



OVERVIEW OF THE AL-MUNAWWIR KOMPLEK L ISLAMIC BOARDING SCHOOL CURRICULUM IN SHAPING THE NATION'S CHARACTER

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Abstract:

The era of disruption is an era that brings various changes. Almost every side of life changes with the presence of the era, one of them is education. The era of disruption brought many challenges to education which required it to develop following that era. Massive technological developments also have an impact on education. Now, many educational institutions that implement online-based learning. This is a step so that educational goals remain consistent with the times. Ironically, the positive effects of the disruption era also brought some negative impacts. One of the negative impacts is the decline in morals by students. Like a student bullies another student to death, students fight teachers, students have sexual relations and so forth. Therefore, education today must present learning that not only focuses on increasing knowledge, but also aspects of student personality or character. We know that the center of the education process is the existence of the curriculum. A good and correct curriculum can produce good graduates as well. Therefore, we need an educational curriculum model that can help students in forming character in anticipating moral decline. Islamic boarding school is a non-formal educational institution that focuses on educating students to become people of character and morality. So, this study aims to find a picture of the boarding school curriculum in shaping the character of the nation. Researchers will look for data through interviews, observations and documentation to see the curriculum implemented by Islamic boarding schools. The formation of character in question is learning that instills character values following Pancasila characters, namely religious, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, national spirit, love for the

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motherland, appreciating achievement, communicative, loving peace, fond of reading, caring for the environment, caring socially and responsibly.

Keywords: curriculum, character education, Islamic boarding school

1. Introduction

The development of technological advances marked by the emergence of the industrial revolution 4.0 is the basis for the progress of every aspect of life. Such rapid development has brought a number of challenges for everyone. These challenges are often assumed to be disruption, so this era is called the era of disruption. This era of disruption will have positive and negative impacts. One negative effect is moral decline. According to Arifin (2019) said that the presence of the era of disruption caused a decline in children's morale because it was not balanced with the education of the use of information and technology that is good and right. A real example has been shown on a website that a teacher was beaten by several students (Agustian, 2018), students were having a party at school (Ridho & Mahbub, 2018) and brawls between students (Prihanto, 2013).

According to Candra (2019) and Mujib (2018), the era of disruption had a negative impact on the form of dehumanization. Therefore, we need an education that can fortify someone against moral degradation and build noble characters. One educational institution that focuses on building a noble character is a boarding school. Islamic boarding school is an informal educational institution. Based on Article 4 of the Republic of Indonesia Presidential Regulation Number 87 of 2017 concerning Strengthening of Character Education (PPK) that organizers of character education are formal, non-formal, and informal educational institutions. Therefore, Islamic boarding schools can support government programs to build people of character. This is reinforced by Masrur (2017) that Islamic boarding schools are educational institutions that are suitable in shaping the character of students while protecting them from radicalism.

Based on the background above, the formulation of the problem of this research is how the curriculum description in Al-Munawwir Komplek L Islamic boarding school in shaping the nation's character. So, the purpose of this study is to describe and analyze the curriculum picture in Al-Munawwir Komplek L Islamic boarding school in shaping the nation's character.

2. Literature Review

2.1 Curriculum

Every educational institution has a curriculum in the educational process provided. Descriptions of the curriculum itself are a series of activities that must be completed by students within a specified time period. According to Sukmadinata (2007), the curriculum is an absolute element of every educational institution, one of which is schools. While Klein (1986) states that the curriculum has an important position in the

education process. In line with that, Hasan (2010), states that the curriculum has an important role and is central to the interaction between students, educators, and the educational environment. Therefore, it is fitting for observers of education to prioritize a good curriculum that is true for all students.

Sanjaya (2018) said that the curriculum is a learning activity for students inside and outside the classroom. The curriculum is not only student learning activities that are written in a program plan but more than that. This means that every student learning activity can be considered as a curriculum as long as it does not deviate from the educational goals and is overseen by the educational institution itself. Broadly speaking, the curriculum can be viewed from two sides, namely the formal or written curriculum and the unwritten curriculum. The two curricula are two different things, but elements that complement each other. When learning obtained by students in the written curriculum is felt to be lacking, the educator can add it or cover it in the unwritten curriculum.

