TAGHYIR WITHIN THE CHARACTER BUILDING OF ISLAMIC TRADITIONAL SCHOOL STUDENTS IN ACEH BESAR

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Abstract

This study discusses the direction and strategy of developing character education to change the personality and disposition of students towards a more religious, disciplined, and moderate direction, especially those who study at integrated Islamic boarding schools in Aceh Besar using the taghyir approach. This term itself means changes that are made in earnest to shape the personality of students. The study was conducted at four integrated Islamic boarding schools in Aceh Besar; Pesantren Al-Manar, Pesantren Al Falah Abu Lam U, and Pesantren Oemar Diyan. The paradigm of interpretation with a character education approach becomes a framework of thinking in this study. This study uses qualitative research methods, by selecting several informants who are directly involved in the world of education in integrated Islamic boarding schools, to get an emic perspective and observe directly the process of character change carried out. The results of the study show that character building with taghyir methods and models has been practiced by each of the integrated pesantren is almost uniform, considering that the third qibla of pesantren is Gontor which is the basis of the development of modern pesantren in Indonesia. The locus of character change prioritizes changing attitudes in the context of religion, discipline, respecting differences, and upholding attitudes as a student. Character changes tend to be easily developed among female students, given their attitude of obeying every pesantren regulation. In addition, the example of teachers is the main key in the application of taghyir in the most popular Islamic boarding schools for the formation of the character of students. Taghyir in Pesantren was developed with an emphasis on the value of religious character, and the role of teachers and parents in changing and fostering the character of students to foster the character of students who live in integrated Islamic boarding schools in Aceh Besar.

Keywords: *Taghyir; Character Building; Islamic Traditional School; Student.*

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Abstrak

Studi ini mendiskusikan arah dan strategi mengembangkan pendidikan karakter dalam rangka mengubah kepribadian dan watak santri ke arah yang lebih religious, disiplin dan moderat, terutama mereka yang belajar di pondok pesantren terpadu di Aceh Besar dengan menggunakan pendekatan taghyir. Istilah ini sendiri bermakna perubahan yang dilakukan dengan sungguh-sungguh dalam rangka membentuk kepribadian santri. Penelitian dilakukan pada empat pondok pesantren terpadu di Aceh Besar; Pesantren Al-Manar, Pesantren Al Falah Abu Lam U, dan Pesantren Oemar Diyan. Paradigma interpretasi dengan pendekatan pendidikan karakter menjadi framework of thinking dalam studi ini. Studi ini menggunakan metode penelitian kualitatif, dengan memilih beberapa informan yang terlibat langsung dalam dunia pendidikan di pesantren terpadu, guna mendapatkan perspetif emik dan mengamati langsung proses perubahan karakter dilakukan. Hasil studi menunjukkan, jika pembentukan karakter dengan metode dan model taghyir telah dipraktikkan oleh masing-masing pesantren terpadu secara seragam, mengingat kiblat pendidikan ketiga pesantren adalah Gontor yang menjadi basis dari pengembangan pesantren modern di Indonesia. Lokus perubahan karakter diprioritaskan pada perubahan sikap dalam konteks religious, disiplin, menghormati perbedaan, dan menjunjung sikap sebagai seorang santri. Perubahan karakter cenderung mudah dikembangkan di kalangan santriwati, mengingat sikap mereka yang patuh pada setiap regulasi pesantren. Selain itu, keteladanan guru menjadi kunci utama dalam penerapan taghyir di pesantren terpadi bagi pembentukan karakter santri. Taghyir di Pesantren dikembangkan dengan penekanan pada nilai karakter religious, peran guru dan orang tua dalam perubahan dan pembinaan karakter santri menjadi kuncu membina karakter santri yang mondok di pesantren terpadu di Aceh Besar.

Kata Kunci: *Taghyir; Pembanguan Karakter; Santri Dayah Terpadu.*

مستخلص

تناقش هذه الدراسة اتجاه واستراتيجية تطوير تعليم الشخصية لتغيير شخصية الطلاب وميولهم نحو اتجاه أكثر تدينا وانضباطا واعتدالا، خاصة أولئك الذين يدرسون في المدارس الداخلية الإسلامية المتكاملة في آتشيه بيسار باستخدام نهج التغيير.   هذا المصطلح نفسه يعني التغييرات التي يتم إجراؤها بشكل جدي لتشكيل شخصية الطلاب. وأجريت الدراسة في أربع مدارس داخلية إسلامية متكاملة في آتشيه بيسار؛ بيسانترين المنار، بيسانترين الفلاح أبو لام يو، وبيسانترين أومار ديان. يصبح نموذج التفسير مع نهج تعليم الشخصية إطارا للتفكير في هذه الدراسة. تستخدم هذه الدراسة أساليب البحث النوعي ، من خلال اختيار العديد من المخبرين الذين يشاركون بشكل مباشر في عالم التعليم في المدارس الداخلية الإسلامية المتكاملة ، للحصول على منظور إيميك ومراقبة عملية تغيير الشخصية التي يتم تنفيذها مباشرة. اظهرت نتائج الدراسة ان بناء الشخصية بأساليب ونماذج تاغير قد مارسها كل من البيسانترين المتكامل يكاد يكون موحدا ، معتبرا ان القبلة الثالثة من البيسانترين هي جونتور وهو أساس تطور البيسانترين الحديث في اندونسيا. يتم إعطاء الأولوية لموضع تغيير الشخصية على تغيير المواقف في سياق الدين والانضباط واحترام الاختلافات ودعم المواقف كطالب. تميل التغييرات في الشخصية إلى أن تتطور بسهولة بين الطالبات ، نظرا لموقفهن من إطاعة كل لوائح بيسانترين بالإضافة إلى ذلك ، فإن مثال المعلمين هو المفتاح الرئيسي في تطبيق التنويع في المدارس الداخلية الإسلامية الأكثر شعبية لتشكيل شخصية الطلاب. تم تطويرالتغيير في بيسانترين مع التركيز على قيمة

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الشخصية الدينية ، ودور المعلمين وأولياء الأمور في تغيير وتعزيز شخصية الطلاب لتعزيز شخصية الطلاب

الذين يعيشون في المدارس الداخلية الإسلامية المتكاملة في آتشيه بيسار.

