



Moral Development Efforts for Santri at the Hidayatullah Islamic Boarding School

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ABSTRACT

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This study aims to find out how to develop morals for students at the Hidayatullah Tanjung Morawa Islamic Boarding School. this research is a research file. The techniques used in collecting data in the field are through observation, interviews, documentation and literature studies. After the data is obtained, then a descriptive analysis is carried out, so as to get a conclusion. This research concludes that efforts to develop students' morals are implemented in the form of coaching through congregational prayer education, recital wirid, reading the Qur'an properly and correctly, and carrying out other practices of worship, as well as caregivers providing good examples, giving advice, habituation, reprimands in the form of motivation and punishment to foster children who make mistakes with the aim that children do not make the same mistakes because they can harm themselves and others.

Moral Development, Students, Islamic Boarding School

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INTRODUCTION

Akhlak al-karimah is a means to achieve success in this world and the hereafter, with morality one will be pleased by Allah SWT, loved by family and humans in general. Peace and harmony will be achieved when each individual has morals as exemplified by Rasulullah saw. Given the importance of moral education for creating harmonious environmental conditions, serious efforts are needed to instill these values intensively (Kusdiana, 2019). Moral education serves as a guide for humans to be able to choose and determine an action and then determine which is good and which is bad.

This moral education was further said by al Abrasy (Nata, 2010) that "perfect character and morals are the true goal of Islamic education". Prophet Muhammad SAW. as a role model for his people. So that all his footsteps and steps must be imitated and emulated by all his people both in terms of religion, society and politics. As the word of Allah swt. in the letter Al-Ahzab verse 21 which means: Indeed, in (self) the Messenger of Allah is a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot (QS. Al -Ahzab).

Based on the verse above, it can be concluded that in fact the Prophet himself had good role models (Firdaus, 2022). In this case, humans must be able to imitate and practice the teachings of the Apostle and follow his teachings as a whole. However, it must also be remembered that morality is not limited to humans and fellow human beings, but also regulates the procedures for human relations with everything contained in this form and life and regulates the relationship between the servant and his God.

However, the phenomenon that occurs nowadays is that noble character is expensive and difficult to obtain, this occurs due to a lack of understanding of the moral values contained in the Qur'an and the hadiths of the Prophet. Humans only follow their impulses and ambitions to pursue position and property in their own way, so that they forget their duties as servants of Allah SWT. It is undeniable that moral decline occurs as a result of the negative impact of advances in technology (Monalisa et al., 2022) which are not matched by faith and have led people to something that is contrary to the values of the Koran and the hadiths of the Prophet. However, this does not deny that the benefits of technological progress far outweigh the harm (Kompri, 2016).

The moral decline in children can be seen by the many students who fight, get drunk, gamble, are disobedient to their parents and even commit murder (Zaki et al., 2022). For this reason, strategic efforts are needed to restore these conditions (al-Ghazali, 1999), including by re-instilling the importance of the role of parents and educators in fostering the morale of students (Akmalia, 2021). The problem above, of course, requires a solution that is expected to be able to anticipate the behavior that is starting to be hit by a moral crisis. Preventive actions need to be taken in order to lead people to ensure the morals of the nation's generation which can become the foundation and hope of the nation and can create and simultaneously maintain peace and happiness in the world. society (Akmalia & Kurnia, 2021).

One of the places of education for children with adequate provision of religious education apart from formal education is Islamic boarding schools. One of the most important characteristics of Islamic boarding school education is the development of the religious spirit and morals of students. The development of the religious soul is carried out through various aspects of the child's life, starting from manners, manners, how to get along, how to dress and how to play that does not conflict with Islamic teachings. In addition to the strict implementation of worship, as well as life guidance that is in accordance with Islamic teachings or in other words, that religious education, morals and personality are of great concern to pesantren (Daradjat, n.d.).

Islamic boarding schools are obliged to maintain, supervise and develop society, especially in terms of Islamic religious education and more specifically in terms of morals or morals. Because pesantren is an institution that emphasizes the importance of

Islamic tradition in the midst of life as a source of morals. Islamic boarding schools are expected to be able to produce Muslim intellectuals as extension cadres or development pioneers who are pious, capable, virtuous to be jointly responsible for the development and safety of the nation and are able to place themselves in the chain of the entire national education system, both formal and non-formal education. in order to develop the whole person.

