

The Management of Student Moral Development in the Learning Process at Ihya' Ulumuddin Islamic Boarding School, Masbagik, East Lombok, West Nusa Tenggara, Indonesia

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Abstract

The purpose of this study is to describe the management of students' moral development in the learning process at Ihya' Ulumuddin Islamic Boarding School, Masbagik, East Lombok, West Nusa Tenggara, Indonesia. This research uses a qualitative approach, with the type of case study. The subjects in this study were students and Islamic boarding school administrators. Data were collected using observation, interview and documentation techniques. The results showed that in the planning stage, Ihya' Ulumuddin Islamic boarding school from the beginning carried out strict moral development of students by requiring students to stay at the boarding school (not allowed to go home) without exception. In the actuating stage, the moral development of students is carried out by making classical moral books as a mandatory reference, such as Kitab Ta'lim Muta'alim, Kitab Akhlaq Lilbanin and Kitab Adab covering 50 manners in 50 situations. The controlling stage of the students' moral development is enforced by giving sanctions in the event of an offence starting with a verbal warning to physical punishment that does not intend to hurt. The evaluation stage is carried out with three methods: direct supervision by all boarding school residents (ustadz and students), formal examinations, and the involvement of parents during school holidays. The moral development of students can be done by implementing a typical Islamic boarding school-based moral development management. This article demonstrates the uniqueness of Islamic boarding school-based moral development management that combines modern learning methods without having to abandon its classical salafy characteristics.

Keywords: *Pesantren (Islamic Boarding School), Management, Moral Development, Learning Process, Ihya' Ulumuddin.*

A. INTRODUCTION

Education is one of the institutions that aims to provide insight and change the attitudes and behaviour of students (Husaini, 2020). Educational institutions are not only responsible for improving the cognitive abilities of students, but also have an important role in realising the positive character of each student so that the knowledge gained can be implemented on the path of goodness. Based on the objectives of Indonesian education as stated in the national education system, it is stated that through education we can improve faith, piety and noble character (Article 1 of the 1945 Constitution). In this case, Islamic boarding school can be the main alternative in realising the intended education.

Islamic boarding schools as the basis of Islamic education institutions in Indonesia always exist until now in improving the quality of students, not only in terms of cognitive but also character, *adab* and noble morals of a Muslim from an early age. Islamic boarding schools are the oldest heritage of Islamic education in Indonesia

(Zulhimma, 2013), which began to develop since medieval times (Syam & Nurdin, 2021). Traditional Islamic education institutions with the character of Islamic boarding schools are actually intended to study, understand, explore, live and practice Islamic teachings (*tafaqquh fiddin*) by emphasising the importance of religious morals as a guide to daily behaviour (Manfred, 1988). The most important keyword in boarding school education is morals, i.e. temperament, character, manners (Dictionary Drafting Team of Language Development Center, 2005) or the will of the human soul that gives rise to an action easily out of habit without requiring prior consideration (Hamalik, 2001).

Syed Muhammad Naquib Al-Attas (1991) stated that a student is a good person with his responsibility to Allah and understands his rights both to himself, the environment and other things so that an *adabi* person or a person who has *adab* or morals can be created (Daud, 2003). One of the indicators of learners who have morals is being able to practice the knowledge they have properly and correctly, making someone safe, calm, and the absence of reprehensible actions and always carrying out their obligations both for themselves, their God, other creatures, and mankind (Manfred, 1998). Therefore, an educator should pay more attention to the moral development of his students so that they can avoid mistakes in knowledge due to wrong practices that can harm society (Daun & Walford, 2004).

The rapid advancement of technology and information is one of the factors causing moral degradation that can reduce the moral quality of students. Based on research conducted by BKKBN, it shows that 63% of junior and senior high school adolescents have had sex outside of marriage (Panoyo et al., 2020). Meanwhile, data from KPAI states that 87.6% of bullying cases occur in cases of male victims to females in early adolescence, even to the point of taking goods (Yani et al., 2016). In addition, research conducted by Megawangi at SMK-TI Bogor showed the results that 81% of students dared to lie to parents, 30.6% of students falsified signatures, 13% committed theft cases, and 11% of students often cheated (Lutfi, 2017).