الكلمات الرئسية: تغير ;بناء الشخصية ;المدرسة الإسلامية التقليدية ;طالب.

A. INTRODUCTION

The development of the times, which is accompanied by social changes, requires the readiness of competent human resources, especially to face the challenges of the era of the rapid industrial revolution. Among the efforts that must be made is to form human resources who master science and technology based on the values of faith, devotion, and noble character through an educational process.[1] Education is a conscious effort deliberately designed to achieve the goals that have been set through systematic, planned, and sustainable activities to realize a prosperous, just, and prosperous society by the ideals of the nation in the Preamble to the 1945 Constitution.[2]

The function of education, according to the National Education System Act 2003, is strictly to create a culture of "humanizing people" or establishing a true human identity. Here, the role of students is expected to be able to actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation, and state through education.[3] The efforts to build human resources, it is carried out through the teaching and learning process which boils down to behavior change. The success of the teaching and learning process is determined by the resources of the educator and the ability of the professional.[4] The purpose of education is to form quality and characterful human resources.

Among the students in the world of education in Indonesia are students. *Santri* is one of the objects of education in the *Pesantren* environment (Aceh; dayah). The character of students is certainly very different from other students, considering the learning environment of students who are focused and controlled for twenty-four hours by the *pesantren* system. The control system is intended as an effort to shape the character of students to be more

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[1] Adi Kasman, M Ikhwan, and Darlis Azis, "Islamic Education as a Strengthening of Aqidah and Akhlaq in The Society 5.0 Era." Cendekia: Jurnal Kependidikan dan Kemasyarakatan 20.2 (2022): 181-189.

[2] Kemendikbud, *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, *Pendidikan* (Jakarta: Eka Jaya, 2020), http://piaud.uin-suka.ac.id/media/dokumen_akademik/43_20210506_Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.pdf.

[3] Kemendikbud.

[4] Muhamad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86, https://doi.org/10.22373/jiif.v20i1.5797.

disciplined and able to apply the educational values of Islamic boarding schools. Indeed, the process of forming pesantren can be ensured as an effort to institutionalize religious activities, to have a meaningful position and role in dealing with and overcoming various problems of community life.[5]

The change in character pursued by the *path of taghyir* in Islamic education is very important. If everyone in the organization, including integrated Islamic boarding schools, realizes the importance of character building with the aim of no deviations. But keep in mind, if Islamic values teach fundamentally about trying to change the character of human actions and efforts both individually and organizationally, it is the encouragement of educators.[6] Putting the concept of divinity in the education of the characters is also quite important. The change in character is expected to keep students closer to Islamic values. So it is hoped that behavioral deviations can be avoided.[7]

Based on the description above, the author is encouraged to examine the function of integrated pesantren to build good behavior and character of students, through the path of *taghyir* based on the perspective of the Quran and hadith of Prophet Muhammad SAW. This research also intends to investigate the role of teachers in an integrated Islamic boarding school environment in the character-building process, as an effort to improve the quality of education and human resources in the pesantren environment. This research uses a research and development approach (*Research and Development*). This method is very relevant to solve several educational problems, including character development. As is known, the research and development method adopted by Borg and Gall is one of the systematic and easy-to-apply linguistic research methods in education-based research, especially the development of teaching materials.[8]

This study departs from the main question, why is *taghyir* needed as an effort to build the character of students in Dayah Terpadu Aceh Besar? As one of the concepts of the Qur'anic and hadith, *taghyir* is a method of character building. Based on the above thoughts, this research will focus on research problems within the scope of character change by applying the concept of *taghyir* as an effort to shape the attitudes and behaviors of students in Dayah Terpadu Aceh Besar.

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[5] at all Mujiburahman, *Pendidikan Berbasis Syariat Islam*, vol. XI (Yogyakarta: Zahir Publishing, 2017).

[6] Teuku Zulkhairi, "Membumikan Karakter Jujur Dalam Pendidikan Di Aceh," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2017): 104, https://doi.org/10.22373/jiif.v11i1.65.

[7] Nurul Yaqin, *Manajemen Lembaga Pendidikan Islam, Madinah: Jurnal Studi Islam*, vol. 3 (Ciputat: Ciputat Press, 2016), https://ejournal.iai-tabah.ac.id/index.php/madinah/article/view/178.

[8] Sitti Rabiah, "Penggunaan Metode Research and Development Dalam Penelitian Bahasa Indonesia Di Perguruan Tinggi," 2018, https://doi.org/10.31227/osf.io/bzfsj.

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The desire to take a deeper look at the development and character building of Dayah Terpadu students in Aceh Besar with a *taghyir* approach departs from experience as a teacher and ustadz in Dayah Terpadu. During his years of service in Dayah Terpadu, character-building became a necessity of education in this institution.[9] On the other hand, character education has also become a necessity for madrasahs and schools throughout Indonesia to shape the character of the nation's generation. The existence of Dayah Terpadu students in Aceh Besar, as well as *taghyir's* efforts in shaping character education needs to be researched, to understand the existence of santri characters more deeply and Dayah Terpadu with building educational spaces.

