

Cultural Values Of Muhammadiyah Boarding School

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Abstract:

Nowadays, the declining moral values that have plagued our society cannot be separated from the ineffectiveness of instilling moral values, both in the family, school, boarding schools, and society as a whole. It is necessary to instill cultural values in the education environment as a sub-culture which is the existence of character building. This paper aimed to describe the cultural values of Muhammadiyah Boarding School and its benefits for the life of the students. This study was a qualitative study using a case study approach with the location of the Senior High School of Muhammadiyah Sains (*Trensains*) Sragen, Central Java, Indonesia. The data collection technique was carried out through in-depth interviews with three informants, observation on the interaction of students with students, students with the instructor of the Boarding School, students and *ustadz/ustadzah* (teachers), documentations through the *Trensains* guiding book, photos, and social media. The results of this study indicated that the cultural values carried out in the *Trensains* environment were independence values, leadership values, disciplinary values, environmental care values, *ukhuwah* (fraternity/brotherhood) and family values, scientific and expertise values, and research and natural observation values. These cultural values provided the benefits for the character building of students in the boarding school environment. This study is expected to be input for the Boarding School Development Institute, Muhammadiyah Central Management which is developing nationally the cultural values contained in the Muhammadiyah Boarding School extensively.

Keywords: Boarding School, Muhammadiyah, Cultural Values

Introduction

The Social Organization of the Muhammadiyah Association and Nahdhatul Ulama (NU) are the two largest Islamic organizations in Indonesia, according to some studies mentioned that these organizations are not only in Indonesia, but also in the world, so that both are considered mainstream as Indonesian Islamic movements (Suharto, 2014). When viewed closely, these two organizations have Islamic ideologies that are far different, Muhammadiyah wants to advance modern "modernist" Islam, while NU aims to protect "traditional" Islamic beliefs (Ma'rifah & Muhammad Mustaqim, 2015), but the character and behavior they have are the same, namely realizing moderate and tolerant Islam in Indonesia through education with their respective styles (Suharto, 2014). In a study conducted by Barton mentioned that Muhammadiyah and NU commit to serving the community mainly through education, by fostering modern society, by way of scientific learning, and not in conflict with Islamic values, which then drives generosity religious education (Barton, 2014).

According to Zayadi, currently, there have been recorded approximately 28,194 Boarding Schools spread out in Indonesia with the number of students are 4,290,626, all of these Boarding Schools are established by the private sector, mainly dominated by NU and Muhammadiyah (2019). By looking at these developments, Malik Fajar said that throughout the history of Islamic education in Indonesia, the development, growth, and progress of Boarding Schools must be recognized as a kind of local genius (Kirana, 2015).

The development of the Boarding School is not only institutional, but also the Boarding School is no longer completely identical or affiliated with Nahdhatul Ulama (NU), but there are many Boarding Schools in the country that are affiliated to organizations other than NU and Muhammadiyah, even managed independently. As an illustration of the organization that manages boarding Schools, namely; Unity of Ismailiyah (Persis), *Al-Washliyah*, Unity of Islamic Community (PUI), *Mathla'ul Anwar*, *Al-Khairat*, *Nahdhatul Wathan* (NW), *Darud Dakwah Wal-Irsyad*, Tarbiyah of Islamiyah (Perti), GUPPI, Indonesian Islamic Da'wah Institute (LDII), and religious understanding organization of *Salafi-Wahabi* and those withdrawing Boarding Schools under the wing of the Prosperous Justice Party (PKS) (Lahmi, 2019).

The Boarding School Development Institute (LP2), Muhammadiyah Central Management mentioned that the growth of the Muhammadiyah Boarding School is very rapid so that in the last five years, the number of Muhammadiyah Boarding School doubled. Before the Muhammadiyah Conference in Makassar in 2015, the number of Muhammadiyah Boarding School was recorded around 180, but currently, there are more than 325 Muhammadiyah Boarding Schools spread out throughout Indonesia (Wahab, 2019). The boarding school itself is a structural Boarding School using the name Muhammadiyah, which is managed by Branch Management, Regional Management, District Management and then Muhammadiyah Central Management.

