

The Enculturation of Character based on the Spirit of Pondok in Pondok Pesantren Rafah Ranca Bungur Bogor West Java

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Abstract: Pesantren one of the oldest educational institutions in Indonesia. At The beginning of establishment pesantren only teach religious sciences. In accordance with the times, now pesantren also teach social sciences, natural sciences and information technology, including in Pesantren Rafah Bogor. How to The Enculturation of character in Pesantren? For this reason, a field study is needed, and the author uses the Research & Development method with a qualitative approach. Character culture in pesantren is something familiar, because the enculturation of character is essentially moral education, habituation that has been rooted and become a separate subject. Noble morals are an integral part of the relationship of santri(students) with *Kyai* and the Teachers. Character culture through spirit of pondok such as: Sincerity, Modesty, Self Reliance, Islamic Brotherhood, and freedom, based on attitude and behavior of santri in life inside dormitory and outside dormitory, and in their home environment. The success of santri character enculturation because of the good cooperation factor between parents santri with party pesantren. The learning approach is more emphasis on students or Student Center Learning to self-actualize. Supported also with the learning model "every one is a teacher" in accordance with the name of the curriculum pesantren namely *Tarbiyatul Muallimin Al-Islamiyah* (Education for Teachers of Islamic Religion) is implemented through various methods of learning; habits, discussions, and other methods to support the success of learning in character culture.

1 INTRODUCTION

The Indonesian nation consists of various tribes, inhabiting large and small islands, all living in harmony and peace. Cultural diversity and character does not cause divisiveness. Nevertheless, cultural and ethnic friction persists, but on a small scale and does not cause significant casualties. The various conflicts occur as often as the times and the time changes. All conflicts can be over with a consensus deliberation system. The concept of consensus mufakat occurs with the power of community leaders who charismatic. The figures appear among them from Pondok Pesantren.

Pondok Pesantren is a tradiosional Islamic educational institution that can survive until now. Pondok Pesantren founded by public figures also gave birth to public figures as well, even many also gave birth to national figures who played an active role in shaping the independence of Indonesia in 1945. Independence of the Republic of Indonesia achieved by the Indonesian nation can not be

separated from the role of community leaders who based Pondok Pesantren.

Pesantren is an Indonesian Islamic education system that has demonstrated its role by making a small contribution to the full development of people. Besides pesantren as an educational institution that prioritizes "tafaqquh fi al-din" (religious study), pesantren tradition has been able to integrate morality into the educational system on an extraordinarily powerful scale (Dhofier, 2009). In fact, the rapidly integrated aspect of modernity within the pesantren tradition is shown by the development of formal educational institutions; within the pesantren institution it is evidenced that almost 70% of pesantren institutions have provided formal schools and institutions [2].

Pesantren became an educational solution in difficult times, a period of struggle against colonialism and a learning center that has survived to the present. The purpose of pesantren education is not to pursue the interests of power, money and worldliness, but it is imparted to them that learning is solely a duty and devotion to God. Therefore, as

one of the educational institutions, pesantren also has a great responsibility in shaping the character of the students.

Pesantren has succeeded in building the character of learners that are not inferior to other educational institutions, proved the output of pesantren has an integral level of intelligence between intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) (Tebba, 2004). In the world of pesantren, character enculture is not new, because since the early mainstream the character of santri has been put forward through moral education. Moral education becomes a very important education, followed by other education such as *fiqh* (Islamic law), *nahwu sharaf* (Arabic grammar), *tarikh* (Islamic history) and others.

There are so many varieties of pesantren in Indonesia that flourish and develop in accordance with the times. Various models of pesantren also emerging from the traditional (*salafiyah*) to modern Gontor model with its branches, and already a lot of pesantren who follow Gontor model. In addition, there is also a mix of traditional and modern pesantren.

One of the modern pesantren that became the object of our research is Pondok Pesantren Rafah in Ranca Bungur Bogor West Java. Therefore, this research entitled "Character Culture Through Spirit of Pondok at Pondok Pesantren Rafah". We want to examine how Pondok Pesantren Rafah Bogor runs its vision of mission? How to character culture in Pondok Pesantren Rafah Bogor?