Taghyir is indeed an attempt to make the context of changing Santri's behavior for the better. Although, on the other hand, *taghyir* bears a resemblance to character education. In addition, the application of taghyir in integrated Islamic boarding schools is still ongoing today. Most importantly, how *taghyir* can be applied with a character education approach for students in Dayah Terpadu. The terms *taghyir* and character education are very intertwined and confirm each other, in the context of education and strengthening religious values in integrated Islamic boarding schools.

In this dissertation research, qualitative research methods are used to find new concepts in character education with a *taghyir* approach. According to Sugiyono, the components commonly used in qualitative research methods are methods and reasons for using qualitative methods, research sites, research instruments, research data sources, data collection techniques, and data analysis techniques.[10]

B. DISCUSSION

1. Dayah Terpadu Institution in Socio-Religious Studies in Aceh

The word dayah which has its roots in the word *zawiyah* is a symbol as well as a naming in traditional Islamic educational institutions in Aceh. The existence of dayah has existed since Islam began to develop in Aceh. As is known from several historical records, Islam is thought to have started to tread Aceh since the beginning of the first century Hijri.[11] That is, Islam is deeply rooted in the history and entity of the Acehnese civilization. Therefore, in the annals of education in Aceh, dayah itself is the oldest educational institution

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[9] Johansyah Johansyah, "PENDIDIKAN KARAKTER DALAM ISLAM; Kajian Dari Aspek Metodologis," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2017): 85, https://doi.org/10.22373/jiif.v11i1.63.

[10] Sugiyono, *Metode Penelitian Kualitatif Dan R and D, Bandung: Alfabeta*, vol. 3 (Bandung: Alfabeta, 2013).

[11] Mohammad Said, "Akulturasi Nilai-Nilai Persaudaraan Dayah Di Aceh" (Jakarta, 2010).

that existed before the emergence of other educational institutions. The existence of dayah is the most plundering institution for the province.

Muhajir Al-Fairusy in his book *Retrospeksi Budaya Hemispheric Islam di Zawiyah Tanoh Abee* (2014), writes how the history of the development of dayah in Aceh which has been the center of Islamic development and sensing in Aceh for a long time, especially since Islam became an important community identity for Aceh.

> "…In Aceh, they (the people) call it "*zawiyah*", and "*dayah*", in the Indonesian territory in general they call it "*pesantren*". The two are the same, separated only by language (verbal) symbols as communal identities. However, over time, the word dayah for the people of Aceh in the new order era began to shift its pronunciation. People tend to call it "*pesantren*". There are several reasons for this shift, *first*, because of the influence of symbol expansion through the media consumed by society. *Second*, the birth of educational institutions that are considered new by the community, especially the concept brought home by Acehnese children studying outside Aceh (in Java, such as Pesantren Gontor, and others).[12]

Al-Fairusy's account shows that dayah or *zawiyah* is part of a long journey of religious education and Islamic values development in Aceh. In practice, the Dayah education method is often known as pesantren di java island region, in the Phatani region of Thailand and Malaysia this education method is better known as Pondok. From another account, the name Dayah itself is innate to the Arabic language, namely Zawiyah which literature means an angle. In Acehnese society, this is interpreted for the corner of the Medina Mosque when the Prophet Muhammad SAW taught his companions at the beginning of the Islamic period.[13]

The term Dayah has been quite popular among the people of Aceh. P there was the beginning of its emergence, the function of *dayah* was only limited to Islamicizing the community around *dayah* and keeping the residents around Dayah practicing Islamic teachings by its guidance (Islamic law). The Dayah education system at the beginning of its inception was also only focused on practical materials mainly; Tawhid, Fiqh, and Sufism. However, over time the role of Dayah became more widespread, and its functions also changed to a greater extent and included general and religious sciences as well as practical expertise. Therefore, in Aceh, the term then also develops and changes, such as Dayah Modern or Dayah Terpadu. That is, dayah that combines religious education and general education.

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[12] Muhajir Al Fairusy, *Retrospeksi Budaya Hemispheric Islam Di Zawiyah Tanoh Abee* (Bali: Pustaka Larasan, 2014).

[13] M. Hasbi Amiruddin, *Menatap Masa Depan Dayah Di Aceh*, Ketiga (Banda Aceh: Yayasan PeNA, 2013).
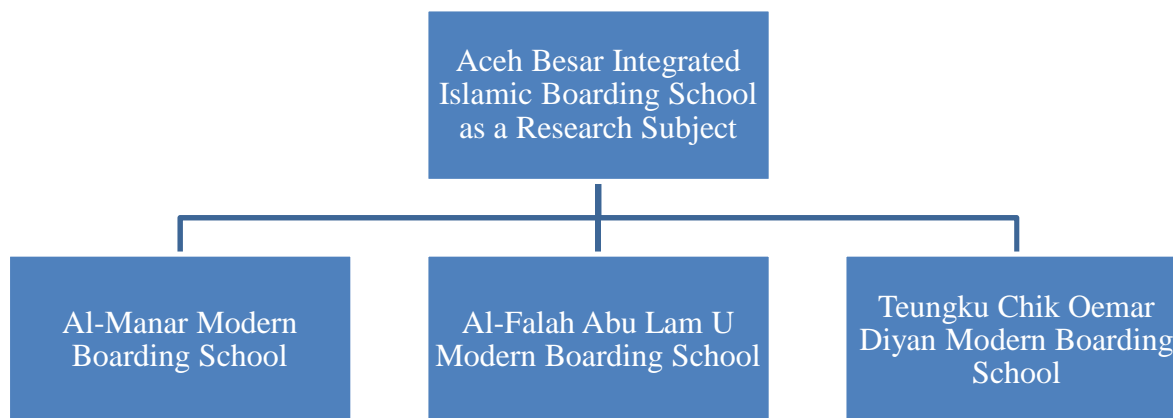
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In the context of Acehnese society, the function and role of Dayah are quite vital and strategic. This institution is an important part of the structure and culture of Acehnese society. For a long time, Dayah's role is quite contributing to the scientific field in Acehnese society, especially in terms of religion and social life. In some notes, Dayah plays a role in presenting and giving birth to various branches of science, not only in the field of religious science but also in terms of society, statehood, and even in the field of technology. Therefore, dayah graduates who are scattered in several regions in Aceh are enough to get a place in society, even not only in their areas but also outside Aceh.

