



Management of Santri Moral Education at the Modern Islamic Boarding School

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ABSTRACT

Methodologically this research is qualitative research by searching, analyzing, and interpreting the data found through document studies, interviews, and observations. The data that has been collected is checked for validity through data validity standards in the form of trustworthiness, transferability, reliability, and certainty. The data analysis technique reduces, presents, and draws conclusions from the research results. The results of the research are 1. The planning of moral education at the Babussa'adah Bajo Modern Islamic Boarding School since its inception has placed morals as a top priority in the da'wah movement and its education, 2. Organizing is done by determining the duties, responsibilities, authorities, and work mechanisms to achieve the objectives. Achieved, 3. Implementing moral education at the Babussa'adah Bajo Modern Islamic Boarding School places moral perfection as the main target in the moral education process, 4. The supervision of the moral education of students is carried out with the extended family of the Islamic boarding school, the local community, and the parents of students, 5. Evaluation of moral education at the Babussa'adah Bajo Modern Islamic Boarding School showed a significant increase, especially in its application in everyday life both in the Islamic boarding school environment and the family environment. Babussa'adah Bajo Modern Islamic Boarding School places moral perfection as the main target in the Islamic education process, and the target that becomes a reference in moral education is to produce outputs that can serve as role models for the community.

INTRODUCTION

Moral education is education regarding the basics of morals (morals) and the virtues of temperament, the character possessed and must be made a habit by children from childhood until he becomes mukallaf ([Marimba, 1980](#); [Bukhari, 2012](#); [Abidin, 1998](#)). Moral virtues, temperament, and character are fruits of deep faith and true religious development. Good moral education is based on strong faith. Therefore the cultivation of faith must use a method that touches the heart because faith is in the heart that influences students. The main purpose of moral education in Islam is for humans to be in the truth and always on the straight path, the path that Allah SWT has outlined. Noble morality is the main goal of Islamic moral education ([Nata, 2005](#); [Nurdin, 2008](#); [Wilson, 2011](#)). A person's character will be considered noble if his actions reflect the values contained in the Qur'an. So this is what will lead humans to happiness in this world and the hereafter

Seeing the reality of education in Indonesia, where the output of education still does not provide optimal results when viewed in terms of educational goals, many officials still commit corruption, student brawls, sexual harassment, robbery, rape, and others ([National Commission On Violence Against Woman, 2016](#); [Hasibuan, 2018](#)). It is seen that the problems that arise are not due to the low level of human thinking but the low morale reflected in the behavior's attitude. Therefore, the educational reality shows that it is still necessary to select and apply educational methods in Indonesia that can make learning in educational institutions both formal, non-formal, and informal, able to succeed in educational goals with a focus on the moral formation of students through the formation of attitudes, behavior, and better student personality ([Anwar, 2010](#); [Pahlawan, 2007](#), [Satrianegara, 2012](#)). Therefore, according to the researcher, by looking at Islamic education's large role and results in shaping students' personalities, it can be used as an alternative solution for our education in Indonesia.

Educational management is the process of joint educational activities utilizing all available resources to achieve educational goals ([Jaja and Amrullah, 2018](#); [Terry, 2006](#); [Daudy, 1989](#)). The expected result of educational management is the productivity of educational institutions ([Maqbullah, 2011](#)). The productivity of educational institutions can be seen from their effectiveness and efficiency. Effectiveness is the equivalence between equitable input and high-quality output, while efficiency refers to high learning motivation, enthusiasm for learning, and confidence ([Hasan, 2005](#); [Ulwan, 1990](#); [Sukardi, 2018](#)). Education's challenges to producing qualified and resilient human resources are getting heavier. Education is not enough to stop providing the most up-to-date knowledge. Moral education is important and strategic in life, and Islamic boarding schools have a responsibility and role in realizing this so that students have virtuous and responsible souls ([Sulthon and Khusnurdilo, 2005](#); [Shindunata, 2007](#); [Noer and Abu, 1991](#)). The Qur'anic personality is a personality that always draws closer and expects God's pleasure in every activity it does ([Saltut, 2012](#); [Husin, 2005](#); [Halim, 2004](#)). A noble personality, solid, unshakable by persuasion and lust, and a low (despicable) and misleading way of life, will form a strong character based on faith and piety and be able to implement it in his life. The purpose of national education requires people who believe and are devoted to God Almighty and have noble character. The consequences of the national education goals provide awareness for us that the educational process does not only create intellectually intelligent students but must lead to human resources who are faithful, devoted, and have good character ([Jalaluddin, 2001](#); [Maisah, 2013](#); [Tilaar, 2009](#)). The robustness of the history of human civilization is determined by the high and low of human morals.

