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## The Role of Community Service in Improving Educational Character of Students in a Boarding School in Yogyakarta

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### Abstract

This study is to find out what activities carried out by boarding school to improve the character of the community in the boarding school environment by taking a case study in a boarding school in Yogyakarta. This research uses a type of field research that uses a qualitative approach. From the results of the analysis to examine the role of Islamic boarding schools to improve character in the Krapyak Islamic boarding school community in Yogyakarta, boarding school activities related to the community to improve the character of the people living in boarding schools are like community service. It can be concluded that the Krapyak Islamic boarding school in Yogyakarta has a role in the community around the boarding school.

### Keywords

character education, boarding school, social roles, character strengthening

## 1. Introduction

Islam develops knowledge based on faith, Islam and piety. Science and technology are developed to foster faith. The method of thinking must also be arranged synchronously and at the same time coherent with faith. Faith is not fostered dogmatically, but it is fostered rationally (Muhajir, 1999). The boarding school is one of the oldest educational institutions in Indonesia which has a pattern of authentic Indonesian culture (Thahir, 2014; Sari, 2017). According to Madjid (1997), historically boarding schools are not only synonymous with Islamic meanings but also contain Indonesian original meanings. The presence of Islamic boarding school as a place to improve morals is very appropriate and needed as a solution to balance between worldly desires

and restructuring and maintaining morality, to create a whole human being, meaning intact physically and spiritually who still have and can maintain their identity as virtuous and moral human beings.

This study aims to analyze the education of social character in school. This character building is related to social and individual values. Value is an ideal qualification that can be accepted by individuals or groups. Meanwhile, values in education can be interpreted as the importance and usefulness of something in the aspect of education (Halstead, 1996; Feather, 1975). Value is something that is considered meaningful for the life of someone who is considered based on the quality of right and wrong, with the orientation of anthropocentric (humanity) and theocentric (divinity). Values are something that interests us, something that we look for, something that is fun, something that is liked and desired. Values and feelings cannot be separated, the two control each other. The feeling is a psychological activity where humans live values, something that is valuable to someone is if it creates positive feelings such as happiness, like, sympathetic, happy and interest. As for something that will not cause negative feelings such as displeasing, dislike, anger, disgust, hate, and antipathy. Experience and practice involve values and conscience. The heart captures value by understanding or realizing it.

By looking at the importance of Islamic boarding schools in the education, this study aims to examine the role of boarding schools in building student social character. More specifically, this study seeks to analyze what are the activities carried out by a boarding school in the Krapyak area of Yogyakarta in improving the character of the community.

## **2. Literature Review**

### **2.1 Values of Character Education**

Character education is essentially the education of virtue values that aim to shape the character of students so that they are dignified and cultured (Maksudin, 2009). Mardiatmaja, as cited by Mulyana (2004), states that value education is an aid to students to realize and experience values and place them integrally in their whole lives. In line with this, Aspin (2016) states that value education is an aid to develop and articulate the ability to consider moral decisions that can institutionalize the framework of human action.

Value is the quality of a thing that makes it liked, desired, pursued, valued, useful, and can make people who live it become dignified. Value is something that gives meaning to life, which gives a reference, starting point, and purpose in life. That value is more than just a belief and is held in high esteem that can color and animate one's actions. Values always involve mindset and action, so they are closely related between values and ethics. Values are a standard held by someone and are used as the basis for making choices in life. The standard of values is used by a person to make important decisions in his life. In education, value is also related to teaching quality (Hawkes, 2009)

Values are often formulated in different concepts. Values can be interpreted as the desires, needs, and pleasure of someone to the sanctions and pressures from the community. Furthermore, Mulyana (2004) put forward four definitions of values, each of which has a different emphasis. First, values are beliefs that make a person act based on his choice. Second, values as normative benchmarks that influence humans in determining their choice among alternative ways of action.

Third, values as individual beliefs psychologically or sociologically normative benchmark values. Fourth, values as conceptions that distinguish individuals or groups from what is desired, which affects the choice of ways, goals between, and the final goal of action.

From some of the thoughts of the experts, it can be understood that values are standards of action that are meaningful to the life of a person or group of people, both anthropocentric (humanitarian) and theocentric (divine). Values determine who we are, how we live, and how we treat others well. Values direct someone to behave by the morality of society, providing guidelines for how a person should behave properly. Thus, the values of character education are the values desired in the formation of children's character. The target to be achieved in character education is to instill noble values into the students themselves, both within the educational unit environment such as schools, madrasas, boarding schools, family environment, and community environment.

## **2.2 The Character of the Islamic Boarding School**

Islamic boarding school in technical reading is a place inhabited by students to learn about Islam. This statement shows the importance of the characteristics of Islamic boarding schools as an integral educational environment (Abdurrahman, 2016; Hayah, 2017). The boarding school education system is the same as the system used by the military academy, which is characterized by the existence of a veranda building where one can take experience integrally.