So far, graduates dayah have shown that they have a big role in society. This is because, during their educational process in Dayah, these students have gone through a process of experiencing and learning new things that are different from the experience of their home region. In Dayah they found the ideal concept to guide people who have different characteristics in the daily life of the Acehnese people. Dayah has succeeded in turning them into the identity of a person who is seen as honorable because of the science of religion.

In this study, the research focused on integrated boarding schools. The selection of these three integrated Islamic boarding schools is motivated by the development and high interest of parents and guardians of students to send their children to the pesantren so that the quantity and quality of these pesantren are linear. In addition, the selection of these three integrated boarding schools, considering the limitations and focus of research so as not to widen the study in this study too much. The curriculum of the three pesantren is also the same, this condition will make it easier for researchers to understand the development of *taghyir* and the character building developed in each pesantren.

Access to data collection at these three Islamic boarding schools is possible in more depth, considering that the relationship and communication between researchers and the three Islamic boarding schools tend to be easy. The three Islamic boarding schools are located in different locations, the closest location is Pesantren Al-Manar, as well as where researchers serve, then Pesantren Al-Falah Abu Lam U, which is only 14 KM from Banda Aceh City. Finally, Pesantren Teungku Chik Oemar Diyan, which is about 30 KM from downtown Banda Aceh. The profiles of the three pesantren have been written by each pesantren, including the curriculum, plus the results of interviews with pesantren leaders and devices to find out in more detail how the description and profile of the pesantren that is the location of this study.

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                    ┌─────────────────────────────┐
                    │   Aceh Besar Integrated     │
                    │  Islamic Boarding School    │
                    │    as a Research Subject    │
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Al-Manar Modern Boarding School	Al-Falah Abu Lam U Modern Boarding School	Teungku Chik Oemar Diyan Modern Boarding School

The statistical data released by the Ministry of Religion shows the number of Islamic boarding schools in Indonesia in general, and Aceh, which is the basis for this research, is not small. At least, there are 1177 Islamic boarding schools in Aceh.[14] In addition, the number of students studying at pesantren reaches almost two hundred thousand people. Aceh Besar itself has 164 Islamic boarding schools with various models and types. A total of nearly twenty-five thousand students study at Pesantren spread across Aceh Besar. The high demand for students who want to learn and gain knowledge in Islamic boarding schools is supported by the identity of the Acehnese people who are Muslims the majority. Pesantren itself is seen by the people of Aceh as one of the educational institutions that are inseparable from the identity of Aceh and has been tested time and time. In many studies, pesantren, or dayah in Acehnese terms is an educational institution that has become an important identity for the identity of Acehnese people. In pesantren, the development and change of human character are expected to appear in the direction of Islamic character.

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[14]Marcos Moshinsky, "No Title 𐎓𐎓," Nucl. Phys., 1959, https://ditpdpontren.kemenag.go.id/pdpp/statistik

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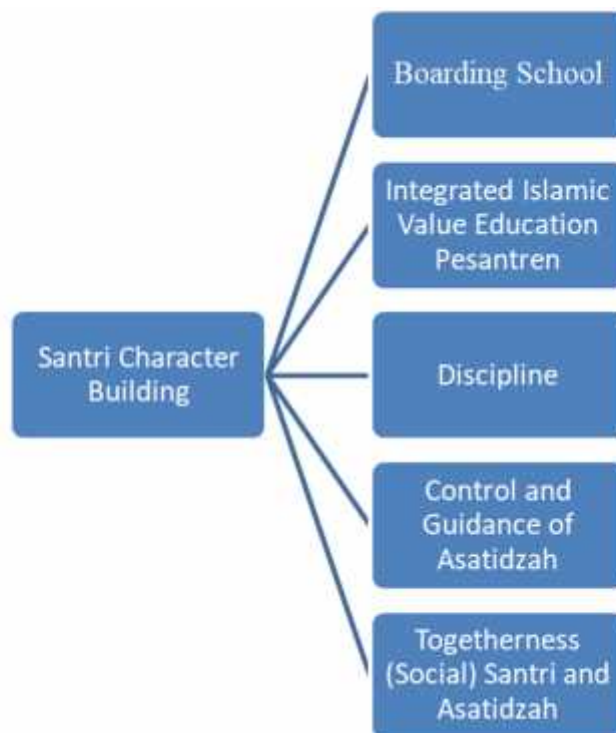
Pesantren or Dayah Terpadu is one of the educational institutions in Aceh that combines Islamic values and national education and always tries to shape the character of students (santri) with moderate Islamic values, the goal is that the face of Indonesian Islam is present with the character of tolerance and shade. Therefore, students are part of a group that participates in deepening general sciences other than Islam, as has been programmed by pesantren that have undergone modernization.[15]

2. *Fostering and Changing the Character of Dayah Terpadu Students*

Fostering students in an integrated dayah is not an easy and easy task, but requires great responsibility and seriousness based on the recognition of the dayah leadership under study. Therefore, the asatidzah requires great patience in fostering the students in the integrated dayah, especially since they stay for twenty-four hours in the pesantren environment. The coaching part of the construction, in this context, is focused on coaching to build the character of students who live in integrated dayah in Aceh Besar Regency. As explained by Abdul Mun'im Amaly if religious education is the foundation for learning other sciences, which will lead to the formation of children with high personalities, religious, and knowledge.[16]

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[15] M. Syaifuddien Zuhriy, *Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf*, *Walisongo: Jurnal Penelitian Sosial Keagamaan*, vol. 19 (Semarang: UIN Walisongo, 2011), https://doi.org/10.21580/ws.2011.19.2.159.