The data above shows that the *adab* of teenagers who are currently in school must be given more attention, because knowledge without *adab* will only lead humans astray and can harm other people. Imam Malik said that learning *adab* before learning knowledge. While Imam Abu Hanifah said that "the stories of a scholar when sitting with them I prefer more than mastering several chapters of *fiqh* because in their stories taught *adab* and good manners (Hanafi, 2017).

The development of santri morals can be done in various ways such as direct coaching by *Kiyai* or *Ustadz* or inserted in certain subjects. In fostering the morals of students, the role of *Kiyai* is very influential as a respected and respected figure. In addition, the Islamic boarding school environment is also one of the supporting factors for the formation of student's morals. The conducive environment of the boarding school makes it easy for the management of the Islamic boarding school to form the morals of the students freely without any significant disturbance from outside (Soekanto, 1998).

Based on the results of observations at Ihya' Ulumuddin Islamic Boarding School, Masbagik District, it was found that the morals of students were quite good even though they were not optimal. This can be seen from the fact that there are still some students who violate the rules that have been set. Ihya' Ulumuddin Islamic Boarding School combines modern (*Khalaf*) and traditional (*Salaf*) boarding school management. The oldest boarding school established in 1999 in Masbagik District is not an anti-technological advancement boarding school. There are several students learning facilities that utilise information technology such as computer laboratories and internet facilities that can be accessed by every student. However, the Islamic boarding school conducts a very strict filtering to stem negative information that can at any time damage the morals of the students. This filtering is done by limiting students access to technological instruments that can have a negative impact on them.

On the other hand, learning management at Ihya' Ulumuddin Islamic Boarding School also maintains some typical learning methods of classical *salaf* Islamic boarding schools such as *sorogan* and *weton* methods. *Sorogan* is a learning method, where students read the book while the *kiyai* or *uztadz* is in charge of correcting it, while *weton* is the opposite (Priyatna, 2017). This learning method allows the *Kiyai* to maximally monitor the moral development of each student. For the author, of course the management of moral development applied by Ihya 'Ulumuddin Islamic Boarding School is very unique and important to be studied as a solution learning model in overcoming various problems of moral degradation of students that occur in educational institutions today.

B. METHODS

This research uses a qualitative approach based on the condition of objects that are natural, dynamic and whole (holistic), which has a unity that cannot be separated (Sugiyono, 2013). This research was conducted at the Ihya 'Ulumuddin Islamic Boarding School, Masbagik District, East Lombok Regency, West Nusa Tenggara Province, Indonesia. The main thing that becomes the main validity in obtaining data is the presence of researchers at the research location in order to determine various appropriate methods in obtaining data and satisfactory research results. The type of research used is a case study (Beck et al., 1981).

Primary data in this study were obtained through observations and interviews with teachers and students. Secondary data was obtained through direct documentation in the field and other relevant parties. The data obtained in this study were then analysed through the stages of data reduction by giving focus codes to the interview transcripts, presenting data based on the research focus, and drawing conclusions from the research findings (Sobry & Hadisaputra, 2020). To analyse the data, we went through the stages of data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Checking the validity of data in this study uses triangulation of sources and techniques, member checks and adequacy of reference materials.

C. RESULT AND DISCUSSION

1. Learning Planning for Students Morals at Ihya' Ulumuddin Islamic Boarding School

Planning is the process of determining the goals or objectives to be achieved and establishing the means and resources necessary to achieve these goals as efficiently and effectively as possible (Utsman & Nadhirin, 2008). On the other hand, planning in education is the use of rational and systematic analyses of the educational development process that aims to make education more effective and efficient in responding to the needs of students and society (Saihu, 2020). With good moral development planning, it will produce maximum learning targets, because morals are a component that is very calculated as an indicator of the success of students' learning outcomes. Moral education is needed to help learners get used to having principles that uphold the truth so that they can respect themselves and others (Raharjo, 2010). In educational institutions, moral development must take precedence over physical development, because a good soul will give birth to good deeds that will bring happiness to oneself and the surrounding environment (Nata, 2013).