In line with the above thinking, Arikunto (2012), said that the curriculum can be understood in three meanings. First, the curriculum in the narrow sense is the existence of a lesson schedule. Second, in the sense of being a curriculum, is the whole lesson in theory or practice followed by students at a certain time. The curriculum in the medium meaning is intended to equip students with knowledge and skills to continue their next level of education or the world of work. And third is the curriculum in the broadest sense that is all the experience provided by educational institutions to students. The curriculum in a broad sense gives us a signal that learning is not only obtained through lessons that have been scheduled or arranged in the syllabus. But the school environment and school culture participate in the learning process of students. Thus, a clean and safe school environment, a culture of discipline in learning, respect for all teachers are elements of the curriculum.

2.2 Character Education

According to Komalasari (2017) character has two meanings namely a description of a person's behavior and a reflection of personality. Arifin (2019) says that when speaking of character, the things discussed are about 1) integrity and honesty towards goodness, 2) the feeling of carrying out the task independently, 3) recognition of one's potential 4) tolerance of diversity 5) feeling for democracy to the rights of others 6) feelings of justice 7) disposition of sympathy to others 8) feelings of pride in the results of one's hard work and others 9) maintenance of the public environment. This opinion is in tune with the values forming the nation's character in Article 3 of the Republic of Indonesia's Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) that the implementation of character education must be based on 18 Pancasila values namely religious, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, national spirit, love for the motherland, appreciating achievement, communicative, loving peace, fond of reading, caring for the environment, caring socially and responsibly (President, 2017).

Lickona (1991) says that there are three important elements in instilling character values, namely moral knowledge, moral beliefs and moral practices. This is in line with the opinion of Komalasari (2017), Frye (2002) and Arifin (2019) that character education is an education of values, morals and good attitudes and how to actualize them in daily life. While Perdana (2015), said another important thing besides practicing good morals is the essence of morals is practiced. Komalasari (2017) revealed that a person will tend to be sure of what he does when he sees the figure he is modeling as well. Thus, it can be said that the process of moral learning as well as forming moral character is through an example. This is because the environment will be a place of mutual influence commonly referred to as culture (Abdulloh, 2018).

Concerning character education, Lickona (1991) mentions five approaches to instill character values, namely 1) the value investing approach is an approach that uses exemplary, positive and negative reinforcement and feelings play, 2) the cognitive moral development approach is an approach that encourages participants students to think about moral issues, 3) the value analysis approach is an approach that trains students to solve problems related to social values, 4) the value clarification approach is an approach that helps students to assess their actions in a moral context and 5) the approach to learning to do is an approach that provides an opportunity to do good deeds. Nucci and Narvaez (2018), Zubaedi (2017) and Arifin (2019) emphasize that imitating someone who is considered important, learning through educational institutions and religious institutions and learning through self-habituation of a group's culture is an activity in the character education process.

The purpose of character education is to develop the nation's character values following Pancasila, namely, 1) develop students' self-potential to become human beings with good behavior and behavior, 2) build a nation with Pancasila character, 3) build the potential of citizens who love and are proud of their people and love each other (Kemdikbud, 2011). Wiyani (2012) explains that the purpose of character education is to form students who believe in God Almighty, have good character, are physically and mentally healthy, are knowledgeable, creative, independent and responsible. This is in line with the opinion of Saliman, Widiastuti and Wulandari (2013) who said that the purpose of character education is the creation of virtue values and awareness of respecting existing norms. Thus, it can be said that character education aims to shape the attitudes and behavior of students to become fully human with the values of the nation's character.

2.3 Islamic Boarding School

Ziemek (1986) defines pesantren as a place of learning as well as a place to live for a student called a santri. Whereas a santri is someone who demands and studies Islamic religious knowledge (Pramono, 2017). The hallmark of Islamic boarding school education is the relationship of a santri with the boarding school caretakers (kiai). Kiai is a figure that is highly respected by the students because he is seen as his parents who always

educate and protect. This is indicated by the form of guidance, supervision and example of a kiai in every boarding school activity (Pramono, 2017).

Islamic boarding schools have four main elements, namely Kiai or caretakers of Islamic boarding schools, santri, mosques or prayer rooms and pesantren curriculum (Syafe'i, 2017). Then Dhofier (1982) added another element, namely the cottage and the kitab kuning. Kiai is a boarding school caretaker who is a central figure in monitoring the course of education at the boarding school. Santri can be divided into two types, namely mukim santri (settled) and kalong santri (non-permanent). The hut comes from the Arabic Funduq which means bedroom or lodging. The kitab kuning is a source of learning Islamic sciences that are printed in yellow and authored by Islamic scholars.

