

Character Education Through Eating Together In Boarding School

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Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui pendidikan karakter melalui pembiasaan makan berjamaah di pesantren. Metode penelitian yang digunakan adalah kualitatif dengan analisis deskriptif. Pengumpulan data dilakukan melalui kuesioner, wawancara, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa pondok pesantren hidayatullah telah membuat suatu program yang telah diterapkan oleh para santri, salah satunya yaitu makan berjamaah atau *tajammu'*. Makan berjamaah merupakan cara makan yang sesuai dengan sunnah Nabi Muhammad SAW. terdapat beberapa nilai dan dalam pelaksanaannya yaitu nilai sosial kebersamaan, silaturahmi dan nilai solidaritas, misalnya ketika ada salah satu santri yang tidak hadir ketika waktu makan di dapur maka teman sekelompoknya akan mencari santri yang tidak makan tersebut, juga ketika para santri telah selesai makan, maka mereka akan bergantian mencuci nampan yang telah dipakai sesuai dengan jadwal yang telah dibagi oleh pihak pondok. Temuan lain dalam penelitian ini adalah menghilangkan hierarki sosial atau status sosial dikalangan para santri karena ketika dibentuknya suatu kelompok makan oleh para pengasuh dan guru dipondok tidak terfokus hanya pada status sosial dan kondisi perekonomian santri saja. Terdapat juga pendidikan agama di dalamnya yang mampu melatih jiwa para santri agar memiliki sifat rendah hati, selalu melakukan adab makan sesuai yang dianjurkan oleh nabi Muhammad SAW seperti membaca doa, menggunakan tangan kanan dan selalu duduk sunnah. Bahkan Makan berjamaah yang diterapkan pada santri juga sangat membantu para pengasuh dan guru untuk membangun perilaku disiplin pada diri santri dan dapat menghemat dalam penggunaan air dan pemakaian sabun cuci piring.

Kata kunci : Makan berjamaah, sosial, disiplin, Agama, lingkungan

Abstract

The purpose of this study was to determine character education through the habit of eating together in a boarding school. The research method used is qualitative with descriptive analysis. Data was collected through questionnaires, interviews, observation and documentation. The results of the study indicate that the Hidayatullah Islamic Boarding School has made a program that has been implemented by the students, one of which is eating in congregation or sharp. Eating together is a way of eating in accordance with the sunnah of the Prophet Muhammad SAW. there are several values and in its implementation, namely the social value of togetherness, friendship and solidarity values, for example when one of the students is not present when it is time to eat in the kitchen, his group of friends will look for the students who do not eat, also when the students have finished eating, then they will take turns washing the trays that have been used according to the schedule that has been shared by the cottage. Another finding in this study is the elimination of social hierarchies or social status among the students because when a dining group is formed by the caregivers and teachers at the boarding school it is not focused only on the social status and economic conditions of the students. There is also religious education in it which is able to train the souls of the students to have a humble nature, always do the etiquette of eating according to what was recommended by the prophet Muhammad SAW such as reading prayers, using the right hand and always sitting down sunnah. Even the congregational meal that is applied to students is also very helpful for caregivers and teachers to build disciplined behavior in students and can save on water use and use of dish soap.

Keywords: Eating cooperation, social, punctuality, religion, environment

INTRODUCTION

The education process carried out by the Indonesian people at this time has not been able to produce a generation of character that can even be said to have failed in its implementation, it can be seen from the number of school graduates or even graduates who have high intelligence and creativity but have weak mental and morals. When students carry out learning at school they are taught how to be responsible, honest, caring, disciplined and work hard but in reality, students are not accustomed to applying the behaviours or attitudes that have been taught by their teachers. Good behaviour or values that have been taught are only limited to the subject matter and are only tested as knowledge, not assessed in the form of attitudes and behaviour. (Sani and Kadri, 2016). Several cases that are present in the world of education in Indonesia today ranging from differences in social status, bullying, lack of discipline, even violence between students that results in death. Based on this phenomenon, it proves that in the world of Indonesian education there has been a moral decadence that confirms the uncertainty of the identity and character of a nation. In order to produce superior human beings, the education process in Indonesia must always be evaluated and improved. One of the efforts to improve the quality of education in Indonesia that can be done is to bring up ideas about the importance of character education in the world of education.

