The Effect of Islamic Boarding School Culture on the Character Forming and Ability of Students

Eriyanto
Fakultas Tarbiyah, Universitas Ibrahimy, Indonesia
eriyanto@ibrahimy.ac.id

ABSTRACT
This study focuses on the influence of Islamic boarding school education culture on moral formation in Miftahul Ulum Islamic Boarding School Wonorejo Situbondo. The relationship between the culture of the pesantren and formation of the students' morals because culture is a boarding school culture that affects the mindset, mentality, character, habits, and morals of the students who use the dormitory system with the supervision of the ustadz. It is hoped that the pesantren education culture can form a superior person, namely a person who has good character. The research was conducted to answer the following problems: (1) What is the education culture of Miftahul Ulum Islamic Boarding School in Wonorejo Situbondo? (2) What are the activities carried out by the Miftahul Ulum Islamic Boarding School students in Wonorejo Situbondo? (3) How is the relationship between the educational culture of Miftahul Ulum Islamic Boarding School, Wonorejo Situbondo, and the moral formation of the students. The type of research is qualitative research. The educational culture in Islamic boarding schools can foster students' character, form mentality, get used to worship, create self-conceptions, and form noble attitudes for students so that the behaviour of everyday life to realise with good morals. Hopefully, with good character, it can positively impact students, both for Allah, other people, and the environment.

KEYWORDS
Effect,
Islamic boarding school culture,
Santri's Morals

Introduction

At this time, culture is overgrowing. However, the morality and morals of the nation's generation are increasingly experiencing a decline. If they are not equipped with the knowledge and strong faith, the younger generation that will come will become a weak generation. In terms of morality, young people are currently experiencing a moral crisis. The attitude of tawadhu 'that should have been owned became the opposite. The most responsible for the moral degradation of the nation are Muslims. Because most of Indonesia's population is Muslim, Islamic values should instill from childhood.

Knowledge of religion obtains in formal and non-formal institutions. Formal institutions give schools starting from the lowest education to the highest level. Meanwhile, in non-formal institutions, religious education is obtained through Madrasah Diniyyah and Islamic boarding schools. Islamic Boarding School is a place to study Islamic knowledge maturely. In their daily life, Islamic boarding schools have different characteristics. However, Islamic boarding schools generally teach Islamic

knowledge, discipline, and habits that can do in everyday life. The habit of being in a boarding school is what the students will do after graduating from the boarding school. Armed with the knowledge they have, the students can apply their knowledge in the life of society, nation, and state. (Mujammil, 2007).

Parents send their children to Islamic boarding schools, hoping that the child has good religious knowledge, noble character, and understands Islamic laws. So far, no concern that studying at a pesantren will distance parents' love for their children. Children who have lived in Islamic boarding schools for a long time can still be identified with their parents. Establishing intense and regular communication is hoped that children will not lose their parental figures as we know that the source of identification of a child is not only his parents but also specific figures who are considered close and have a significant influence on the child. The presence of Kiai, mentors, clerics, and peers can also influence the formation of a child's personality.

Pesantren owns this advantage as an educational institution. With all its limitations, pesantren can present themselves as learning institutions that continue almost 24 hours daily. Learning activities and interactions take place in an integrated manner that combines a teacher and family atmosphere. The kiai, as the central figure in the pesantren, can play a crucial and strategic role in determining the development of the santri and the pesantren. The Kiai's strong personality, deep religious understanding, and experience guarantee a person in determining the pesantren as his choice. (Mujammil, 2007).

One of the crucial factors in the formation of morality is habits or customs. What is meant by habit is an action that is continually repeated so that it becomes easy to do. Habit is seen as the second nature after conscience. Because 99% of human actions occur because of habit, the hope that there might be a positive pesantren habit or culture makes someone do the same thing, even though it is no longer in the boarding school environment. Of course, this is continuous with the formation of one's morality. (Sulthon, M., 2005). From the description above, it is interesting for the author to examine whether Islamic boarding school education culture influences the formation of the morals of the students. In writing this thesis, the researcher is interested in raising a thesis titled Formation of Santri Morals Through Islamic Boarding School Culture. It is hoped that researchers will obtain available data and information about moral education in Islamic boarding schools and its impact on students.

Methodology

This study uses a descriptive qualitative approach with proper interpretation. The researcher is the key instrument (Azwar, 2007). This approach departs from a theoretical framework, the ideas of experts, and the understanding of researchers based on their experiences then develops into problems proposed to obtain justification (verification) or rejection in the form of field empirical data documents (Ahmad, 2011). Collecting data is triangulation (combined), data analysis is inductive, and the results of qualitative research emphasise meaning rather than generalisation. (Sugiyono, 2011).