Islamic boarding schools have their authority in carrying out their education curriculum. Pesantren education aims to form students who are experts in theology of Islam, practice it and teach it. This is in line with the results of Gazali's research (2018) which states that Islamic education has two tasks namely transmitting Islamic sciences and preserving religion. Another goal of pesantren education is to form good attitudes or morals based on Islamic teachings (Masyhud & Khusnurdilo, 2005).

In general, Islamic boarding school curriculum uses two approaches, namely structured and unstructured learning. Learning with a structured approach is learning in stages and have an evaluation at the end of the semester. The learning is managed by a division in Islamic boarding schools called Madrasah Diniyyah. Learning with an unstructured approach in the form of sorogan, bandongan, memorization and lalaran (Pramono, 2017). Bandongan is a kitab kuning learning method led by Kiai and followed by all students. Sorogan is a method of reading the kitab kuning by way of santri facing individual religious teachers or kiai. Memorization is a method of learning through memorization of the Al-quran and *nadzom* (Arabic poetry). Whereas lalaran is reading *nadzom-nadzom* which has been memorized together and uses certain songs.

The boarding school curriculum is designed to follow the following principles, namely 1) reviewing the analysis of needs to determine the curriculum to be applied, 2) determining the subjects to be given according to the needs of students, 3) determining the curriculum objectives, 4) determining the standard of learning outcomes used for measuring the final results of learning, 5) determining the kitab kuning that will be used as teaching material by the level of the santri class, 6) determining the conditions that must be completed by students to take lessons according to their grade level, 7) determining the appropriate learning strategies and methods, 8) determine the tools for assessing student learning outcomes, and 9) make an overall curriculum assessment plan and develop it (Dhofier, 1990).

3. Material and Methods

This study uses a qualitative approach with a descriptive type that describes the curriculum of Al-Munawwir Komplek L boarding school in shaping the nation's character. The essence of qualitative research is an understanding of an event that occurs

in the object of research. This is in line with Macmillan & Schumacher's opinion that qualitative research focuses on understanding social phenomena (Mohapi, 2014). Therefore, to reveal the curriculum description of Al-Munawwir Komplek L Islamic boarding school which is being applied at this time can use qualitative research methods. The sources of this research are the boarding school caretakers or Kiai, the head of the boarding school, the head of the Madrasah Diniyyah, and several santri. This research was conducted on February 12, 2020, until March 16, 2020. The place of this study was the Al-Munawwir boarding school Complex, L Krapyak, Yogyakarta. According to Castellan (2010), the techniques used in collecting data in qualitative research are interviews, observation, and documentation. Besides, Creswell said that the analysis of data from qualitative research is a combination of theoretical perspectives and what happens in the field. Data from qualitative research in the form of narration, description, presentation, and explanation (Williams, 2007).

4. Results and Discussion

4.1. Result

Al-Munawwir Islamic Boarding School was established in 1911 by KH. M. Moenawwir. The Al-Munawwir Komplek L Islamic Boarding School is one of the special boarding schools for college students under the auspices of the Al-Munawwir Islamic Boarding School in Krapyak Yogyakarta. The caretaker of the Al-Munawwir Komplek L Islamic boarding school is currently KH. Muhammad Munawwar who continued the leadership of the first-generation boarding school caretakers namely KH. Ahmad Munawwir. Santri in the Al-Munawwir Komplek L Islamic boarding school is a santri who attends pesantren education and education in tertiary institutions in Yogyakarta.

Based on the results of interviews, observations and documentation found several activities or activities that include the curriculum of the Al-Munawwir Komplek L Islamic boarding school as follows.

Table 1: List of activities of the Al-Munawwir Komplek L Islamic boarding school

Activities	Findings
Daily	<ol style="list-style-type: none"> 1. <i>Talaqqi</i>, the Kiai recites the Al-quran, then the students listen and write the <i>waqf</i> for the typical Krapyak recitation. 2. Performing congregational prayers led by Kiai 3. Reciting the Qur'an which is separated by several levels, namely the levels of <i>juz amma</i>, <i>bin nadzri</i> and <i>bil khafidz</i> 4. Studying the Kitab Kuning according to the level of each class that is set by the board of Madrasah Diniyyah 5. Sweep the boarding schoolyard and the yard of the caregiver's residence arranged by the boarding school management
Weekly	<ol style="list-style-type: none"> 1. Carry out the grave pilgrimage to the tomb of the elders 2. Carry out roan activities or community service to clean the entire pesantren environment, including prayer rooms and bathrooms 3. Carry out <i>Tahlil</i> led by the caretakers of the cottage 4. Perform Dzibaan or holiness activities