[16] Abdul Mun'im Amaly, et al. "THE NECESSITY AND REALITY OF ISLAMIC RELIGIOUS EDUCATION IN SCHOOLS." *Jurnal Ilmiah Islam Futura* 23.1 (2023): 1-19.

In many studies and notes, coaching can be in the form of providing information, stimulating guidance, persuasion, supervision, and also control which in essence is to create conditions that build the development of positive talents and also control uncontrolled instincts so that the final result achieved is the formation of good ethics. Coaching can also be assumed in a learning process to help people who are going through the coaching process to correct and develop more knowledge and abilities to achieve life and work goals more effectively.[17]

Moving on from the series of opinions above, it can be concluded that coaching is a learning process aimed at helping people who undergo to correct and develop knowledge carried out in an empowered manner to obtain better results to achieve happiness in life in the world and the Hereafter. Coaching can be done with a persuasive approach and enforcement of rules in the context of integrated Islamic boarding schools.

In pesantren, there is the main effort that must be done by this institution, namely the development of morals and character of students. The development of student character is a process of effort and actions or activities that are carried out efficiently, and are expected to be fruitful. Coaching is launched and applied to students who aim to develop character, knowledge, as well as abilities regularly and purposefully so that they can achieve what is expected by pesantren. The development of students is generally different from the coaching of students in schools because students are educated twenty-four hours in a pesantren environment to establish the entity and identity of a student with character.

Indonesian education figure, Ki Hadjar Dewantara explained specifically the existence of ethics, this phrase is the roundness of a soul, or it can also be called a character in humans.[18] The character was formed, therefore taghyir became one of the works and methods of forming the character of the students from an early age since they had entered the boarding school in junior high school age. Character values themselves include components of knowledge, awareness, will, and action to carry out character values that are directly related to God, oneself, fellow human beings, the environment to the nation-state to become a perfect human being *(Insan kamil)* in the context of ethics. Specifically, character education must be able to reach moral feelings and moral action, not just moral knowing.[19] So, *taghyir* is part of

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[17] Manguhardjana, *Pembinaan Arti Dan Metodenya Grahtma Semsta Yogyakarta* (Jakarta: Paramadina, 2016).

[18] Andika Guruh Saputra and Azizul Maryati, "Urgensi Penerapan Pancasila Pada Pendidikan Karakter," *National Conference on Social Science and Religion*, 2022.

[19] M Nadlir, "Perencanaan Pembelajaran Berbasis Karakter," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 1, no. 2 (2016): 338, https://doi.org/10.15642/pai.2013.1.2.338-352.

an effort to shape the character of students, it is hoped that it will be able to become a spirit for the sustainability of Islamic values in integrated Islamic boarding schools.

Individuals who already have intelligence in character and character can control their emotions well. Character education is important, especially for the next generation, namely students, both students and college students. Ki Hadjar Dewantara stated that man by having ethics will become a free man, free in the sense of being able to rule and govern himself first before for others and the state. So, education, or rather character education is very important for anyone, even more so for future generations. Of course, in the context of integrated events, character education is built based on expected Islamic values, as in the context of nationality, character education is important by applying the value of Pancasila as a principle and using Pancasila values as a basis that will be applied to educational institutions for students or students and students.[20]

In the study of Affan Ramli and Fatma Susanti "Kerennya Remaja Berakhlak Islami" (2017) the importance of instilling moral values (character) in students, which starts from coaching, supervising teachers, including in the context of instilling humanist values that lead to tolerance as well as the spirit of religious tolerance and moderation of the Ministry of Religion.[21] As Achmadi explained, humanism, in the world of education, is based on universal human values, and religion at the same time. Therefore, the possibility of using a theocentric humanistic paradigm in supervision is possible to be more effective because it is based on universal human values and Islamic values in building human character.

Education in Islam is built based on humanistic values from the very beginning appearing by its essence as the religion of mankind. Islam makes the human dimension an educational orientation. The insight of humanism in education carries the principle of empowering every human being as an individual who is free to develop his potential. Meanwhile, Hamam Burhanuddin stated that if the expected Islamic education model with religious humanism approaches this teaching process is not bound by time and space, in a sense, teaching can be carried out anywhere as long as students have a strong interest in understanding and developing the subject matter.[22]

Here are small efforts part of the change with *taghyir* carried out in the tradition of integrated pesantren for the change of santri morals:

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[20] Saputra and Maryati, "Urgensi Penerapan Pancasila Pada Pendidikan Karakter."

[21] Fatma Susanti and Affan Ramli, *Kerennya Remaja Berakhlak Islami*, ed. Novendra and Hasra (Bener Meriah: Dinas Syariat Islam Bener Meriah, 2017).

[22] Hamam Burhanuddin et al., "33 MODEL PENDIDIKAN ISLAM DENGAN PENDEKATAN HUMANISME RELIGIUS (Studi Kasus Di MTs Attanwir Talun Sumberrejo, Bojonegoro)," *Januari-Juni* 01, no. 02 (2015): 2406–2775.