Experts agree that moral education is the most urgent part of education, so it needs to be prepared with maximum management. Learner management aims to plan and organise all student affairs, including the teaching and learning process, so that it runs well in achieving the educational goals that have been set (Mayfield, 2016). In this context, moral development at Ihya' Ulumuddin Islamic Boarding School gets full attention from the caregiver and the *ustadz* and *ustadzah*. This moral development is very well planned, so that the Islamic Boarding School can maximise the formation of moral students and can minimise factors that can damage the morals of students. The results of an interview with L. Adi Wijaya, Head of *Madrasah Aliyah* Ihya' Ulumuddin as well as the caregiver of the Islamic boarding school regarding the planning of students' moral development stated that:

“We at Ihya' Ulumuddin are very concerned about the morals of the students, because this will affect the character that will be formed in each student. Therefore, we have done the best planning in the field of moral development. One of them is by organising the student schedule in such a way. With a tight schedule, it is likely that it will be able to suppress negative activities that students might think of during their free time. Starting from 03.00am in the morning until 22.00pm, students are busy with various positive activities that can shape the *akhlakul karimah* character of students” (L. Adi Wijaya, Ihya Ulumuddin *Madrasah Aliyah's* Director 2022).

In addition to organising a solid but measurable schedule, Ihya' Ulumuddin Islamic Boarding School also conducts moral development by inserting moral lessons in every general subject studied in formal classes. In the teaching and learning process, the morals of the students who appear become a special concern for the *ustadz* and *ustadzah*. Basically, moral development is part of general learning in every educational institution and is basic and comprehensive. This is done so that educational

institutions can form humans with noble character, *insan kamil*, and have a balanced character between the worldly and *ukhrawi* (Tafsir et al., 2004).

“Moral development carried out in this Islamic Boarding School is not only done through introduction using various books of *adab*, but also delivered into general lessons learned at school in the morning. In this way, all teachers can control the morals of students. If there is an offence committed by a student, it is not only the *adab* teacher who has the right to punish, but every teacher. We all have the same responsibility in fostering student morals” (Wisriadi, Teacher, 2022).

The most important thing in the planning stage of this moral development is the admission of new students. Ihya' Ulumuddin Islamic Boarding School requires that all of its students must stay or board. The boarding school does not allow students to go back and forth even though they live around the location of the boarding school. This is done because the boarding school is committed to minimising factors that hinder the progress of students, including in terms of their moral development. L. Adi Wijaya, Head of *Madrasah Aliyah Ihya' Ulumuddin* asserted:

“Since the establishment of Ihya' Ulumuddin Islamic boarding school in 2005, we have emphasised to the community that all students should be boarded. They are not allowed to go back and forth like other Islamic boarding schools around East Lombok Regency. As a result of this policy, not many students enrolled in our boarding school. Unlike other boarding schools that allow their students to go home without being boarded. Since the beginning, we have committed that quantity is not a priority in this boarding school. Our priority is that the morals and quality of the students can be maintained properly” (L. Adi Wijaya, Ihya Ulumuddin *Madrasah Aliyah's* Director 2022).

In the early days of entering the Islamic boarding school environment, in addition to the compulsory boarding system policy, most new students complained about the tight learning schedule. This can be understood by the *ustadz* because the students have not yet adapted to such a boarding school environment. Over time, such conditions will no longer be disputed by the students, and all learning activities can finally be enjoyed to the fullest. M. Hanafi, one of the students said:

“The learning schedule at our boarding school is very tight. From morning until almost morning again. We have to wake up around 3am to do tahajjud prayers, after that wirid and read the Qur'an until dawn. After the morning prayer in congregation, we have to do wirid and recite the Qur'an again as well as duha prayer until we are ready for school. We go to formal school until 12 noon. After school, we immediately prepare for zuhur prayer in congregation at the mosque. After the zuhr prayer, we immediately do wirid and recite the Quran again. After that, we rest until the asr prayer time. After the asr prayer, we have to continue the wirid and recitation again until the maghrib prayer and continued with the maghrib prayer in congregation, wirid and recitation and memorising until the isya prayer time arrives. After Isha prayers, learning

continues again until 10pm, sometimes more. After that we can only rest until 3am again” (Hanafi, Student, 2022).