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	5. Recite the Kitab <i>Riyadus Sholihin, Ta'limul Mutaalim, Minhajul Abidin</i> and <i>Mafahim</i> by the caretakers of the Islamic boarding school
Monthly	Carry out <i>muqoddaman</i> activities or recite the Al-quran in one night
Annual	<ol style="list-style-type: none"> 1. Following the ceremony and holding a race on August 17 2. Following the election of candidates for cottage village chiefs who change every year 3. Take odd and even semester exams arranged by the board of Madrasah Diniyyah 4. Carry out the kitab kuning study activities during the month of Ramadan 5. Following the introduction of pesantren and social service activities to the local community for new students
Unscheduled	<ol style="list-style-type: none"> 1. Completing activities that are individual such as washing clothes, taking care of personal equipment, and managing finances 2. Help when boarding schools build new buildings and hold events such as <i>khataman</i> and <i>haul</i> 3. Managing the activities and study of Islamic boarding schools (specifically boarding school administrators and administrators of Madrasah Diniyyah)

Table 2: Categorization of Al-Munawwir Komplek L Islamic boarding school activities

Category	Activities
Face to face Learning	<ol style="list-style-type: none"> 1. <i>Talaqqi</i> 2. Recitation of the Al-quran 3. Diniyyah Madrasah Recitation 4. Carry out the grave pilgrimage to the tomb of the elders 5. Carry out <i>Tahlil</i> led by the caretakers of the cottage 6. Recite the Kitab <i>Riyadus Sholihin, Ta'limul mutaalim, Minhajul abidin</i> and <i>mafahim</i> by the caretakers of the pesantren 7. Take odd and even semester exams arranged by the board of Madrasah Diniyyah 8. Carry out kitab kuning study activities during the month of Ramadan
Routine	<ol style="list-style-type: none"> 1. Praying in congregation 2. Daily pickets clean the boarding schoolyard 3. Weekly <i>Roan</i> 4. Adultery 5. Carry out <i>muqoddaman</i> activities or recite the Al-quran in one night 6. Following the ceremony and holding a race on August 17 7. Following the introduction of pesantren and social service activities to the local community for new students 8. Following the election of votes for candidates for village chiefs who change every year 9. Carry out personal routines 10. Assist each boarding school event 11. Managing Islamic boarding school activities and recitation (especially boarding school administrators and administrators of Madrasah Diniyyah)

Table 1 reveals the overall activities carried out by all santri, guided by the boarding school administrators and administrators of the Madrasah Diniyyah and overseen by the boarding school caretakers. Through the data above we can find out that there are activities that are theoretical, practical, and social learning. Therefore, in Table 2, the activity categorization data is given which distinguishes between face-to-face learning

and routine boarding school. Talking about face-to-face learning, Islamic boarding schools use several learning systems as follows.

Table 3: Learning system applied by Al-Munawwir Komplek L Islamic boarding school

Learning System	Findings
Classroom learning	<ol style="list-style-type: none"> 1. The students study some kitab kuning like formal education in their respective classes that are arranged by the board of Madrasah Diniyyah 2. There are written examinations and <i>fiqh</i> practice exams in each class in odd and even semesters 3. There is an assessment that is applied in the form of report cards and grade promotion
<i>Sorogan</i>	<ol style="list-style-type: none"> 1. Santri learn to read the kitab kuning (without any <i>harokat</i>) and interpret it according to the kitab kuning and the cleric superintendent at the grade level in Madrasah Diniyyah 2. The kitab kuning used is <i>safinatun najah</i> and <i>fathul qorib</i>
<i>Bandongan</i>	<ol style="list-style-type: none"> 1. All students listen to the Kiai to read and explain the kitab kuning other than those given by Madrasah Diniyyah 2. The kitab kuning taught are <i>Riyadus Sholihin</i>, <i>Ta'limul mutaalim</i> and <i>Minhajul abidin</i> by the caretakers of the pesantren and <i>mafahim</i> by the cleric outside the pesantren
Memorization	<ol style="list-style-type: none"> 1. Every santri memorizes <i>nadzom-nadzom</i> and deposits it with the homeroom teacher according to the Madrasa Diniyyah class 2. Every santri memorizes <i>juz amma</i> and seven short letters (<i>al-waqiah</i>, <i>as-sajdah</i>, <i>ar-rohman</i>, <i>yaasin</i>, <i>luqman</i>, <i>al-kahfi</i>, <i>al-mulk</i>) and remits to the Al-quran recitation chaplain 3. Specifically, students of <i>khuffadz</i> memorize the Al-quran and deposit memorization to the caretakers of the cottage

Table 3 is an explanation of how the face-to-face learning system in the form of the study of the kitab kuning and the study of the Al-quran is followed by all students or santri. The teaching material or the kitab kuning that is used in learning in the Madrasah Diniyyah class is as follows.