No	*Taghyir*	
	Non-Character Attitude	**Santri Character** Attitude
1	Drink while standing	Drink while sitting
2	Smoke	No Smoking
3	Disrespect for parents and teachers and their elders	Guidance respecting parents and teachers according to religious orders
4	Dispose of garbage indiscriminately	Keeping the environment clean
5	Lack of discipline	Time discipline
6	Lack of respect for prayer time	Timely prayers
7	Bad	Forced to Be Diligent
8	Ignoring the Dawn Prayer	Forced to Pray at Dawn
9	Communicating in impolite language	Courtesy and communicative by placing Islamic morals
10	Exclusive	Inclusive

Based on the table above, shows several efforts to change the integrated Islamic boarding schools in Aceh Besar towards the disposition and character of students, especially regarding habits. Thus, the purpose of the *taghyir* imposed in the context of an integrated *pesantren* indicates the direction of moral formation, by the purpose of character education. Even so, in the context of building and changing the character of students in Dayah Terpadu, it is carried out gradually, and through the regulations that are imposed. Regulations are decisive in changing the character of students.

Integrated Islamic boarding schools often place regulations as the main base to change the character of students. Changing character through regulations is seen as one of the ways and methods of applying character education like students in Islamic boarding school educational institutions. Without rules, it will be difficult to form a character according to some integrated boarding school caregivers. Therefore, in the context of integrated Islamic boarding schools, efforts to implement regulations are efforts to help achieve the character education process.

3. *Taghyir is an Effort to Foster the Character of Students According to Islamic Values and the Spirit of Religious Moderation*

In the narrative of the religious text presented by Ansori as the Syuriyah Katib of PCNU Banyumas Regency with the theme Islamic Principles Responding to Tradition (Adat/'Urf), the problem of the *taghyir* method is mentioned, which is interpreted as a concept of reconstruction (disposition) تغيير (adaptive-reconstructive). In his presentation, Ansori alluded to how taghyir played a role in absorbing customs into Islamic law and pre-Islamic Arabic traditions. He explained in more detail, if *taghyir* is one of the attitudes of the Qur'an that accepts the Arabic tradition, but modifies it in such a way that it changes its basic character. The Qur'an still uses existing symbols or social institutions, but its applicability is

adapted to the basic principles of Islamic teachings, so its original character changes. The Qur'an transforms its values into existing traditions by adding some provisions to the tradition. Among the Arab customs included in this group are: women's clothing and aurat, laws related to marriage (family), adopted children, inheritance law, and qishash-diyat.[23]

Ansori's view, in line with this research and the researcher's experience, directly observed the efforts to change the character of Dayah Terpadu students in Aceh Besar. Therefore, *Taghyir* departed from the experience of researchers to understand the development of education in Dayah Terpadu in Aceh Besar. As outlined in the first section, *taghyir* can be interpreted as an effort to change the character of a student through asatidzah competence and integrated pesantren culture in Aceh Besar, from conditions that are not expected by Islam, to an identity that is expected to be a Muslim with Islamic values. In addition, the character of moderation in Islamic boarding schools can only grow based on the character of Islamic boarding schools, for example, modern Islamic boarding schools are also supported by the condition of a multicultural society.[24]

It should be noted, the coaching of behavior, attitudes, and even character with *taghyir* is certainly not instant and spontaneous, the application of *taghyir* is certainly through a coaching process carried out with the rules and culture of integrated pesantren. This condition is in line with the word of Allah Almighty in surah An-Nahl verse 125 which means to call (people) to the way of your Lord with good wisdom and lessons and refute them in a better way. Based on this verse, the stages of development are outlined by the concept of *Taghyir:*

1. A thoughtful exclamation
2. Good advice
3. Good argument.

This step, if taken by the stages, will lead to maximum results in the context of character building based on the concept of taghyir attitudes and behaviors. The Dayah Terpadu of Aceh Besar, in the implementation of the formation of the character of students in the direction expected to have carried out in this stage, is called wisely. Where the relationship between the teacher council and students prioritizes an attitude of wisdom in educating students. Furthermore, there is good advice that is always applied by the teacher council for students. The advice can be in the form of formal at the time of recitation, Friday

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[23] Ansori, "Prinsip Islam Dalam Merespon Tradisi (Adat/'Urf)," unupurwokerto.ac.id. diakses 24 Mei 2022, pukul 21.00, 2020, https://unupurwokerto.ac.id/prinsip-islam-dalam-merespon-tradisi-adat-urf/.

[24] Muhammad Alqadri Burga, and Muljono Damopolii. "Reinforcing religious moderation through local culture-based Pesantren." *Jurnal Pendidikan Islam* 8.2 (2022): 145-162.

sermons to non-formal such as advising students who are considered to have problems in living a collective life in pesantren.

Several studies that researchers have studied have mentioned taghyir as an arena for change in shaping character. The Quran itself in surah Al-Ra'd (13) verse 11 mentions the concept of taghyir. This concept can be interpreted as a spirit in Islam in the framework of social change or transformation (al-taghyîr al-ijtimâ'îatatual-taghyîr1 or social change) and has been explicitly identified and hinted at and formulated clearly in the Qur'an.