The moral development that has been running at Hidayatullah Islamic Boarding School so far has been seen in the form of religious activities, there are also in the form of daily, monthly and yearly activities. The activities that take place are adjusted to the activities of the students at the Hidayatullah Islamic Boarding School in carrying out moral development (Shoimah et al., 2018). The purpose of moral development is to make the child's soul holy, improve behavior and teach good association, speak the truth, be honest, be firm in heart, respect parents, love young people, be kind to others, love fellow Muslims, guard the tongue from words that are less well, cultivating a sense of humanity or social sense of fellow human beings and being able to adapt and place themselves when they return to the midst of society.

RESEARCH METHOD

Based on its type, this research is a qualitative research. In qualitative research, the research instrument or tool is the researcher himself using interview guidelines, observation, and documentation (Arikunto, 2016).

RESULTS AND DISCUSSION

Development of Santriwati Morals at the Hidayatullah Tanjung Morawa Islamic Boarding School

Moral development is generally carried out in very simple ways, such as ordering, prohibiting or punishing, so that the coaching seems forced. The coaching should be done with love, not with intimidation or threats . The purpose of moral development in Islamic boarding schools is to make foster children into human beings who have good morals or civilized human beings, they are able to make themselves human beings who at first had no hope for their future, to become superior human beings both in the field of science and knowledge in the field of Religion (Islam) .

The success of coaching in Islamic boarding schools cannot be separated from the role of caregivers. In this case a nanny has an undergraduate educational qualification or equivalent, or a person who has received special training to become a nanny at a pesantren. Recruitment of caregivers is carried out with very strict selection, in accordance with the criteria desired by the pesantren (the relevant Islamic boarding school makes the criteria). Not just placing someone based on the wishes and wishes of

the Chairman. Moral development is building (reviving) one's psyche or soul with an Islamic Religion approach, it is hoped that later a person can practice the teachings of Islam, so that behavior that is in accordance with Islamic religious values will be formed.

Moral development is an effort, action and ways how to improve, instill and develop moral values in students so that they have noble morals, and have commendable habits or in other words students are expected to become individuals who have good morals. The moral development of female students at the Hidayatullah Islamic boarding school is carried out based on the material and methods. From the results of research in the field found the following:

Honest in Talking

Regarding the development of honest morals in speaking, according to AF (caregiver):

Moral development starts from small things, for example getting used to speaking politely to fellow friends, especially roommates, meaning that if they are used to respecting their own friends it is hoped that other people will also get used to it "

In this case coaching is instilled not from big things but those that touch the daily activities faced by foster children, then NF (caregiver) reveals that,

In instilling an honest attitude, supervision is carried out where every foster child is always questioned about the things that are his duty, if he says dishonestly he will be given a sanction." This is done so that foster children always tell the truth, and get used to it. So that in the future when and wherever they can be trusted."

In terms of honesty is the basis of all actions or activities, so the cultivation is somewhat tougher, where a caregiver will not tolerate if a foster child is caught lying . This is done by the nanny so that the foster child is aware of his actions at that moment. In order for this honesty coaching to be embedded in foster children, it is carried out by reminding them in their daily activities.

Self-confident

Santriwati who are in the Hidayatullah Islamic boarding school must be prepared to face anything that happens while in the Islamic boarding school. Santriwati since being in the pesantren are given tasks and responsibilities, and that is what they will carry out, and each task and responsibility is always supervised and if there are problems they will be given sanctions according to the level of guilt. To instill this sense of responsibility, the circumstances are always stated - future circumstances. Meanwhile, to instill self-confidence is to always appear in front of many people .

