

## Human Resource Development Planning Oriented Towards Character Building in Santri: A Case Study in Soppeng District's Islamic Boarding Schools

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### **Abstract**

*This research aims to know and discover human resource development planning oriented towards building students' character. This research is a case study or field research using qualitative methods with a constructivist paradigm. This research was carried out at 6 Islamic boarding schools in Soppeng district. The research results show that planning for human resource development in the character education program for the six Islamic boarding schools in Soppeng Regency was carried out carefully by involving various parties, such as Islamic boarding school leaders, teaching staff and parents of students. The character education program considers religious values, students' needs, and current developments. However, several Islamic boarding schools still have teaching staff who have yet to participate in workshops on Character education. As a suggestion in this research, Islamic boarding school leaders always carry out good planning in human resource management development, incorporate character values into the moral development process in Islamic boarding schools, and encourage teaching staff to participate in workshops or training related to character education.*

**Keywords:** Management, Character, Planning

### **INTRODUCTION**

Human resources are an essential asset for educational institutions to achieve competitive advantage in the era of globalization. Human resource development is one of the critical factors for advancing an academic institution. Human resource development cannot be separated from the educational aspect, which is important in changing and building better individuals (Abdullah & Nugraha, 2019).

Managing human resources in educational institutions is very important. Human resources are needed for an institution's progress, especially at Islamic boarding schools. Human resources in an institution are an important determinant of the effectiveness of activities in an Islamic boarding school. The success of a person's performance in a field of work is primarily determined by the level of professionalism and commitment to the field of work in which he or she is engaged. An organizational institution is required to improve the quality of human resources; if human resources are ignored, Islamic educational institutions will not achieve their goals and objectives (Jurniati, 2017) .

Apart from preparing competent human resources, monitoring is also needed regarding how effective performance appraisals are in achieving goals, depending on how successful or not the Islamic boarding school integrates performance appraisals with strategic targets. Each Islamic boarding school has certain work

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activities. Management is often interpreted as a science because management is seen as a field of knowledge that systematically seeks to understand why and how people work together based on particular skills to achieve work performance (Muiz, 2008) . In managing Islamic boarding schools, management is needed to increase the effectiveness of Human Resources. HR management must be carried out professionally so that the human resources owned by Islamic boarding schools can work effectively (Yusuf, 2016) .

Human resource issues can be seen from two perspectives: quality and quantity. Quality concerns human resources, which include physical and non-physical abilities, while quantity concerns the number of human resources (Notoatmodjo, 2003).

The concept of developing Islamic boarding school human resource management must be more accommodating to the fast-paced changes in the current global era. The idealism of "lillahi ta'ala" must collaborate with a high spirit of professionalism to produce an ideal and comprehensive combination, namely, idealism-professionalism. With the combination of ideal human resource development management concepts, it is hoped to maintain the existence of Islamic boarding schools on the one hand and increase the competitiveness of Islamic boarding schools in the global market. This combination can produce a human resource development management concept for Islamic boarding schools oriented towards character excellence

Islamic boarding school is an Islamic religious educational institution. The construction of an Islamic boarding school requires assets called human resources. Human resources are a very important element in determining the success of an institution because they can improve the quality of educational staff. This can be directed at human resources, so management efforts are needed. Call it Human Resources Management (HRM).

Islamic boarding schools exist in various situations and conditions, and it is almost sure that this institution, despite being in very simple circumstances and having various characteristics, never dies. Likewise, all its components, such as the Kyai or ustadz and the students, always dedicate themselves to the continuity of the Islamic boarding school. Of course, this cannot be measured by the standards of a modern education system where teaching staff are paid in material terms for their hard work (Tolib, 2015) .

Islamic boarding schools are unique Islamic educational institutions. Bryson calls Islamic boarding schools the "Father" of Islamic Education in Indonesia, which was founded because of the demands and needs of the times, and if we trace it back, Islamic boarding schools were born out of awareness of the obligation of Islamic da'wah, as well as producing cadres of ulama leaders and preachers. Almost all regions or remote areas in Indonesia have ulama' or preachers produced by Islamic boarding schools. They have an important role in developing society, especially in implementing the teachings of the Islamic religion. Pesantren also contains the meaning " *Indigenous* ", meaning a native Indonesian educational institution, which, if studied further in the past, turns out that Islamic boarding schools are a form of native Indonesian culture because educational institutions with the pattern of kyai, santri and dormitories have been known in Indonesian stories and folklore, especially in Java Island (Zuhriy, 2017) .

