

Implementation of Moral Development Based on Islamic Boarding School Values at MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan

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Abstract

This research is motivated because researchers feel interested in the moral development program at MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan, this is evidenced by the school's efforts to carry out a moral development program based on Islamic boarding school values. The formulation of the problem in this research is how is the implementation of moral development based on Islamic Boarding school values at MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan? And what are the factors that influence the implementation of Islamic Boarding school values based on moral development at MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan? The purpose of this research is to provide information to teachers in fostering student's moral become children who have good moral. This research approach is a qualitative and uses the type of field research. The data collection technique used observation, interview, and documentation. The analysis of the data uses Miles and Hubberman by means of data reduction, data display and verification. The result of this research indicate that the implementation of moral development based on Islamic Boarding school values at MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan is based on three values, namely the value of I'tiqadiyah, the value of kbuluqiyyah and the value of amal'iyyah.

Keywords: Morals, Value, and Islamic Boarding School.

A. Introduction

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop themselves to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (Law No.20, 2003). Education is a process of internalizing culture into a person and society so as to make people and society civilized (Mansur Muslich, 2011). Therefore, education does not merely transfer knowledge to students, but also transfers moral values and human values.

Moral according to Imam Al Ghazali is a power (nature) embedded in the soul that encourages spontaneous actions without the need for thought (Roshin Anwar, 2010). Morals are the result of efforts to educate and train seriously the various spiritual potentials contained in humans. If the education and moral development program is well designed, systematic and carried out seriously, it will produce children or people who have good morals (Abuddin Nata, 2011).

Morals are the main foundation in the formation of the whole human person. Education that leads to the formation of a moral person is the first thing that must be done. Moral development in schools must be carried out regularly and directed so that students can develop and practice it in everyday life (Sellysylviyah, 2012).

But in reality, Indonesian people (especially school-age children) today, pay less attention to moral values which are reflected in behavior that does not respect human values such as juvenile brawls, lack of respect for parents, lack of respect for

teachers, and figures who authority, lack of compliance with family norms, undisciplined life, increasing dishonesty, such as truancy, cheating, and stealing, increasing peer groups that are cruel and violent, the emergence of crimes that have a fanatical and hateful attitude, disrespectful language, declining work ethic, increasing selfishness and lack of sense of responsibility as a citizen, the emergence of a wave of self-destructive behavior such as alcohol/drug abuse, suicidal behavior, the emergence of ignorance of manners including ignoring moral knowledge as the basis of life, such as there is a tendency to to blackmail, disrespecting the rules, and behavior that is harmful to oneself or others.

Moreover, in the era of globalization, Indonesian people tend to behave hard, fast, accelerate in getting things done, and have an instant culture. Humans are forced to live like robots, always in high competition (conflict) with others, live like a fast spinning wheel, which makes humans disorientate, leave universal norms, selfish, and do not have good morals, do not respect, love and love others.

One of the efforts to grow and develop noble character is the need for educational institutions that make moral development a central issue, and its existence is one of the means to build the good of individuals, society and human civilization. And keep in mind that in the development of moral education, it needs to be designed properly by taking into account the opportunities and challenges that arise (Nelly Yusra, 2016).

One school that is very concerned about the moral development of its students is *Madrasah Ibtidaiyah Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*. This madrasa is one of the basic education levels managed by the private sector. This educational institution is under the auspices of the SalafiyahSyafi'iyah Proto Islamic Education Foundation (YPISS Proto). This madrasa implements a boarding school-based system, teaching with IMTAQ (faith and taqwa) insight that is ready to educate its students to become human beings who are pious, obedient to teachers, obedient to parents and also caring for others. This madrasah has students from Proto village, neighboring villages, and from outside Pekalongan. Some of the students live in Islamic boarding schools located around the madrasa which are also still in the same foundation as the madrasah.

Madrasah Ibtidaiyah Salafiyah Syafi'iyah Proto 01 (MISS Proto 01) is a school that has more attention to the problem of moral development, this is evidenced by the existence of habits that are character-building. The kinds of habituation include religious habituation which includes dhuhā prayer in congregation, dhuhur prayer in congregation, reading Asma'ulHusna and infaq, tahfidzjuz 30 program, habituation of noble character such as the principle of see, take, throw away if see trash, honesty cooperatives, and report to the teacher if they find an item or money, when the teaching and learning activities finish kissing the teacher's hand followed by shaking hands and forgiving each other between students (Siti Rofiqoh, 2018). These habits are in line with the three main pillars of pesantren values which include i'tiqadiyyah values, khuluqiyyah values, and amaliyyah values (Abdul Mujib, 2006).

It is still seen that some students sometimes do not participate in congregational prayers, both dhuhā and dhuhur. There are also those who are seen still throwing garbage carelessly. However, many students show good morals such as politeness, respect for others and participate in madrasa activities well (Siti Rofiqoh, 2018).

B. Discussion

Several previous studies that are relevant to the research of reasercher sinclude:

A research journal by syaepulManan entitled “Development of Morals Through Example and Habituation”. The result of this study indicate that: first, the implementation of noble character development at MTs Al is implemented into routine and incidental programs that are mandatory for students. the forms of exemplary shown by the teachers include time dicipline in attitude, dicipline in worship. While habituation includes the habit of greeting theteacher when meeting, reading AsmaulHusna, tadarus Al-Qur’an, praying dhuha in congregation, Tausiyah dhuha, praying before and after learning, muha’arah and flag ceremony on Monday, clean living and extracurricular arts and religion.