Historically, the concept of character education in Indonesia is not a new thing in concept of education. The proof is that the founders of the Indonesian nation have actually expressed these character values as clearly seen in all the precepts of Pancasila as the basis of the state. (Murniyetti, Engkizar, & Anwar, 2016). Character education is one of the important pillars that play a role in the implementation of education. however, in practice, character education is still often sidelined when compared to cognitive education (intellectual intelligence) which is used as one of the main achievement orientations in student assessment. In fact, this kind of organization is not ideal because the purpose of education is not only to educate or equip students with high intellectuality but to form a moral identity and good character. (Setyawan, Kelvin, & Slamet, 2017). According to Prasetyo, Marzuki & Riyanti, (2017) in Halqi and Muliadi (2020) states that character education aims to develop values that shape the nation's character based on Pancasila, namely: (1) developing the potential of students to become good-hearted, good-minded human beings. , well behaved; (2) Building a nation characterized by Pancasila; (3) develop the potential of citizens to have self-confidence, be proud of their nation and country and love mankind. According to Curren (2018) in Julaeha (2019), states that in order to facilitate the development of each student, various character values are needed. Character education is considered equivalent to the education of human moral values that are realized and carried out in real actions. These values can help students interact with other people better. These values include various fields in life such as relationships between others, oneself, living in the state and with the environment.

Character education can be integrated into every field of study contained in the curriculum. Learning materials that contain values or norms in each field of study need to be developed, made explicit, and then connected to the context of everyday life. Therefore, value education and the formation of students' character are not only limited to the cognitive level, but touch internalization, and are carried out in real life in everyday life in order to form each competence in students. (Trisnantari, Mutohar, & Rindrayani, 2019). Thus, the conclusion we can draw from some of the opinions above is that character education is all the efforts made by educators to shape the character of their students and have a focus on developing the potential of students as a whole so that students can become human beings who are always ready to face challenges. future and able to survive to overcome the challenges of the times that he gets in his life with commendable behaviours. One of the educational institutions that have long implemented character education is the Islamic boarding school. Pondok Pesantren is one of the indigenous sub-systems of National Education in Indonesia, even Islamic boarding schools are seen by many as having their own

advantages and characteristics in applying character education for their students (santri). (Shafe'i, 2017).

According to Firdaus & Wekke, (2017) in Bashori (2017) states that Islamic boarding schools are Islamic educational institutions that have very strong historical roots so that they occupy a relatively central position in the world of education. In social life, pesantren becomes a sub-culture born and developed along with the changes that occur in a global society. In addition, Islamic boarding schools are one of the educational institutions that have their own characteristics and are different from other educational institutions. One example of values that play an important role in shaping the character of students (santri) in Islamic boarding schools is the values called "panca-soul" of pesantren. These values become the basis and become the driving force for all santri activities carried out in the pesantren. Pacajiwa pesantren consist of: (a) independence, (b) simplicity, (c) sincerity, (d) freedom in determining the field of life's struggle, and (e) brotherhood. However, not all pesantren adhere to this value system. Pesantren that explicitly apply the "five-soul" value system are generally Islamic boarding schools with a modern style. Meanwhile, traditional and salafi-style Islamic boarding schools also have a distinctive value system that may differ from the value system practised by modern pesantren (Makmun, 2016).