Since its emergence during the Walisongo era, Islamic boarding schools have always been the basis for the development of Islam in Indonesia. For a long time, besides being an educational institution, Islamic boarding schools have also taken on their role as social institutions, where Islamic boarding schools control the surrounding community in responding to the challenges of the times. In this Islamic boarding school, kyai becomes a "filter" for entering foreign cultures into the lives of the surrounding community (Tolib, 2015) .

The emergence of the Islamic boarding school concept in Indonesia was based on the community's concern about the condition of the younger generation at that time (Ahsanuddin, 2023) . There was an assumption that the younger generation was divided into two groups: those who were too extreme in studying religion in Islamic boarding schools and those who were too worldly in public school education. The Islamic boarding school concept was introduced as a middle ground to address this divide, blending the educational

approaches of traditional Islamic institutions and mainstream public schools to provide a more holistic and well-rounded educational experience for students.

There are 6 Islamic boarding schools in Soppeng district, namely the Shiratal Mustaqiem Islamic boarding school with 30 teaching/caregiver staff, the Darunnaiem Pesse Islamic boarding school with 48 teaching/caregiver staff, the Ganra Islamic College Islamic Boarding School with 24 teaching/caregiver staff, Yasrib Soppeng Islamic Boarding School with 100 teaching/caregiver staff, Al-Irsyad DDI Pattojo Islamic Boarding School with 80 teaching/caregiver staff, Darusshalihin Berru Islamic Boarding School with 66 teaching/caregiver staff.

Service-oriented implies that a leader is not served but serves. In providing service, a leader should provide the best and most beautiful service. Providing positive energy means it is based on sincerity and the desire to support the success of others, trust in others, balance life, see life as a challenge, synergy, and always practice developing yourself (Ilyas et al., 2022) .

In an Islamic boarding school, a leader is needed. Leaders are important for the psychology of their workers and their satisfaction and involvement in work, which mediates their leadership in empowering leadership and talent management on the performance of employees/teachers in Islamic boarding schools (Nurimansjah et al., 2022).

Apart from that, the quality of human resources required can be met by carrying out development that leads to human resource education for each employee. Education is an effort to develop Human Resources (HR), especially intellectual abilities and human personality. With the existence of non-formal education such as training, employees or teachers feel motivated to improve their performance in their workplace.

Research by Sappara et al. states that high work motivation is indicated by the opportunity to excel, the opportunity to take part in training, having the authority to complete work using one's own methods, getting a better position by competing healthily, and having the opportunity to help colleagues. These are the main drivers in increasing employee job satisfaction (Sappara et al., 2022).

The planning process in Islamic boarding schools in Soppeng Regency still needs to improve. One of the problems found was recruiting human resources (Islamic boarding school administrators), which needed to be better planned. Ultimately, management recruitment experienced many obstacles in determining and selecting administrators. In the implementation section, it is still found that teaching staff do not take part in enough training to develop their skills and knowledge, so there needs to be an evaluation to ensure that targets in the Islamic boarding school work program are achieved. (Said et al., 2022) .

Najib's research (2022) explains that the implementation of the scientific management function is intended to ensure that the main objectives of the Islamic boarding school carry out all activities. Islamic boarding school education curriculum planning at the Attarbiyatussakilah Kendari Islamic Boarding School is implemented through the preparation of an annual program that includes implementation, development, and objectives (Najib et al., 2021).

The results of observations in several Islamic boarding schools in the Soppeng district found several problems, such as the existence of several teaching staff who were unable to manage classes and learning well, some who lacked mastery of learning materials, low understanding regarding regulations of the education sector due to low interest in reading. Moreover, the availability of learning media is less functional due to a lack of creativity and innovation in the learning process; besides that, it is still seen that entering and leaving class is late. This means that the ability and quality of teaching staff still need to improve in terms of competence, time management and discipline.