As stated in various previous writings, three elements can form a boarding building boarding school as a subculture (Wahid, 1999). First, the leadership pattern of an independent boarding building boarding school is not co-opted by the state. Second, general reference books are always used for various centuries, and Third, the value system used is part of the wider community.

Boarding buildings, mosques, buildings teachings of classical books, and the leader are five basic elements of the boarding school tradition (Dhofier, 1999). This means that a study institution that has developed to have these five elements changes its status to a boarding school. Throughout Indonesia, people usually distinguish boarding school classes in three groups, namely small, medium and large boarding school.

## **2.3. Empirical Study of Character Education in Islamic Boarding Schools**

Umar (2013) analyzes character building through boarding school education in Wahid Hasyim boarding school in Yogyakarta and in order to find answers to problems about how to model boarding school education in Wahid Hasyim boarding school in Yogyakarta, and what characters are formed through boarding school boarding school and what are the inhibiting factors supporters and character building through boarding school education at Wahid Hasyim boarding school in Yogyakarta. Rochanah's (2014) study was motivated by the fact that our education has not been able to meet the expectations of society, this is marked by the moral condition of the younger generation such as the circulation of pornographic photographs / videos, fights, truancy, indiscipline, violence, cheating, and lies that are increasingly commonplace. In reality, this phenomenon was found in MAN Kebumen 1, especially in class XI students. The problem in this study is to find the design of character formation of Madrasah-based students in MAN Kebumen 1. This study aims to (1) find out the design of character formation of madrasah-based students in MAN Kebumen 1. (2) Know the characters that are formed in students through culture

Madrasah at MAN Kebumen 1. (3) Knowing the effectiveness of character building students based on Madrasah culture at MAN Kebumen 1.

Muflihah (2015) analyzing the problem and the importance of character education for all levels of education, from kindergarten or playground, elementary school, to college. Higher Education does not only develop the character of students through character learning in all lectures, but character education needs to be instilled in all teaching staff, lecturers, employees, namely about responsibility, discipline, honest, and patriotism. The real form of character education strategy in Higher Education is the existence of a place for students, namely the Student Activity Unit (UKM). Nashihin (2014) studied the problem of character education that has been going on now that should be able to make people more character. However, in reality there are still many phenomena of moral decadence that are actually increasing, both among students and the general public. This indicates that the ongoing character education is less able to make humans more character. For this reason, an innovative character education strategy is needed. Character education based on boarding school culture that has been carried out at Zuhriyah Islamic boarding school is one of the character education strategies through habituation methods that need to be studied in more depth.

Fahlawi (2014) examined the problem contained in this thesis is, starting from the desire of researchers to see the extent of the role of Wahid Hasyim Islamic Boarding School teachers in their society specifically in terms of their religious behavior (religiosity). It is very interesting to see this considering the location of the Islamic boarding school which is adjacent to the entertainment and tourist places, but the Islamic boarding school is still able to maintain its existence as an Islamic educational institution which is a source of Islamic sciences for the community.

### **3. Methods**

This study uses a type of field research that uses a qualitative approach, so that in its approach the writer tries to express a phenomenon holistically-contextually (thoroughly and in accordance with the context). The type of research is descriptive which illustrates and interprets existing conditions. The purpose of descriptive research is to describe the state of something that is happening at the time of the study. This research is in accordance with the problem that is the focus of research and its purpose is intended to describe the roles, obstacles and solutions in improving character in the community environment in one of the boarding schools in Yogyakarta.

### **4. Results**

In this study, what is meant by the role of Islamic boarding schools in improving character in the Krapyak boarding school community in Yogyakarta, the author emphasizes more on religious routine activities in the Krapyak boarding school in Yogyakarta. From some routine activities in the boarding school, which focus on activities related to the community, the author describes the routine weekly recitation and community service which are programs and activities under the auspices of the Krapyak Islamic Boarding School in Yogyakarta. The routine recitation of the majlis, mujahada at the Krapyak Islamic Boarding School in Yogyakarta is as follows:

The character values applied by the boarding school in the traditions of majlis ta'lim (henceforth, majlis), mujahada, and the work services of the Krapyak Islamic Boarding School in Yogyakarta through two ways, namely first, through material delivered in a tradition. Second, through the strategies implemented in each tradition. In this case the authors grouped into six points, namely character values towards god almighty, character values towards the nature of the environment, character values for yourself, character values for families, character values for others, and character values for society. The character values of each tradition in this study observation include the majlis, mujahada, and community service. The role of Islamic boarding schools in enhancing character in the boarding school community, namely with several activities, namely the majlis, mujahada, and community service.

The implementation of the majlis in the Krapyak Islamic Boarding School in Yogyakarta is part of the boarding school program for communities around the boarding school environment. The realization of the program in the community which consists of the congregation carried out on Saturday afternoon. The location of the implementation is in the Hall of Krapyak Islamic Boarding School in Yogyakarta (observation of majlis activities at the Islamic boarding school in Yogyakarta, 11 January 2017). The majlis model is to improve the character of the community from before which was still low and then in order to improve the character of the community in the Krapyak Islamic Boarding School in Yogyakarta by emphasizing some noble values.

