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CHARACTER EDUCATION IN KH ZAINAL MUSTOFA'S PERSPECTIVE AND ITS RELEVANCE TO THE NATIONAL EDUCATION GOALS

Abstract

Character education is an important aspect in the formation of a generation with integrity, responsibility and high morals. This article analyzes the perspective of character education according to KH Zainal Mustofa and its relevance to the goals of national education in Indonesia. Based on a qualitative approach and literature study, this research identifies three main pillars in KH Zainal Mustofa's character education, namely spiritual, social, and personal ethics values. Spiritual values emphasize man's relationship with God as the basis of morality, social values encourage social awareness and solidarity, and personal ethics values instill discipline, honesty, and hard work. These three pillars are in line with the objectives of national education which focus on the formation of people of faith, responsibility and noble character. The findings of this study indicate that KH Zainal Mustofa's character education approach can be used as a model in the development of character education policies in Indonesia, by emphasizing the balance between religious values and worldly needs. Therefore, this approach provides an important contribution in the development of character education that is relevant to the challenges of the times.

Keywords: Character Education; KH Zainal Mustofa; National Education Goals

Abstract

Character education is an important aspect in the formation of a generation with integrity, responsibility, and high moral standards. This article analyzes the perspective of character education according to KH Zainal Mustofa and its relevance to the national education goals in Indonesia. Based on a qualitative approach and literature study, this research identifies three main pillars in KH Zainal Mustofa's character education: spiritual, social, and personal ethics values. The spiritual value emphasizes the relationship between humans and God as the foundation of morality, the social value promotes social awareness and solidarity, while the personal ethics value instills discipline, honesty, and hard work. These three pillars align with the national education goals, which focus on shaping individuals who are faithful, responsible, and virtuous. The findings of this study show that KH Zainal Mustofa's approach to character education can serve as a model for developing character education policies in Indonesia, emphasizing the balance between religious values and worldly needs. Therefore, this approach makes a significant contribution to the development of character education that is relevant to the challenges of the times.

Key words: Character Education; KH Zainal Mustofa; National Education

INTRODUCTION

Character education is a process of forming moral values that aims to create individuals with good personalities. Values such as faith, noble morals, and the spirit of struggle are the main foundations in character education (Nurfalah, 2016) . In addition, character education can simply be interpreted as an effort to shape a person's character, behavior, character, and personality through the cultivation of noble values. These values are expected to be integrated

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into a person's heart, thoughts, speech, and actions, so that they are naturally reflected in everyday life on the basis of self-will, authenticity, and sincerity solely because of Allah SWT.

This character building process is not only done through providing understanding or changing one's mindset and views on what is good and right, but also through habituation, training, exemplary, repeated practice, and consistent application in everyday life. (Mualif, 2022) . According to (Alnashr, 2019) , character education must be oriented towards strengthening religious values that are applied contextually. In addition.

Quality character education is education that involves the process of developing national character values in each individual. Thus, each individual has character and values that reflect his or her identity, and is able to apply religious values in daily life. As members of society and citizens, these individuals are expected to have a spirit of nationalism, creativity, productivity and religiosity. The values of character education include aspects of religion, honesty, discipline, responsibility, social and environmental care, independence, love for the country, and national spirit. (Rifki et al., 2023)

KH Zainal Mustofa, as a scholar and educator, focuses on these values through a pesantren-based approach. This approach refers to the concept of traditional education and is integrated with the concept of modern education which aims to form individuals with strong personalities. In this context, the concepts of faith, morals, and the spirit of struggle are the core elements that must be instilled from an early age. (Tatang Hidayat, 2019)

He is also a scholar who loves science In terms of love for knowledge, students at Pondok Pesantren KH. Zainal Musthafa are trained to learn with a literacy approach. This makes the pesantren has its own uniqueness, which integrates natural, scientific, and amaliah values. On the other hand, the application of adab is still maintained today, considering that the younger generation is experiencing challenges in maintaining adab, especially towards Allah, the Messenger, and fellow Muslims. (Tatang Hidayat, 2019)

The focus fostered by Kh Zainal Mustofa at the boarding school is in line with the objectives of national education number 20 of 2003 which emphasizes that national education aims to form students who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Badrudin et al., 2024).

