CHARACTER EDUCATION STRATEGY OF KYAI HASAN GENGGONG IN THE BOOK "150 YEARS OF SPREADING KNOWLEDGE IN THE WAY OF ALLAH"

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ABSTRACT
This study discusses the values of character education which are important points as a support for education in Indonesia and the general public. As the development of the world is increasingly advanced, this also results in a decrease in the quality of students in terms of morals and manners. The object of this research is an ancient book published in 1975 entitled (150 years of spreading knowledge in the way of Allah) which contains the history of the development of a religious scholar named Kyai Hasan Genggong, he was a charismatic figure in his time who gave birth to many scholars and influential figures in Indonesia, so that the formulation of the problem is what are the values and implementation of character education built by Kyai Hasan in educating the nation's children? The theoretical study used was a guideline for the implementation of character education by the ministry of national education in 2011. This research is a library research using a qualitative descriptive approach. The results obtained show that there are four values of character education including: (a). Learning planning, (b). Development and integration, (c). Implementation in society, (d). Evaluation and control.
Keywords : Character education, Kyai Hasan Genggong.

ABSTRAK
Penelitian ini bertujuan untuk membahas nilai-nilai pendidikan karakter yang merupakan pokok penting sebagai penunjang pendidikan di Indonesia dan masyarakat umum. Sebagaimana perkembangan dunia yang semakin maju, hal tersebut juga mengakibatkan menurunnya kualitas para pelajar dalam hal moral dan adab. Objek penelitian ini ialah buku kuno yang diterbitkan pada tahun 1975 berjudul (150 tahun menebar ilmu di jalan Allah) yang didalamnya memuat sejarah perkembangan seorang tokoh ulama bernama Kyai Hasan Genggong, beliau merupakan tokoh karismatik pada zaman-nya yang melahirkan banyak ulama dan tokoh berpengaruh di Indonesia, sehingga yang menjadi rumusan masalah ialah bagaimana nilai dan implementasi pendidikan karakter yang dibangun oleh Kyai Hasan dalam mendidik anak bangsa?. Kajian teori yang digunakan ialah panduan pelaksanaan pendidikan karakter oleh kementerian pendidikan nasional tahun 2011. Penelitian ini bersifat kajian kepustakaan (library research) dengan menggunakan pendekatan deskriptif kualitatif. Hasil yang didapat bahwa terdapat empat nilai pendidikan karakter meliputi: (a). Perencanaan pembelajaran, (b). Pengembangan dan integrasi, (c). Implementasi di masyarakat, (d). Evaluasi dan kontrol.
Kata Kunci: Pendidikan Karakter, Kyai Hasan Genggong.

INTRODUCTION
Educational problems are increasingly complex along with the development of the dynamics of modern society. There are various problems that are quite worrying for students, especially students at the secondary school level, they experience physical and behavioral changes that require an appropriate adjustment process. If they do not receive the right education, the result is that Indonesian students experience

character and moral degradation. Examples include cases *of bullying* against fellow students, lack of respect and courtesy towards teachers, rampant violence, adultery and other cases of immorality. The many deviations that indicate a gloomy portrait of our education are due to low morality, insensitivity to differences, many conflicts between ethnicities and cultures, especially religious conflicts, religious conflicts not only from people of different religions but also between religions, when it comes to differences in understanding then there will be hostility, quarrels, killing each other and so on. (Muhsinin, 2013)

Good character is an indicator of educational success, not only seen from dimensions that can be measured and quantified, especially the achievement of National Examination scores and the physical condition of the school. The education system as contained in UUSPN NO.23 of 2003 states that: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who believe and fear God. The Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen." (Uuspn No. 20 of 2003 - Google Search , nd) From this statement, national education not only aims to develop students' potential in intellectual science, but also aims to form students who have good character. Results just education produce intelligence intellectual it causes aspect intelligence other become is lost like taste, emotional , spiritual and intelligence everything else That underlying individual in act And behave .

In the history of Islamic education, Prophet Muhammad SAW has confirmed that his main mission as a messenger of Allah SWT in the world is to perfect morals and always try to form good character and morals based on his behavior which is called *uswatun hasanah* . As written in QS Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًاۗ ٢١

21. Indeed, in (himself) the Messenger of God really has a good role model for you, (namely) for those who hope for (the grace of) God and (the arrival of) the Day of Resurrection and who remember God a lot.