Confidence is a person's belief in all aspects of the advantages he has and this belief makes him feel capable of being able to achieve various goals in his life. The problem at the Hidayatullah Islamic Boarding School is a lack of self-confidence for female students, which results in less than optimal development of self-potential. Lack of self-confidence in the form of female students who are less able to adapt, less able to interact, anxious or anxious, lack of confidence in themselves, and less serious. With habituation that takes place continuously, self-confidence arises in the heart, so that the courage arises to carry out an activity. This is done so that foster children have the ability to face challenges when they leave the pesantren later.

This method is a very effective way, especially in fostering morals for students (santri) at Hidayatullah Islamic Boarding School. One form of habituation that is carried out by each teacher before starting the teaching and learning process activities is that when entering class students (santri) must greet their teacher and read a prayer before studying carefully.

Independence

One of the hopes of Islamic boarding schools is to produce female students who are independent and develop in a life that does not depend on other people. As one of the educational institutions, Islamic boarding schools have proven successful in producing independent female students because when they were in Islamic boarding schools, students were required to study independently. In fostering the independent attitude of female students, caregivers, asatidz boards, and administrators of the Hidayatullah Islamic boarding school make several efforts or methods as described by Ustadz FR that:

In forming the self-sufficiency of female students, the efforts made by caregivers at this Islamic boarding school are the first by providing full motivation and support for female students as well as directions for female students, both by means of a classical and personal approach. The second, namely by habituation. To become an independent person, students must be taught to be disciplined and responsible. Third, I emphasize to organize the time of activities. This is the most important thing actually, Ma'am. Organizing activities every day, apart from the cottage having activities, the female students are also told to schedule daily activities from waking up to sleeping again. So if you want regular activities, you have to schedule it yourself. Even though the schedule is only a reference, sometimes it misses, at least we know the agenda of activities that we have to do every day. If you don't schedule it, if you know a lot of friends at the cottage, you often go along with your friends, so you end up being lazy.

Meanwhile, according to ustadzah Ariayanti, efforts to form the independence of students by obeying the rules at the Hidayatullah Islamic Boarding School, as explained by him:

Our effort to make female students independent is by providing education or understanding that female students must have independence.

Based on the results of the interview above, the moral that is grown in students is independence. Independence is the condition of a person trying to stand alone in the sense of being able to carry out life's tasks with full responsibility, without depending on others for decision making. With the running of the parenting program in the process of forming the character of the students through their superior program to daily activities, both formal and non-formal, make the students become disciplined and have good morals so that in the end they can help change in shaping the character of the students. And so it is with the dormitory rules made by the parenting department to always be obeyed, which thus greatly influences the personality of the female students.

From the research conducted, caregivers must also set a good example and be role models for students so that students can become pious children and become good individuals as expected by caregivers and ustadz at Hidayatullah Tanjung Morawa Islamic Boarding School. I can conclude that efforts to shape the morals of female students at the Hidayatullah Islamic boarding school are by providing motivation, training, habituation and exemplary. Basically a person's personality can accept all forms of effort through habituation, if humans are accustomed to doing bad things then they will become bad people. For this reason, al-Ghazali recommended that morals be taught, namely by training the soul for noble work or behavior.

Safeguarding Friends' Rights

Indirectly, the foster children who are in the pesantren interact with each other, so that friendship between them has been established since entering the pesantren. In this case it is instilled through activities that have been arranged such as helping each other when a friend is having problems, for example if someone is sick, then everyone will take care of him in turn. In terms of protecting the feelings of friends in the pesantren, it is always instilled to protect what has been given by the pesantren to always be guarded and not to interfere with other people's property, as stated: This is done so that the foster child is responsible for what has been imposed on him, and does not disturb other friends, for example, likes asking for help from his friends, even though he is capable of carrying it out. Furthermore, in getting along, sometimes these foster children have a very tolerant feeling towards other friends . The sense of shared fate and responsibility that is experienced by Islamic boarding school children makes them one unit, and if something bothers them, they must fight it together. And if you don't

participate, you will get a punishment from your senior sister, even if it's secretly from the caregiver's monitoring.

Problems in the Development of Santri Morals at Hidayatullah Tanjung Morawa .