The structure of paper is a theoretical framework, research methodology, result and discussion, and conclusion. This research has never been done by anyone, especially about pesantren rafah in the spirit of pondok.

2 THEORETICAL FRAMEWORK

To explain the theoretical framework, we group the concepts in three categories: (1) the concept of enculturation, (2) the concept of character, and (3) the concept of pondok pesantren.

2.1 First, the Concept of Enculturation

According to Herskovits, that enculturation derives from aspects of the learning experience that characterize or distinguish man from other beings

using his life experiences (Zamzami, 2004). The process of culture is complex and lasts throughout life, but the process varies at different stages in a person's life cycle. While in the concept of culture, Koentjaraningrat "states that culture has at least three forms, namely: 1) Ideas, ideas, values, norms of rule 2). Activity, patterned behavior of humans in society 3). The objects of human works" (Koentjaraningrat, 1976).

According to Ralph Linton, culture also means all ways of life developed by community members. Way of life (ways of life) can be interpreted by behaving that learned and even experienced by the community (Suharyanto, 2015). In this case, pesantren is a community group consisting of Kyai, Teachers, and Santri, as well as its supporters, who have their own way of life and cultivate it in their life experience in accordance with Islam.

Therefore, according to Geertz, in one culture there are 'cultural systems', one of which is religion (Pals, 2011). Geertz, in the Religion of Java (1960), discusses in detail the complexity of traditional Islamic, Hindu, and Indigenous beliefs, demonstrating religion as a cultural fact. Geertz, in The Interpretation of Cultures (1973), explains that "Religion as a Cultural System". Geertz "believes that religion is a separate cultural system that can shape the character of society" (Geertz, 1966).

In enculturation, we think, is to cultivate attitudes, knowledge, behaviors, skills and traditions that exist in the community; including boarding schools. Culture is also meaningful, the process of habituation of values, norms, rules that exist in the community so that ingrained into the behavior of everyday life and become characters.

2.2 Second, Character Concepts

In Webster's dictionary "character" as the power of the mind; resolution; independence; individuality; "Character" as a moral quality; principles and motives that control life (Webster Dictionary, 2017). In Big Indonesian Dictionary "Character is character, psychological traits, morals, or character that distinguishes a person from others" (Big Indonesian Dictionary, 2008).

In terminological, the meaning of character as proposed by Thomas Lickona, "A reliable inner disposition to respond to situations in a morally good way." Next he added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior" (Lickona, 1991). According to Thomas Lickona, noble character (good character) includes knowledge

of goodness, then raises commitment (intentions) to goodness, and ultimately really do good. In other words, character refers to a set of knowledge (cognitives), attitudes, and motivations, as well as behaviors and skills.

In the pesantren tradition there are five characters: the soul of sincerity, the soul of simplicity, the soul of independence, the soul of *ukhuwah Islamiyah* (Islamic brotherhood), and the free Soul (Rofik, 2012). It is this character that animates the santri in the boarding school.

2.3 Third, the Concept of Pondok Pesantren

Etymologically, the origin of the word pesantren is "*pe-santri-an*" which means place of santri (Daulay, 2001). While the terminology of pesantren education seen from the form and the system comes from India. He argues that before the process of spreading Islam in Indonesia, the system has been used generally for the education and teaching of Hinduism in Java. After Islam entered, the system was taken by Islam. The term pesantren itself as well as studying, is not derived from the Arabic term, but from India. Likewise the term *pondok* (cottage), *langgar* in Java, *surau* in Minangkabau, and *ranggang* in Aceh, is not an Arabic term, but rather from the terminology in India (Steenbrink, 1994).

Historically, pesantren not only contain Islamic meaning, but also the meaning of keindonesiaan. Because the forerunners of the pesantren already existed during the Hindu-Buddhist era, Islam only continued to continue, preserve and Islamize it (Madjid, 1997). Pesantren institutions can be interpreted as an Islamic educational institution that has a cottage, mosque, students, teaching the books of classical Islam, and kyai (Dhofier, 2009).