Thus, the planning of learning the morals of students at Pondok Pesantren Ihya Ulumuddin Masbagik, East Lombok Regency, West Nusa Tenggara Province, Indonesia can be described in the form of the following diagram.

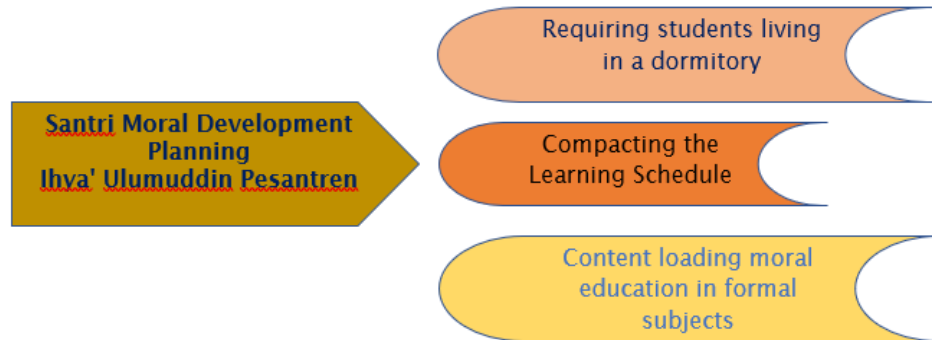


Diagram 1. Planning for the Development of Students' Morals at Ihya' Ulumuddin Islamic Boarding School

Source: Authors' Document (2022)

2. Implementation of Moral Development of Students of Ihya' Ulumuddin Islamic Boarding School

Implementation in management terms is often referred to as actuating, which is an effort to mobilise or direct man power and utilise existing facilities to carry out work together (Hikayat & Machali, 2012). In maximising the implementation of moral development of students, Ihya' Ulumuddin Islamic Boarding School applies a permanent boarding system or settles in the boarding school dormitory to make it easier for *ustadz/ustadzah* to be more free to develop the quality of students in various fields. This kind of boarding system has actually been a hallmark of the Islamic boarding school management pattern in Indonesia since the beginning (Bruinessen, 1995). In addition, the Ihya' Ulumuddin Islamic boarding school divides two groups of students, namely the special group and the general group. The level of knowledge given to the two groups is different. The special group is given a higher level of knowledge development such as in three years while in the pesantren must complete memorisation of 10 *juz* of *al-Qur'an*. While the general group, the minimum memorisation that must be completed is only 3 *juz*.

Besides dividing the students into two special and general groups, the moral development of the students of Ihya' Ulumuddin Islamic Boarding School is also carried out by studying and requiring the use of classical *adab* books specifically related to morals or *adab* as the main reference book, including:

a. *Kitab Ta'lim Al-Muta'allim*

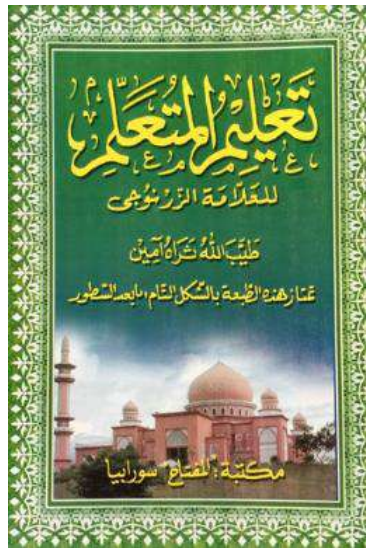


Figure 1. *Kitab Ta'lim Al-Muta'allim* by Imam Al-Zarnuji

Source: Authors' Document (2022)

