

## Implementation of Santri Morals in Learning the Book of Washoya Aba' Lil Abna' in Dormitory F of the Matholi'ul Anwar Simo Sungelebak Islamic Boarding School

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### ARTICLE INFO

#### Article history

Received 06-11-23

Revised 12-12-23

Accepted 10-01-23

#### Keywords

*Implementation*

*Morals*

*Washoya Abaa' Lil Abna'*

### ABSTRACT

Indonesia's education world is currently trapped in preparing for instant human improvisation. At this time, parents generally force their children to be able to master the field of study in a relatively short time. Meanwhile, morality is a symbol of the quality of a servant. Therefore, morals determine the existence of a Muslim. Morals have an essential role in creating respectable humans in the eyes of humans and Allah, distinguishing them from other creatures. All of these are combined with the works of Sheikh Muhammad Syakir as a mirror for students who seek knowledge. The goal is none other than to be self-aware and to be able to control oneself adequately and appropriately. This research is a type of qualitative research. The data sources in this research consist of two parts, namely, primary data sources and secondary data sources. They are collecting data using interviews, observation, and documentation methods, documenting various descriptions related to the implementation of students by the teachings contained in the Washoya abaa 'lil abna' book and literature studies, including Studying materials associated with the object of research. Data analysis in this study was to take existing samples related to learning, human resources, place, and activity complexity after learning. The results of this study are: First, get to know more closely the students' morals applied in everyday life. Second, knowing the extent to which a santri can behave by his knowledge in everyday life because the biggest goal is to produce Sturdy Humans when they return to their respective homes, of course, by applying and being guided by the knowledge obtained at the boarding school, especially regarding Noble Morals because the Prophet was sent to perfect noble morals.

**Introduction**

Morals are guidelines that every human being must possess because, with these morals, humans become honorable and even have a guarantee of safety in this world and the hereafter (Sajadi, 2019). Therefore, every child at an early age is instilled with these noble values so that they can get the results. Morals can also encourage someone to be more responsible towards themselves, society, or God (Akhiruddin et al., 2019). All of this grows from the sensitivity of the strong urge, namely Taqwa. With the success of piety, humans can make themselves independent, passive, focused, and forward-looking. This can enable the owner to walk through this early world full of stability, resilience, and confidence that he is not walking alone even though he is walking alone. (Sawaty & Tandirerung, 2018).

The learning process that students go through with various background conditions lasts throughout time with existing differences (Junaidi, 2019). In essence, the goal is to adapt to the circumstances around you (Jumbulati, 1994). Moral/character education is an essential factor in determining the formation of students' morals, attitudes, character, and personality (Amalia, 2021). So moral education is needed in the formation process towards a positive direction, meaning that it directs each person/student to do the best thing according to the teachings of His Majesty the Prophet. Moral education is the main foundation for improving the quality of the Indonesian nation's human resources (Arisanti, 2017). A country that continues to grow, a country that is famous for its wealth, and not let this be just a metaphor that neglects its people constantly to develop and improve so that Indonesia is truly remarkable in the eyes of the world (Farida & Munib, 2020).

One of the problems why it is necessary to observe morals for students is because their character is now starting to fade, and they rarely practice the values contained therein. The two problems above are also accompanied by the role of educators who do not implement character education in everyday life. This form of moral learning is in the form of implementing the values contained in learning at the Pondok or self-habituation (Huda, 2020). So that students can apply and implement it in the Islamic boarding school environment, especially when they go home. This implementation can be found in the Santri Profile. One form of performance of the profile of students who have akhlakul karimah is students who always practice the values contained in them, such as devotion to God Almighty by carrying out worship, whether pure or not (Sawaty & Tandirerung, 2018). The Ustadz, as the spearhead of implementing learning, has a significant role in guiding and focusing the students. The mentoring process carried out by teachers is not only related to intellectuality but also strengthening personality learning. One of the things that is in the spotlight in the world of education, especially for teachers, is improving the morals and morals of students (Indrawan, 2014).

In learning, the Ustadz also has a vital role in forming the personality of the students at the boarding school. Ustadz is a reliable educator whose main task is to educate, teach, guide, focus, train, calculate, and evaluate students (Rafsanjani & Razaq, 2019). The position of the Ustadz as an educator is related to the tasks

given, supervisory and coaching tasks, and tasks related to disciplining children to obey the rules at the boarding school (Mujtabarrizza & Muslimah, 2023). The teacher's position in forming personality is to provide an excellent example to students because each student needs a good example or model to emulate (Zaini, 2015). Matholi'ul Anwar Islamic Boarding School, F Simo Sungelebak Karanggeneg Lamongan Islamic Boarding School has implemented Moral Learning for new and old students. This project is carried out to enforce dimensions of moral quality for students.

### **Method**

This research uses a qualitative research approach. Qualitative research is an approach to conducting research oriented toward natural phenomena or symptoms (Manzilati, 2017). Qualitative research is essential and naturalistic and cannot be carried out in the laboratory but in the field. Therefore, this kind of research is often called naturalistic inquiry or field study. Bogdan and Taylor state that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. (Mardawani, 2020). The approach is holistically directed at the setting and individual (Mardawani, 2020). The data collection techniques used in this research are observation, interviews, and documentation.

### **Research Result and Discussion**

The results of this research show that in the dimensions of students' moral learning, this is by the results of interviews with ustadz who teach Kitab washoya aaba' lil abna' who stated that: The first indicator is faith, devotion to God Almighty, and noble morals that are manifested by praying before and after activities and prioritizing congregational prayer (Fajriati & Bahrudin, 2021). Behave honestly and humbly towards fellow students, be tolerant, be responsible, and respect each other's rights. There is an honesty canteen which is carried out by the students for all residents of Dormitory F, where with this program, the students can control themselves and their egos to maintain good behavior according to the teachings of the Islamic religion. Secondly, protecting friends' rights is realized by looking after and paying attention to other student's belongings so they are not misused or owned personally. Of course, this will make them less mature individuals. At the same time, students are expected to be able to open broad horizons.