According to us, the boarding school is a place to study the students who are guided by Kyai and the teachers by studying traditional books only or traditional and modern blend. Both in the field of Islamic studies and science.

3 RESEARCH METHODOLOGY

3.1 Time and Location of Research

Time: The research was conducted on May 15th until June 25th, 2018. Location: research done in Pondok Pesantren Rafah Ranca Bungur Bogor West Java.

3.2 Research Methods

In this research, we use qualitative research methods as explained by Sugiyono (2013): In qualitative research, the instrument or research tool is the researcher itself. In this case, the researcher's understanding of "*The Enculturation of Character Based on the spirit of pondok in Pondok Pesantren Rafah Ranca Bungur Bogor*".

3.3 Sources and Techniques Data Collection

Collecting data that we do through various sources and literature. Data collection technique was done by observation at the research location of Pondok Pesantren Rafah Bogor, and interview with the Leader of Pesantren Rafah, Director of Pesantren Program and Student of Senior High School. In addition to viewing data on websites owned Rafah Bogor Boarding School such as website: www.pesantrenrafah.com, brochures and boarding guidebooks.

3.4 Data Analysis Technique

Data analysis is the process of searching and arranging systematically data obtained from interviews, field notes, and other materials. Qualitative data analysis is inductive, that is an analysis based on the data obtained. The data analysis in this research is more focused during the process in the field along with the data collection. This analysis is descriptive and does not test the hypothesis.

4 RESULT AND DISCUSSION

In this discussion as a result of research, How Rafah Bogor Pesantren runs its vision of mission? We explain in part A). About Rafah Boarding School is made up of the discussion of the profile of pesantren and boarding school curriculum. As for How to character culture in Pondok Pesantren Rafah Bogor? we explain in part B) Pesantren Rafah as Character Building Laboratory; which contains our interviews with the Leaders of Pondok Pesantren, the Pesantren Program Director and one of the senior santri; and in part C) Cultural Characterization of Santri Through Spirit of Pondok. The explanation of the *ruh al-mahad*, the spirit of pondok (the cottage), is accompanied by its implications.

4.1 A Brief on the Rafah Pesdcraft Pondok

1. Profile of Pondok Pesantren (pesantrenrafah website, 2018)

Address Pondok Pesantren Rafah Kampung Sukajadi Village Mekarsari District Ranca Bungur district Bogor, phone number (0251) 8622248. Fax. (0251) 8624884. Website: www.pesantrenrafah.com Email: pesantrenrafah@gmail.com. The following is about the vision of Pondok Pesantren Rafah Bogor; Vision: The formation of Qur'anic Generation. Mission: Establish the cadre of *amiliin* scholars with correct *aqidah* and morality *karimah*. Forming intellectual ulama and intellectual scholars. Forming ulama dai and dai ulama. Objectives: Able to produce outputs that excel in learning and charity. Insightful faith and piety Able to communicate with Arabic and English. This institution is shelter under *Ar-Rahmah* Foundation, founded in 1997 and led by KH. Muhammad Nasir Zein, MA with the mission of giving birth to a cadre of intellectual scholars who *amiliin* (real action) with *manhaj* (method) *ahlussunnah wal jama'ah*.

The Formation of Formal Education, Junior High School began in July 1999 AD and a year before that Foundation has established Pokja whose task is to prepare software; curriculum and other programs related to pesantren whose nature is intrakurikulum or ekstrakurikulum. This compilation lasted for one year from July 1998 to June 1999. The program started with the name of the First Islamic Integrated High School with the number of first-time teachers being 10 people and 39 students from 45 people applying. They are the first generation that in 2005 graduated with the number of 19 santri/students.

Starting from the 2009-2010 school year, the boarding school opened the curriculum of *Tarbiyatul Mu'allimin Al-Islamiyyah* (TMI) program of Regular / MTs (Junior High School) and MA (Senior High School) program with 6 years of education for MI / SD (Elementary School) graduates. And starting the 2011-2012 academic year opened the Intensive / MA program with 4 years of education for graduates of SMP / MTs, supported by the pre-eminent program of Al-Qur'an recitation, daily conversation with Arabic and English as well as organizational practices and skills / skills development others.

