

## SUPERVISION OF CHARACTER EDUCATION OF SANTRI PESANTREN

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### ABSTRACT

*This research aims to determine the implementation of supervision of student character education at the Darussalam Islamic Boarding School Blokagung Banyuwangi, East Java, Indonesia. This research approach method uses a qualitative case study with the key informant being the Head of the Education and Teaching Unit and the Quality Assurance Institute, while the supporting informants are all heads of the education unit. This research approach is qualitative with data collection techniques using observation, interviews and documentation. The data analysis uses Miles and Huberman's interactive analysis which consists of data reduction, data presentation and drawing conclusions. The results of the research show that the condition of the character of the santri has various responses, there are santri who in character have good conditions which illustrates the difference between students who attend/live in Islamic boarding schools and those who do not live in Islamic boarding schools because the tendency of santri to be more polite in behavior. However, there are students who have complex problems that still require coaching in the character of discipline and cleanliness with continuous handling with an emphasis on 4 main characters: critical, creative, communicative, and cooperative so that the character of independence and the spirit of Islamic boarding school is formed. Implementation of supervision of student character education through systematic SOPs and continuous periodic joint evaluations at each educational unit at the Darussalam Islamic Boarding School Blokagung Banyuwangi.*

**Keywords:** Educational Supervision, Santri Character

### A. Introduction

Supervision is an effort to stimulate, coordinate, and guide continuously the growth of teachers in schools both individually and collectively, in order to better understand and be more effective in realizing all teaching functions. Thus they can stimulate and guide the continuous growth of each student and are able and more capable of participating in modern democratic societies (Boardman et al, 1953:5). Mc Nerney (1951: 1) argues that supervision is a procedure for giving direction and conducting critical assessments of the teaching process. In fact, there is another view

that sees supervision in terms of social change that affects students as stated by Burton and Bruckner (1951: 1), namely supervision is a service technique whose main purpose is to study and improve together the factors that affect child growth and development.

Education is very necessary in human life, this is because various aspects of life will be directed if the human resources have adequate education. In our country there are already laws regulating education. This is stated in Article 31 paragraph (1) of the Constitution states that every citizen has the right to education and paragraph (3) affirms that the government seeks and organizes a national education system that increases faith and piety and noble morals in order to educate the life of the nation which is regulated by law. Therefore, all components of the nation are obliged to educate the life of the nation which is one of the objectives of the State.

According to Law No. 20 of 2003 article 3 states that national education functions to develop abilities and shape the character of a dignified nation. There are 9 pillars of character education, including: 1) God and all his creation; 2) Responsibility, discipline and independence; 3) Honesty, trustworthiness, wisdom; 4) H ormat and courteous; 5) Helpful, helpful and cooperative; 6) Self-confidence, creativity and hard work; 7) Leadership and justice; 8) Baik and humble; and 9) Toleransi (M a'rif et. al., 1991:15).

Character education is an effort to help students develop all their potential with the aim that students (santri) become individuals who are charismatic, tough, competitive, moral, tolerant, cooperative, patriotic, dynamic, science-oriented technology which are all imbued with faith and piety to God Almighty based on Pancasila. (Al Rosid, 2023). Ministry of Education, 2011). Aand the functions of character education are: (1) developing the basic potential of students so that they are good-hearted, good-minded, well-behaved; (2) strengthen and build student behavior in

order to behave multiculturally; (3) improving the civilization of a competitive nation in world relations (Julaeha, 2022: 109)

Character values consist of 18 character values, namely 1) Religious; 2) Honest; 3) Tolerance; 4) Discipline; 5) Hard Work; 6) Creative; 7) Independent; 8) Democracy; 9) curiosity; 10) National Spirit; 11) Love of the Motherland; 12) Reward achievements; 13) Friendly/communicative; 14) Peace loving; 15) Loves to read; 16) Care for the Environment; 17) Social Care; and 18) Responsibility (Ministry of National Education 2010:9) and (Rosid, 2023).

Education is a self-conscious effort in developing potential and forming a skilled and useful personality in life. Allah says in the Qur'an Surah Al-Kahf verse 66 as follows:

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا

Meaning: *Moses said to the solemn: "May I follow you so that you may teach me the true knowledge in the knowledge that has been taught to you?"* (Q.S Al-Kahf: 66) (Ministry of Religious Affairs of the Republic of Indonesia, 2016: 240).

