



THE ROLE OF BOARDING SCHOOLS IN ESTABLISHMENT AKHLAKUL KARIMAH STUDENTS OF MIFTAHUL MIDAD LUMAJANG ISLAMIC BOARDING SCHOOL

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Abstract:

This article aims to find out 1. What is the role of Islamic boarding schools in shaping the akhlakul karimah of their students. 2. Management of Islamic boarding schools in shaping the morals of santri. It is known that many educational institutions in Indonesia, especially Islamic boarding schools, have their strategy for forming the akhlakul karimah students. The formation of the akhlakul karimah santri will later impact the alumni produced. Many alumni from Islamic boarding schools have become figures with good morals who have provided many benefits and uswah for the community. So we were moved to write this article to learn more about how Islamic boarding schools form the akhlakul karimah students. This study uses a qualitative method with a case study research type. The data collection techniques used observation and interviews. The data taken is in the form of interview results. The results of this study indicate that the role of Islamic boarding schools in the formation of akhlakul karimah students at the Miftahul Midad Islamic boarding school is to instil values through reciting the book of morals, through the management of the Islamic boarding school, carrying out habituation activities, escorting, exemplary and Islamic boarding school rules. For the sake of forming students who have good morals, Islamic boarding schools do not only provide partial learning. Instead, it provides education for the provision of life as a whole and involves himself with the provision of faith, knowledge, charity, morality, communication/interaction and good intentions. So that students are born who have good morals, always take much initiative, do not wait to be ordered, can create jobs and become uswah for the community.

Keywords: *the role of Islamic boarding schools, the formation of akhlakul karimah students*

INTRODUCTION

As an Islamic educational institution, Islamic boarding schools have significant opportunities to help develop the potential of human reason. Educate and print people who are by the character of Islamic teachings. Islamic boarding schools are also indigenous Islamic education in Indonesia that explores explicitly and practices Islamic teachings as a way of life in society so that the presence of Islamic boarding schools has its place and role in the framework of forming good morals in society (Khasanah, et al., 2022).

Since its inception, Islamic boarding schools have grown and developed in various regions in Indonesia and have been known as Islamic institutions with strategic values in developing Indonesian society. Since its emergence hundreds of years ago, Islamic boarding schools have reached various levels of society, especially the Muslim

community. Many groups have recognized the existence of Islamic boarding schools as educational institutions that participate in educating the life of the nation.

Pondok Pesantren is also the oldest Islamic educational institution in Indonesia which, until now, still makes a significant contribution in the social and religious fields in particular. In its journey, it has maintained and maintained the values of the Islamic boarding school that it has to date and has a multi-aspect educational model. Based on the curriculum, Islamic boarding schools are divided into three, namely traditional Islamic boarding schools (salafiyah), modern Islamic boarding schools (khalaf or asriyah) and comprehensive Islamic boarding schools (combination). Islamic boarding schools have five elements: mosques, kyai, boarding schools, students, and recitation of the yellow book (tafaqquh fi al-din) (Gusti, et al., 2020).

Education is essential to raise the dignity and prepare people with intellect, spirituality and akhlakul karimah. This kind of education requires strenuous and complicated effort and thought the effort to realize its goals (Baharun, 2016).

Remembering that humans are creatures that develop because the nature of the environment influences them is one of the natures of human beings (Tafsir, 2012). Throughout life, students cannot escape from natural and socio-cultural environments. The interaction of these two different environments always occurs in filling students' lives. Both significantly influence students' learning at school (Djamarah, 2012). Whereas in Law No. 20 of 2003 concerning the National Education System in Article 3 Paragraph 1, which also describes the environment, the educational environment, especially in the law, states that (Lutfi, 2021):

"The educational path consists of formal, non-formal and informal education which can complement and enrich each other" (Law No. 20 of 2003 concerning the National Education System)."

From the description above, it can be understood that the environment is a significant factor in the development and education of a person, including in shaping one's character, because it is not enough for humans to be educated but also to be human beings with good morals. Moreover, one of the goals of education itself is to make human beings with noble characters and morals.

