The above philosophical views of Tuan Guru reflect that conceptually, Hamzanwadi NWDI Pancor Islamic boarding school has a clear basic framework of character building. The implication of philosophical views can be seen in the competency of Hamzanwadi NWDI Pancor Islamic boarding school graduates, particularly graduates from specific educational institutions, such as Ma'had. The graduates of this education

unit are teachers, clerics, and preachers who are highly trusted in their knowledge by society. The people have trusted them who are studying in specific educational institutions in religious affairs such as becoming Imam in congregational prayer, leading dhikr, Imam in praying corpse, and other religious activities.

Religiosity foundation is the primary foundation in developing character building. An Islamic boarding school that has religious basics is the primary capital in instilling and developing character building. Improving students' religiosity and morality is crucial in the character-building process (Arthur, 2019). The purpose of character building in Islamic boarding schools is to build noble character or entirely students' morality; they get academic knowledge or a good intellectual and emotional intelligence and high religiosity. Noble or morality character building is prioritize compared to academic score as in the grades of a report. Skaggs & Bodenhorn (2006) has reported their research aimed to find out the relation between implementation of character-building values to students behavior and study result.

Empirical Foundation in Developing Character Building

Tuan Guru in developing character building in Hamzanwadi NWDI Pancor Islamic boarding school was based not only on religious and philosophical but also on empirical views. Tuan Guru's empirical foundation in developing character building comes from two elements: (1) Tuan Guru's experience in studying, and (2) Tuan Guru's experience after becoming leader of an Islamic boarding school, as stated by Tuan Guru Drs. H. Mustamiuddin, SH as follows:

"developing character-building cannot be separated from what has been established by the founder of Islamic boarding school, that is Tuan Guru H. Zainuddin Abdul Majid. One of the principles is "Students should continue teachers' effort in improving Islam followers' quality."The types of character values taught by Hamzanwadi NWDI Pancor Islamic boarding

school's founder continue to be carried out today are honesty and sincerity. These two values are quite effective in developing character building. Tuan Guru's views were based on the experience of leading the school and closely connected to the social dynamics that constantly change and develop. In this case, empirical views provide motivation and innovation in developing character-building conforming to the requirement in this modern era."

Empirical views of Tuan Guru on Hamzanwadi NWDI Pancor Islamic boarding school explain: first, types of character values are the values becoming norms to fight for in every age, second, developing character-building cannot be separated from the living values in the society, and third, types of character values can be an innovation to community's cultural system. The three explanation describes the empirical views of Tuan Guru in developing character building in Hamzanwadi NWDI Pancor Islamic boarding school.

The empirical foundation on community's condition, mainly their faith, is the most stressing point in developing character building. The primary purpose of character education in the Islamic boarding school is to ensure the educational process conforming to Islamic values, increasing faith. Islamic values adopted by an academic unit, the particular community might be adopted with the intention to strengthen students' beliefs. At the same time, the source and type of values of character-building function as guidance to determine the success of the educational process in a school or an Islamic boarding school (Zurqoni et al., 2018).

CONCLUSION

The foundations of character building in Hamzanwadi NWDI Pancor Islamic boarding school are religious, philosophical, and empirical. The religious and philosophical foundations are coming from the Qur'an, Hadith, and Ulema's book. Pancasila and Islamic values can become the basis of developing character building in the Islamic boarding school. Meanwhile, the empirical foundation was embodied in Tuan Guru's

experience or teachers who became the founder of the boarding school. The empirical foundation comes from two aspects: First, the experience of Tuan Guru when he was studying, Second, the experience of Tuan Guru after becoming an Islamic boarding school leader. The steps can be done in developing character-building either through formal or non-formal education through da'wah and various activities in the communities such as hiziban activities, sermons, celebrating Islamic boarding school anniversaries, and other routine activities that can develop character building for students or *Santri*.

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