Ta'lim Muta'allim is one of the classic books commonly studied in most Islamic boarding schools in Indonesia. This legendary book of *adab* was authored by Imam Al-Zarnuji, one of the scholars who lived in the VI-VII century. The book of *Ta'lim Muta'allim* consists of 13 chapters, namely the definition of knowledge, *fiqh* and its virtues; intention in seeking knowledge; choosing knowledge, teachers, friends, and persevering in seeking knowledge; glorifying knowledge and knowledge experts (*ulama*); being serious, persevering and high ideals; starting to study, its measure and order; *tawakkala*; the period of study; love and advice; seeking additional knowledge and manners; being *wara'* during the period of study; things that strengthen and weaken memorisation; and things that bring sustenance and hinder it, and those that prolong life and those that reduce it (Az-Zarnuji, 2007).

"We study *Ta'lim Al-Muta'allim* several times a week according to the existing schedule. In the book we are given an explanation of how to always maintain manners both in terms of intention, carrying out intentions and *adab* to the teacher. Because in the Islamic boarding school we are always reminded to maintain manners so that we can get the blessing of knowledge" (Ruslan, Student, 2022).

Ustadz Wisriadi, one of the teachers who teaches at the Ihya Ulumuddin Islamic boarding school also stated:

"This book is a classic book that is commonly learnt in this boarding school. I teach in three Islamic boarding schools and all of them study it. Although this book is thin, its content is very good to be a reference in dealing both with Allah and with fellow creatures as well as in studying. Because in general, the principle of Islamic boarding schools is *al-adabu fauqol ilmu* (*adab* or *akhlak* above knowledge)" (Wisriadi, Teacher, 2022).

b. *Kitab Akhlaq Lilbabin*

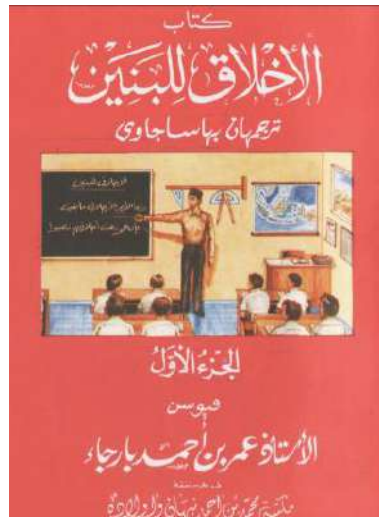


Figure 2. *Kitab Akhlaq Lil-Banin* by Syekh Umar bin Ahmad Baraja

Source: Authors' Document (2022)

The book of *Akhlaq Lil-Banin* is the work of Umar bin ahmad Baraja, a famous scholar in the 18th century. He was born in the village of Ampel Maghfur, on 10 Jumadil Akhir 1331 AH/17 May 1913 AD, precisely in the village of Ampel, Dana Karya village (Izzah & Hidayat, 2013). This book contains a review of manners to Allah and His Messenger and manners to fellow humans which are divided into several sections; manners with parents, manners with siblings, manners with relatives, manners with servants, manners with neighbours, manners with teachers, and manners with friends. M. Hanafi, one of the senior students, said:

“...As with the book of *Ta'lim al-Muta'allim*, the book of *Akhlaq Lilbabin* is a book that we must learn. The learning method is done by the *ustadz* reading the book and we as students listen to each meaning of each word in the book, then *dhabit* (write the meaning) of each word that we do not know. After a few sentences, the *ustadz* explained thoroughly and gave examples. Next, one of us was told to read it and translate it. This was done to train our reading skills in accordance with the rules of Arabic grammar (*nahwu shorf*)” (Hanafi, Student, 2022).