RESEARCH METHODS

Qualitative research seeks to find the meaning of a situation or condition. This research method is based on the philosophy of postpositivism, which views social reality as a whole, complex, dynamic and meaningful as well as interactive, and the research results emphasize meaning rather than generalization. In this study, the researchers tried to find out how the religious attitudes of students in the Islamic boarding school environment. This research uses a field research approach intended to find out the data of respondents directly in the field, namely a study of an in-depth study of a social unit in such a way as to produce a well-organized picture of that social unit. The research method used is descriptive qualitative.

This descriptive qualitative research aims to describe and summarize various conditions and situations that arise in the role of Islamic boarding schools in shaping the morals of students. This research was conducted at the Miftahul Midad Lumajang Islamic Boarding School. The subjects in this study were the boarding school administrators, boarding school administrators and the students themselves. Data collection techniques used by researchers are interviews, documentation, and observation.

RESULTS AND DISCUSSION

Islamic boarding schools are an institution capable of giving birth to students who master the religious sciences and live and practice their teachings sincerely, have noble morals, have a big heart, and live a simple life. Because all of this is indeed the focus and goal of Islamic boarding school education itself (Amrizal, 2011), this is to the interview results submitted by M. Inwanul Mahamid as chairman of the board Miftahul Midad Islamic Boarding School. Even though humans have potential within

themselves, in spiritual and physical development, humans are still influenced by the environment and family. Therefore Islamic boarding schools exist to create an excellent environment to form knowledgeable humans who have good morals and can become *uswah* for society.

Islamic boarding schools are also religious institutions that carry out education and teaching and develop and spread religious and Islamic knowledge. The presence of Islamic boarding schools in the country provides investment for the birth of education because, from historical studies of education in Indonesia, Islamic boarding schools are the forerunner of the birth of education in Indonesia. Before there was formal education, *pesantren* existed and developed in Indonesia. There is nothing wrong with seeing *pesantren* as a legacy of Indonesian education and having a significant role in nation-building (Fauzan, 2017).

The formation of morals at the Miftahul Midad Islamic Boarding School is carried out in several ways, as what has been conveyed by Bahrur Rozi as the coordinator of Islamic boarding school education, namely by instilling moral values in students through studying books that discuss morals such as the book of *ta'limul muta'alim*, *bidayatul guidance*, *mathlab*, *akhlaqul lil banin/banat*, and *washoya* books etc.

Then the further formation of morals is through the management of the boarding school; from the interview with him Gus Midadur Rohaman as the supervisor of the boarding school, the result is that when students become members of the management, they already have duties like presidents and ministers, who automatically also carry a significant mandate and responsibility for the students. The students he takes care of, from here, will learn to uphold the mandate given, be responsible for the mandate, and must be based on a sincere intention to serve. When board members have carried out their duties properly, they have directly applied the values of Islamic boarding school education in their lives. Being accustomed to managing the activities of the students will cultivate skills in organization, and finding solutions when facing problems will train them to be more independent. With this, Islamic boarding schools prepare their students to become human beings ready for any situations and conditions that will be faced in the future.

Further formation of morals from the results of interviews with brother Imam Wahyudi, the management of the Study and Da'wah section, namely by carrying out activities and through the habits in the cottage. Such as reciting the Koran, praying in congregation, *ro'an* (mutual cooperation), deliberations, *diba'iyah*, *istighosah* and other activities. Because through this habitual and repetitive activity, one will be able to shape one's morals, personality and character and will become an obligation of the *santri* until they struggle in society. Hosna said that building good habits is crucial in instilling *tasawuf* or moral values. Making good habits is inherent in him, and spontaneity becomes a person's character or morals (Hosna, 2018). Morals in humans can be formed through *Tasawwuf* Education. With *tasawwuf* education, humans know the knowledge to purify the soul and cleanse the heart to submit to the provisions of Allah SWT (Assawqi, 2021).

According to Barmawi Umary, some of the objectives of developing good morals include: 1. To get used to doing good, beautiful, noble, commendable, and avoiding evil, ugly, despicable, despicable. 2. So that our relationship with Allah SWT and with other creatures is always well maintained and harmonious. 3. Strengthening religious sense in students, getting used to noble morals and hating low morals. 4. Familiarize students with being willing, optimistic, confident, master of emotions, endure suffering and be patient. 5. Guiding students towards healthy attitudes that can help them have good social interactions, love kindness for others, like to help, love the weak and respect others. 6. Familiarize students with politeness in talking and getting along at and out of school. 7. Always diligently worship, draw closer to Allah, and have good intentions (Halik, 2018).