Table 4: List of kitab kuning that are used as teaching materials in Madrasah Diniyyah learning

Class	Kitab Kuning
I'dad	<ol style="list-style-type: none"> 1. <i>Safinatun najah</i> (Islamic law) 2. <i>syifaul janan</i> (Quran reading guide) 3. <i>jawahirul kalim</i> (divinity) 4. <i>jurumiyyah</i> (tool science) 5. <i>alala</i> (morals)
'Ula	<ol style="list-style-type: none"> 1. <i>fathul qorib I</i> (Islamic law) 2. <i>imrithi</i> (tool science) 3. <i>shorof khas krapyak</i> (tool science) 4. <i>jazariyyah</i> (Quran reading guide) 5. <i>khulasoh nurul yaqin I</i> (history of prophet Muhammad)
Tsaniyyah	<ol style="list-style-type: none"> 1. <i>fathul qorib II</i> (Islamic law) 2. <i>alfiyah I</i> (tool science)
Tsaniyyah	<ol style="list-style-type: none"> 1. <i>shorof khas krapyak</i> (tool science)

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	2. <i>khulasoh nurul yaqin II</i> (history of prophet Muhammad)
Tsalistah	<ol style="list-style-type: none"> 1. <i>alfiyah II</i> (tool science) 2. <i>fathul qorib III</i> (Islamic law) 3. <i>qowaidus shorofiyyah</i> (tool science) 4. <i>al-arba'in</i> (religious guide)
Robi'ah	<ol style="list-style-type: none"> 1. <i>alfiyah III</i> (tool science) 2. <i>al-qawaid al-fiqhiyyah</i> (the knowledge of Islamic law) 3. <i>fathul m'in</i> (Islamic law) 4. <i>'ulumul qur'an</i> (Quran studies)

If we look at the data in Table 4, it can be said that learning in Madrasah Diniyyah divides the level of students into five levels. Each level has teaching materials or kitab kuning that are taught differently. However, the similarity is that in each class learning is given in the form of *fiqh*, *nahwu*, *shorof*. Keep in mind that fiqh lessons are learning to know the laws that are both *hablumminannas* (human relations) and *hablumminallah* (relationships to God/worship). Whereas the *nahwu* and *shorof* lessons are science tools used to read the kitab kuning and understand the contents of the verses of the Al-quran.

Based on the results of interviews, observations, and documentation it was found that the activities participated in by all students could foster national character values either directly or indirectly. The presentation of the results is as follows:

Table 5: National character values in the Al-Munawwir Komplek L Islamic boarding school

Values	Activities
Religious	<ol style="list-style-type: none"> 1. Recite the book <i>Riyadus Sholihin, Ta'limul mutaalim, Minhajul abidin</i> and <i>mafahim</i> by the caretakers of the Islamic boarding school 2. Recitation of Madrasah Diniyyah 3. Carrying out study activities of the book during the month of Ramadan
Tolerant	Social relations behind the tradition of Islamic boarding schools
Dicipline	<ol style="list-style-type: none"> 1. Recitation of Madrasah Diniyyah 2. Take odd and even semester exams arranged by the board of Madrasah Diniyyah 3. Praying in congregation
Work hard	Quranic learning
Independent	Carry out personal routine
Democratic	Following the election of candidates for cottage village chiefs who change every year
Spirit of nationality	Following the ceremony and holding a race on August 17
Like to read	<ol style="list-style-type: none"> 1. Quranic learning 2. The kitab kuning learning
Values	Activities
Environmental care	<ol style="list-style-type: none"> 1. Daily picket clean the boarding schoolyard 2. Weekly <i>Roan</i>
Social care	Participating in activities to introduce pesantren and social services to the local community for new students
To be responsible	Helping caregivers in managing the activities and recitation in Islamic boarding schools

Table 5 results of data analysis obtained through interviews with several respondents, observation of activities that occur in the boarding school environment, and documentation of the drafts that support this study. Based on the data above, the overall activities of Islamic boarding schools can foster national character values. An explanation of how this can occur will be explained in the following discussion.