Meanwhile, there is also the Muhammadiyah cultural boarding school, which is established by Muhammadiyah residents, but not using the name Muhammadiyah, this number is also much more than 100 boarding schools. Muhammadiyah passes through its educational institution giving *Al-Islam Kemuhammadiyah* as a compulsory subject for its students, as a concept of building the "identity" of *Kemuhammadiyah* (Suharto, 2014), but whether Muhammadiyah can continue to struggle with moderate Islam because Islam in Indonesian is experiencing many challenges and understandings which is not in accordance with the actual teachings of Islam, and it has penetrated the world of education.

Therefore, cultural values in the Muhammadiyah Boarding School must be tightened, in order to be able to face the challenges of the times and understand without losing its characteristics. Ahmad Syafii Maarif mentioned that cultural propaganda must be carried out by Muhammadiyah to be more flexible, accommodate local culture, provide guidance to *muballigh* and students, especially about arts and culture, in order to be able to see the condition of society as a whole from within so that in the future Muhammadiyah can make culture as media in da'wah (Biyanto, 2010). Thus, in line with the objectives of the Muhammadiyah Boarding School in creating intellectual and intellectual clerics/scholars, it is only natural to open up to technological advancements, and to make it a media in supporting learning, because the use of technology has proven to be more effective in conveying Islamic values to the digital society, the openness will not eliminate the values of the peculiarities of Boarding School (Gazali, 2018).

In response to these concerns, in scientific and technological development, Muhammadiyah has created an educational institution with a Boarding School style that focuses on scientific studies such as studying biology, physics, chemistry, geography, and astronomy. This institution became the only Muhammadiyah pilot project in Indonesia and it is hoped that a generation of scientists will be born but also understand Islam well.

The above description is the basis of this study, especially of Boarding School with a background in Muhammadiyah, because at the National Working Meeting (Rakernas) of the Muhammadiyah Boarding School in Indonesia that was held in Solo in 2019, the most urgent matter to discuss was the cultural values in the Muhammadiyah Boarding School which can then be used as a joint guideline for each Muhammadiyah boarding school, because so far each of them runs independently with the local character and culture in their respective places.

Research methods

This study used a descriptive qualitative method with a case study approach. The researcher examined a case in the context of setting the reality of life in a Boarding School, namely in the Senior High School of Muhammadiyah Sains (Trensains) Sragen, Central Java, Indonesia. The data collection method used to obtain a description of the cultural values of Muhammadiyah Boarding School was through in-depth interviews with three people (head of the Boarding School, deputy head of the student and public relations division, and *ustadzah*/teachers) with the consideration that these three people were competent and had sufficient information relevant to research needs. The observations were made to find out the interaction of life between students, the interaction between students and the instructors, interaction between students and *ustadz/ustadzah* (teachers) in learning and the environment of the Boarding School. The documentation was used to see notes or letters relating to Boarding School policies, guiding books, teacher guidelines, brochures, social media, and boarding school progress reports. The analysis of the data used data reduction, data presentation, and conclusion.

Literature review

The only different and unique Islamic educational institution in Indonesia is the Boarding School, the uniqueness is found in the education system that is implemented, utilizing students or commonly called students living and staying in school, it seems that uniqueness is in accordance with Indonesian culture, so Boarding School always experiences development from time to time, especially in Java until now, all of them cannot be separated

from the role of *Walisono*, one of them is Maulana Malik Ibrahim (1419), so that in the Javanese community, he is seen as an example of the Boarding School tradition in the land of Java (Ma`rifah, et. al., 2015).

The meaning of the word "Boarding School" itself comes from the *Sanskrit* language, '*shastri*', it is a term aimed at people who are good at reading and understanding the holy books, other opinions mention that the composition of the word '*santri*' starts from the word '*cantrik*', this word is used for students in Kediri who spend their time studying religious knowledge in a special accommodation, other people also said that Boarding School is as a place where students live and study Islam (Mukhibat, 2015), therefore, Boarding School is indeed indigenous Indonesia.