Islam teaches that character or morals have an important position and are considered to have a vital function in guiding people's lives. As Allah Almighty says in the Qur'an Surah An-Nahl verse 90 as follows:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

It means: *"Truly Allah commands (you) to do justice and do good, give to the kinship and Allah forbid from evil deeds, evil, and hostility. He (God) teaches you*

so that you can learn lessons.(QS. An-Nahl:90) (Ministry of Religious Affairs, 2016: 277)

Morality is both a goal and a consequence for everyone who believes in Allah and His Messenger. Islam came with it a moral character that all Muslims should follow, and it became a garment that adorned a person before Allah Almighty. Theoretically, character education has actually existed since Islam was revealed in the world along with the messenger of the Prophet Muhammad SAW to improve or perfect human morals (character).

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

From Abu Hurairah who said that the Prophet (peace be upon him) once said: "Verily I was sent only to perfect good morals" (HR. Ahmad no. 8952 and Al-Bukhari in *Adaabul Mufrad* no. 273. Judged shahih by Al-Albani in *Saheeh Adaabul Mufrad*.Pesantren

as a subculture, has a peculiarity that has taken root and lives and develops in the midst of society in carrying out the function of education, the function of da'wah, and the function of community empowerment. Historically, the existence of pesantren has been very important in community development efforts, especially because it comes from community aspirations which at the same time reflect the real community needs for other types of education services and community services (Kemenag, 2019).

Article 17 of Law of the Republic of Indonesia Number 18 of 2019 explains that (1) Islamic boarding schools provide formal and/or non-formal education. (2) Formal education as referred to in paragraph (1) includes Islamic boarding school education at the primary, secondary and higher education levels. (3) Pesantren education held on the formal education path at the basic education level as referred to in paragraph (2) in

the form of: a. Muadalahula Education unit or Formal Diniyah Education ula; and/or b. Muadalahwustha Education unit or wustha Formal Early Education.

Pesantren has three main functions, namely: first, as a center for cadre and printing religious thinkers of scholars (center of excellence); second, as an institution that produces reliable human resources (human resources); and third, as an institution that has the power to empower the community (Suhartini, 2005: 233).

There are elements that must be owned, namely: a kyai, students who are preparing to study religion, the study of books that discuss Islamic religion, mosques as places to gain knowledge and huts where students live and study. Pesantren as an Islamic educational institution must have five important elements, namely the cottage where students stay, mosques, students, teaching classical books and kyai. The five elements of the Islamic boarding school are special characteristics that distinguish it from other educational institutions. Although the five elements support each other's existence of pesantren, the position of kyai in practice plays a central role in the world of pesantren (Yasmadi, 2005: 63).

Darussalam Islamic Boarding School was founded by Kyai Mukhtar Syafa'at Abdul Ghofur who is the main figure of the founder of this Darussalam Islamic Boarding School, he comes from Ploso Village, Klaten, Kediri, East Java. After completing his general education, he continued his education at the Tebuireng Islamic boarding school in Jombang, East Java and the Jalen Genteng Islamic boarding school in Banyuwangi for approximately 23 years he studied at both Islamic boarding schools (Darussalam Islamic Boarding School, 20, 23), (Rosid, 2022).

Darussalam Islamic Boarding School is a cottage that has the most students living in the Banyuwangi area. Student data according to the education unit is 6823 students from various parts of the archipelago and several students from neighboring countries. Education in Darussalam

Islamic boarding schools consists of pesantren and general education units from PAUD to Higher Education (Pondok Pesantren Darussalam, 20 23). Referring to the varied components of pesantren is a challenge that is not easy in carrying out the supervision of student character education at the Darussalam Blokagung boarding school.

The moral crisis that occurred showed the weakness of the generation in internalizing virtue values so that it was unable to display noble character in association in the midst of community life. Operationally, there is a need for efforts to internalize values that lead to the formation of personal subjects to become whole people with noble character or character. Education needs to be developed towards internalizing religious values that are integrated in the development of cognitive, affective, and psychomotor aspects so that there is a strong urge to practice and obey the teachings and religious values that have been internalized by students. Such an educational pattern is expected to create students who truly become *ulul albab*, namely humans who are able to utilize their potential for the benefit of devotion to God which is manifested in charity in the midst of community life (Hafiduddin, 2012).

Based on this phenomenon, in accordance with the purpose of the Prophet Muhammad SAW on this earth was assigned to perfect human morals. Case study in research that aims to learn intensively about pesantren so as to produce detailed information about the **Implementation of Santri Character Education Supervision (Case Study at Darussalam Islamic Boarding School, Blokagung, Banyuwangi, Indonesia)**.

## **B. Research Methods**

This research uses a qualitative approach, where the qualitative approach is a type of research whose findings are not obtained through statistical procedures. In qualitative research, researchers collect data by

meeting face to face and interacting directly with people in the research place (Syamsudin, et al: 2004: 73).