4.2 Discussion

The curriculum is defined as any activity that must be completed for students within the time specified by the educational institution. This definition is in line with the opinion of Arikunto (2012) which says that the curriculum can be interpreted in a narrow, moderate, or broad. The curriculum in a broad sense is all experience received or carried out by students at a certain time. Therefore, the discussion about the description of Al-Munawwir Komplek L Islamic boarding school is related to the activities in it.

Based on the results of data analysis, the activities of the Al-Munawwir Komplek L Islamic boarding school are categorized into two parts, namely activities that are face-to-face learning like classroom learning and routines that are scheduled or unscheduled by boarding schools. The curriculum contained in face-to-face learning is a curriculum in the narrow sense or written curriculum. Teaching and learning activities in the Al-Munawwir Komplek L Islamic boarding school is the study of the kitab kuning with the caretakers of the cottage, the study of the kitab kuning during the month of Ramadan, the study of the yellow book in the Madrasah Diniyyah and the study of the Al-quran.

While the routine that occurs in the Al-Munawwir Komplek L Islamic boarding school can also be said as part of the curriculum. The term of the curriculum is a hidden curriculum. Routines such as cleaning the boarding school environment and doing community service together will provide a learning and experience to the students. This analysis is corroborated by the opinion of Caswita (2019) in his research which says that the hidden curriculum is all activities that are outside the classroom and are still under supervision. The hidden curriculum includes patterns of communication relations between individuals within the environment of educational institutions, a conducive environment, and the culture that is applied. If so, then the role of institutional leaders in making policy will determine how the curriculum can work well.

The existence of the Al-Munawwir Komplek L Islamic boarding school curriculum has a variety of purposes. These goals are like making the students who are knowledgeable in Islamic sciences become human beings who have a noble character, able to read the Al-quran, respect others, and tolerance. The overall objectives can be summarized into one namely the national character values. As we have seen before, there are 18 values of national character. While the findings obtained, the Al-Munawwir Komplek L Islamic boarding school curriculum is trying to instill some national character values. Among them are a religious, tolerant, disciplined, hard-working, independent, democratic, spirit of nationalism, fond of reading, caring for the environment, caring socially and responsibly. These findings are in line with the research of Karimah (2018) that the purpose of Islamic boarding schools is relevant to the goals of National

Education, which is to form human beings who are following Pancasila. Karimah added that education in Islamic boarding schools made students of noble character, devoted to Allah, independent, knowledgeable, tolerant, and responsible.

Therefore the curriculum of the Al-Munawwir Komplek L Islamic boarding school in building the nation's character to its students is generally determined by four main elements, namely 1) the role of the Kiai or caretakers of the Islamic boarding school, 2) Al-Quran learning, 3) The kitab kuning learning and 4) Islamic boarding school routines. This statement is consistent with the results of Thohir's (2017) research on the curriculum and learning system of Islamic boarding schools that the role of the Kiai or caretakers of Islamic boarding schools is to arrange or form a curriculum for Islamic boarding schools according to the needs of the community. Besides the boarding school curriculum consists of three curricula, namely the intracurricular curriculum, curricular curriculum, and extracurricular curriculum. The intracurricular curriculum includes the learning of Islamic knowledge such as *fiqh*, *hadisth*, and *ulumul quran*. Whereas the curricular curriculum includes learning science tools to understand the kitab kuning and the Al-quran such as *nahwu* and *shorof*. And the extracurricular curriculum is a curriculum that is provided through habituation such as *tahlil*, grave pilgrimage, and *Dzibaan*.

4.2.1 The Role of The Kiai

The kiai has a central role in the existence of the pesantren itself. The role of the kiai in shaping character is further strengthened by Mukhlisin (2016) based on his research that one of the formation of characters in Islamic boarding schools depends on the role of the kiai. Through the observations of Kiai in Islamic boarding schools, they have three main roles.

First, the Kiai always set an example for the santri as seen from their daily activities. This exemplary attitude is one way of instilling religious values indirectly through actions. This was conveyed by the Head of Islamic Boarding School that "*in his daily activities he always behaves in Zuhud (simple) and Istiqamah (continuity) in leading congregational prayers in Islamic boarding schools*" (Chanif, 2020). One student revealed that "*I feel he has an attitude of simplicity and concern for his child. I feel moved to copy his attitude because of the simplicity that seems soothing*" (Ikmal, 2020). Thus, the role of the Kiai Pondok Al-Munawwir Islamic Boarding School Complex L is a role model in instilling religious values.