Moral education, in principle, is an essential thing in human life that can only be done with a religious approach ([Abdurrahman, 1995](#); [Usman, 2011](#); [Sutikno, 2012](#)). With advances in science and technology and communication facilities, it turns out to be very closely related and can answer these negative impacts. Morals are a very urgent part of the details of the perfection of the goals of Islamic education ([Sudarsono, 1998](#); [Salim, 1986](#); [Bahreisy, 1981](#)). Therefore, education is a vital foundation in forming human beings with noble characters, creating pious human beings, and becoming true Muslims ([Musolin, 2019](#); [Sufyarma, 2004](#)). Given the importance of morals for a nation, it is necessary to be serious in moral development for students who are future leaders. Islamic boarding schools, as one of Indonesia's Islamic educational institutions, have a greater responsibility to produce students who are religiously intelligent and noble in character. Therefore, the purpose of education in Islamic boarding schools is to create and develop a Muslim personality, namely a personality who believes and fears Allah SWT, has a noble character, is independent, free, and steadfast in personality, spreads religion or upholds Islam and the glory of Muslims amid society, and love science to develop Indonesian personality ([Nata, 2001](#); [Ahmad, 2019](#)). The Babussa'adah Bajo Modern Islamic Boarding School, located in the Bajo sub-district, Luwu Regency, as an Islamic educational institution, is a place for generations of youth to reflect their noble personality. In their daily life, students or students of Islamic boarding schools are fully active for 24 hours in the pesantren environment, so that, in essence, learning morals for students is not only in the classroom but in practice they are also given intense coaching outside the classroom. Therefore, the learning strategy of moral subjects in Islamic boarding schools has its uniqueness, where the theories taught in the classroom are directly translated into daily life activities and get control by the teacher of the subject concerned. To the teacher is so high. This is reflected, among others, in the form of "kissing hands" when shaking hands with their teacher, being submissive and respectful when

passing each other, and saying greetings when they meet. Furthermore, in dressing both in learning activities and outside the classroom, the students must wear a skullcap/cap, while the female students wear a headscarf (headscarf). Time discipline, both KBM process and outside the KBM, such as in implementing congregational prayers, and discipline in the dormitory, which includes hours of sleep (rest) and hours of getting up in the morning.

METHODS

This study uses descriptive qualitative research and tends to use analysis. The focus of the research lies in the subject and object under study as well as those related to the cause of the research. The data collection in this research is through observation, interviews, and documentation. Analysis of the research data through data reduction, data presentation, conclusion, and verification.

RESULTS AND DISCUSSION

Planning for Moral Education at Babussa'adah Bajo. Modern Islamic Boarding Schools

Making morals an integral part of all santri activities is one of the methods of moral development and measurable planning applied in this pesantren. Therefore, all teachers in the field of study seek to instill awareness of commendable character in the presentation of their respective subject matter. An interview with the leader of the Babussa'adah Bajo Islamic Boarding School said that for the moral education of the santri in the Islamic boarding school apart from being educated during school hours, the moral education of the students was also implemented outside of school hours, such as monthly recitations every 13th bad zuhr, weekly recitations every Monday night. In addition, Ba'da maghrib, recitations at every dawn, da'wah training to prepare for the month of Ramadan, advice, habituation, and students are taught to take and pay for the goods in the honesty canteen. Moreover, at graduation time, students with good morals are rewarded with a certificate every year. In an interview with the head of the Madrasah Aliyah at the Babussa'adah Bajo Modern Islamic Boarding School, he said that regarding the planning of moral education, data was obtained that for the field of language studies, the teacher explained how to use the right language, in addition to being good and right, also considering the politeness aspect in speaking. Also, in other fields of study, teachers try to insert advice that leads to moral development. Furthermore, the head of madrasah aliyah explained that for fields of study with a scientific nuance, teachers try to explain the positive and negative effects of technological progress and invite students to be critical in responding to it. For example, they were asked to describe the positive benefits of advances in information technology and their negative effects.