As an Islamic educational institution that has historically strong enough, Boarding School has become a sub-culture as a cultural unit that is separated from the development of time, a part of community life, which is born and developed along with changes in global society (Kirana, 2015), it can be used as an effort to build a developed society in the context of globalization which is marked by the development of science and technology, therefore, Boarding School that has developed, mingled and become the foundation of society should be open and transparent about these developments, but Boarding School must also be careful because the development of science and technology can bring damage to behavior, morals, and characters, Boarding School must be introspective in following and responding to the current of globalization because moral guidance has become the main task of Boarding School (Jamaluddin, 2012).

The Importance of Values Education in Boarding Schools

As social beings, human beings in their daily lives need to grow and develop a good behavior so that they always become moral and noble people, however, all of them requires hard work and efforts that are carried out in a planned, conscious and systematic manner, so the results can direct someone to have personality and good character, to achieve it all, the only effective and systematic way is through education, because education is not just a place to devote knowledge from a teacher to students, but the more important is character building of students, and planting values to them, both religious values and cultural values (Zakiyah & Rusdiana, 2014).

The essence of value education is a systematic effort in the form of religious guidance which is oriented to the inculcation of life values around cultural, ethical, moral and religious values so that the personality of students who have spiritual, emotional, and religious intelligence is formed, which is reflected in noble character and the skills required by themselves, the community and the nation (Fakhrudin, 2014). Values education cannot just happen, without effort, it cannot be absorbed in the behavior of students, if only through certain discussions, symbols and slogans, but it needs joint commitment, by all stakeholders involved, especially teachers and parents, to educate students, to practice those values continuously, to correct if there are errors, and to give rewards when they show attitudes in accordance with these values (Maksum, 2017), so that teaching and learning processes should be improved and developed, so that education and learning values, especially the value of attitudes, behaviors that are displayed in daily live so that culture is formed in schools (Arpanuddin, 2016).

Many experts give their opinions about the definition of culture, for example, Brown and Patrick's opinion, according to them, culture is a set of values, behaviors, attitudes, and norms and shared beliefs in a community, even culture is also a system of ways to live together, behave, think trust, and relate to others (Abdi, 2009), therefore, culture can determine how people act or behave, which are formed from values (values).

Zamroni also revealed what Schein said in Deal & Peterson (1999) that culture is a unique whole, ideas, habits, assumptions, shared hopes, values, and norms, which are shared and determine how Boarding School community members think and act (Zamroni, 2016). On the other hand, school culture is the overall means, environment, nuances, tastes, patterns, and climate of the school which can conducive to providing appreciation and experience both for the growth and development of intelligence, talents, and interests, as well as student activities, the implementation of moral values among students in the form of values of faith and piety, values of togetherness, values of mutual respect, respect, values of responsibility, security, cleanliness, order, and beauty, between students and all school residents (Maryaman, 2016).

While the moral value of an individual's relationship with himself, the relationship of people with others, creatures with their gods, which is carried out of their own volition and awareness, which has been embedded in individuals without expecting encouragement, praise and rewards when doing so (Salfia, 2015), in the application of culture in the Boarding School environment requires careful planning and strategy, including: firstly, developing a

planning program and strategy; secondly, changing the mindset of all Boarding School community members; thirdly, providing and accustoming to be a good example; fourthly, fostering values from character values; and fifthly, patterning and creating maximum carrying capacity (Susilo, 2016). Therefore, in developing a school boarding culture, it can be adjusted to the vision and mission and conditions of the school, as well as a plurality of student profiles, no matter how educational policy interventions have been carried out, will not have a significant effect, without cultural changes from within the institution itself, then, school leaders become icons as the main role in the development of school culture (Efianingrum, 2013).

The uniqueness of humans is not in their ability to think, but because of their ability in language, with the ability to use that language, humans can develop culture and carry cultural values to the next generation (Biyanto, 2010). For Indonesian Muslims, formal education especially Boarding School is the best way to provide future generations with the knowledge and expertise needed for their lives in the future, many Indonesian Muslims seem to agree that besides knowledge and skills, religious teaching is another important aspect of education, with religion itself still an important aspect of life, they believe that religious education will provide young people with values and beliefs that can help them overcome increasingly globalized and secular societies (Zuhdi, 2006).