Priest Wahyudi added that getting used to having escorts and exemplary figures, namely administrators, can also be said to be teachers for *santri*, which is by

the teachings and methods of da'wah of the Prophet Muhammad. That the Prophet educated and set an example for his people. Which is stated in Al-Ahzab verse ayat: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed, the Messenger of Allah has 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."

In the Javanese paradigm, educators are identified with (gu and ru), which mean "digugu and imitated". It is said to be digugu (trusted) because the teacher has an adequate set of knowledge, because of which he has broad insights and views in seeing this life. It is said to be imitated (followed) because the teacher has a complete personality. Therefore, his students should use all of his actions as role models (Hasan Basri: 2009).

The following is the explanation of M. Inwan Mahamid, the chairman of the central board, regarding the rules of Islamic boarding schools in the context of forming the akhlakul karima of students at the Miftahul Midad Islamic boarding school. Several rules must be obeyed by all students who study at the Miftahul Midad Islamic Boarding School, which are formally written in the pesantren rules related to politeness and association.

In carrying out politeness manners, all students are required to wear clothes according to the rules set by the pesantren. Male students must have short, polite and uncoloured hair, while female students must wear a closed hijab and behave politely according to Islamic boarding school norms; every santri must be friendly and polite to the young people, administrators, ndalem families, and older people as well as mutual love and cooperation among all pesantren residents. Santri only wear uniforms during school hours/days. To minimize unrest in the pesantren environment, all students are prohibited from doing things that can disturb the peace of others.

The licensing process must be taken by students who intend to leave the Islamic boarding school complex and are required to ask for permission with the following conditions:

For male students who wish to leave the Islamic boarding school, they are required to ask permission from the head of the dormitory or central management and for girls from the board of directors; for students who need to go home, students are required to ask permission from the management by bringing a permit book to be signed and afterwards report to Mrs Nyai. Santri who intend to go home are expected to ask for blessings and prayers from the pesantren elders/leaders or other teacher councils; The permission book to go home must be signed by the head of the hostel and the security administrator of the centre, then ask for the blessing of the community council and return the permit book to the head of the hostel as well as fill in the initials in the Return section of the student's return agenda book. Especially for female students are not allowed to go home before being picked up by their parents/guardians with a pick-up card.

Islamic boarding schools' role in forming akhlakul karimah students at the Miftahul Midad Islamic boarding school is influenced by several supporting and inhibiting factors. The supporting factor is the attention of caregivers, coaches, and boarding school administrators, implementation of activities, habituation and discipline of the boarding school, and the administrator figure as a student role model. The inhibiting factor is the need for more senior students to become successors to managing the pesantren.

CONCLUSION

Based on the results of the study, it can be concluded that the role of Islamic boarding schools in the formation of akhlakul karimah students at Miftahul Midad Lumajang Islamic boarding school. Based on religious values, emphasizing the

importance of Islamic religious morality in everyday life, the climate of Islamic boarding schools is very supportive of moral and ethical behaviour; Islamic boarding schools are a subculture, a separate community. Moral values through the study of moral books, management of the boarding school, habituation of activities and implementation of the boarding school rules, exemplary educators (kyai, ustadz, coaches, administrators and senior students). Supporting factors in the formation of morals are the attention of caretakers, supervisors and administrators of the boarding school, the implementation of activities and rules of the boarding school, and the caretaker figure as uswah / role model. The inhibiting factor is the need for more senior students to become successors to managing the pesantren.

Suggestions:

1. It is hoped that the leaders and managers of the Miftahul Midad Islamic Boarding School can make clear criteria for integrating the values of akhlakul karimah in each lesson and the behaviour of students in the classroom, the behaviour of students in the dormitory and the behaviour of students in other educational situations, all of which contain moral values.
2. It is hoped that the supervisors for the management of the Miftahul Midad Islamic Boarding School will schedule preparation for cadre training for the management of the Islamic boarding school for students considered mature.

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