Theoretically, this research is based on the concept of character education that refers to humanistic education theory and Islamic values. Character education in an Islamic perspective emphasizes the formation of noble morals as the core of the educational process. Meanwhile, empirically, the relevance of KH Zainal Mustofa's thoughts can be found in the practice of education in the pesantren he founded, where character building is the main focus.

Previous research has discussed various aspects of character education in an Islamic perspective, but there are still limitations in linking the thoughts of certain figures with the specific objectives of national education. This article seeks to fill the gap by examining KH Zainal Mustofa's thoughts in depth and their relevance to national education goals. The novelty of this research lies in exploring the integration of KH Zainal Mustofa's character education values within the framework of national education goals.

The purpose of this article is to identify and analyze the perspective of character education according to KH Zainal Mustofa and relate it to the objectives of national education. The contribution of this article is expected to provide new insights for the development of character education policies in Indonesia as well as a reference for educators and researchers in implementing character education values that are relevant to the needs of the times.

METHODS

This research uses a qualitative approach with library research and content analysis methods. This approach was chosen to deeply understand KH Zainal Mustofa's thoughts related to character education and its relevance to the goals of national education.

This method begins with collecting literature data such as books, journals and articles relevant to the research theme. Data analysis was conducted using content analysis techniques, which aimed to identify the main themes of KH Zainal Mustofa's thoughts and connect them with the concept of character education and the goals of national education. Data validation was

conducted through source triangulation to ensure the accuracy and consistency of the information obtained.

The results of the analysis are then interpreted descriptively to answer the research questions and achieve the objectives of the article. This approach is expected to produce a comprehensive understanding of the relevance of character education according to KH Zainal Mustofa to the goals of national education.

RESULTS AND DISCUSSION

CHARACTER EDUCATION

Character education is a process designed to instill and develop character values in students. This process includes various aspects, such as the formation of broad insights, deep understanding of oneself, strengthening determination, and developing the spirit and concrete steps in applying these values. The values include human relationship with God Almighty, relationship with self, interaction with others, concern for the environment, and contribution to society. Thus, the ultimate goal of character education is to create a complete individual or insan kamil, who has high moral, spiritual, and social integrity (LAGHUNG, 2023)

And the output of the character education process is to produce learners who not only excel academically, but also have the potential as lifelong learners through the development of critical and creative thinking skills (*olah pikir*). In addition, this education produces individuals with deep spirituality, solid faith, devotion to God Almighty, and the ability to rely on conscience in every action (*olah hati*). Learners are also molded into individuals who have moral credibility, appreciation for arts and culture, and high social empathy (*olah rasa dan karsa*). On the other hand, character education also develops physical health that supports them to actively participate as productive and responsible citizens (*exercise*). The combination of these four aspects creates a whole and balanced individual in various dimensions of life (Agam, 2018).

However, the fact is that character education in Indonesia is still far from the output to be achieved, therefore character education instilled by KH Zainal Mustafa can be one of the references and references to achieve the output to be achieved.

Biography of KH. Zainal Mustafa

KH. Zainal Mustafa, whose original name was Hudaemi, was born on January 1, 1899 in Bageur Village, Sukarapih Village, Singaparna District, Tasikmalaya Regency, West Java. He came from a simple farming family, the son of Nawawi and Ratmah. His childhood life was characterized by economic limitations, but that did not hinder his enthusiasm for studying

At a young age, Hudaemi showed great interest in religious education. He began his formal education at the local People's School (SR), but only completed his primary education. Subsequently, he studied religion at various Islamic boarding schools in West Java, such as Gunungpari Islamic Boarding School, Cilenga Islamic Boarding School, and Sukamiskin Islamic Boarding School. In addition, he also studied at several other large Islamic boarding schools, until he finally had the opportunity to perform the hajj pilgrimage to Mecca in 1927. After returning from the Holy Land, he changed his name to Zainal Mustafa, as a form of respect for the struggle of the Prophet Muhammad and the great scholars. (Tatang Hidayat, 2019)

Establishment of Sukamanah Islamic Boarding School

In 1927, KH Zainal Mustafa established Sukamanah Islamic Boarding School in Singaparna, Tasikmalaya. This pesantren grew rapidly and became a well-known center of Islamic education in the region. Apart from teaching religious knowledge, KH. Zainal Mustafa also instilled the spirit of struggle and nationalism in his students. He emphasized the importance of combining Islamic teachings with national values to fight colonialism.