Education reformation and the process of modernization that is happening has shifted from educational dualism to a more secular process, but in Asian countries including Indonesia, tend to maintain that their Islamic education reformation is a search for modern Islam, which remains "authentic" and distanced from "secularism west", it further seems naive to think that Muslim education is the only prerogative of Muslims, and the government is also beginning to realize that Boarding School plays an important role in education, social and economics in society, and Boarding Schools must prepare Muslim leaders who can attend and promote social, democratic and critical understanding of Islam, who want to dialogue with people of other faiths or ideologies, instead of rejecting or condemning them outright (Park & Niyozos, 2008), and no less important is maintaining that religion is not the only source of influence, but values Muslims are formed by their cultural background too (Banawi & Stockton, 2013).

The Benefits of Cultural Values in Boarding Schools

The word value comes from Latin "*valere*", can also be old French "*valoir*" which can be interpreted with price, and will vary in meaning according to the context used and the perception used, therefore, there are several opinions about value. The first opinion said that value is a belief that can make someone act based on his choice; the second opinion stated that value is something that is intended with the word "yes"; the third opinion stated that value is a conception of what is desired, which can affect the way, goals, and results; and last, value is beliefs and references in making choices, both while in the educational environment and after graduation (Zakiyah & Rusdiana, 2014).

Boarding School graduates can accelerate and master knowledge based on Islamic values, so that the potential of Boarding Schools in the realm of science can become a pillar of Muslim civilization in Indonesia, because Boarding School is not only teaching religious knowledge, but also is directly applied in daily activity, this is Boarding School cultural values illustrated by the attitude of *tawasuth*, *tawazun*, and *tasamuh* practiced within the Boarding School environment, it can encourage and form Boarding School culture and human values, this is proof that Boarding School can embody religious values in social community life, and Boarding School can even encourage constructing the culture of the community and always guarding it so that the Boarding School culture that is in the midst of the community remains sustainable and well preserved (Mu`ammar, 2014).

Life in the students' community, tradition, and customs in Boarding School is a synthesis, it means that this culture is recognized as one of the cultures that must be sustained (Zaman, 2013). As a modern educational institution, Boarding School ideally instills a broad spirit of education in students, pedagogical capacity not only through formal classroom learning processes, but through routine operations related to bio-power and pastoral power in daily life in the Boarding School environment, the students consider that in the modern world both types of knowledge, religious and secular education must be pursued if those who want to position themselves as *khalifatullah fi al-'ardh*, 'representatives' of God on earth, and that serve as discourse, enthusiasm in education (Nilan, 2009).

The tradition in Boarding School is a reflection of Islamic culture with its continuity and change which originated from the intellectual and cultural heritage of early Javanese Muslims, especially Walisongo, because Boarding Schools are also built on the foundation and basic concepts of holistic and integrated education, which

placed the morality of God, human dignity and tradition above all (Mukhibat, 2015). In general, Boarding Schools have two roles, internal and external. The internal role of Boarding School is related to the learning activities of students, then external activities of Boarding School in the community environment, so that Boarding School participate in morphing into an open institution, it makes the Boarding School continue to develop from the *salaf* to the *kalaf* model (modern) following current development. Therefore, Boarding School must be able to design a curriculum based on needs so that graduates get jobs and be able to compete and be able to answer the challenges of the times (Jamaluddin, 2012).

The optimization of management in Boarding School is done in a systematic, planned, logical, and targeted manner while maintaining and maintaining Islamic cultural values in the Boarding School (Muhakamurrohman, 2014) because the purpose of value education helps to develop integrated skills at stages higher and increase togetherness and cohesiveness of interaction or what Piaget called as interaction economics or according to Oser expressed in terms of communication cohesiveness. The purpose of value education cannot be achieved without rules, indoctrination, or consideration of learning principles, and vice versa, it requires moral encouragement from the school structure (Zakiah & Rusdiana, 2014).