Descriptive research examines the status of a group of people, an object, a condition, a system of thought, or an event in the present. This research aims to make a systematic, factual, and accurate description, picture, or painting of the facts, characteristics, and relationships between the investigated phenomena. The data collected is in the form of words, pictures, and not numbers. Due to the application of qualitative methods. In addition, all that is collected is likely to be the key to what has been researched.

Results and Discussion

The moral is a complete system consisting of the characteristics of reason or behavior that make a person unique. These characteristics form a person's psychological framework and make him behave accordingly and judged to suit him in different conditions. In this case, Ibn Maskawih, as quoted by Nasharuddin, defines morality as "a thing or a person's mental situation that encourages someone to do something with pleasure, without thinking and planning "(Nasharuddin, 2015). Ali Mas'ud also quoted Ahmad Amin's opinion regarding morality, namely, "getting used to the will, the intention is to get used to the will of the human soul which causes actions easily because of habit without requiring prior consideration (Mas'ud, 2012).

Furthermore, the word morals or khuluq, according to Imam Al-Ghazali translated by Ibn Ibrahim Ba'adillah explains that the word al-khuluqu (morals) becomes an analogy of the conditions in the soul that settled in it. From that state in the soul, actions emerge quickly, without needing thought or research. So, if the application of the conditions in question shows that good deeds are commendable in reason and syara', then it is called good morals. Meanwhile, if an act that arises from the conditions referred to is something that has a destructive impact, then the situation in which these actions arise is called bad morals (Al-Ghazali, 2012). Furthermore, regarding morals, Nasharuddin also gives an opinion in his book Akhlak (Plenary Human Characteristics), which also argues that: Morals are a person's psychological impulse to do something. Therefore, a person's morals are called good if something is done under the Shari'a and reason. Moreover, if someone does an evil deed according to the Shari'a and reason, that person is called lousy behavior (Nasharuddin, 2015).

Character education or morals is necessary for realising students have the principles of truth that respect and love each other. This is supported by the opinion of Sabar Budi Raharjo that: Character education is a holistic educational process that connects the moral dimension with the social realm in the lives of students as a foundation for the formation of a quality generation that can live independently and has the principle of truth that can be accounted for.

Moral development is the first focus of attention in Islam. This is following one of the apostolic missions of the Prophet Muhammad SAW. to perfect noble character. Humans are basically born in a state of nature, which in this case includes moral nature, which was perfected through the prophet Muhammad SAW mission. in the form of teachings brought by the Apostles. According to Abuddin Nata, Islamic attention to moral development can be seen from Islam's attention to mental development which must take precedence over physical development. Because of this good soul, good deeds will be born, making it easier to produce goodness and happiness in all human life, physically and mentally (Abuddin, 2012). Ahmad Tafsir also stated that in principle, moral development, which is part of general education in any institution, must be basic and comprehensive to achieve the expected goal, namely the formation of the human person to become an insan kamil. In other words, it has balanced characteristics between its worldly and ukhrawi aspects (Ahmad, 2011). Actually, the purpose of moral development in Islam is to form a Muslim person who has good morals, such as being honest, civilised, polite, and accompanied by faith and devotion to Allah.

From some of the opinions expressed above, it can be concluded that what is meant by moral development is building (reviving) a person's psyche or soul with an Islamic approach, which is expected to later be able to practice the teachings of Islam, so that behavior will be formed under the values of Islam. Islamic teachings.

Method of Moral Development through a Good Example

This life is lived chiefly by imitating or imitating one human to another. Something that is imitated may be good or bad. For Muslims, the best and most important example is in the person of the Prophet Muhammad SAW. As Allah says in Surah Al-Ahzab verse 21, as follows:

$$لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًاۗ$$

Meaning: "Indeed, the Messenger of Allah has been a good role model for you (that is) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment, and he often mentions Allah" (Q.S. Al Ahzab, 33:21)

The Messenger of Allah collected and reflected personal originating from the contents of the Qur'an, which, if used as a role model, God willing, will lead a person to safety, happiness, and prosperity in life in this world and the hereafter. It is impossible to imitate the same as the Messenger of Allah because only he himself, the human being, was created to have a noble personality. Individuals who have the following characteristics:

a. Siddiq is a person who always says and does the right thing, one between word and deed. Tabligh is a person who does not hide everything that must be conveyed from Allah SWT, either in the form of orders or prohibitions.

b. An infallibility is a person who is far away from committing sins, both major sins and minor sins. Amanah is a person who is trusted because of honesty that is second to none in word and deed. Fatonah is a person who has high intelligence so she is always wise in words and actions, especially in making decisions and leading Muslims. A person like a prophet's example is what every educator should have and display, especially parents (Muhammad, 2006).