Based on the statement above, it is important to have character education efforts for students to create harmony, harmony and prosperity in life and religion.

KH Mohammad Hasan is the second caretaker of the Zainul Hasan Genggong Islamic boarding school. This Islamic boarding school was founded on the basis of personal responsibility after seeing that the surrounding community was suffering from a thirst for education, especially religious education, which at that time had not yet ingrained public attention to religious teachings, so that the surrounding community was known as a thousand There are various forms, including adultery, theft, abuse and gambling, so this area is the area of operation. This condition of society is caused by the lack of educational institutions which are expected to be able to knock on the doors of people's hearts so that they realize that they are in a state of ignorance. (Arief Umar, 1975, 26)

Basically, there have been several previous studies that correlate with the theme above. Among them, a thesis entitled "Revitalization of KH Hasyim Asy'ari's Character Education in the Book of Adab *Al-Alim wa Al-Muta'allim"* written by Muhamad Dhiyaulhaq, then a journal written by Leni Yusnita entitled "Strategy for Improving Character Education Based on Teacher Perceptions in Middle Schools ". Then the research entitled "Pattern of Development in Shaping the Character of Santri at the Khairul Ummah Islamic Boarding School, Tompobolu District, Bantaeng Regency" was written by Ilmi Kalsum. Furthermore, research entitled "Character Education Model Based on Islamic Values to Form Tolerant Student

Character" was written by Muhsinin from the Nahdhatul Ulama Undergraduate Association (ISNU).

Based on this, this research tries to take the *uswah* (exemplary) value contained in the life story of Kyai Hasan written in the book "150 Years of Spreading Knowledge in the Way of Allah" which was first printed in 1975. The focus of this research is only on the value of character education so that it does not extend to other discussions, with the problem formulation: what is the value and implementation of character education built by Kyai Hasan in educating the nation's children? (Ahmad, 2018) To answer this formulation, this research uses a theoretical study from the Ministry of National Education regarding guidelines for implementing character education which includes several character building strategies for students.

LITERATURE REVIEW

There are several articles used as a literature review in this research, namely a journal entitled "Analysis of Character Education Values in the Novel Rumah Without Windows", written by Agus Yulianto, Iis Nuryati, and Afrizal Mufti in 2020. This journal aims to analyze The values of character education in the novel *Rumah Without a Window* by Asma Nadia, which results in the conclusion that the character education values contained in the novel are religion, hard work, a love of reading, friendship and responsibility.

Next, a journal entitled "The Values of Character Education from the Tafsir Al-Misbah Perspective", written by Muhammad Mawangir in 2018. This journal aims to find out the value of character education in surah al-Ahzab verse 21, and how the value of character education contributes to surah al-Ahzab verse 21 towards current Islamic educational institutions. The results of this journal research show that *Siddiq's* character is a reality of truth that is reflected in his words, actions and deeds. *Trust* is trust that must be kept to realize commitment, hard work and consistency. And *Tabligh* is an effort to realize a certain message or mission carried out with a certain approach or method.

Then, a journal entitled "The Value of Character Education in the Novel Perahu Kertas by Dewi Lestari" written by Lintang Cahyu Saputri and Yoyoh Nur Laeliyah in 2020. This journal aims to analyze the value of character education in the novel Perahu Kertas, and the results obtained are that The character values contained in the novel are honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity and love of the country.

From all the literature reviews above, there are similarities and differences with the research in this article. What they have in common is that they both research the values of character education taken from various case objects as well as books and others. However, the focus of difference with this article is that this research uses an ancient book object that depicts a role model figure, namely Kyai Hasan Genggong, one of the influential Islamic figures from ancient times to the present.

METHOD

This research is a library research *using* a qualitative descriptive approach, because the data collected is qualitative in nature and aims to understand the meaning of the data that appears descriptively. The subject of this study is a book entitled "150 Years of Spreading Knowledge in the Way of Allah" which was first printed in 1975. This book contains the history of the journey and development of the Zainul Hasan Genggong Islamic Boarding School and contains various stories from the first caregiver to the third caregiver, which is this book printed during the leadership of the third caretaker, namely KH Hasan Saifourrijal.

Overall, the data sources used in this study are divided into primary sources and secondary sources. The primary source is a book about 150 years of spreading knowledge in the way of Allah, while the secondary source is other literature that has relevance to the discussion of this study, in the form of journals, articles, theses, books and other similar studies. The data collection method for this study is to collect all information from primary and secondary data through documentation techniques and store the data so that it can be used to prepare data analysis.