According to L. Adi Wijaya, such a learning method is an effective way of conveying the meaning and planting the content of noble moral education at the same time. Because, in addition to knowing the *adab* material that is read, each student will focus on listening while listening and recording the meaning of each word that is read based on the rules of Arabic grammar. The *adab* of listening, focusing on the teacher's explanation and taking *ibrah* from every material that is exemplified is the main goal of instilling noble manners, respect for teachers and knowledge at the same time.

We teach the students by interpreting the words of each sentence in *Kitab Akhlaq Lilbanin*. Next, we ask one of the students to read and interpret it while asking the rules of Arabic grammar (*nahwu* and *shorf*). After interpreting the words and the *nahwu* and *shorf* rules, we explain in general to provide an understanding to the students. This is very important, because we can see the focus of the students in paying attention, reading, interpreting the words of each sentence, testing the understanding

of the sentence and of course the ability to give examples in everyday life. For us, it is all a form of moral education in terms of the manners of demanding and receiving knowledge, respecting teachers and the knowledge given" (L. Adi Wijaya, Ihya Ulumuddin Madrasah Aliyah's Director 2022).

c. *Kitab Adab Mencakup 50 Adab Dalam 50 Keadaan*

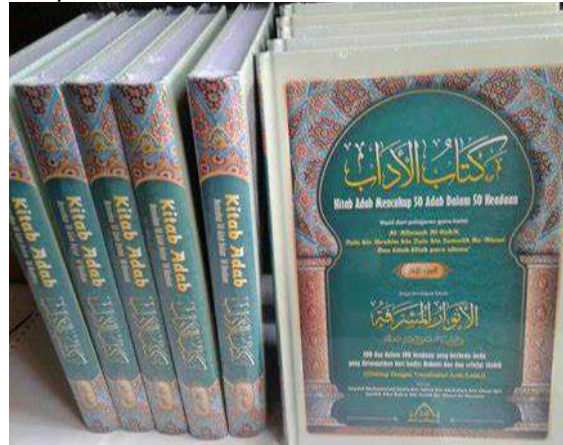


Figure 3. *Kitab Adab Mencakup 50 Adab Dalam 50 Keadaan* by Sayyid Muhammad Amin

Source: Authors' Document (2022)

Kitab Adab Mencakup 50 Adab Dalam 50 Keadaan is the work of Sayyid Muhammad Amin which includes *adab* or morals for oneself (Amin, 2016); *adab* when going to bed and waking up, when wearing perfume, kohl, putting on and taking off clothes, wearing *imamah*, perfume, wearing rings, wearing prayer beads, wearing sandals, and so on. While *adab* or morals with other people include; *adab* neighbourly, *adab* speaking, *adab* getting praise, *adab* greeting, *adab* debts, and others. *Adab* to Allah such as; *adab* when afflicted with calamity, *adab* reading *al-Qur'an*, and *adab* when praying to Him. Also mentioned is the manners of using mobile phones by Sayyid Muhammad Amin.

Kitab Adab Mencakup 50 Adab Dalam 50 Keadaan is a book of manners that has the distinction of using the Indonesian language. Unlike *Kitab Ta'lim Al-Muta'allim* and *Kitab Akhlaq Lilbanin* which in fact use Arabic. Thus, students can easily read and understand the content of the moral values of this book. This was conveyed by Ustadz Wisriadi who said:

"*Kitab Adab Mencakup 50 Adab dalam 50 Keadaan* began to be studied after I returned from Java. I brought several books and distributed them to the *asatidz* and *asatidzah* to be studied and used as a reference in teaching the students. The book of *adab* is in Indonesian, and is thicker than the Arabic *Ta'lim Al-Muta'allim* and *Akhlaq Lilbanin*. So the students have no difficulty when reading it" (Wisriadi, Teacher, 2022).

Thus, the implementation stage of learning the morals of students at Ihya Ulumuddin Islamic Boarding School, Masbagik, East Lombok Regency, West Nusa Tenggara Province, Indonesia can be described in the form of the following diagram.