Results and Discussion

Cultural Values of Muhammadiyah Boarding School

Trensains is an abbreviation of *Pesansren Sains* (Science Boarding School) which tries to combine the Boarding School education system and public schools in the field of science, or it can also be interpreted as a science Boarding School movement which later expects the birth of scientific and Islamic human resources. The establishment of this *Trensains* is based on the concern of the scarcity of Islamic scholars who also understand science or vice versa. For example public schools, schools labeled Islam and boarding schools, teaching geography, biology, physics, chemistry material but not to the conclusion that what is discussed is closely related to the greatness and majesty of God. Therefore, in the world of science, there is no neutral or free value, because, in principle, science is built on the three pillars of worldview and values, namely; ontology, axiology, and epistemology. The pillar of ontology relates to the reality obtained, seen and studied; axiology relates to the objectives of formulated science; and epistemology relates to the regard to how to obtain knowledge.

Western science or known as “modern science” uses scientific materialism as a pillar of ontology that only plays in the realm of space and time, there is no soul and cannot be destroyed, their purpose is only for the satisfaction of scientific adventure and to deny socialist issues, morality and not to deliver it to spirituality that is the great power outside of him who created it all in Islam, of course, Allah SWT. We can watch and see now scientists easily sell their knowledge for the benefit and crime, corruption and defend the wrong without using humanity. They jointly exploit natural resources for the benefit of a group of people whose true rights are the people, dependence on technology products that are not born and created from the Islamic world or country, including Indonesia, which has a majority Muslim population. For this reason, the Boarding School of science is present and imagines the birth of natural science; chemical, physics, geology, biology, astronomy, medicine, and pharmacy as well as its technology from the beginning is built in the Al-Qur’an.

This science Boarding School has a curriculum that combines national education curriculum and science Boarding School curriculum, to produce students graduates who are ready to pursue higher education in the field of science, have competence; science, nature, al-Quran, and Arabic language, producing a cadre of ulemas/teachers specializing in the teachers of Verses of the Universe, being a reference in the implementation of Islamic science in the world of education as well as being a center for institutions of study and research of Islamic science and Islamic civilization in the vision of the birth of a generation that holds firmly Al-Quran and As-Sunnah, love and develop science, and has a philosophical depth and nobleness of character.

Meanwhile, its vision is to organize education that instills understanding and love for the Al-Quran and As-Sunnah, prepares an environment where scientific attitudes develop, logical thinking, philosophical, and natural phenomena, and delivers students ready to pursue higher education in the field of science. This is in line with the opinion of Steiss (2003) who stated that a vision statement must present an image that leads to success, is consistent with organizational values and must be realistic and credible, yet ambitious and responsive to change and challenge and inspire people in the organization.

In realizing this great vision, *Trensains* has designed Boarding School cultural life in the form of leadership values through Muhammadiyah Student Association (IPM). IPM is an intra organization in Muhammadiyah schools and Boarding School, through this association, students of *Trensains* are given organizational experience and leadership. All extracurricular activities carried out in the Boarding School environment are planned, implemented and evaluated by the management of the IPM, even the programs compiled are fully submitted to the IPM, of course, all the programs are related to scientific knowledge. Management of scientific activities, religious activities, self-development is all carried out by students. The nature of leadership is in accordance with the objectives of character education (Ministry of National Education, 2010).

The cultural value of the independence of students is also considered, value is applied in terms of maintaining personal hygiene, the students both sons and daughters wash their own school clothes, in fact, the school can provide laundry like most Boarding School today, but in science, it does not do that to grow the value of independence in the students themselves, so the life experience of students feels more perfect. This value is contrary to traditional education that only relies on others. This is reinforced by Constance Kamii in Kaswardi (1993) who mentioned that the purpose of education in creating independence is very different from conformist education.