RESULTS AND DISCUSSION

Character Education in Islam

Character education comes from two different root words which both have different understandings. The word education according to the Big Indonesian Dictionary is: the word education comes from the word didik then this word gets the suffix me- so that it becomes educate, meaning to maintain and give practice. Education is a necessity from the moment humans are born, which is necessary to live life. Education requires deliberate and planned effort, because education does not appear automatically. This is in line with the view that describes education as a planned effort to realize learning activities and learning processes, so that students can develop their potential in achieving spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves and society (Zuriah, 2008: 26).

In nurturing and providing training, there is a need for teaching, guidance and leadership regarding morals and intelligence of the mind, but when it is given the affix of pe-dan-an- (education) then it means a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through efforts. teaching and training. Meanwhile, the meaning of character, its origins can be traced from the Latin language as character, refers to the nature, character or character inherent in an individual or group. Character is related to aspects such as spirituality, human relations, environmental influences, national identity, and is reflected in thoughts, behavior, legal principles, ethics, cultural heritage and traditions (Agus Yulianto, Iis Nuryati, 2020) . according to Dictionary Big Indonesian , characters namely : nature related nature about psychology , morals , or Budi character that can differentiate somebody from others. So from display above Can interpreted that education character is A business from man in a way aware And planned For educate , dig And empowering potential participant educate For build character personal so that become useful person for himself yourself , the environment And Also for other people. (Suprayitno, 2020) However For more he explained we will attach it understanding education character according to experts as following :

1. T. Ramli (2003)

Give understanding that education character is priority education essence And meaning to morals and morals . So that matter the will capable form personal participant good education . (Annur et al, 2021)

2. Elkind (2004)

Give understanding that education character is all something method education carried out by power educator so that capable influence character student . Here seen that the teacher is not only teach material lesson but capable For become exemplary . (Annur et al, 2021)

3. Suyanto (2009)

According to him education karaketr is a method think And Also behave that has characteristic typical For undergo life with Work same , fine cooperate in family , society , religion, nation , etc country . (Annur et al, 2021)

4. Kertajaya (2010)

Give understanding that character in education is a characteristics possessed by somebody in a way individual . Where is the cirri ? rooted on personality so that capable For push How somebody act , behave , and respond something .

From several understanding on can be summarized that objective from education character is For direct participant educate For Can understand And own as well as apply acceptable good norms by public . Apart from that, the main aim of Islamic education is to form character and behavior that can produce individuals who have high morality, integrity, strong determination, high aspirations and good ethics. They are expected to understand the meaning of obligations and carry them out, respect human rights, have the ability to differentiate between right and wrong actions, stay away from disgraceful actions, and always include the presence of Allah SWT in all their activities. (Mawangir, 2018)

In Islamic religion all problem Certain will be returned on the Koran or hadith prophet , because of course Islam That Already perfect even from various aspect even though . It means in Islam every his teachings own base thinking Like his thing education character , if We examine verses of the Koran in a way Good so We will encounter a number of verses of the Qur'an that have signal about education character That Alone . (Umar & Bukhari, 2022) So Also with hadiths Prophet Muhammad SAW. Among those who become base about education The character in the Qur'an is the surah:

1. QS, luqman verses 17-18

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ١٧ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۗاِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۚ ١٨

It means: "O my son, establish prayer and order (people) to do good and prevent (them) from evil deeds and be patient with what befalls you. Indeed that is so that included things that are obligatory (by God). And don't you turn away your face from humans (because arrogant) and don't you walk in front earth with haughty Indeed, God does not likes arrogant people again proud self ".

2. QS, Al- hujurat verses 11-13

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ ١١ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۖاِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُۗ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ١٢ يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ١٣

It means : O people who believe ! Don't a race make fun of other races , (because) can so they (who are mocked) more good from they (who make fun of), and don't make fun of girls (make fun of) girls other , (because) can so girls (who are made fun of) more good from girl (who makes fun of). Don't you each other reproach one same other , and don't each other calling with bad titles . As bad as it gets call is (call) bad (wicked) after believe And anyone no repent , then them those are the wrongdoers . (Qs al - Huj urat verse 11)

As for values character in Islam written in the Qur'an I am allergic to :