Bogdan and Taylor say in Moleong that qualitative methodology as research that produces descriptive data in the form of written or spoken words of people and observed behavior (Lexy, J. Moleong, 2005: 3). Nasution said that qualitative research is observing people in their environment, interacting with them, trying to understand the language and interpretation of the surrounding world (Nasution. 1992:5).

Research information is a research subject from which research data can be obtained, has broad and in-depth knowledge of research problems so as to provide useful information. Informants also function as feedback providers to research data (Burhan Bungin, 2010). The informant in this study is divided into two, namely the key informant as the central information at the research location in this case is the head of the education and teaching unit at the Darussalam Islamic Boarding School Foundation Blokagung Banyuwangi. While the supporting informants are all fields of supervisors / quality guarantors and leaders in schools / madrassas / universities in this study are as follows.

**Table 1. Research Informant Data**

No	Information	Informant
1	Head of Education and Teaching Unit	1
2	Field of Education and Teaching Quality Supervisory	3
3	Principals of Schools and Madrasahs	11
4	Rector, Director, and Munir	3
5	Quality Assurance Agency	3
Sum		21

Source: Documentation, 2023

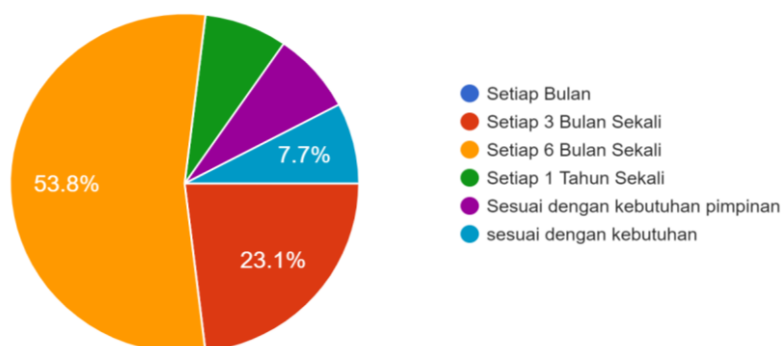
The key informant in this study was the Head of the Education and Teaching Unit of Yayasan Pondok Pesantren Darussalam Blokagung Banyuwangi, Dr. KH. Abdul Kholiq Syafa'at, Lc., M.E.I. and all leaders of the quality assurance unit, while other informants as supporting informants who corroborate core informants. Aqualitative data analysis is carried out interactively and continuously until it is complete, so that the data is saturated. This analysis consists of 3 main things: Data Reduction, Data Presentation and Conclusion/Verification.

### C. Results And Discussion

The characteristics of informants in this study are as follows 1) By gender, 84.6% were male and 15.4% were female; 2) The last education 53.8% had an S1 education, 30.8% had an S2 education, and 15.4% had an S3 education; 3) The age of informants was 38.5% aged 31-40 years, 38.5% aged 41-50 years, and 23.1% aged 51-60 years; 4) Length of service is dominated by the same two scores, namely 30.8% > of 20 years and between 11-15 years, 23.1% between 16-20 years, 7.7% between 1-5 years.

The results of the interview showed that the preparation of Ustadz/Ustadzah/Teacher/Lecturer supervision planning has been 100% carried out in all educational units of the Darussalam Islamic Boarding School Blokagung Banyuwangi. supervisi teachers in institutions y an g compile the head of a school, while the supervisionof the principal and teachers y an g compilefrom Pihak kapid education or TIM controller mutu, while in the higher education unit that composes is a quality assurance institution. Thesupervision planning process is carried out by means of teachers being given briefings related to competencies that must be possessed periodically, teacher guidance groups are formed, supervising groups are formedwith planning, implementation, evaluation, coaching, and improvement. Interviews and observations are conducted to monitor the implementation of the supervision component. Based on several

descriptions of interviews, the techniques used for the implementation of character education supervision are 1) Collecting data through observation for mapping materials including student characters, 2) Adjusting appropriate standards that can be implemented as the best strategy in overcoming problems to get the best solution, 3) Processing data that has been obtained that supports the objectives of supervision by classifying data, and drawing conclusions about target problems according to circumstances, 4) Evaluating the standards used, 5) Establishing appropriate techniques used to improve or improve the professionalism of educators in supervising student character education on an ongoing basis. The implementation of this supervision is carried out periodically: monthly, quarterly, semester, and yearly referring to needs.