In the educational process, every educator must try to be a role model for his students (subjects), an example in all the good and not an example in all the bad. With this example, it is hoped that students will imitate or imitate everything good in the words and actions of their educators (Abdullah, 2007; Zamili, 2021). Many examples need to be displayed by parents or educators, such as teachers (ustadz) and scholars. Exemplary in work discipline and time discipline, cleanliness, healthy living, honesty, and others, in general, and specific living conditions in carrying out orders and staying away from Allah's prohibitions. Exemplary is very important because, in educational interactions, students (subjects) do not just capture/get the meaning of something from the words of their educators, but instead through/from the person, which is reflected in the attitudes and behavior of the educators (Mujammil, 2007).

Method of Moral Development through Habituation (Charity)

In everyday human life, many habits take place automatically in speech and behavior. These good habits have been passed down from generation to generation from one generation to the next. These habits have been entrenched in their respective societies.

Among them, one society may have customs that feel strange to another. The mastery of these habits is passed from one generation to the next, most of which are passed down through the educational process so that they are entrenched in life. At the same time, bad habits are avoided and reduced through the educational process, which can be detrimental to individual life or society.

Habits in religious life need to be formed to become behaviors that are carried out automatically. For example, the habit of greeting when entering or leaving the house when there are other people. Likewise, the habit of getting up early, immediately leaving the bed, performing ablution, and performing the dawn prayer. Likewise, the habit of reciting basmalah every time you start work, then reciting alhamdulillah after completing a job, or every time you get a favor from Allah SWT. (Abdullah, 2007).

Another example is the habit of immediately performing the five daily prayers; when the time for prayer has entered, it must be nurtured continuously since childhood. Meanwhile, the habit of procrastinating praying until the time for one prayer is over and the time for the next prayer is approaching must be discarded so that it does not become a habit.

From the description above, it is clear that there are two types of habits that need to be passed on through the educational process. The two types of habits are:

a. Automatic habits are made even though the children who have to do it do not understand their meaning or purpose. For example, the habit of brushing your teeth in the morning and even before going to bed. The habit of getting up early and immediately performing the dawn prayer, the habit of reading basmalah when starting work and others.

b. Habits that are carried out based on understanding and awareness of the benefits or goals. For example, the habit of performing the five daily prayers, which is understood to be a loss for those who leave prayer, the habit of praying in a solemn and orderly manner, knowing that it is indeed a loss and a waste of someone who is negligent and not solemn in praying, and so on.

Educators must be able to provide an understanding that living with good habits will indeed be routine, but that is how life is full of recurring events in order to be able to avoid boredom or reluctance in carrying them out.

Method of Moral Formation through Understanding (science)

This understanding is done by informing about the nature and values contained in the object. For example, repentance is an object of morality because repentance, with all its good nature and values, must be given to the recipient of the message (students, students, or yourself). Therefore, the recipient of the message is always given an understanding of the object so that he understands and believes that the object is precious and valuable in his life, both in this world and the hereafter.

The understanding process is in the form of knowledge and information about how important noble character is and how much damage will occur due to bad morals. Understanding provides a logical theoretical basis for why a person should have noble character and avoid despicable morals. With understanding, a person becomes aware and motivated always to have a noble character. Understanding can come from the Qur'an, sunnah, and ethical questions from pious people (Mujammil, 2007).

The understanding process is carried out by oneself and others such as kiai, teachers, clerics, parents and people who feel responsible for forming noble character. Those who are already aware of the disease and its moral ugliness can do their own understanding by thinking and practicing manners, reading and understanding syar'iyyah texts and listening through mauidlah assemblies and ta'lim. But for those who don't have an understanding, of course, outsiders are needed to help provide understanding.

The process of understanding other people can be done through the teaching process with various methods such as lectures, stories, discussions, advice, and assignments (Asrori, 2017). The three processes above cannot be separated because one process will strengthen the other processes. The formation of morality which only uses the

process of understanding without habituation and uswatun repertoire will be verbalise and theoretical (Kandiri et al., 2021). The habituation process without understanding will only make humans like robots, acting without understanding meaning. Morals that are only produced by a process like this will quickly collapse. The moral formation that is not supported by the example of the closest people will run slowly.