The cultural value of discipline is also applied to grow a sense of responsibility and a spirit of respect for the students themselves. It is seen at the time of the congregational prayer, all students are accustomed to arranging footwear (sandals) at the entrance to the mosque, all seem neatly arranged. To maintain cleanliness, order, and comfort is the responsibility of all students so that the school does not appoint cleaning staff. Discipline is a condition that appears in the activities of the students so that discipline is not considered coercion but has become a behavior that will characterize the students until they return to the community. The cultural value of discipline becomes the achievement of the goal of character education launched by the Ministry of National Education (2010), which is an action that shows orderly behavior and complies with various rules and regulations so that it becomes the habits of the students.

The cultural value of environmental awareness is demonstrated by the level of concern for students in the environment such as cleaning the Boarding School environment and the environment outside Boarding School. Maintaining a conducive and pollution-free environment by caring for the Boarding School park by watering and fertilizing. Additionally, students have the awareness to plant trees in preserving the environment. The maintaining environmental security is also the responsibility of students of the Muhammadiyah Boarding School so that these values are in accordance with Islamic values that originate from the Al-Qur'an. The Al-Qur'an stated that humans must not be dzolim on nature or the environment (*Dzolimun Loinafsihi*) as the peak of human spirituality, this is in accordance with Max Scheler's (1973) theory that the spiritual value of its existence does not depend on the reciprocal relationship between organisms in the surrounding environment but it is independent. Independent in protecting and caring for the environment without the help of others. This can be seen from the absence of gardeners or cleanliness in Boarding School.

Cultural values of brotherhood and kinship become the order of values that exist in the Muhammadiyah Boarding School of *Trensains* as normative fraternity and kinship are found in the Al-Qur'an and Al-Hadith. Brotherhood and kinship values are universal values in social life but these values will be maintained in the community if there is a community found in the Al-Qur'an and Al-Hadith who maintain and preserve it. Brotherhood is seen in the students who always visit each other when someone is sick, help each other when there are friends who have difficulty learning, help each other when there are students who need both perform material and non-material material. The students understand that *ukhuwah islamiyah* is not just a slogan and symbol, but it must be implemented in Boarding Schools. The nuances of kinship also appear not to the activities of students but also teachers so that they can live in Boarding Schools side by side without a dividing barrier between teachers, students, and board administrators.

Scientific and expertise values are also applied in the environment of the school, for example, female students have been required to speak Arabic in the Boarding School environment, and male students conduct studies and research developments in the month for a full month. Students are also introduced to various types of Islamic world figures such as Ibn Sina, Al-Farabi, Ibn Taimiyah, and others. Schools also presented scientific leaders to give seminars, for example, the scientist of the Kemagnetan Batuan ITB, Prof. Dr. Satria Bijaksana gave a public lecture in April 2019. Presenting female scientists Dr. Upik lecturer in Physics, State University of Semarang (UNS) in 2018. Physics Winner of the 2017 Babibie Award, Prof. Dr. Khairurrijal, professor of physics at the Bandung

Institute of Technology (ITB) was also invited to share knowledge in general Stadium activities with students. Followed by Dr. Aulia Muhamad Taufiq Nasution, discussed Biomedical Photonics in 2018. Meanwhile, the initiator of the establishment of *Trensains*, Dr. Agus Purwanto, a lecturer in Physics at the Surabaya Institute of Technology (ITS) who was also the initiator of *Trensains*, provided a routine general stadium every month, for him students of *Trensains* were like their own children. This shows that the framework of integration refers to the normative forces (Qur'an and Sunnah), philosophical powers, strengthening the mastery of natural science. (Munadi: 2016)

The cultural values carried out at the Boarding School are felt for students, as evidenced by the achievements of students from various fields of science both at the National and International level. This year, a female student in science became one of the Indonesian delegates at the Science Technology Technology Engineering Mathematics (STEM) Camp Alive 2019 at the Singapore Science Center. It was achieved 12 trophies at the 2019 National Olympiad VI which took place at the Muhammadiyah University of Semarang on 26-28 October 2019, consisting of 7 gold, two silver and 3 bronze from the contested branches; Indie Films, Physics, Chemistry, Mathematics, Biology, Fahmil Qur'an Putri, Fahmil Qur'an Putra, and Hifdzul Qur'an.