The second role of the Kiai is as a leader who gives direction related to the management of boarding school education. The Kiai or caretakers of the Islamic boarding school also often summoned the board administrators or administrators of the Madrasah Dinyyah to ask about the management of the students' activities. In addition, like the management system in general, caretakers of the cottage also always hold meetings with the management when to plan and discuss related boarding school activities such as early-year meetings, end-of-year meetings, and monthly meetings. He also did not hesitate to remind administrators who were not active in their duties and responsibilities

both personally and in meetings. Thus, the caretakers of the cottage directly instill the value of responsibility to the students who are included in the management structure. Then the third role of the Kiai is as a motivator who gives motivation to the students, as a motivator, the Kiai mandates in every study that he is able to give to the santri to be independent in taking care of themselves and activeness in participating in the boarding school activities. Then it can be seen that the Kiai or caretakers of the Islamic boarding school directly instill an independent value to the students. These findings are consistent with Sutrisno's (2017) expression in his research that the role of the Kiai in Islamic boarding schools is to instill religious values, responsibility, and independence.

4.2.2 Al-quran Learning

The existence of the Koran study at dusk and dawn aims so that the students have expertise in reading the Qur'an fluently and have a love to continue reading the Al-quran. The Head of Madrasah Diniyyah said *"the existence of this dense Qur'anic study so that the students have tartil readings (smooth) and increasingly diligent to read the Quran. Moreover, Al-Munawwir Islamic boarding school is famous for its Quran"* (Nanang, 2020). While one of the students said *"I always spend half to one hour every day to launch my memorization of the Quran"* (Kamil, 2020) Thus it can be said that learning the Quran at the Al-Munawwir Komplek L Islamic Boarding School has indirectly been instilling the value of fond of reading.

Besides that, according to the opinion of some students when attending the Quran, they were trained to be patient, persistent and work hard. Because they have to balance between the obligation to memorize the Quran with their education in college. One of the students said *"I think students here if you want to become students who are experts in reading the Quran must be patient and work hard. Because it has to balance with college assignments. I tried to keep on studying the Quran, but it did not rule out the possibility that if there was a lecture until the evening, I would get permission from the Madrasah Diniyyah"* (Amir, 2020). This is further strengthened by the statement of the Head of the Boarding School that this is an instruction from the caretakers of the cottage. Head of Madrasah Diniyyah said *"Kiai indeed wants his students to be accustomed to hard work"* (Chanif, 2020). Thus, it can be said that the study of the Quran at the Al-Munawwir Islamic Boarding School Complex L indirectly implies the value of hard work.

4.2.3 The Kitab Kuning Learning

The kitab kuning is a central teaching material in salafi boarding schools in particular. Daulay (2012) said that the characteristics of a santri are being able to read the kitab kuning. As is known in the findings, the study of the kitab kuning in the Al-Munawwir Komplek L Islamic boarding school is classified based on its activities.

Based on these findings, the study at the Madrasah Diniyyah and *Bandongan* tried to provide Islamic religious knowledge which was not present other than in the Islamic boarding school. This is following the expression of one of the students *"I intend to stay in the Islamic boarding school because besides we obtain general knowledge in college, I can also gain*

profound Islamic religious knowledge in Islamic boarding schools" (Amir, 2020). Besides the study of the kitab kuning such as the book of monotheism *jawahirul kalim* and the book of morals *ta'limul mutaalim* directly trying to instill religious values in the students. This is in line with research conducted by Sutrisno (2017) at the Muhammadiyah Islamic boarding school that the study of the kitab kuning adds insight into the Islamic religion while instilling religious attitudes towards the students.

In addition to the existence of learning systems such as class absences, end-of-semester exams, grade promotion systems in Madrasah Diniyyah, indirectly train students to be disciplined. The attitude of the discipline can be seen from the orderliness of students in following the learning of the kitab kuning in Madrasah Diniyyah. Thus, the pursuit of the kitab kuning in Madrasah Diniyyah has instilled the value of discipline. *Sorogan* is a typical Islamic boarding school method that helps students to read and explain the contents of the kitab kuning. This is following what has been delivered by the head of Madrasah Diniyyah. But not only that, the *sorogan* learning system requires students to set aside time to practice reading the kitab kuning. This can be seen in the observation that some students are reading the kitab kuning. One of the students said "*I am practicing reading the yellow book that is the guide in my class. Because tonight I will have sorogran*" (Kamil, 2020). Thus, *sorogan* learning at the Al-Munawwir Komplek L Islamic boarding school indirectly instills the value of fond of reading.