Formation of Santri Morals at Miftahul Ulum Islamic Boarding School Wonorejo Situbondo through Islamic Boarding School Culture

Humans have the potential to be educated, namely sight, hearing and heart. This potential must be grateful for by filling it with teachings and education. The younger generation is the generation that will play a role in the future. Therefore, it must be equipped with a strong faith in the face of an increasingly developing life. Many challenges will be faced; moral, ethical, educational, political and so on. So it takes a strong fortress of faith and religious knowledge as an absolute requirement for the younger generation, especially the students.

Every education has a different culture. And pesantren is one of the educational institutions that has a unique culture that is different from other educational institutions. And is part of the environment and culture is the spirit of a pesantren (Furkan Nuril, 2013). One of the important factors in the formation of morality is habits or customs. What is meant by habit is an action that is always repeated so that it becomes easy to do. Habit is seen as the second nature after conscience. Because 99% of human actions occur because of habit. For example eating, drinking, bathing, how to dress is a habit that is often repeated.

It is hoped that the positive habits that are followed by the Islamic boarding school such as rituals of worship: praying, reciting the Koran, tahajut, taking care of themselves independently, discipline and so on can be carried out even though the santri are not in the boarding school environment. In addition, the attitude of humility towards teachers and people who are more elder is important because this act is one of the characteristics of akhlaqul karimah. All forms of habits that will inspire and be carried out in the future so that a noble character is formed (Sulthon, M., 2005).

Students' activities in the effort to form morals at the Miftahul Ulum Islamic Boarding School Wonorejo Situbondo

a. Yellow Book Study
    Like other Islamic boarding schools, the Salafiyah Islamic Boarding School Pulutan uses the sorogan (individual) and bandongan (classical) systems. This activity is carried out almost every day. The Sorogan system, known internally in Islamic boarding schools, is the Ada system and the Books studied include: Ta'limu al-muta'allimu as a basic scientific provision in daily behavior. Kifayatul Akhyar as the basis for mu'amalah activities in people's lives. Durrotun Nasikhin as a historical illustration to be used as a transactional foothold in everyday life, and other yellow books instructed by the ustadz. (Abdullah, 2007).
    Santri follow the study of books according to the existing schedule. This is intended as a scientific treasure for students so that they have a strong aqidah and religious intellectual basis.

b. Tahajjud and Duha prayer

    Activities in terms of familiarising the students before dawn, the students are awakened by the kiai and the asatidz, to carry out the sunnah prayer tahajjut and sunnah prayer, followed by the morning prayer in congregation. Praying together

with the hope that the activity will become a persistent habit that lasts until you stop staying there.

In the morning welcoming the students then guided by the asatidz to do the Duha prayer together. This is done regularly, accompanied by dhikr and prayer together.

c.   Khitobah Activities

Khitobah activities are carried out every Friday night Saturday, this activity is a means for students to mentally cultivate in public speaking, as well as a means for students in the habit of deliberation.

Santri learns how to be a character/or someone who is speaking in public—for example, being a presenter, performer, greetings, and others.

d.   Tadarrus and Barzanji

Tadarus activities in Islamic boarding schools are carried out every evening at sunset, Isa' and dawn before starting the study of the yellow book with the kiai. Tadarus cultivates students to always remember Allah's holy verses, so that the heart becomes calm. Berzanji is carried out every Thursday night for the Isa prayer. All students participated in activities accompanied by the ustadz (Abdullah, 2007).

Application of Educational Methods at Miftahul Ulum Islamic Boarding School Wonorejo Situbondo

Speaking of pesantren culture, it is identical to applying the method used. There are at least 7 methods applied in shaping students' behavior at Miftahul Ulum Islamic Boarding School Wonorejo Situbondo, namely a. Exemplary Method (Uswah Hasanah); b. Exercise and Habituation; c. Taking Lessons (ibrah); d. Virtue Advice (mauidzah hasanah); e. Discipline; f Praise and Punishment (targhib wa tahzib); g. Educating through independence shapes students' character (Abdullah, 2007).

a.   Exemplary method

Behavioral education through exemplary is education by providing concrete examples for the students. In Islamic boarding schools, giving exemplary examples is highly emphasised. For example, the kiai and ustadz at the Pulutan Islamic boarding school in Salatiga always provide good uswah for the students in ritual worship, daily life, and others.

b.   Methods of Exercise and Habituation

Educating behavior with practice and habituation is educating by providing exercises against norms and then getting students to do it. For example, in education at Islamic boarding schools at this boarding school, it will usually be applied to amaliyah worship, such as praying in congregation, and politeness to kiai and ustadz. Association with fellow students and the like. In such a way, it is not uncommon to find in pesantren how students are very respectful of their ustadz and senior brothers and so polite to their younger siblings and juniors, they are indeed trained and accustomed to act in this way.

c.   Educating through ibrah (taking lessons)

The pedagogical purpose of ibrah is to bring people to the satisfaction of thinking about religious matters that can move, educate or increase religious feelings.