Likewise, moral development is always a top priority in all santri activities related to art, sports, or other extra-curricular activities. So that in this way, moral values can be lived and practiced, not just studied theoretically. However, it can be practiced both within the pesantren environment itself and outside the pesantren environment after they finish their studies at the pesantren where they have been studying.

Syllabus, Annual Program, and Semester Programs

The syllabus develops content standards that have analyzed the Competency Standards (SK) and Basic Competencies (KD) contained therein. The syllabus is a set of plans and arrangements regarding learning activities, class management, and assessment of learning outcomes. Every teacher with the subjects they teach has a syllabus concerning the madrasa education calendar so that the KBM process is well-planned, and so it is easier to implement. The syllabus is further elaborated through annual programs, semester programs, and Learning Implementation Plans (RPP). All activities related to teacher administration must be completed before entering the new school year. This will later be the teacher's guide in carrying out learning activities.

Furthermore, an interview with a moral subject teacher said that I was responsible for moral subjects and had made syllabus, porta, prose, and lesson plans based on the academic schedule and educational calendar because it is an obligation I must make as a teacher of moral subjects. So, this administration is ready to be carried out on time at the end of the school year holiday. Entering the new school year, each teacher has completed their administration and is ready to carry out the learning process according to what has been prepared and planned. So that this administration is ready to be carried out on time at the end of the school year holiday. Entering the new school year, each teacher has

completed their administration and is ready to carry out the learning process according to what has been prepared and planned. So that this administration is ready to be carried out on time at the end of the school year holiday. Entering the new school year, each teacher has completed their administration and is ready to carry out the learning process according to what has been prepared and planned. In the results of interviews with curriculum PKM, teachers did not experience any difficulties because before being charged, they were given socialization on how to make syllabus, porta, prose, and lesson plans. Through these findings, it can be seen that each teacher has made Syllabus, Prota, Prosem, and RPP. All of these are completed before entering the new school year. Subject teacher for odd semesters and even semesters.

Learning Implementation Plan (RPP)

RPP is a teacher's plan to deliver lessons in front of the class. Made based on SK, KD, Indicators, and basic materials that the government has compiled. Each subject teacher is required to make a lesson plan for each basic competency according to the indicators that have been designed. Every teacher conducting the learning process in class must bring a lesson plan that the subject teacher and the head of the madrasa have signed. In the documentation study, it was found that the teacher had a lesson plan that was appropriate to the grade level and time. The lesson plans signed by the subject teacher and the head of the madrasa are brought when learning takes place in the classroom to be used as a learning guide.

Organizing Moral Education at the Modern Babussa'adah Islamic Boarding School Bajo

The next stage in the management of moral education is the organization of moral education. Operationally, this organization is carried out by determining the duties, responsibilities, and authorities and the working mechanism to achieve learning objectives. This is traced through document studies, interviews, and observations at Madrasah aliyah Babussa'adah Bajo. The division of teaching tasks arranges lesson schedules, and extra-curricular activities are regulated by the head of the madrasa in collaboration with the deputy head of the madrasa and the teachers. In an interview with the deputy head of the madrasa, he explained the organization of moral education, which began with planning. This is explained by the results of the interview as follows:

The teacher, before carrying out learning activities, makes learning programs, namely: (1) making an analysis of learning materials, (2) making annual programs and semester programs, (3) making learning program units, and (4) making lesson plans. In making a learning program, a teacher must research, study, and analyze the components of the learning program, such as the educational calendar, curriculum, and syllabus. Furthermore, in analyzing learning materials, by describing: (1) subject/sub-subject, (2) learning materials, (3) time allocation, (4) choosing methods, and (5) choosing learning facilities. The annual program is made once a year by planning learning activities for one year by making time allocations for each subject. The semester program is a plan of learning activities for one semester or six months and is divided into odd semesters and even semesters. Therefore, planning activities from AMP (learning material analysis) to semester program plans, annual programs, and teaching program plans are very important for learning activities to take place and achieve good results.