In the month of Sya'ban 1432 H / August 2011 M pesantren Rafah get *mu'adalah* / equality of *Jami'ah Islamiyyah Al-Madinah Al-Munawwaroh*. In 2016, Pondok Pesantren Rafah received a decree

Mu'adalah Mu'alimin from the minister of religion RI which was submitted directly at the 90th anniversary of Modern cottage Gontor ponorogo on September 31, 2016.

2. Curriculum of Pondok Pesantren (boarding school) (Brochure, 2018)

Education curriculum of Pondok Pesantren Rafah is *Tarbiyatul Muallimin Al-Islamiyah* (TMI) which is oriented to the curriculum of KMI (*Kuliyatul Muallimin Al-Islamiyah*) Modern Gontor cottage with the program of education unit *Mu'adalah* under the auspices of Ministry of Religious Affairs RI with 6 years of education for MI / Elementary school and 4 years for MTs / Junior High School graduates. TMI's learning subjects include Arabic, *Dirasah Islamiyyah*, English, Natural Science, Social Science, teacher science and are equipped with memorizing / *tahfidzul Qur'an* program as a flagship program. Also some sixth-grade *santri* programs include: *Fathul Kutub* (understanding classical books), *Rihlah Ilmiah Iqtishodiyah* (study tour), *Amaliyah Tadris* / practice teaching practice, *bahtsul masa'il* (discuss problem), activities of class six such as the practice of taking care of the corpse, *tsaqofah islamiyyah* (Islamic civilization), *mawarist* (inheritance), *tibbun nabawi* (treatment of the Prophet's way of cupping, etc.)

The education unit of *muadalah* is the official education program under the auspices of the Directorate of Education *Diniyyah and Pesantren* Ministry of Religious Affairs Republic of Indonesia after the issuance of the Minister of Religious Affairs, no 18 2014 equated with the education of Madrasah Tsanawiyah and Aliyah under the Directorate of Madrasah and Islamic Religious Education Ministry Religion. So a graduate of *Muadalah* education unit will get a diploma that can be used to continue to universities both public and private. In *Muadalah* Education Unit program, pesantren is given authority and flexibility in regulating curriculum and education system, and not included in National Examination. Pesantrens can independently design their *santri* competency development by obtaining certificates recognized by the State.

With the curriculum of TMI, the education unit of *Muadalah* (Equality) mentioned above is expected that the students can become cadres of Qur'anic, *tafaqquh fi al-din* (understanding of religion), become *ulama dai*, social orientation and can continue education level both domestically and abroad with the basis of the Qur'anic value so that it

becomes the best generation of *khoiru ummah* (as well as the people) expected.

4.2 Pondok Pesantren Rafah as a Character Culture Laboratory

1. Direct Interview With The Leader of Pondok Pesantren Rafah

KH Muhammad Nasir as founder and leader of Pondok Pesantren Rafah in initiating an interview with us said that education is essentially the process of habituation or character culture. Here's the full interview (Nasir Zein, 2018):

a. How does the process of running the vision and mission of pesantren Rafah?

Since the beginning of Pondok Pesantren Rafah orientation establishment is a pure boarding school. However, in its journey must be pursued by the process in accordance with the regulations applied in the national education system especially from the Ministry of Religious Affairs of the Republic of Indonesia. Thus, the initial process has been established since the decision of working group of Pondok Pesantren Rafah in the form of Integrated Junior High School, Integrated *Madrasah Tsanawiyah* (Junior), after which it was upgraded to Integrated *Madrasah Aliyah* (Senior).

b. Since When is the Evaluation Process implemented?

Since 2004 - 2005, has evaluated the extent to which the science taught schools have an influence on the formation of behavior (or character or *suluk*). Based on the evaluation of the working group even though it has done the improvement, it is felt not in accordance with the vision of the founding mission of the founders that the school (pondok pesantren) should produce students (santri) who have the character of love of science, love of Islam and love of the Qur'an, and so forth. The conclusion of the working group is how to fight for independence both from the side of the curriculum and the implementation of the exam, because so far still follow the curriculum and execution of the test arranged by the Government of Indonesia so far from independence.

c. When is there a Management Independence Opportunity?