At present we have been confronted with an era of technological, scientific, social and cultural progress, and developments have occurred in almost all fields. Along with the development of the era, it should be able to have a positive effect on humans, especially our children. But in reality, these advances can have a negative influence on the development of students, especially the occurrence of difficulties in moral development among them. The Hidayatullah Islamic Boarding School in every process of student moral development activities experiences problems including:

- a. The situation of foster children who come from various different backgrounds, different ages sometimes makes caregivers have difficulties in dealing with the behavior of foster children who are difficult to be given knowledge at the start of their stay at the Islamic Boarding School.
- b. Lack of funds to meet the needs of the students, because basically the activities carried out at this pesantren will not run properly without sufficient funds.
- c. This problem occurs because of the lack of facilities and infrastructure for students, an unsupportive environment and a lack of public attention.
- d. The factor of delinquency and indiscipline of foster children is one of the problematic forms in carrying out the moral development of foster children in Islamic boarding schools.

There are two kinds of problems in shaping the morals of students, internal problems, including the characteristics of the students, the competence of caregivers, and commitment, and infrastructure, and external problems including: the indifferent community environment, and the location of the Islamic boarding school. The supporting factors include:

- a. Santri play an active role in every activity in the pesantren.
- b. The ustadz always invite students to play an active role in doing work such as cleaning the dormitory, cleaning garbage dumps and making students serve as guests.
- c. There is an Example for Santri
- d. Provided several special instructors in the field of religion taken from Yemen and Arabic.
- e. Provision of books to support teaching at the Hidayatullah Islamic boarding school
- f. Exchange of students who have special abilities with students from other boarding schools.

- g. There is a kyai caretaker who is always supportive for the continuation of teaching and learning activities.
- h. There is a madrasah head who regulates and oversees the learning journey at the madrasah diniyah
- i. The enthusiasm of the students in understanding and memorizing lessons
While the Inhibiting Factors , are in the form of:
 - a. The facilities at the pesantren are still not fulfilled
 - b. Lack of student care staff. With a total of 200 students and only 6 caregivers, it is certainly very lacking so that caregivers are overwhelmed in controlling the students.
 - c. Parents of students too often visit their children.

From the description above, it can be concluded that the role of caregivers in shaping the independence of students is a program that is very important to run. So the foundation should pay more attention to what is currently an obstacle for parenting in carrying out the program, facilitating anything that supports the formation of student independence, and the need for guidance on parenting and students. So that the pesantren program can be run properly and as much as possible.

Coaching is one form of effort to become better. Character formation is an act of educating, encouraging and building human behavior so that the person concerned becomes accustomed to knowing, understanding and experiencing good qualities. However, character building cannot be done in a short time, but must be trained seriously, continuously and proportionally in order to achieve the ideal character shape. So that the formation of this character must be taught by someone from an early age. The family is also a place of early education to form or develop personality so that children get to know the environment in which they live, so that children are oriented according to the religion and culture of their parents. Therefore, education in the family is the basis for the formation and development of a child's personality at school and in society. Some characters that need to be instilled in children include independence and self-confidence.

CONCLUSION

In the process of fostering the morals of female students at the Hidayatullah Tanjung Morawa Islamic Boarding School, it has been carried out well. As for the efforts to develop female students' morals that take place by coaches and caregivers naturally through several coaching methods including: habituation methods, exemplary methods, training methods that are applied to a form of activity for foster children.

The problems faced by caregivers in shaping the morals of female students include: first, the different educational backgrounds of female students; second, the lack of supporting infrastructure owned by the hostel; third, the very minimum quality of human resources (HR), especially qualified caregivers; and fourth, the factor of delinquency and indiscipline of foster children is one of the problematic forms in carrying out the moral development of foster children in Islamic boarding schools.

Factors supporting the development of female students' morals are first, students who play an active role in Islamic boarding school activities, second, advice from the ustadz and the existence of exemplary students, third, the upbringing is exemplary-based, there is a kyai caregiver who always supports the ongoing teaching and learning activities and culture of the hidayatullah Islamic boarding school which emphasizes character education. While the inhibiting factors are the facilities at the Islamic boarding school that have not been fulfilled, the lack of staff caring for the female students, the parents of the students too often visit their children.

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