Furthermore, the head of the madrasa, through the deputy head of the madrasa, divides teaching tasks according to the expertise and interests of the teacher. Preparation of lesson schedules, schedules for improvement and enrichment of students who have not achieved competence, preparation of extra-curricular schedules, and training for teachers to refresh teacher knowledge, including learning methods or models, conducting supervision, supervision, and evaluation. Learning activities, if each understands the task, plans, implements, supervises, and evaluates properly, will make the achievement of educational goals. For this reason, teachers, as managers in the classroom, make plans, organize learning resources, lead students, and evaluate teaching processes and outcomes.

Implementation of the Moral Education Plan at the Modern Babussa'adah Islamic Boarding School, Bajo

Discussions and interviews that the author conducted with the head of the *madrasa aliyah*, counseling guidance teachers, assistant to the head of the madrasa in the field of student affairs, coaches,

and students in the Islamic boarding school environment, the results of the review can be described by the following important points.

Exemplary

The head of the madrasa said that moral development is an effort to foster a person's attitude and behavior based on the norms taught in religion. In this case, one of the most decisive factors is the example of caregivers, coaches, and teachers. The importance of exemplary Ustadz is emphasized in this pesantren. The key to success in moral education is exemplary. This method is applied in Islamic boarding schools. Before students are ordered to behave commendably, imitate the Prophet Muhammad. It is the teacher who must first set an example by behaving commendably. Awareness of the importance of this example is instilled in ustadz, teachers, administrative staff, and all elements and employees of Islamic boarding schools so that it is not uncommon for teachers to get reprimands if they behave educationally, for example, smoking. Teachers are prohibited from smoking while in the school environment. This is intended to make the smoking ban effective for students so that teachers are required to set an example first.

Cognitive Education

The interview with the Babussa'adah Bajo Modern Islamic Boarding School leader explained that moral development at the Babussa'adah Bajo Islamic Boarding School was carried out by paying attention to the theoretical cognitive aspects and practical aspects. However, due to the limited time available in the madrasa curriculum, the development of aspects of theoretical understanding is also carried out routinely through cottage activities in the form of book studies, including studies of interpretation, fiqh, and hadith. The implementation of this study is carried out at night. This activity occurs at night after the Maghrib prayer until the Isha prayer.

The effectiveness of this book study activity in fostering the religious understanding of the students was explained by Ustadz Khaidir as the leader of the boarding school that the deepening of religious material in the form of the study of interpretations, fiqh, and hadith books. Pesantren programs turned out to be very effective in increasing the religious understanding of students, even though studies like this not only the development of cognitive aspects of students who are progressing but also affective aspects (appreciation). Those actively participating in the study display religious behavior, worship, and prominent morals. The development of student's cognitive abilities through the study of this book seems to be caused by the flexible teaching system.

Habituation

The habit factor has a strong influence on shaping one's character. Educating good morals is not enough to provide an understanding of goodness. It must familiarize students with doing good so that it becomes an inherent character in their souls. Based on the results of a very relaxed interview in the courtyard of the Islamic boarding school with ustazah Junaidah, he explained that moral development through the habituation method was applied starting from simple things. One of the habits that were always applied was praying together before and after studying. Prayer together before and after eating, sleep, permission or written permission when leaving the hut, the obligation to pray fard five times in the mosque, the obligation to perform qobliyah and ba'diyah prayers to the routine of carrying out qiyamul lail in congregation in the mosque, as well as the habit of reading the Qur'an while waiting for prayer time or after prayer. Reading the prayer together is usually done before starting the first lesson and after the last lesson. According to ustazah Junaidah, this is not just a request to Allah, but more than that, it intends to instill in students the impression that knowledge is a gift from Allah, so to obtain blessed knowledge, one must maintain noble character.