The education system at Islamic boarding schools has a different curriculum from other education systems. The students (santri) are required to stay permanently in the cottage during teaching and learning activities. This shows that the students stay and spend time eating in the Islamic boarding school. Eating together or commonly referred to as 'Tajammu' is one of the cultures inherent in Islamic boarding schools. Eating in groups or in groups is a sunnah way of eating and more following the eating habits of the Prophet Muhammad. Eating together can bring blessings. In addition, it can establish kinship and cohesiveness among each other. Based on the foregoing, researchers are interested in studying character education through the habit of eating together in Islamic boarding schools because this study does not repeat previous research but filters the traditions of Islamic boarding schools or boarding schools. With the holding of this research, it is hoped that there will be emotional closeness between students with one another, the existence of mutual assistance, can cut the distance in social status between students (santri), lead to disciplinary behaviour and grow a high sense of social concern.

METHOD

This study uses qualitative research methods to examine character education through the habit of eating together in a boarding school. Methods Qualitative research is descriptive research and tends to use analysis. Guided by a theoretical foundation, the research focus is consistent with the facts on the ground. In addition, the theoretical basis also helps to describe the background of the research and becomes a material for discussion of research results. The type of research method used is descriptive method, which is a method that examines the current state of a group of people, an object, a set of conditions, a system of thought, or a type of event. The purpose of this descriptive research is to describe or describe the facts, characteristics and relationships of the phenomena being investigated. Data collection is done by meeting data sources, in-depth interviews and documentation. A total of 1 data source used as the subject of research. The subject in this study was a caregiver from the Hidayatullah Islamic Boarding School. The reason in this study chose boarding school caregivers as respondents, namely because they are the people who directly regulate the implementation of congregational meals at the pesantren. This research lasted for one month. The interview process was carried out online using the WhatsApp application. In the process of interviewing research subjects, we started the agreement by asking if they were willing to be interviewed. Before we start interviewing the research subjects, we first study the interview guidelines. After that the delivery of questions that will be presented to the research subject.

RESULT AND DISCUSSION

The concept of character education is now increasingly widespread in various educational institutions. According to (Faiqoh & Mahfudh, 2015) in Syafe'i (2017) states that based on various events that occurred, the morale of the nation's children has declined so sharply. This is because many educational institutions in Indonesia are only a place to transfer knowledge, both knowledge of students in general and ethics, and have not yet reached the level of moral and ethical formation (character building) of students. The presence of Pesantren as an educational institution that has the task of forming and developing moral values is a pioneer as well as an inspiration for the moral generation of the nation's children. The educational culture in madrasas or Islamic boarding schools places great emphasis on inculcating Islamic values in their students, especially to produce students who have good morals and do a job as a form of worship to Allah SWT. The implementation of character education programs carried out by Hidayatullah Balikpapan Islamic Boarding School is indeed an activity that is the main goal of Islamic Boarding Schools in fostering their students. The purpose of the character education program is to develop the character of students and can increase students' insight into religious knowledge, especially in ethics, morality, manners in interacting with the community.

As Muslims, the lifestyle of the Prophet Muhammad is an example that should be followed by his ummah according to their respective levels and abilities. All the behaviours and etiquette found in the Prophet Muhammad are believed to have meaning and benefits to the spirituality of a Muslim who runs them. The example of the behaviour of the Prophet Muhammad is not limited to acts of worship but includes all the daily behaviour of the Prophet Muhammad, including manners when he eats. One of the etiquettes of eating the Prophet SAW is eating in the congregation through dishes in one tray. There are many hadiths that narrate that the Messenger of Allah ate together in one tray with his family. These hadiths show that the Prophet Muhammad applied the spiritual side and etiquette through eating activities with his family. Since the founding of the Hidayatullah Islamic Boarding School until now, the teachers have made a program that has been implemented by the students, one of which is eating together or sharp. Eating together is a way of eating in accordance with the sunnah of the Prophet Muhammad SAW. This is done in a large container, the container can be a banana leaf midrib or it can be a tray. The tray is one of the containers commonly used to hold food or drinks made of wood, plastic, metal or other materials.