1	Religious Values (QS An-Naml:44)	6	The value of justice (QS Almaidah:8)
2	Honest Values (QS Al-Ahzab:70)	7	The value of responsibility (QS Almudasir:38)
3	The Value of Gratitude (QS Ibrahim:7)	8	The Value of Trust (QS Al-Anfal: 27)
4	Love of country (QS An-Nisa:66)	9	The Value of Mujahadah (QS Al-Anfal: 72)

5	Love of peace (QS Al-Anfal: 61)	10	The Value of Patience (QS Ali-imron: 200)

Mark education in Islam more prioritize morals (character) so when speak mark education character so will Lots naturally about values character in Islam , how ? has been conveyed by sheikh Joseph qordhawi that : " Islamic education is education man completely Good sense nor heart ; spiritual And physical , moral And skills Because Islamic education prepares man For alive , fine in war And prepare For face public with all kindness And welfare ". (Yusuf Qaradawi, 1980, 39)

The Value of Kyai Hasan's Character Education

From the results of the analysis of the book "150 years of spreading knowledge in the way of Allah" several points were obtained which are the value of character education for Kyai Hasan and the Zainul Hasan Genggong Islamic boarding school.

a. Character Formation is Planned Through Arranging Contents That Are Applied to Each Field of Study Learned by Students.

The Zainul Hasan Genggong Islamic Boarding School was established based on a sense of responsibility after seeing the surrounding community suffering from a thirst for education and religion, so the Islamic boarding school was established with a recitation institution that serves several students spread throughout the villages around the Islamic boarding school. Zainul Hasan Islamic Boarding School was founded by KH Zainal Abidin in 1839M/1250H, in the early days this Islamic boarding school implemented an Islamic teaching system in a classical way where a kyai taught knowledge to his students based on Arabic books by previous Ulama. In its journey, this Islamic boarding school has carried out educational development that is parallel to institutions outside Islamic boarding schools by developing systems and methods in education using the Islamic boarding school curriculum, the Ministry of Religion and the Ministry of Education and Culture as well as adequate educational facilities and facilities.

The aim of education implemented by Kyai Hasan in this Islamic boarding school is to try to instill religious values in the students and female students, such as the values of *ukhuwwah* (brotherhood), *ta'awun* (helping each other), *ittihad* (unity), *thalabul ilmi* (seeking knowledge), *sincerity.* , *jihad* (fighting), *tha'at* (obedience to God, the Messenger, Ulama', and Leaders), this was manifested by Kyai Hasan and his sons by making a basic reference for students called the Santri Satlogy, which contains five things that must be adhered to by students, including politeness, Ajeg (istiqomah), Advice, Taqwallah, Ridhollah, and Ikhlas lillahi ta'ala. By continuously instilling the values *of akhlaqul karimah* which must be a permanent character for the students, so that this becomes the main root taught by Kyai Hasan before the students study other sciences, both in the form of religious knowledge and general knowledge. (Arief Umar , 1975, 30).

The Islamic boarding school education system during Kyai Hasan's time used two classical systems, namely, the sorogan system for permanent students which was implemented every day and the weton system for non-resident students which was implemented once a week. Kyai Hasan educates his students by opening formal education programs through madrasah ibtida'iyah and non-formal education through the sorogan kitab system, this is proven by several books written by him such as *Aqidatu tauhid fi Ilmi tauhid, nadhom safinah fil fiqh, al-hadis 'ala tartibil ahruf hijaiyah,* and other books. (Arief Umar, 1975, 39).

b. Exploring the values that can be developed in each field of study so that they can continue to move towards progress

The education and learning system implemented by Kyai Hasan does not stop at that point, considering the increasingly changing times, Kyai Hasan and his descendants have made improvements, starting with infrastructure and

facilities, expanding mosques, and developing education from primary education to tertiary education. higher education, holding extra-curricular activities, sports and various job training for students. This aims to integrate education between religious knowledge and general knowledge so that the resulting output will have a complete personality that combines elements of strong faith and mastery of knowledge in a balanced manner.

In its formulation, so far Islamic boarding schools have been considered as a place for religious education which aims to produce mere ulama. This formulation has resulted in the widespread belief that Islamic boarding school students are only concerned with matters of the afterlife, whereas provisions for life and human life in the world must be studied in public schools. By providing an opportunity for prospective ulama to pursue their dreams and being given the opportunity to learn general knowledge according to their respective talents and abilities, Islamic boarding schools are considered capable of becoming a formal education forum for the nation's next generation without having to put aside their identity as Islamic boarding schools.