4.2.4 Islamic Boarding School Routine

The Al-Munawwir Komplek L Islamic boarding school activities include daily, weekly, monthly, yearly activities and activities that are not linked to a schedule. All activities have been explained in the previous data analysis. Activities that are in the form of face-to-face learning have been discussed in learning the Al-quran and learning the previous kitab kuning. So, this discussion will discuss the routine of Islamic boarding schools in instilling the values of the nation's character.

Based on the above findings, it can be said that the activity of cleaning the Islamic boarding school environment indirectly provides an opportunity for students to care about the environment. Then the existence of ceremonial activities and competitions on August 17 is a manifestation of students towards the attitude of the spirit of nationalism. While orientation activities for new students who implement social service activities to the surrounding community is a form of caring for others. Thus, the Al-Munawwir Komplek L Islamic boarding school has indirectly instilled the value of caring for the environment, the spirit of nationalism, and social care.

Besides, the inculcation of character values also occurs indirectly in a routine that is increasingly becoming a tradition of Islamic boarding schools. The Al-Munawwir Komplek L Islamic boarding school strives that from the many Islamic boarding school activities that must be followed, coupled with the rush of college assignments, can train all students to become independent individuals in their business, discipline in every activity and work hard in living it. This is shown from every day of the students where they have to wash their clothes, take care of personal needs and regularity to participate

in every boarding school activity. The head of the boarding school said *"every student at the boarding school must be familiar with the tradition of independent, disciplined and hardworking students. This is because of the many activities that he must fulfill both from the boarding school itself and college assignments"* (Chanif, 2020). Meanwhile, according to one of the students, *"I try to keep up with every boarding school activity. Besides that, I also didn't forget my college assignments"* (Kamil, 2020). Thus, the routines carried out by the students indirectly instill the value of independence, discipline and hard work. The statement is following the findings of Hidayat (2016) in his research that the formation of character in Islamic boarding schools depends on self-habituating to the life patterns of Islamic boarding schools.

There is a unique finding hidden in the environment of social relations between students and boarding school administrators. Keep in mind that both students and boarding school administrators essentially have the same identity, namely a student. Besides that, the students in this boarding school consist of various types of ages, occupations, universities, culture, languages and positions in boarding schools. From the diversity of the students still look familiar in mingling and communicating. According to one of the students *"even though I was a boarding school administrator, I still got along with the students. Because outside of the boarding school activities we are campus friends"* (Ikmal, 2020). Besides, other students also argued *"even though we are different regions, jobs and even campuses, we still get along intimately, eat together, take part in the race on August 17 without any awkwardness due to age differences. For us we are all the same, namely students"* (Setyo, 2020). Through these findings, it can be said indirectly the Al-Munawwir Islamic Boarding School Complex L has instilled a tolerance value.

5. Conclusion and Recommendations

Based on the results and discussion above, it can be concluded that the Al-Munawwir Komplek L Islamic boarding school curriculum is seen in daily, weekly, monthly, yearly and unscheduled activities. Then the curriculum is categorized into two parts, namely the face-to-face learning category and the boarding school routine category. The face-to-face learning category is called the written curriculum and the regular boarding school routine is called the hidden curriculum. The curriculum of the Al-Munawwir Komplek L boarding school in shaping the nation's character is given through four elements namely the role of the Kiai, learning the Qur'an, learning the kitab kuning, and the routine of the boarding school. The national character values that are directly and indirectly implanted in the curriculum are 1) religious, 2) Tolerant, 3) discipline, 4) Work hard, 5) Independent, 6) Democratic, 7) Spirit of nationality, 8) Like to read, 9) Environmental care, 10) social care, and 11) To be responsible.

Based on the results and discussion above, the recommendations of this study are:

- 1) Kiai or caretakers of Islamic boarding schools must always guide and supervise the overall course of the curriculum so that the values of the character instilled remain consistent

- 2) Boarding school administrators and administrators of Madrasah Diniyyah must always help boarding school caretakers in managing and developing the curriculum so that it remains in line with community expectations
- 3) Other researchers can continue this research to find the effectiveness curriculum of the Al-Munawwir Komplek L Islamic boarding school in shaping the nation's character

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