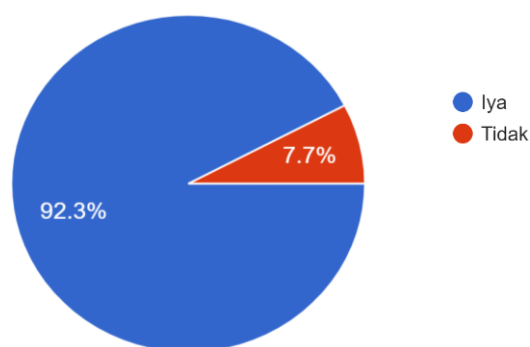
**Figure 1. Implementation of Education Supervision at Pondok Pesantren Darussalam Blokagung Banyuwangi**

Based on Figure 1. 53.8% stated that supervision is carried out every six months, 23.1% is carried out every three months, and 7.7% as needed. And some answer that it is carried out once a year.

The implementation of 46.2% of problems in supporting the implementation of educational supervision in pesantren was carried out by direct discussion, while 38.5% used a supervision format containing the tupoksi ustadz/ustadzah/Teacher/Lecturer accompanied by an assessment scale using questionnaires, 23.1% was carried out with clinical supervision feedback, and 7.7% midterm or semester evaluations.

The implementation of student character education supervision is carried out by: 1) Analyzing character by grouping students and then

counseling; 2) Synergy with Islamic boarding schools; 3) Carried out planning, implementation, reporting, evaluation, and follow-up plans by adhering to the guidelines in the article on the implementation of character education; 4) Using questionnaires and interviews from BK teachers who are members of LBKD; 5) Conducted periodically (quarterly); 6) Preparation of SOPs for student characters; 7) Instilling children's character through habituation; 8) Program compiled by the principal / teacher / quality assurance agency in the unit and reviewed directly.



**Figure 2. Raising Problems by Santri at Pondok Pesantren Darussalam Blokagung Banyuwangi**

Based on Figure 2. shows that 92.3% of students reveal if there is a problem faced, so it is faster to get the best solution than 7.7% of students who save the problem.

The condition of the character of the students has a variety of responses, there are students who characterfully have good conditions that illustrate the difference between students who live in pesantren and those who do not live in pesantren because of the tendency of students to be more polite behaviorally. However, there are students who have complex problems that still require coaching in disciplinary character with continuous or continuous handling to realize the character to be achieved by the institution / Foundation. The need for the value of order and cleanliness that continues to be instilled so as to anticipate delays in

carrying out learning in each educational unit. Continuously strengthening the emphasis on 4 main characters: critical, creative, communicative, and cooperation so that the formation of independence character and the spirit of pesantren continues to be carried out in the implementation of supervision of student character education at the Darussalam Islamic Boarding School Blokagung Banyuwangi.

#### **D. Conclusion**

Pesantren which is the oldest Islamic educational institution in Indonesia has a role in shaping the morals and character of the nation's children. As many national figures were born from the forge of pesantren. The success of pesantren in developing a balanced curriculum, which is not only focused on brain intelligence, but also the formation of noble morals. Educational institutions such as Islamic boarding schools must continue to be developed and preserved in the hope that they will be able to provide alternative solutions in the formation of better morals and character of the nation's children.

Character as psychological, moral or ethical qualities that distinguish a person from others. Character can also mean character or disposition. In addition, character can also be interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the scope of family, society, nation, and State (Samani: 2011: 41). Even character can also be interpreted as basic values that form a person's personality. A person's character can be formed both by the influence of heredity and environmental influences that distinguish him from others, and manifested in his attitude and behavior in everyday life.

In the beginning, the process of character education took place in the institution of the family. But along with the times, not all families have adequate attention to their children's character education. Many families

then hope for the process of educating the character of children in educational institutions such as schools / madrasahs (Saptono, 2011: 24)

The Curriculum Center of the Ministry of National Education (2011: 9-10) identifies 18 values derived from religion, Pancasila, culture, and national education goals that can be referred to as character builders, namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love of the motherland, (12) appreciate achievements, (13) friendly/communicative, (14) peace-loving, (15) fond of reading, (16) caring for the environment, (17) caring for social, and (18) responsible.

The implementation of student character education supervision at the Darussalam Islamic Boarding School in Blokagung Banyuwangi is carried out by: Analyzing character by grouping students and then counseling can be carried out so that students who have problems can be distinguished from students who are in conditions without problems. The implementation of inergy with the pesantren, throughplanning, implementation, reporting, evaluation , and follow-up plans by adhering to the guidelines in the article on the implementation of character education. Supervision is carried out periodically with direct evaluation through discussion and dissemination of questionnaires. The 4 main characters of students who are priorities at the Darussalam Islamic Boarding School Blokagung Banyuwangi embody students who are critical, creative, communicative, and cooperative so that the character of independence and the spirit of pesantrenan are formed.

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