Moral education through this habituation method is also applied in various activities. For example, educating the nature of solidarity, sportsmanship, honesty, and brotherhood through group learning activities, scouting movements, and sports. This method of habituation with commendable morals is carried out in the classroom, outside the classroom, and even outside the Islamic boarding school as long as it is still under the supervision of the *ustadzah*. Based on interviews and observations, it can be concluded that the implementation of the moral education plan at the Babussa'adah Bajo Modern Islamic Boarding School has been carried out well, as evidenced by the analysis of the book of

interpretation and hadith as the basis for behaving by the guidance of the Qur'an and the Sunnah of the Prophet Muhammad.

Supervision of Moral Education at the Babussa'adah Bajo Islamic Islamic Boarding School

Students are a new generation growing and still in the process of finding their identity. Therefore, it needs guidance and supervision from adults. Ustadz Nirwan Kadir explained that one of the methods applied in moral development in this pesantren is to involve all parties in supervising the behavior of their students, both inside and outside the pesantren. Supervision is intended to maintain the consistency of students to remain commendable wherever and whenever. So that the habit of maintaining good behavior grows in him so that later it is expected to be an action that is spontaneous and not made up. Supervising students' behavior in the pesantren environment or during school hours rests with the teachers and school staff.

Meanwhile, outside school hours, the responsibility falls under the supervisor's authority and mushy if of the dormitory for those who live there and the parents at home. To optimize this supervisory function, the school cooperates and builds coordination with the musyrif/ustadz/ah of the dormitory and the parents of students. If in this supervision it is found a behavior that deviates from moral values that are not commendable, all parties jointly seek solutions for their development. One of the techniques applied by the school to facilitate the implementation of this supervisory function, especially during school hours, is to require students to wear distinctive and easily recognizable uniforms and have an Islamic nuance. In addition, giving sanctions as a form of action against violations committed is an effort to monitor the morals of students. One of the methods used in moral development at the Modern Babussa'adah Bajo Islamic boarding school as well as an effort to supervise students, is the provision of certain sanctions to those who commit violations. These sanctions range from light to severe, according to the violations committed. In the daily life of students 24 hours, there are rules and management called MPS (Santri Representative Council) which regulate every time the students' activities are involved in taking action are the students, and any rules that the students violate will be resolved by the students before being handed over to the hostel builder. Based on interviews, observations, and documents, it can be concluded that the supervision of moral education at the Babussa'adah Bajo Modern Islamic Boarding School is carried out with a predetermined schedule so that the implementation of the supervision goes well.

Application of Moral Education Management

Planning for Moral Education at Babussa'adah Bajo. Modern Islamic Boarding Schools

As is the case in the view of Muslims in general, the Babussa'dah Bajo Modern Islamic Boarding School believes that morality is a core part of all religious teachings and that moral perfection is the main mission of the Messenger of Allah. Therefore, since its inception, the Babussa'adah Bajo Modern Islamic Boarding School has placed moral development as a top priority in its da'wah movement and education. Moral development is an integral part of education and da'wah. In developing these two aspects, students are encouraged to have a noble character, whose standards can be seen through their daily interaction patterns in social life.

Organizing Moral Education in Babussa'adah Bajo Modern Islamic Boarding School

The next stage in the management of moral education is the organization of moral education. Operationally, this organization is carried out by determining the duties, responsibilities, and authorities and the working mechanism to achieve learning objectives. This was traced through document studies, interviews, and observations at Madrasah aliyah Babussa'adah Bajo. The division of teaching tasks, lesson schedules, and extra-curricular activities was arranged by the head of the madrasa in collaboration with the deputy head and teachers. In an interview with the deputy head of the Madrasah, he explained the organization of moral education, which began with planning. The teacher, before carrying out learning activities, makes learning programs, namely: (1) making an analysis of learning materials, (2) making annual programs and semester programs, (3) making learning program units, and (4) making lesson plans. In making a learning program, a teacher must research, study, and analyze the components of the learning program, such as the educational calendar, curriculum, and

syllabus. Therefore, planning activities from AMP to semester program plans, annual programs, and teaching program plans are very important for learning activities to occur and achieve good results.