In about 2014 there is an opportunity to make 100% self-reliance curricula and exam. However, the relationship with the Government of Indonesia, in this case the Ministry of Religious Affairs still has a good relationship. With the opportunity of curriculum independence and execution of the test,

Pesantren Rafah embodies it into the motto of pesantren which originally reads *Panca Jiwa* into Spirit of Pondok (*Ruhul Ma'had*), although philosophically the same meaning and only difference sound, but this as evidence of nuance change to a better process with 100% independence. The independence of the curriculum and the test is welcomed, because since the beginning of the Pesantren Rafah to transfer the scholarship to the students have a strong life character and in teaching should not be trial and error because pity the students in making objects try the curriculum that has been going on in the system national education in public schools.

d. How to Form a Pesantren after a 100% Independence Change?

After performing independence, the Pesantren Rafah now has 2 (two) sources, namely:

(1). The Sources of Pondok Pesantren Salaf based on Kitab Kuning

(2). The source of Pondok Pesantren Mu'allimin whose base is *Dirasah Islam* (Islamic Studies).

With this change of independence, Pesantren Rafah is an educational institution that has a clear sanad. Various yellow books as curriculum, has a sanad that can be accounted for because it is taken from the old pesantren-pesantren standing in Indonesia such as: *Tebu Ireng, Termas, Langitan, Tegalrejo* in Java and others. Then, the curriculum is called Muadalah Education Unit.

Given the two forms of the source of this educational system (salaf and muallimin), they run each or every one apart. However, among them there are common standards that must exist. However, each has its own peculiarities. Alhamdulillah. After running up to 4 of this generation, Pesantren Rafah feels that there has been an increase both qualitatively and quantitatively. According to KH M. Nasir Zein, naming is very important because between high school, with Madrasah Aliyah and Pesantren, is to have different meanings. Therefore, he believes that with 100% independence now believes in the increase because it already has a sanad from his almamater.

He gave an example, in the books of the national education curriculum, the school does not know who the author is and what the background of his knowledge and thought. According to him, every writer or instructor must have a frame of thought that was brought and will be delivered to the students.

e. How is Challenge in running the process of independence?

In carrying out the independence process from the beginning until it has reached the 4th year, the managers of Pondok Pesantren Rafah feel the inevitability and / or challenge both from internal environment (internal) and external environment (external). But, he said if the intention and purpose is for the good of all parties (parents, students and the wider community), then *bismillah* should be run and do not hesitate. For example, for the 5th grade, must stay in the dormitory. In Pondok Pesantren Rafah, if there is a holiday, there must be students, because there are activities that should not be a holiday, namely: obligatory prayers, Friday prayers and so forth. According to him, it is not appropriate if there is a mosque in pondok pesantren but a holiday to pray Friday (*shalat Jumat*).

According to him, this is one (the policy remains *mukim* (stay) in the holiday) which led to protests from parents santri. In fact, there are parents of students who threaten to report to the National Commission on Human Rights. However, he remains '*keukeuh*' (strong) to implement the policy because of the interests of parents and students themselves. According to him, the managers of education (especially *pesantren*) should not turn or turn back (*tawalli*) let alone back off when in running the good activities get challenges.

There is one more incident, in the first batch, after this 100% independence where the student does not go to class and the parent wishes to get a dispensation for uplift. However, he and the managers continue to decide that the student is still not up grade aka no compromise. Until one day, he was visited by the district education office bogor who lobbying the same thing with the will of parents and 'threatening' will provide a record of less good for pondok pesantren. However, still he refused on the premise that such things are destroying the education system in Indonesia. In fact, he has a policy that, every teacher who gets the task of supervising outside pondok pesantren and or teachers sent to other schools to supervise in Pondok Pesantren Rafah, is prohibited to do conspiracy either directly or indirectly to the students.