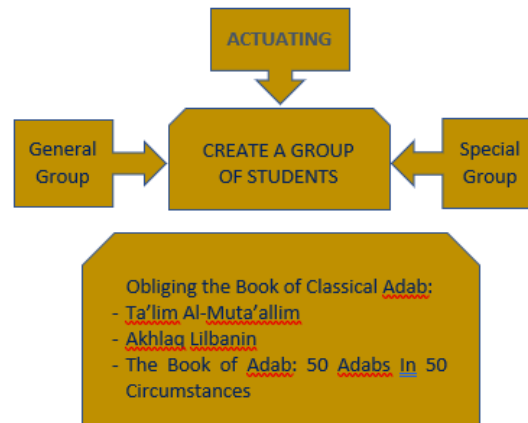


Diagram 2. Implementation of Moral Development of Students of Ihya' Ulumuddin Islamic Boarding School

Source: Authors' Document (2022)

3. Assessment or evaluation in developing students' morals

Evaluation means the action or process of determining the value of something (Arikunto, 1993). In Arabic, educational evaluation is called *al-taqdir al tarbiyah* which is defined as an assessment in the field of education or an assessment of matters relating to educational activities (Sudiono, 2005). The evaluation or assessment stage is very instrumental in analysing the extent to which planning and actuating have been implemented. The following is an evaluation chart of the assessment of santri morals at the Ihya 'Ulumuddin Islamic Boarding School.

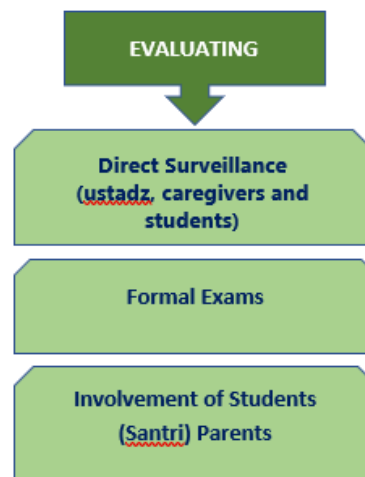


Diagram 3. Evaluation of Students' Moral Development at Ihya' Ulumuddin Islamic Boarding School

Source: Authors' Document (2022)

Assessment of students' morals at Ihya 'Ulumuddin is carried out using three methods. The first method is by direct observation carried out by all boarding school residents: *ustadz* and students. If there is a violation by the student, then the student is immediately given sanctions in the form of a verbal warning first, but if it is not heeded, then only physical punishment that does not intend to hurt. This is done so that students can be maximised in practising the knowledge of morals obtained from

the books of morals that have been studied. As recognised by a student named Rusli, for example, he said:

“Some of us were caught breaking some rules that we didn't realise, such as lifting one leg during class. At that time, the *ustadz* reprimanded us with words. However, if the offence is very bad, sometimes the punishment also extends to corporal punishment that does not make us hurt, of course” (Rusli, Student, 2022).

The second assessment method carried out is an evaluation at the end of the semester exam. At this stage, students will be tested on their understanding of the *adab* or moral materials that have been learned from various books of *Ta'lim Al-Muta'allim*, *Akhlaq Lilbanin*, and *Kitab Adab Mencakup 50 Adab Dalam 50 Keadaan*. This evaluation is conducted in conjunction with the evaluation of other subjects. The Head of *Madrasah* stated that:

“End-of-semester exams are still held regularly according to the schedule set by the Ministry of Religious Affairs. The subjects tested are all those studied at the boarding school, including *adab* or morals. From there we can find out the extent of the students' understanding of the morals learned in the books delivered by the *ustadz*” (L. Adi Wijaya, *Ihya Ulumuddin Madrasah Aliyah's* Director 2022).

The third evaluation method is to involve the parents of students as supervisors as well as evaluators of the morals of students when they are at home, especially during school holidays. Although *Ihya' Ulumuddin* implements a permanent boarding system, there is still time for students to gather with their respective families at home. During holidays, the boarding school cannot supervise the students directly. Therefore, the management of the boarding school cooperates with the guardians of the students to supervise and evaluate the development of the manners and morals of their respective children. This is because the obligation to foster the morals of students is not only the task of teachers at school but also the responsibility of the family. The duties and obligations of the family are to provide religious spiritual values, knowledge and basic skills to children, because in fact the family is the first *madrasah* of a child (Sunandar, 2021).