From an Islamic perspective, especially based on verses from the Qur'an, it can be understood that change can only be carried out if two main conditions are met, namely the existence of values or ideas and the presence of actors who conform to these values.   For Muslims, the first condition has been taken over by Allah S.W.T. himself through the instructions of the Qur'an, and the explanations of the Apostle S.A.W. Although it is still common in nature and requires details from humans. The perpetrators are people who live in a place and who are always bound by the established laws of society.[25]

In his studies, Rahendra also explains, if literally-etymologically, *al-taghyîr* (change or transformation) in many language dictionaries and encyclopedias is expressed as change *(al-tahwîl),* substitution *(al-tabdîl),* and transformation from one state to another *(al-intiqaâl min hâlah ilâ hâlah ukhrâ).* As for terminologically, al-taghyîr means the occurrence of a complete transformation in aspects of understanding, methods, and patterns of behavior that result in the occurrence of other circumstances or different outcomes *(ihdâts inqilâb syâmil fî al-mafâhîmwa al-asâlîb wa al-sulûk li tahqîq natâ'ij mughâyirah)*, which in general consists of two tranformations, namely positive-constructive transformations *(al-taghyîr al-îjâbî/al-bannâ')* and negative transformations *(al-taghyîr al-salbî).*[26]

Meanwhile, in the application of its use, therm *al-taghyîr* has at least two meanings, namely: *First*, it means the transformation of the form of something but does not change its substance (*taghyîr shûrah al-syai' dûna dzâtihi*), such as the change in the shape of the house but does not change its substance as a dwelling. *Second,* it means transformation in the form of replacing something with another (*tabdîlihibi ghairihi*), such as replacing a helper or vehicle with another person or model.[27]

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[25] Robert and Lih Lauer, "Perspektif Tentang Perubahan Sosial, Terjemahan Alimandan," *Social Forces*, vol. 53, 2001.

[26] Robert and Lauer.

[27] Zumrodi Zumrodi, "Respon Hadis Terhadap Budaya Masyarakat Arab," *Riwayah : Jurnal Studi Hadis* 3, no. 1 (2018): 121, https://doi.org/10.21043/riwayah.v3i1.3441.

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In the context of hadith itself, the *Taghyîr* model or method is reviled as a form of response or attitude of accepting the traditions of Arab society, further modifying it in such a way that it changes its basic character. The Hadith still uses existing symbols or social institutions, but its applicability is adjusted to the *welstaanscung* teachings of Islam so that its original character changes. The Hadith transforms its values into existing traditions through some provisions in reducing or adding to those traditions. Among the customs of the Arab traditions included in this group is the institution of marriage and inheritance law. Of course, the hadith does not overhaul it casually but responds to it with three models: *Tahmil, Taghyir, and Tahrim*. Tahmil has the meaning of preserving the culture of the local community, while *Taghyir* has the meaning of modifying or changing it by adding or subtracting it, Tahrim is to cancel and completely overhauling the traditions that prevail in the community.[28]

Sociologically, *taghyir* can also be understood as a form of reconstruction. The presence of Islam with the Qur'an as its holy book developed during the *jahiliyyah* community. At the very least, there are three concepts in responding to the socio-cultural of society. By the time Islam was passed down through the Prophet Muhammad SAW, the Arabs already had customs, traditions, and cultures that had been going on for generations and were well established. Nevertheless, Islam as a religion of *rahmatan lil'alamin*, does not directly reject and prohibit all traditions and cultures of the Arabs. According to Ali Sodikin, there are at least three models of interaction between Islam and the culture of the Arabs.[29] One of them is *taghyir*. Islam exists as a *taghyir* (accepting and reconstructing) of the existing community value system with the label *jahiliyyah* to a direction that is more in line with the teachings of Islam.[30]

In its implementation, the traditions and culture of the Arabs continued but the implementation was reconstructed so that it did not conflict with the principles of tawhid. This interaction model is for example the implementation of hajj while still carrying out thawaf, and sa'i. But the purpose of worship is no longer offered to Latta and Uzza. Instead, it is addressed to Allah Almighty by chanting kalimah tauhid and thayyibah. In addition to the hajj, the dowry tradition in marriage is also a form of *taghyir* which must be understood

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[28] Zumrodi.

[29] Ali Sodikin and Dkk, *Islam & Budaya Lokal* (Yogyakarta: Pusat Kajian Sejarah dan Budaya Islam (PKSBI) Jurusan SKI UIN Sunan Kalijaga, 2009).

[30] Khoiro Ummatin, "Tiga Model Interaksi Dakwah Rasulullah," *Jurnal Dakwah* XV, no. 1 (2014): 179–205.

sociologically as a form of reconstruction.[31] The form of dowry changed the tradition that was customary for the Arabs by changing the small amount of dowry.

If adapted from the point of view of Islamic education, *taghyir* is guided by efforts to change a person's nature. Attempts to change and shape the character can be called *taghyir*. In Arabic it can mean *taghayyur*. This term comes from the word *Taghyir* which has the meaning of changing, replacing, making it no longer what it was.[32]

The initial foundation for the change and formation of the character of Dayah Terpadu students in Aceh Besar in general. Emphasis on aspects of godliness or theology. As the results of interviews with several leaders, and the teacher council at the Integrated Islamic Boarding School in Aceh Besar who started with tauhid development to improve the morals of students.

> "... For character building, here (pesantren) we build with Islam with the meaning that all the teaching we do is Islamic-based which starts with the strengthening of tawhid. From waking up to going to bed again which we summarize in pesantren education called nizom santri or tengku. There we have summarized all the rules for the students thoroughly. The basis of our education is based on Islamic, Tarbiyah and Humanist-based principles. In this character-building, we also refer to the Hadith of the Apostle which means "I am sent only to perfect human morals". That became the cornerstone of our students here. We also refer to one of the verses of the Quran Surah An Nisa verse 5. Where the verse explains the danger of leaving behind a weak generation." (Zubir interview, 36 years old/teacher council of Oemar Diyan Boarding School)

This condition is in line with that described by Hasan Hanafi, according to the times, the Islamic world needs empirical Islamic education, especially to support human character. Islamic education as a way of *taghyir*, which includes godliness does not mean only talking about the an-sich faith in order to strengthen the character of Muslims. As Hanafi points out, If faith is still "pure matter" or substantive, then theology is more methodological.[33]

The character and changes made by the Integrated Pesatren as far as researchers' observations starting from the cultivation of tauhid values. The study of Islamic theology is not merely textual an-sich, for after all the term 'theology' means about a theo or God that there is certainly "the interference of human thought or ratio in it, as well as the historical intervention or influence (context of space and time) that surrounds it.[34]

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[31] Ummatin.