Furthermore, the head of the madrasa, through the deputy head of the madrasa, divides teaching tasks according to the skills and interests of the teacher. Preparation of lesson schedules, repair schedules, screening of students who have not achieved competence, preparation of extra-curricular schedules, and training for teachers to refresh teacher knowledge, including learning methods or models. Conducting supervision, monitoring, and evaluation.

Implementation of Moral Education in Babussa'adah Bajo Islamic Boarding School

Based on the results of interviews, observations, and documentation studies conducted by researchers regarding the management of moral education at the Babussa'adah Bajo Modern Islamic Boarding School, the implementation of moral education planning is as follows:

1. Exemplary that is practiced directly by the whole family of the Islamic boarding school.
2. Cognitive education
3. Habituation

The moral cultivation values are not only carried out in education in the field of moral studies or moral akidah but in all fields of study and even all student activities inside and outside the classroom. The moral education concept like this has been exemplified by the caregivers of Islamic boarding schools and the ustadz / teachers. Based on the description above, it can be understood that the Babussa'adah Bajo Modern Islamic Boarding School places moral perfection as the main target in the Islamic education process.

Supervision of Moral Education in Babussa'adah Bajo Modern Islamic Boarding School

Based on the results of interviews, observations, and documentation studies that the researchers conducted on the management of moral education at the Babussa'adah Bajo Modern Islamic Boarding School, the supervision of moral education was carried out as follows:

1. Together, the entire extended family of the Islamic boarding school is involved in monitoring the behavior of the santri.
2. Externally, involvement and cooperation with the community through the approval of the Bajo village head to provide input and information on the actions and various behaviors of santri/ah if it is found that some students are active outside the boarding school environment.
3. Tighten rules and order in the Islamic boarding school environment to familiarize students with obeying and obeying the established regulations.
4. The cooperation was built between the pesantren and the parents of the santri as the party who best understood the character and personality of the santri.
5. The sanctions are divided into proportional levels, followed up based on the severity or severity of the violation committed.

Evaluation of Moral Education in Babussa'adah Bajo Modern Islamic Boarding School

From the results of field research, observations, document studies, and interviews, it can be concluded that the evaluation of moral education at the Babussa'adah Bajo Islamic Boarding School showed a significant improvement, especially in its application in everyday life in the school and family environment. As explained earlier, the main foundation in moral development is the Qur'an and hadith. Implementing the values contained in the Qur'an and hadith into daily life is the essence of morality itself. In the context of modern society, the process of moral development must be supported by the ability to integrate the values of the Qur'an and hadith with science and technology. Only in this way can Islamic educational institutions produce scientists with noble characters. However, there are obstacles to implementing the concept at a practical level, especially at the Babussa'adah Bajo Islamic Boarding School. The mass media, both print and electronic media, have a big role in bringing society into the global cultural order. The rapid advancement of information technology in this era has penetrated cultural and geographical barriers. The positive dimension is that people's needs for fast and accurate information are increasingly being met. Mass media has also become a source of learning in many ways, so in the end, it gave birth to major changes in the socio-cultural order of society. However, it is undeniable that the mass media not only has a positive influence but also gives birth to several negative

effects, especially for teenagers. The lifestyle of today's young generation is heavily influenced by television shows, ranging from how to dress to how to get along. Educators' difficulty in instilling Islamic moral values in their students is that the cultural values broadcast by the mass media sometimes contradict the moral guidance taught in schools. The freedom of the press, supported by the sophistication of information technology and the weak government supervision of the mass media, is quite difficult for teachers in schools to anticipate the negative impact it has on the morals of students. The limited facilities and infrastructure at the Babussa'adah Bajo Modern Islamic Boarding School are also one of the obstacles in optimizing efforts to develop morals.

CONCLUSION

1. Moral Education Management in Babussa'adah Bajo Modern Islamic Boarding School has been described as planning, organizing, implementing, monitoring, and evaluating.
2. The application of morals in the Babussa'adah Bajo Modern Islamic Boarding School is by making morals an integral part of all santri activities and implementing measurable planning in Islamic boarding schools. Therefore, all big families of Islamic boarding schools try to instill awareness of commendable character.

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