Based on the description above, the management of students' moral development in the learning process at *Ihya' Ulumuddin Islamic Boarding School*, starting from the planning, implementation and evaluation stages can be described in the following chart:

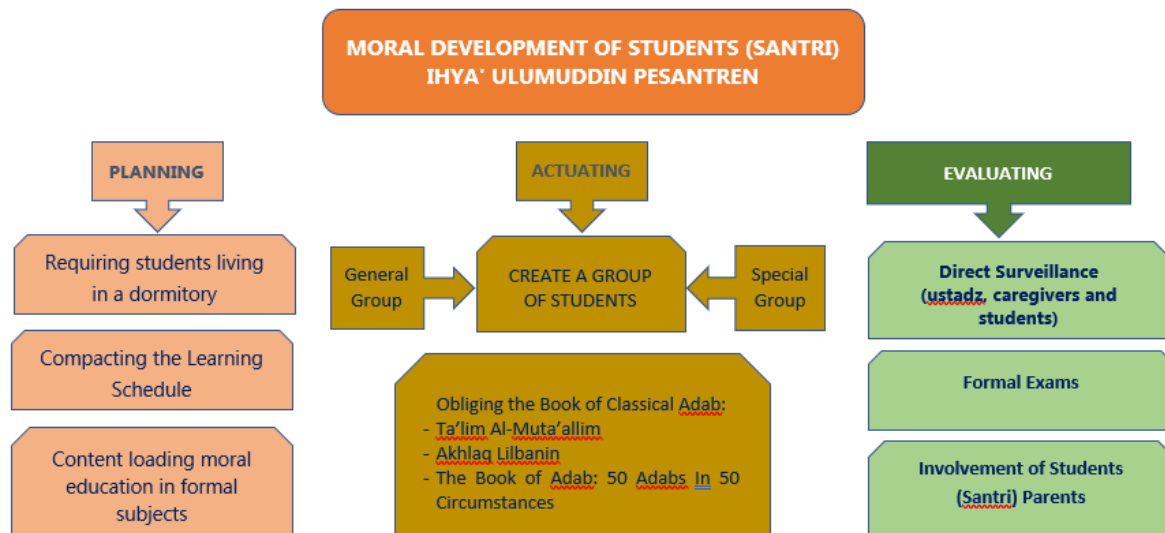


Diagram 4. Evaluation of Students' Moral Development in Ihya' Ulumuddin Islamic Boarding School

Source: Authors' Document (2022)

D. CONCLUSION

Education management consists of three stages, namely planning, implementation and evaluation. These stages are also the same as the moral development management used at the Ihya' Ulumuddin Islamic Boarding School. The planning stage begins with the recruitment of new students, where the Boarding School requires all students to stay permanently. In addition, Ihya' Ulumuddin also organises the schedule of students in such a way and densely to suppress negative activities that might interfere. At the implementation stage, moral development is carried out in various ways, including insertion into each subject by getting direct supervision from *ustadz* and *ustadzah* who are in charge of the subject. Moral development at Ihya' Ulumuddin Islamic Boarding School is also carried out by making classical books of manners and morals as handbooks, such as *Kitab Ta'lim Al-Muta'alim*, *Kitab Akhlaq Lilbabin*, and *Kitab adab Mencakup 50 Adab Dalam 50 Keadaan*. All strategies in moral development are then evaluated for their achievements. The evaluation carried out by Ihya' Ulumuddin uses three methods. The first method is by means of observations made by all boarding school residents: *ustadz* and students. The second method is done through evaluation at the end of the semester exam. Finally, the evaluation involves the parents of students as supervisors as well as assessors of the morals of students when they are at home.

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