Therefore, the noble task carried out by teaching staff must be carried out with full sincerity. In the current era of globalization, an Ustadz must develop his experience and knowledge to increase the quality of knowledge that will be received by students.

Seeing this phenomenon, various efforts must be made by Islamic boarding school leaders to carry out various activities such as coaching, education and training, teaching, and productive activities that are in line

with their teaching profession and are exemplary. This activity is aimed not only at ustaz-ustazah and other educational staff but also at students during their period of growth and development.

The increasing public trust in Islamic boarding school educational institutions shows that Islamic boarding schools are able to satisfy Islamic religious knowledge. Some of the researchers' reasons are related to the title of the research because the researchers feel the importance of developing human resources in Islamic boarding schools, which are missionary institutions in which there are human resources that must be developed because development is a necessity and even something that everyone in the institution expects. education is like Islamic boarding schools. Islamic boarding schools are required to be able to form human resources that have the potential for community life oriented towards building students' character.

## **RESEARCH METHODS**

This research is a case study research or field research *using* qualitative methods. This research will be carried out at 6 Islamic boarding schools in Soppeng district, namely the Shiratal Mustaqiem Islamic boarding school with 30 teaching/caregiver staff, the Darunnaiem Pesse Islamic boarding school with the number of teaching/caregiver staff is 48 people, Ganra Islamic College Islamic Boarding School with 24 teaching/caregiver staff, Yasrib Soppeng Islamic Boarding School with 100 teaching/caregiver staff, Al-Irsyad DDI Pattojo Islamic Boarding School with 80 teaching/caregiver staff, Darusshalihin Berru Islamic Boarding School with a total of 66 teaching/caregiver staff. The duration of the research is estimated to be approximately three months.

## **RESEARCH AND DISCUSSION**

Character education in Islamic boarding schools is a response to increasingly worrying social conditions, where moral values are eroding among the younger generation. This character education program is motivated by student parents' desire to see positive changes in their children's behavior. This article argues that implementing character education in Islamic boarding schools, which is based on local wisdom and adaptation to current developments, is an effective solution for forming individuals with good morals and noble personalities.

The research method applied in the character education program at this Islamic boarding school emphasizes the importance of maintaining local wisdom. Local wisdom not only includes existing traditions and culture but also moral values that have been passed down from generation to generation. By maintaining local wisdom, Islamic boarding schools are able to maintain cultural heritage while remaining relevant to ongoing technological advances and social changes.

Apart from maintaining local wisdom, this character education program also adopts information technology (IT) developments. Integrating IT in education allows for more innovative and exciting teaching methods for students. Technology can be used to spread moral and ethical values through various digital platforms so that the character formation process can be more effective and efficient.

The character taught from the perspective of the Qur'an reflects the character of the Prophet Muhammad, which includes a humble attitude towards others. This attitude is the main example of forming a noble personality and good morals. Character education based on the teachings of Rasulullah SAW encourages students to internalize these values in everyday life, both inside and outside the Islamic boarding school environment.

Current social conditions show that many children lack respect for their elders. This shows how important moral education is in forming polite behavior and respect for other people. According to the santri's view, good morals help create an environment of harmony and mutual respect and form individuals with high integrity.

Activities carried out at Islamic boarding schools focus not only on routine recitations but also on developing various skills for children. The development of these skills covers the arts, sports and religious fields. All of

these activities are designed to shape character and improve children's abilities holistically, both in spiritual, physical and creative aspects. This holistic approach ensures that students are academically intelligent and have good social and emotional skills.

The background to the implementation of character education in Islamic boarding schools is the desire of the parents of the students, especially female students. Their main goal in sending children to Islamic boarding schools is to see changes in the children's character. They hope that both inside and outside the boarding school environment, their children will show good morals and internalize positive values. This desire encourages Islamic boarding schools to focus on character education as an integral part of their curriculum.

The Character Education Program at Darussalihin Islamic Boarding School, Ganra Islamic Boarding School, and Patojo Islamic Boarding School has a similar goal, namely to shape the character of students to be better. This is reflected in the opinions of students who emphasize the importance of having good morals as the core of character education. These students also highlighted the importance of religious teachings in forming character through formal and informal lessons such as reciting the Koran and getting used to etiquette according to the teachings of the Koran.