[32] Ibnu Manzur, *Lisan Al-'Arab*, vol. 6 (Kairo: Dar Al-hadits, 2003).

[33] Hassan Hanafi, *Islam In The Modern World: Religion, Ideology and Development*, vol. 2 (Heliopolis: Dar Kebaa Book Shop, 2000).

[34] Fadlil M. Manshur, "Hasan Hanafi, New Theology and Cultural Revolution: An Analysis of Cultural Intensification," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021): 1–9, https://doi.org/10.4102/hts.v77i4.6190.

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The character paradigm in the realm of Islamic education occupies a significant position that will usher in education on an educational concept and action with Islamic dimensions. The paradigm that must be built is a paradigm that is based on the values of humanity (humanism) and Godliness (theocentric). This is following the purpose of education as a medium for internalizing Islamic values. The goal of which includes the aspect of humanity, which places man as a noble being who, with his intellect, feelings, knowledge, and culture, deserves to be the caliph of God on the face of the earth.[35] The aspects of character and *tahyir* here can be understood as the center of values that must be spelled out in human life, especially students who study at an integrated Islamic boarding school in Aceh Besar.

From the research conducted, there are at least several characters that can be instilled through *taghyir* in integrated Islamic boarding school students in Aceh Besar, including:

1. Forming a resilient and competitive generation
2. Giving birth to students who have a noble character, morality, and patriotic spirit
3. Encouraging students to develop dynamically, oriented towards science and technology imbued with Faith and Piety in Allah SWT
4. Encouraging the spirit of love for the homeland and nationality with the soul of Pancasila
5. The emergence of discipline, religion, and concern for the surrounding environment
6. Forming a character with Islamic values through a mindset
7. Giving birth to a cadre of tolerant and democratic nations based on religious moderation.

Of course, the application of these values can be done by paying attention to the culture and development of integrated pesantren that emphasize the principle of shaping human disposition. As outlined by Djuwariyah, the changes that can affect the world of education must certainly receive intensive treatment for education practitioners and educators in general. The development of technology and the flow of globalization also have an impact on educational subjects, in the context of pesantren is the pesantren curriculum which inevitably has to innovate so that students still like and love learning Islamic religious education materials. It is inseparable from the urgency of Islamic education subjects as a foundation for maintaining students' character and morals. Therefore, the development of

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[35] . Mappasiara, *Filsafat Pendidikan Islam*, *Inspiratif Pendidikan*, vol. 6 (Bandung: Pustaka Setia, 2017), https://doi.org/10.24252/ip.v6i2.5231.

learning methods for educators for students is very necessary considering technological changes and the growing currents of globalization.[36]

Therefore, *taghyir* can be used as a method of responding to these conditions, especially to develop the affective potential of students as human beings and citizens who have cultural values and national character. *Tahghyir* can also be used to develop commendable habits and behaviors of learners in line with universal values and cultural traditions and the character of the nation. *Tahghyir* should be seen as a concept of instilling the spirit of leadership and responsibility of students as the next generation of the nation. Tahghyir can also be used as a strategy to develop the ability of students to become independent, creative, national-minded, and ultimately human beings, *Tahghyir* to develop the school life environment as a safe, honest, full of creativity, and friendly learning environment, and with a high sense of nationality and full of strength.

C. CONCLUSION

Based on the description in the previous chapter, the conclusion can be drawn as follows: The values of Character Education in the Book of Ayyuh Al-Walad include religious values, honesty, tolerance, discipline, hard work, creative, independence, democratic, curiosity, national spirit, love of the homeland, respect for achievements, friendly/communicative, peace-loving, fond of reading, social care, and responsibility. The relevance of character education according to al-Ghazali in the book of Ayyuh Al-Walad character education for children, is the religious character, tolerance character, hard work character, creative character, curiosity character, and responsible character.

Integrated Islamic Boarding School in Aceh Besar has carried out character-building and changes in the character of students in the form of taghyir. The formation of character and change in the character of students towards noble morals is carried out with a religious character approach through integrated Islamic boarding schools.

Taghyir is one of the character change efforts organized by an integrated Islamic boarding school in Aceh Besar with the same objectives as character education in general, by strengthening the system of instillation of character values which includes components of religious knowledge, awareness, or will, and actions to implement these values, both towards religion, family, pesantren and students themselves.

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[36] Moh. Nawafil and Junaidi Junaidi, "Revitalisasi Paradigma Baru Dunia Pembelajaran Yang Membebaskan," *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (2020): 215–25, https://doi.org/10.35316/jpii.v4i2.193.

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The role of the teacher councils of the three integrated Islamic boarding schools in Aceh Besar studied has similarities in changing the character of students, through the role of teachers, discipline, pesantren curriculum, and pesantren culture. This condition is possible considering that the qibla of integrated Islamic boarding schools in Aceh in general and Aceh Besar, in particular, adapts to traditions and education at Pondok Modern Gontor.

The formation of student character with a taghyir pattern can start from supervisory activities on asatidzah, encouragement to carry out obligations as Muslims, tolerance, and prioritizing the collective nature of remembering the common life in the Integrated Islamic Boarding School. Even so, the guidance carried out while in the Integrated Pesantren to change the disposition of students towards noble morals will not be achieved if there is no strong relationship with the guardians and parents of students. This means that taghyir will work optimally if the process of forming the character and personality of students is continued in the environment outside the pesantren. This intensity can help students psychologically and with awareness, they will feel cared for and get guidance in addition to the moment to ask for solutions to several problems faced outside the pesantren environment.

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