KH Zainal Mustafa is known as a cleric who is firm and has strong principles. He often criticized the policies of the Dutch colonial government that were considered detrimental to the Indonesian people, especially Muslims. His courageous attitude earned him both respect and scrutiny from the colonial authorities. (Adeng, 2014)

Opposition to Japan and the Singaparna Incident

When Japan occupied Indonesia in 1942, KH Zainal Mustafa again showed his firm stance. One of the policies he strongly rejected was the obligation of *Seikerei*, which is a tribute to the

Japanese Emperor by bowing towards the rising sun. According to him, this action is contrary to Islamic teachings, because such respect should only be given to Allah SWT.

This rejection culminated in the Singapermana Incident, which occurred on February 25, 1944. In this incident, KH. Zainal Mustafa and his students physically resisted the Japanese soldiers who came to his pesantren. Although this resistance was eventually extinguished, the courage of KH. Zainal Mustafa and his students became a symbol of the people's resistance to colonialism.

After the incident, KH Zainal Mustafa was arrested by the Japanese army and brought to Jakarta. While in detention, he was severely tortured. However, he remained steadfast in defending his principles. On October 25, 1944, KH. Zainal Mustafa was executed by the Japanese army. His body was then moved and reburied in Sukamanah, Tasikmalaya, on January 10, 1974. (Hidayat & Abdussalam, 2019)

Inheritance and Recognition

KH Zainal Mustafa left a great legacy for the Indonesian people, especially in terms of Islamic education and the spirit of struggle against the colonizers. The Sukamanah Islamic boarding school that he founded continued to grow and became one of the leading Islamic boarding schools in Tasikmalaya.

As a form of respect for his services, the Indonesian government conferred the title of National Hero to KH. Zainal Mustafa on November 6, 1972 through Presidential Decree of the Republic of Indonesia No. 064/TK/Year 1972. This title is an official recognition of his contribution in fighting for Indonesian independence.

KH Zainal Mustafa is a scholar who is not only steeped in religious knowledge, but also has extraordinary courage in fighting injustice. Through the Sukamanah Islamic Boarding School, he instilled Islamic values and the spirit of nationalism in the younger generation. His struggle against colonization, both by the Dutch and Japanese, made him one of the important figures in Indonesian history. Until now, KH Zainal Mustafa's name is still remembered as a symbol of courage, firmness of faith, and love for the country.

Character Education in the Perspective of KH Zainal

Based on the analysis of KH Zainal Mustofa's works, it is found that the character education he teaches has three main pillars, namely:

1. **Spiritual Values:** Character education in KH Zainal Mustofa's view places the values of faith as the main foundation. He emphasizes the importance of a solid relationship between humans and God as the basis of morality. This value is reflected in various educational practices in the pesantren he leads, such as teaching the Qur'an, understanding tawhid, and consistent worship practices. For KH Zainal Mustofa, spiritual values become the foundation that supports all aspects of life, so that education not only produces intelligent individuals, but also noble morals.
2. **Social Values:** KH Zainal Mustofa emphasizes the importance of social awareness, such as justice, responsibility, and solidarity. This can be seen in his teachings that encourage santri to become individuals who are beneficial to society. The pesantren he founded is not only a center for religious learning, but also a center for community empowerment. These social values are also manifested in community activities involving santri and the surrounding community, such as mutual cooperation, social assistance, and da'wah activities.
3. **The value of personal ethics:** He also teaches discipline, honesty, and hard work as an integral part of character education. These values are instilled through daily activities in the pesantren, such as time management, cleanliness, and individual responsibility for certain tasks. Through this teaching, KH Zainal Mustofa seeks to create a generation that not only has high morality, but is also able to face the challenges of life with a resilient and optimistic attitude.