First, discipline and responsibility. Discipline character and responsibility are formed through the majlis method because in this method, the leader recommends that the congregation of majlis are obliged to meet the predetermined schedule to provide guidance to the congregation in the majlis.

Second, leadership and social life. In the majlis, senior students are appointed to provide guidance to their congregants with a number of activities including lectures and panel discussion about some study material. The senior students was appointed by the boarding leader to replace him to fill the majlis because he usually had an invitation to leave. This is also a training-training for students who will surely be involved in the community. This activity is not only to improve the character of the students, but also to improve the character of the congregations of majlis, namely to have a leadership spirit and to have a social sensitivity in the life of the congregation around their surroundings.

Third, creative. The characters that are built from the majlis are creative characters. This happened because in the majlis, the boarding leader who fostered the majlis certainly did several activities so that the majlis continued to live and develop. Therefore, as a supervisor of the Islamic study group must be able to be creative both in terms of ideas and activities.

Fourth, *istiqama*. In the majlis, the boarding leader carried out activities that were able to improve the character of the congregation of majlis, namely by giving lectures or advice which contained about the Islamic tradition in attending the majlis in the Krapyak Islamic Boarding School in Yogyakarta. Indirectly, the boarding leader has given enthusiasm and motivation so that the congregation of the majlis can take rest in following the majlis.

Furthermore, the activities are also conducted with mujahada. This activity at the Krapyak Islamic Boarding School in Yogyakarta was held every Wednesday night Thursday which must be attended by all students, as well as the congregation of the study in the boarding school community. This activity is carried out in order to increase the sense of faith in the God.

Mujahada activities held at the Krapyak Islamic Boarding School in Yogyakarta aim to improve the character of faith and devotion, social care and love for the motherland. Furthermore, to find out the benefits of mujahada activities that have been carried out by students and the surrounding community, the researchers interviewed a number of mujahada worshipers, namely the surrounding community:

The strategies to improve character used in mujahada activities are to do some noble characters.

First, habituation. Through mujahada activities, pilgrims are accustomed to reading verses of the Qur'an and recitation to The God, and be serious in saying prayers to The God.

Second, assignment. In managing the implementation of mujahada activities, boarding school do the distribution of tasks for students to be able to carry out in accordance with the responsibilities given.

Third, lecture. Before carrying out the mujahada activities, the boarding leader gave a lecture to the congregation about the importance of the purpose of the readings that exist in mujahada activities.

Fourth, responsible. In the mujahada activities, the boarding leader always provides question and answer time for mujahada worshipers, so that the public can ask questions about mujahada that are not yet understood.

Based on participant observation and the results of interviews that the author has done, it can be concluded that through community mujahada activities can improve the following characters. First, faith and devotion. Mujahada can make people closer to the God. In expecting His blessing when he has a desire. This will certainly improve the character, faith and devotion of the people to the God.

Second, social care. Mujahada activities carried out to ask patience from The God. For all the calamities that are befalling, such as tsunamis, earthquakes, volcanoes, etc., can foster a sense of social concern for the community. Through this mujahada activity, the community is expected to get used to feel the disasters that are being experienced by others.

Third, patriotism. Mujahada activities that are carried out routinely while celebrating Indonesian Independence Day are an effort made to foster a sense of patriotism in the community. This activity can accustom the community to always love the motherland, both through efforts in the form of deeds and prayers.

Last activities to enhance community character is by using community service. Community service at Krapyak Islamic Boarding School in Yogyakarta is carried out together indiscriminately between students or religious teachers. They work together to clean each dormitory according to the division of tasks of each dormitory. This activity is routinely carried out routinely once a week ie every Sunday or to adjust.

As for the implementation time in the morning after the dawn prayers and dhikr, reading selected surahs and continued with Islamic prayer, the community service starts around 07-09 a.m. In addition to weekly community service, there is conditional community service which not all students are involved in. This activity is carried out when boarding school have certain interests, such as making a parking space, recitation, and mujahada.

In addition to community service, cleaning the dormitory area, community service is carried out jointly with the surrounding community. This activity is carried out not every week, but is

carried out every two weeks or adjusted. Here all students are required to take part in this activity, voluntary work carried out after the boarding school activity is finished at around 6-30 minutes to finish. The purpose of this community service is that the students learn how to relate to the surrounding community, socialize and also train students to have a voluntary nature, mutual cooperation, someday all students will certainly plunge into the community in their respective regions after the students live.

## **5. Conclusion**

Islamic boarding school activities related to the community to improve the character of the community within the boarding school environment are of the majlis, mujahada, and community service. The Krapyak Islamic boarding school in Yogyakarta has a role in the community around the boarding school. The role of the boarding school includes the activities of the majlis, mujahada, and community service that shape character values, like character towards God Almighty, character towards the natural environment, character towards oneself character towards family, character towards others, and character towards society.

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