He said from the beginning to register the parents and students given an understanding of what is Pondok Pesantren Rafah, vision-mission and work program. For him, pesantren is very important because he is a life laboratory. The units of instruction and subjects may be the same in every school or pondok pesantren, such as the procedures of worship, the procedure of prayer, and so forth. However, what differentiates each institution is how they apply those sciences to everyday life, and the

education of pondok pesantren requires a habituation.

2. Indirect interview with the Director of Pesantren Program (Alfan, 2018).

Our conversation with one of Rafah Pesantren Program Director, Ustadz Nanang Alfan, as well as a teacher. He explained that Pondok Pesantren has excellent program that is Tahfiz Al-Qur'an. Through the regular program: for graduates of MI / Elementary School for 6 years, while intensive program: for MTs / junior high school graduates with 4 years of education. Learning activities with class system. The santri begin to study from 7.30 am to 15.30 pm, either grade 1 to grade 6 learning in the class. Similarly, on the night of independent study at 20:00 to 21:30 hours in the classroom activities. The rest outside the classroom, such as in the dormitory or in the mosque. The method of learning and delivery of all the subjects of class 1 using books in Indonesian language. Special grade 2 to grade 6, all learning and delivery using Arabic books.

3. Indirect interview with Santri (Student) (Putra, 2018).

Our discussion with one of the 5th grade students, named Iskandar Putra comes from Lebak Bulus South Jakarta. He told me that students should wake up at 3:00 am to carry out *Qiyamullail* (night prayer) together, then continue morning prayers together until 05.00 am. *Halaqah Tahfidz Al-Qur'an* (group memorizing Al-Qur'an) at 15:45 - 16:30 afternoon. While learning to read the Qur'an and the delivery of new Arabic vocabulary words at 18:35 - 19:00 tonight. Special 5th grade month of Ramadhan does not take off until graduating grade 6, because there are additional teaching materials teaching methods. Students are required to practice foreign languages such as Arabic two weeks and the next two weeks English. Those who do not practice both languages are subject to punishment.

From the above interviews we argue that the boarding school curriculum uses an integrated curriculum (dormitory activities as well as schools and mosques), and a developed curriculum model. While the learning approach, using an active student approach or known as the Student Center Learning.

4.3 The Enculturation of Character based on the Spirit of Pondok

The Enculturation of character for santri (students) based on the spirit of pondok conducted by Pondok Pesantren Rafah Bogor are: (1) sincerity (*al-*

ikhlas), (2) modesty (*al-basathah*), (3) self Reliance (*al'itimad ' ala al-nafs*), (4) Islamic Brotherhood (*al-ukhuwah al-Islamiyah*), and (5) freedom (*al-hurriyah*).

The fifth explanation of the spirit of pondok is presented by M Arifin (1991) as follows:

1. The sincerity soul that is not driven by any ambition to obtain any advantages, but only the eyes of worship to Allah SWT. This soul of sincerity manifests in all series of attitudes and actions performed ritually by the pesantren community.

2. The Power of Soul Modesty but Great. Simple does not mean passive, destitute, *nrimo* (taken for granted) and poor, but contains elements of strength and fortitude, self-mastery in the face of all difficulties.

3. The soul of Islamic Brotherhood. The dialogical and intimate situation among the pesantren community that is practiced daily, whether it is realized or not, will bring about a peaceful atmosphere, the same destiny, which is very helpful in establishing and developing the ideal of santri.

4. The soul of Self Reliance, independence here is not the ability to deal with personal or internal issues, but also the ability to shape the condition of pesantren as an independent Islamic education institution. and do not rely on the help and mercy of others. Pondok pesantren should be able to stand on its own strength.

5. Freedom soul in choosing alternative way of life and determining future with big soul and optimistic attitude facing all problematika live based on Islamic values.

In our view, character culture above is supported by the learning model of the boarding system. The student are educated and mentored a day and a night with discipline and independence. Implementation of obligatory prayers together with the necessity of evening prayers in congregation led directly by the custodian of boarding school. Active student approaches in learning such as daily memorization of Al-Qur'an routine, daily foreign language conversation, discussion, speech practice and other activities so they can do self-actualization through extra-curricular activities such as gymnastic, Scouting, out bound, Paskibra (flag raising troop), calligraphy art, theater, journalism, magazine making and others.