Relevance to National Education Goals

The three pillars of character education taught by KH Zainal Mustofa show strong relevance to the goals of national education. Spiritual values reflect the goal of education to form humans who are faithful and pious. Social values reflect efforts to create democratic and responsible citizens. Meanwhile, the value of personal ethics is in line with the ideals of forming creative, independent, and noble human beings.

For example, in the context of formal education, spiritual values can be integrated through Islamic Religious Education lessons that instill noble moral teachings and the practice of worship. Social values can be realized through extracurricular activities, such as student organizations or community service programs. Meanwhile, personal ethical values can be instilled through positive habits in the school environment, such as respect for honesty and discipline.

Arpiandi (2023) explains that the goals of national education must integrate religious and moral values in accordance with Islamic teachings. In this context, character education in the style of KH Zainal Mustofa, which emphasizes spiritual, social, and personal ethical values, is very relevant. Pesantren Sukamanah is a model for implementing education that supports the formation of individuals who are faithful and pious, while being able to contribute to society.

According to Syahrul Akbar and Hizami (2023), an educational approach that integrates religious aspects and universal values is able to answer the challenges of modern times that often separate worldly and ukhrawi dimensions. Spirituality-based character education, as taught by KH Zainal Mustofa, can overcome various moral and spiritual challenges that are increasingly complex.

Furthermore, Al-Jîlî in the concept of *Insân Kamîl* emphasizes the importance of holistic education to build individuals who have a balance between faith, morals, and intellectual abilities. This concept is in line with the values of national education which aims to create quality humans spiritually, intellectually, and socially (Hanum et al., 2022).

These three values not only provide direction in building individual character but also support the creation of a harmonious and productive society. Thus, KH Zainal Mustofa's character education approach offers a solid foundation to support the achievement of national education goals holistically.

Discussion

The results showed that KH Zainal Mustofa's character education approach can be a model for the development of character education in Indonesia. This is because his approach is not only oriented towards spiritual aspects, but also includes social aspects and integral personal ethics. This education model emphasizes the balance between religious values and worldly needs, which is relevant to the challenges of education in the modern era.

However, in its implementation, there are challenges such as the adaptation of these values into the formal curriculum in schools. For example, how the values taught in pesantren can be integrated with general subjects without losing their spiritual essence. Therefore, innovative strategies are needed to adopt these values in the national education system.

In addition, the relevance of KH Zainal Mustofa's teachings also provides insight for educators about the importance of building student character holistically. Character education is not only limited to classroom teaching, but also involves habituation and examples provided by educators. In this case, the role of the teacher as a model of behavior is very important to ensure that these values are embedded in students.

KH Zainal Mustofa's character education also provides an important lesson on the importance of contextualizing values. In an increasingly pluralistic modern society, character education approaches must be able to bridge differences in culture, religion, and individual values. Thus, character education is not only a tool to build individual morality, but also a means to create social harmony.

Contribution to Character Education in Indonesia

KH Zainal Mustofa's character education approach makes an important contribution to the development of character education policies in Indonesia. The values he taught can be an inspiration to develop character education programs that are more effective and relevant to the needs of the times. For example, the concept of integrating spiritual, social, and personal ethics values can be used as a reference in designing a comprehensive character education curriculum.

Conclusion

In conclusion, character education according to KH Zainal Mustofa is not only relevant to the goals of national education, but also provides a model that can be adapted to face the challenges of education in the modern era. Therefore, further study is needed to develop a more applicable framework based on his teachings.

Character education according to KH Zainal Mustofa integrates three main pillars, namely spiritual, social and personal ethical values. This approach is very relevant to the goals of national education, which aims to form a generation that is faithful, responsible, and has high morality. The spiritual values emphasized by KH Zainal Mustofa form the basis of students' morality, while social values and personal ethics support the formation of characters that are beneficial to society and individuals who are resilient in facing life's challenges.

Character education taught by KH Zainal Mustofa can be a model in the development of character education policies in Indonesia, as it emphasizes the balance between religious values and worldly needs. To implement these values in the formal education curriculum, innovative strategies are needed so that spiritual values are maintained without neglecting the general education aspects.

Thus, character education according to KH Zainal Mustofa makes a significant contribution to the development of education in Indonesia, especially in creating a generation with integrity, responsibility, and ready to face the challenges of the times.

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