Islamic boarding school leaders also significantly contribute to forming students' character by designing systematic and structured programs. For example, they carry out regular recitations, moral development, and da'wah activities aimed at internalizing religious values into students' daily behavior.

The implementation of character education in Islamic boarding schools generally follows a model that emphasizes role modeling, routine integration, and local wisdom (Hidayat, 2016).

In line with Nofiaturrehman's research which states that the role of kyai and ustadz/ah is very vital as figures who are idolized, as well as being a source of inspiration and motivation for their students. The attitude and behavior of a kyai and ustadz/ah makes a deep impression on a student, so that his words, character and personality become a mirror (Nofiaturrehman, 2014) .

. Apart from that, the role of teachers and Islamic boarding school leaders is very important in providing examples and guidance to students in carrying out the values taught.

discipline of students in the KH .

Mahmudah's opinion states that through the halaqoh method, many children who initially often bully other children, slowly begin to understand the meaning of being tolerant of their friends; from those who like to lie already understand the causes and consequences of these actions, from those who do not understand the rules of prayer, they change to more disciplined despite the characteristics of each child, from initially being unable to speak politely, little by little they learn to be polite and respect the teacher (Makhmudah, 2021) .

The background to the formation of this Character Education program is based on the need to improve morals and morals in an increasingly declining society. Parents of Santri hope that their children will have excellent and civilized character, so they send their children to Islamic boarding schools in the hope of getting in-depth education, both religiously and morally.

Planning for the Character Education program is carried out carefully, involving various parties such as teaching staff, leaders, and even parents of students. These programs are designed considering religious values, students' needs, and current developments. Even though there have been no workshops attended by teaching staff related to Character Education, they are still making development efforts through recitation and book coaching.

Overall, the Character Education program at Islamic boarding schools shows seriousness in forming a generation with good morals and morals. By involving various parties and utilizing various learning methods, students can become good societal role models.

This research reveals the views of various parties related to character education in Islamic boarding schools, from students to teaching staff and boarding school leaders. It provides different definitions and perspectives on character education and how it is implemented.

Tanshzil's research states that the results of character education can be seen in increasingly improved attitudes, manners, and behavior of students in the boarding school, family, and community environment and the emergence of students' independence in thinking and acting (Tanshzil, 2012).

From students' perspectives, character education is learning about the good behavior and character of the Prophet Muhammad. They highlight the importance of good manners, humbling oneself to others, and implementing religious teachings in daily life. In this context, character education includes aspects of good morals and religion.

Meanwhile, teaching staff see character education as an effort to form good morals in students. They emphasize the importance of getting used to good behaviour, such as honesty, discipline and religiosity. This perspective also emphasizes the use of the Koran as a guide in forming character.

Islamic boarding school leaders emphasized that character education is the main focus of education, which aims to form good morals in students. They highlighted the role of the Koran and the teachings of the Prophet Muhammad as examples that must be followed in character formation. Strategies used include using the curriculum, learning about Islamic history, and teaching morals in daily activities.

Apart from that, at the Yasrib Islamic boarding school, the character education program is supported by activities such as recitations and planning based on the curriculum developed by the boarding school. By combining academic and practical approaches, this Islamic boarding school tries hard to shape the character of its students for the better.

However, there are also challenges, such as teaching staff's minimal participation in workshop activities related to character education. Nevertheless, efforts are being made to continue improving the quality of character education through training and increasing awareness of the importance of building strong character in students.

Overall, this research highlights the importance of character education in Islamic education and the efforts made by Islamic boarding schools to implement it well, although several challenges remain.

## **CONCLUSION**

Planning for human resource development in the character education program for the six Islamic boarding schools in Soppeng Regency was carried out carefully by involving various parties such as Islamic boarding school leaders, teaching staff and parents of students. The character education program is designed to consider religious values, students' needs, and current developments. However, several Islamic boarding schools still have teaching staff who have yet to participate in workshops on Character education. Islamic boarding school leaders should carry out good planning in implementing the development of human resource management in Islamic boarding schools and incorporate character values into the moral development process in Islamic boarding schools.

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