We believe that the success of santri character enculturation is the cooperation of all parties; wali santri / parents students, santri/student, Kyai (leader) and Ustadz (Teachers) and the environment of pondok pesantren. In addition, the learning method used using holistic methods; all learning methods are

used. we see some methods of learning practiced by pondok pesantren, including in Pondok Pesantren Rafah namely: Exemplary, Exercise and Habituation, Discipline, Independence, and *targhib wa tarhib* (reward and punish). As also mentioned by Abdullah Nashih Ulwan related to the character education of children in Islam include: "First, Education with exemplary. Second, Education with customs. Third, Education with advice. Fourth, Education by providing supervision. Fifth, Education with punishment" (Ulwan, 1985).

Thus, pesantren education products are proven to have the basic character aspired to the nation and state, in the form of faith and piety to God Almighty, having noble character, healthy, knowledgeable, capable, creative, independent, and becoming a democratic and responsible citizen, as mandated by Law No. 20 of 2003, Article 3 of the National Education System Act (Law No. 20 of 2003, Article 3 of the National Education System Act. The Republic of Indonesia).

In the world of boarding school, character enculturation is not new, because since the early mainstream santri character has been put forward through moral education. Through the process of character culture we can know the implications for the lives of the santri. Both in the context of Islam and nationality. The love of the students towards their people, Indonesia, as they also love their religion.

The implications of character enculturation are santri/students as role models for the family and society, the student are aware and responsible in performing daily religious obligations such as praying in congregation, memorizing the Qur'an and others that we call individual piety. Similarly, their behavior when receiving the guests of pondok pesantren, they are friendly and polite, showing noble character, which we call as social piety. Every year the students who graduated from boarding school there is a teacher in the boarding school as a form of community service. All students are obliged to learn to become teachers. This practice is in line with the theory of *Every one is a Teacher Here*. This theory is a model of learning to get the participation of the class as a whole and individually. This model provides an opportunity for each learner to play a role as a teacher to his friends (Zaini, 2008). This is in accordance with the one proposed by Silberman, "*Every one is a Teacher Here* can be defined all the learners in the class that follow the learning process is as a teacher" (Silberman, 2010).

However, most of the students after graduation, they continue to various top universities in Indonesia

such as Universitas Indonesia, Institut Teknologi Bandung, Institut Pertanian Bogor, Universitas Gajah Mada, and even accepted in foreign universities such as in the Middle East, Erofa, America, China, other. In addition they generally memorized the Qur'an at least 10 juz. This is what we call intellectual intelligence. So, the quality of humans produced by Islamic boarding schools is in accordance with the conditions of the 21st century. As said by Wijaya et al : "The 21st century asks for quality human resources, which are produced by institutions that are managed professionally to produce excellent results"(Wijaya, 2016).

Based on the evaluation above, finally the writer found that in pesantren using active student approaches. The success of civilizing the character is determined by the teacher and students who are equally active. Pesantren as a character culture laboratory and the nnculturation of character for santri (students) based on the spirit of pondok.

5 CONCLUSION

The author in the purpose of this study found the characteristic of civilizing the characters in the Pesantren namely the spirit of the pondok. The character of ruh al-ma'had or spirit of lodge is deeply embedded so that they are accustomed to behave: sincerity in charity sholeh, simple in appearance, independent in doing their duty and responsible, establishing ukhuwah with the Muslims and with other people, and free-spirited in determining ahead of their own. The process of character enculturation for santri that takes place in the boarding school (pondok pesantren) 4 years and 6 years implications for students with good character, during in the dorm and outside the dorm, including in the community around the boarding school and in their respective home environment after they come home during the holidays and after they graduate. Thus, the education and the enculturation of characters for santri implemented by Pondok Pesantren Rafah Ranca Bungur Bogor West Java, produces santri who are not only spiritually intelligent, but also emotionally intelligent and intellectually intelligent.

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