Based on an interview with Mrs. Nur Afifah, one of the caregivers at the Hidayatullah Islamic Boarding School in Balikpapan, it was stated that in the mechanism of implementing a congregational meal at the Islamic Boarding School, the kitchen of the boarding school first prepares the food ingredients that have been purchased from the market to be processed and cooked by the students. Each student gets a different cooking schedule or picket. To serve food at the Hidayatullah Islamic Boarding School itself, using a tray, in one tray the food has been measured for six to seven students. The advantages of eating together using a tray include saving water and using dish soap so that it can avoid environmental pollution because only one container or place is used and enough for six to seven students. In the implementation of eating together at the Hidayatullah Islamic Boarding School there are social values of togetherness, friendship and solidarity values, for example when one of the students is not present when it is time to eat in the kitchen, his group of friends will look for the santri who did not eat, also when the students have finished eating, then they will take turns washing the trays that have been used according to the schedule that has been shared by the lodge. From here, the social values of togetherness, friendship and solidarity values will be formed and will give birth to a sense of cohesiveness and intimacy so that communication runs conducive between fellow students. Where they eat in a proper place together without any barriers that keep them close.

The process of fostering students in pesantren is not only focused on the point where the origins of the students come from, it is not focused only on social status, does not look at the economic conditions of each student, but the most important thing for the pesantren is to

remain consistent in educating the students through education, this can be seen in the implementation of eating together or sharp 'which is carried out by the santri at the Hidayatullah Islamic Boarding School which eliminates social hierarchy or social status among the students, they do not choose eating groups according to their social status, but from the boarding school they combine students from various groups, they eat together in one tray without feeling awkward with each other. The students' meal group does not apply only at one meal time but is valid for one semester. Eating together at the Hidayatullah Islamic Boarding School also contains elements of religious education that can train the souls of the students to have the following characteristics: First, humble and not greedy, there is an even menu so they don't envy one another so they try to clean the food. left and not much-wasted food. Second, before and after eating the students must read prayers in congregation, this is one way the teachers and caregivers at the boarding school teach how to present God at mealtime and be grateful for every blessing that Allah SWT has given.

The reading of the meal prayer at the Hidayatullah Islamic Boarding School is usually led by a student, each of whom is different every day because that way the teachers and caregivers can train leadership and courage in each student. Third, the teachers and caregivers at the Hidayatullah Islamic Boarding School always teach their students to use their right hand and always sit according to the sunnah of the prophet Muhammad SAW. Sitting sunnah while eating has various medical benefits, in addition to maintaining a healthy digestive system, making one's nerves calmer, also providing a fresh effect on the body and affecting one's nervous system. The implementation of eating together at the Hidayatullah Islamic Boarding School is also very helpful for caregivers and teachers to build disciplined behaviour in students because when the time for the students' meal schedule has entered and there are students who are late in coming to the kitchen, they do not get their food rations, so the students must really take care of themselves. properly arranged in the distribution of time.

CONCLUSION

There are several things that can be concluded from the research above including character education, namely all efforts made by educators to shape the character of their students and have a focus on developing the potential of students as a whole, so that students can become human beings who are always ready to face the future and able to survive to overcome the challenges of the times that he got in his life with commendable behaviours. One of the implementations of character education programs carried out by the Hidayatullah Islamic Boarding School in Balikpapan is through eating together or sharp. The advantages of eating together using trays include creating social values of togetherness, friendship and solidarity values, Containing elements of religious education that are able to train the souls of students to be humble and not greedy, always carry out eating etiquette according to the advice of the Prophet Muhammad such as reading prayers. in the congregation, using the right hand and always sitting sunnah. In addition, the implementation of eating together at the Hidayatullah Islamic Boarding School is also very helpful for caregivers and teachers to build disciplined behaviour in students and can save on the use of water and the use of dish soap.

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