Students of *Trensains* also won 15 medals from the 2019 Yogyakarta Championship (YKTC) Open Tournament in Yogyakarta. Senior High School *Trensains* also won 15 trophies in the JAMDA IV Scouting Movement Hizbul Wathan Kwarda Sragen in October 2019. Champion in the Ilmiah Al-Quran Writing Contest at the Islamic Student Competition (ISC) XII 2019 at Muhammadiyah University Surakarta (UMS). Following the International Mathematics Contest in Singapore in 2017, the students of *Trensains* won silver and students of 10th grade of Senior High School *Trensains* hunted Saturn for a whole month to hone their sensitivity to the natural sciences and greatness of Allah SWT.

The alumni of the Boarding School have also been accepted at various universities in accordance with the continuation of their knowledge in the field of science, some students received scholarships at domestic and abroad, such as the Faculty of Medicine, Muhammadiyah University of Yogyakarta (UMY), Gajah Mada University (UGM), University of Indonesia (UI) and other tertiary institutions in Indonesia and at Uludag University, Bursa City, Turkey.

Various kinds of cultural values of the Boarding School can be found in one of the Boarding Schools of Muhammadiyah. The values that are developed and instilled into the attitudes and behaviors of students in daily life are the trust of the Boarding School community that is used as a reference for action, this is in accordance with what was expressed by Arpanuddin (2016), Abdi (2009) and Zamroni (2016). The school cultural values presented by Maryaman (2016) are different from the cultural values developed at the Muhammadiyah Boarding School. Maryaman did not mention the values of leadership, independence, discipline, activeness, scholarship and expertise as they are. The author found that the results of this study also enriched Azhar's (2015) findings of the cultural values are developed at the Muhammadiyah Boarding School and added to the scope of character education values from the Hakimian findings (2018).

In developing cultural values of Boarding School carried out by the Muhammadiyah Boarding School based on the pesantren's vision and mission which are the policy of the leadership as well as strategic planning as the target and target of the Boarding School, this agrees with the results of the study by Efaningrum (2013) and Susilo (2016). The cultural values of the Muhammadiyah Boarding School are not only policy but also a culture that is sustained and does it naturally without any penalty and reward, this reinforces the findings of Salfia (2015) and Zaman (2013). The cultural values of the Muhammadiyah Boarding School which become students' characters will give color to where they will take part so that they will be able to maintain the values that already exist in the community and be able to reconstruct the culture of society as stated by Muamar (2014).

Boarding School cultural values developed with various activities and policies have a positive impact on the sustainability of the achievements of the students, these cultural values that will always be core values as expressed by Generous (2016). The culture values of the students are the attitude of the lives of the students so this is related to the findings of Abubakar (2019) who mentioned that Boarding School prioritizes attitude over intelligence. Cultural values built at the Muhammadiyah Boarding School are not only based on religious activities as expressed by Suhartini (2016), but also involve scientific and scientific values as a form of progressive Muhammadiyah, so this enriches Solihin's research findings (2017) on character learning through the values of Boarding School which can be continuously developed by subsequent researchers.

Closing

Based on the above description, it can be concluded that the cultural values implemented in the environment of Science Boarding School of Muhammadiyah Sragen are; leadership values, scientific values, independence values, disciplinary values, environmental care values, *ukhuwah* and family values, scientific values and expertise in research and natural observation values. These values reinforce that the Muhammadiyah Boarding School have cultural values that have variants compared to other Muhammadiyah Boarding School. Cultural values that become the spirit, attitude, and behavior of students provide benefits in improving student achievement both at the National and International levels. The Boarding School alumni out camp can also maintain and preserve the cultural values of the Muhammadiyah Boarding School in which they are active to be able to provide a culture that has already existed and tested by space and time as the objectives of the Muhammadiyah movement have been agreed upon by the founders. This study recommends further research on the cultural values of the Muhammadiyah Boarding School broadly, to obtain a comprehensive understanding of the cultural values of the Muhammadiyah Boarding School. These cultural values become input for the Boarding School Development Institute, Muhammadiyah Central Management in preparing, formulating and describing the cultural values contained in the boarding schools of Muhammadiyah.

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