The taking of ibrah can be done through exemplary stories, natural phenomena or events that have occurred in the past and now. In this case,

Kiai and ustadz at the Pulutan Islamic Boarding School gave lectures about history and phenomenal events to be studied and learned lessons from the events that occurred.

d. Educating through mauidzah (advice)

The kiai and ustadz at this Islamic boarding school give their mauidzah regularly in reciting activities so that various advices are obtained, which is very useful for the students. The mauidzah method contains three elements, namely: 1). A description of the goodness and truth that must be done by someone, in this case santi, for example about manners, must be in the congregation and be diligent in charity; 2). Motivation in doing good; 3). Warning about sin or danger that will arise from the prohibition for himself and others. The advice received for these students has become something that is routinely obtained, because the motivation to do good must be instilled and strengthened.

e. Educate through discipline

In education, discipline is known as a way to maintain the continuity of educational activities. This method is identical to the provision of punishment or sanctions. The goal is to raise students' awareness that what they are doing is not right, so they don't do it again.

f. Educate through targhib wa tahzib

This method consists of two methods that are related to each other; targhib and tahzib. Targhib is a promise accompanied by persuasion so that someone likes to do good and stay away from evil. Tahzib is a threat to create a fear of doing something wrong. The pressure of the targhib method lies in the hope to do good, while the pressure of the tahzib method lies in trying to avoid evil or sin. (Mujammil, 2007).

However, this method is not the same as the reward and punishment method. The difference lies in the roots of taking the material and the goals to be achieved. Targhib and tahzib are rooted in God (religious teachings) whose aim is to strengthen religious feelings and awaken rabbani character, regardless of time and place. On the other hand, the reward and punishment method is based on a narrow (worldly) law of ratio (the law of reason) whose purpose is still bound by space and time. In pesantren, this method is usually applied in recitations, both sorogan and bandongan. (Nasirudin, 2010).

g. Educating through independence

Behavioral independence is the ability of students to make and implement decisions freely. The process of making and implementing student decisions that usually take place in Islamic boarding schools can be categorised into two, namely decisions that are monumental in nature and decisions that are daily. In this paper, the decisions in question are decisions that are routine in nature.

Associated with the routine nature of students' habits, it shows the tendency of students to be more capable and brave in taking and implementing decisions independently, for example financial management, spending planning, planning routine activities, and so on. This cannot be separated from the lives of those who do not live with their parents and the demands of the pesantren which want the students to be able to live independently. Santri can share life with other santri friends, the majority of whom are the same age (of the same age) who basically have the same tendency. If the

independence of behavior is associated with the routine of students, then the possibility of students having a high level of independence. (Asrori, 2017).

The relationship between Islamic boarding school education culture and the formation of students' morals

According to Anthropologist Clifford Geertz, one of the scientists who made an essential contribution in describing the meaning of pesantren culture, he stated that pesantren culture can be described as a pattern of values, myths, and habits, which are formed in the long journey of pesantren or the behavior of values, attitudes and ways of life to do things. adjustment to the environment and at the same time a way to look at problems and how to solve them. (Zamroni, 2000).

And from the description above, it can finally be concluded that the pesantren culture contains the values of behavior, habituation, which are intentionally formed or created by pesantren caregivers in the guidance and education of pesantren to achieve the goals desired by the pesantren educational institution.

Conclusion

According to the empiricism flow, the importance of education that is applied to the formation of Akhlaqul Karimah is the most influential factor in the formation of a person is external factors, namely the social environment, including the guidance and education provided. If coaching and education are provided. If the education and guidance given to the child is good, then the child is good. And vice versa. This school seems to believe in the role played by the world of education and teaching. Another opinion says that Fitrah, the tendency towards good that exists in humans, is fostered intensively through various methods. So it is true that educating students with sound educational culture creates positive habits that form akhlaqul karimah. The culture that builds aspects of the formation of the morals of the santri in a typical pesantren and the role models of the Kiai and ustad of the pesantren inspire many of the santri. This shows how important the educational culture of Islamic boarding schools is to make positive habits that are under the purpose of education, namely creating individuals with good morals, morals toward God, fellow humans, and the environment.

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