Third, Gotong Royong is realized by giving students assignments to work together to complete tasks, care for each other, and share. Every morning, students work on boarding pickets, and before praying, students are invited to pray for other friends, with the aim that students always care about their friends. Fourth, Independence, which is realized by providing projects independently so that students can solve their problems to create an independent spirit and develop an attitude of self-discipline, starting with attending the prayer room on time because the boarding school regulations are at 05.30 students must be present at the prayer

room and then make a habit of completing their studies. Yesterday's book before KBM started.

Fifth, be polite in behavior, words, and actions, which is realized by providing an excellent example to new students so they can get used to this from an early age. It becomes a strong magnet so that students, in particular, and the community, are interested and sympathetic and then participate in entrusting their children to Pondok to receive a character and unique education. The sixth is creative, which is realized by facilitating students with their talents. Able to design ideas independently. Students are expected to be able to produce their work and actions in carrying out the developments in the book. Almost every development student works and conveys their ideas independently, confidently, and with initiative.

Based on the results of interviews with students, the dimension of faith and piety or being able to control themselves is demonstrated by the students' *istiqomah* behavior in congregational prayers and daily recitations and gaining additional knowledge in terms of reading the Qur'an. Can share with others when a friend experiences a disaster. In the second dimension, remind other students that students are capable and not embarrassed if another student makes a mistake, whether intentional or not.

From the results of the interviews, statements or answers were obtained from the students that in the Mutual Cooperation dimension, students were able to mingle well when there were problems that had to be resolved. Every time there was a moment in the boarding school, the students were involved in working together for the success of the event. The fourth dimension of Independence namely, students create a project with their work, such as making sales where the marketing results will be managed by themselves, such as an honesty canteen. The fifth dimension is polite in behavior, words, and actions namely, students explore applying the knowledge they have from there. Students can be reflective and can be *nguwongno uwong*. The sixth dimension of creativity is that students can produce their work, such as exploring their identity so that there is a unique attraction that can be taken by everyone who assesses it (Arisanti, 2017). It can be concluded that the implementation of Islamic boarding school morals in learning the book *Washoyaa aaba' lil abna'* at the Matholi'ul Anwar Islamic Boarding School, Dormitory F Simo Sungelebak Karanggeneg Lamongan can be carried out well by the contents of the original book.

Moral Learning Outcomes are significant because they influence the level of success or failure in achieving goals, as for the results of character formation by the book *washoyaa aaba' lil abna'* and the effects of interviews with Ustadz teachers and administrators, namely (Suryani, 2018): Faith and devotion to God Almighty, manifested in noble customs, both in religion, good morals for themselves and others, where students must be able to know and respect other people, reflect and be responsible for the rights of students (Rafsanjani & Razaq, 2019). Independent students need to be aware of themselves and the current situation and have self-regulation. Cooperation realized in collaboration has a deep concern and sharing with others. Polite in behavior, words, and actions,

where students must obtain and process their knowledge and put it into practice. Creative, where students can produce original ideas, works, and actions and have the flexibility of thinking in finding alternative solutions to problems in life at the Islamic boarding school.

Methods Used in Implementing Moral Learning for Santri Students in Learning the Book of Washoya Aaba' Lil Abna' at the Matholi'ul Anwar Islamic Boarding School, Dormitory F Simo Sungelebak Karanggeneg Lamongan. This is by focusing and making the book Washoyaa aaba' lil abna' a benchmark for students in their actions and speech. Make caregivers and teachers role models to be imitated and become a real learning focus. Islamic boarding school life is made into a miniature before entering and engaging with the broader community when the students have completed their studies at the Islamic Boarding School.

### **Conclusion**

Based on the results of research and data analysis, it can be concluded that moral education is essential for this nation because, with akhlakul karimah, this nation will be free from criminal acts that are inhumane and unfair. It is also necessary for the more comprehensive or close community, especially for oneself, as a bulwark against everything that happens. Youth is the hope of the nation. If the youth of this nation are not educated with good morals, then one day, this nation will be destroyed. Media is needed to instill planned good morals as a standard for acting. The morals of the Matholi'ul Anwar Islamic boarding school students, F Simo Sungelebak Karanggeneg Lamongan boarding school, tend to improve while studying the book Washoya Abaa' Lil Abna'. This can be seen by their daily attitudes and behavior when alone or mingling with friends.

The implementation of moral education through the book washaya abaa' lil abnaa' at the Matholi'ul Anwar Islamic boarding school, dormitory F Simo Sungelebak Karanggeneg Lamongan includes: the obligation to pray in congregation five times a day, offering blessings to the Prophet SAW by reading the birthday of diba' (siroh nabawiyah), building trust, togetherness, caring between friends and a high sense of Islamic brotherhood, making honesty, following the recitation calmly and attentively, and being sincere in all actions.

The implementation of moral learning for students at the Matholi'ul Anwar Islamic boarding school, F Simo Sungelebak Karanggeneg Lamongan boarding school, found supporting factors, including a unique place, namely a dormitory that is inside and far from the spread of unfavorable information. He is close to the caregivers, who make him a person who can be a role model to imitate and look up to. Always pay attention to the administrators or students who are more senior. This can minimize the number of mistakes made by students and constant struggle with knowledge because the 24 hour schedule is standard and must be followed to build students' strong character and noble morals.

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