The education and teaching systems implemented during the development of Islamic boarding schools include: the sorogan system using face-to-face meetings between students and individual teachers, the weton system using a lecture style in the chapters being studied, the classical system, namely teaching and learning in a classroom with students. the same age and have the same level of ability, deliberation, namely the students deliberating about the subjects that have been given, demonstration and experimental methods, namely a teacher or student practicing something in front of the class or in front of a crowd in the mosque, the assignment method, namely giving assignments to students to done at home or at school, then the Drill method, this method is used for motoric subjects such as fine writing practice and skills education. On this basis, Islamic boarding schools combine a recitation system that begins with sorogan recitation followed by waton recitation and in the end a complete education system emerges which collectively offers teaching in separate classical/madrasah units which began in 1934. (Arief Umar, 1975 , 137).

c. The Implementation Of All Moral And Religious Values In Social Life, Family And Society

Kyai Hasan is a prominent scholar, his daily habit is used for things that bring him closer to God, that habit has become a habit since he became a santri until he reached his old age, since diligently studying knowledge in the ascetic lodge and humility have been seen in him. so that there are not a few who testified to find his karomahs both from the common people and from among the scholars and habaib, the stories about the karomah kyai Hasan are many written in the book "10 years of spreading knowledge in the path of God" but the author does not include them in the writing this time.

Apart from istiqomah in worship, he also plays an active role in social society, such as communicating with community members to develop Islamic teachings, family relationships have been established by him so that the community can be united, even though he is an old man, every time there are invitations to recitations, walimah and other community events otherwise he made an effort to attend. He also set a schedule for communicating with the community, starting from morning until noon, using it to meet guests, then in the evening he also used it for preaching and other organizational needs. (Arief Umar, 1975, 44).

During the Dutch and Japanese periods, he always had a non-cooperative (uzlah) attitude with the Indian-Dutch government. Therefore, all elements related to colonialism were rejected and prohibited by him. At the end of the colonial period, he also formed a group to defend religion with the name

"Sabilillah Front" which served as the core troops on the front line during the rebellion in Surabaya. In this emergency situation, quite a few 45th generation fighters came to him to ask for blessings for the glory and safety of the nation's struggle against the invaders who were re-entering Indonesian territory. (Arief Umar, 1975, 47).

The Zainul Hasan Islamic Boarding School is in a community group with its own culture that is in the midst of a wider community that has relationships with each other. This relationship has a positive impact because it will mutually influence each other. Therefore, Islamic boarding school activities in creating harmonious relationships with local communities continue to be developed, so that the community will be willing to support all Islamic boarding school programs and activities voluntarily and with full awareness. (Arief Umar, 1975, 165).

d. Continuous Evaluation and Control to Improve the Implementation of Character Education Based on Islamic Values

After going through such a long period of time, Kyai Hasan's children and grandchildren are increasingly expanding the development of the Islamic boarding school, the Kyai and Asatidz are active in evaluating and controlling together with the administrators and teachers at the Islamic boarding school so that it continues to grow in line with the times. Until now, the students who graduated from the Islamic boarding school under the guidance of Kyai Hasan have been able to spread their wings to remote areas and abroad. This cannot be separated from the role of the kyai who always try and pray sincerely and istiqomah to fight for Islam and educate people who are morally and intellectually qualified.

From the four points mentioned above, it can be used as a main guide for students and educators about how good character can be developed in educational areas, with full awareness so that the quality of education in this country can improve and be able to restore the glory of the Muslim Ummah.

CONCLUSION

Good character is an indicator of educational success. The many deviations that indicate a gloomy portrait of our education are due to low morality, insensitivity to differences, many conflicts between ethnicities, cultures, especially religious conflicts, so a solution is needed to grow education by trying to develop character education, one of which is by looking at the figures of prominent figures. like Kyai Hasan Genggong. From the author's analysis of the book "150 years of spreading knowledge in the way of Allah" four values were obtained that can be used as role models for society to educate the character of students and good human character.

First , character formation is planned through structuring the content applied to each field of study studied by students. *Second* , explore the values that can be developed in each field of study so that you can continue to move towards progress. *Third* , implementation of all moral and religious values in social, family and community life. *Fourth* , ongoing evaluation and control to improve the implementation of character education based on Islamic values

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