Second, the material for moral development is material about discipline and religion. Third, the evaluation is carried out in the form of monthly meetings containing reports on the extent of their coaching with the head of the madrasa as *controlling*. Fourth, the supporting factors for moral development include good cooperation between the head of the madrasa, teachers, homeroom teachers and all educational staff, family factors (parents) who actively participate in giving attention to children to always teach good and always be role models. In a good way, some students are in the islamic boarding school environment so that the situation of students is more controlled. While the inhibiting factor is the association of students outside of class hours with the outside environment which sometimes brings negative directions, supervision is still lacking from the teacher for students who do not follow the habituation, because students are still found when reading AsmaulHusna, Tadarus Al-Qur’an. They are not serious, they are noisy in learning, and they don’t carry out the midday prayers in congregation, technology that more or less interferes with students in learning (Syaeful Manan, 2017).

A research journal by Nelly Yusra entitled “Implementation of Moral Education at the Integrated Islamic Elementary School (SDIT) Al-Badr, Bangkinang District, Kampar Regency”. the results of this study indicate that: first, SDIT Al-BadrBangkinang is an integrated Islamic elementary school that prioritizes morality eeductaion as the fruit of knowledge and evidence of one’s faith in Allah SWT. for this school, the success of education is seen from how far the implementation of the morality of all students in their daily lives. Therefore, SDIT al-Badr makes akhlakulkarimah the main goal of education for this educational institution. Second, the way to achieve this goal is to provide tahfizul Qur’an education, guidance on ablution, prayer and remembrance, guidance on manners in the science council, moral guidance during breaks, guidance on manners to the canteen, guidance on eating and drinking, guidance on manners in the environment. School, home etiquette guidance, etiquette guidance at home until going to school.

Third, the factors that support the success of schools in implementing moral education are a strong commitment from the school, a strong commitment from the foundation in realizing a generation of noble character, the existence of clear technical instructions for the implementation of moral guidance at SDIT al-Badr which serves as a guideline. Teachers, in fostering and assessing the morals of students at SDIT al-Badr both related to themselves, their relationship with God, relationship with fellow school members and the school environment, the teacher

assembly is a graduate of the Al-Badr foundation, which has one vision and the same mission in shaping the Islamic generation, the cohesiveness and sincerity of the teachers (hoping for Allah's blessing) to create an Islamic generation with noble character. The inhibiting factor in realizing a generation of noble character is sometimes the lack of cooperation between parents and the school in realizing an Islamic generation, but this can be bridged by holding regular meetings of parents and the school 2 times a month to unite the vision and mission in realizing pious children (Nelly Yusra, 2016).

1) Research Method

a) Types and Approach

The type of research in this study is field research, namely research conducted in the place or field where symptoms occur (Sugiyono, 2008). In this study, the authors conducted field research at *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*.

The research approach used in this study is a qualitative approach. A qualitative approach is a research that describes the data through the form of words or sentences that exist to obtain clear and fulfilling information from the observed data. This approach is used to collect as much data as possible regarding the implementation of Islamic boarding school values-based moral development at *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*.

b) Data Source

The data sources consist of:

1) Primary Data Source

Primary data sources are primary data sources that are directly collected by researchers from the research object. Primary data sources in this study include data to be obtained from school principals, and teachers (Suharsini, 2019).

2) Secondary Data Source

Secondary data sources are additional data sources which according to the researcher support the main data. Secondary data include school archives (documentation) and books related to the research title.

c) Data Collection Techniques

There are several techniques that the author uses in data collection, including the following:

1) Observation

Observation is a technique of systematic observation and recording of the phenomena being investigated (Mahmud, 2011). This technique is used to obtain data on the implementation of Islamic boarding school values-based moral development at *MI Salafiyah Syafi'iyah Proto 01*.

2) Interview

The interview is a face-to-face conversation between the interviewer and the source of information, where the interviewer asks directly about an object that has been studied and has been previously designed. This technique was carried out to obtain information directly from informants, namely principals and teachers regarding the implementation of moral development based on pesantren values at *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*, students' morals at *MI Salafiyah Syafi'iyah Proto 01*

Kedungwuni Pekalongan and the factors that influence the implementation of values-based moral development at *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*. This technique is also used to obtain information directly from informants, namely students about student morals at *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*.

3) Documentation

Documentation comes from the word document, which means things that are written. This technique is used to strengthen the data that has been obtained from the field, namely by collecting data in the form of written notes from the madrasa, namely the documents in *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan* such as madrasa profiles, photos of moral development activities and data -data relating to other written documents.

d) Data Analysis Techniques

The data analysis used in this research is descriptive analysis, which is a method that seeks to describe by interpreting what exists, both regarding existing conditions or relationships, growing opinions, ongoing processes, ongoing consequences and effects or ongoing trends.

This analysis uses three steps, according to Miles and Hubberman, the three steps include: data reduction, data display, and conclusion drawing/verification:

a. Data reduction

Data reduction refers to the process of selecting, focusing, simplifying, separating, and transforming the raw data seen in written-up field notes. The data reduction in this research is by making a core summary of the implementation data for the values-based moral development of the Islamic boarding school at *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*.

b. Data Display

The second main activity in the flow of data analysis activities is data display. A display in this context is an organized collection of information that allows drawing conclusions and taking action. The presentation of the data is intended to compile data that is in accordance with the needs of research on the implementation of moral development based on pesantren values at *MI Salafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan* so that it will be easier to make conclusions.

c. Conclusion/Verification

The third main activity in data analysis is drawing conclusions/verification. Since the beginning of data collection, researchers have recorded and given meaning to what they saw or interviewed (Muri Yusuf, 2014). At this stage, conclusions will be drawn from the research data.

C. Concluding Remarks

Based on the result of research and discussion on the implementation of islamic values-based moral development at *MI Slafiyah Syafi'iyah Proto 01 Kedungwuni Pekalongan*, it can be concluded that:

1. The implementation of moral development based on islamic boarding school values at MI SalafiyahSyafi'iyah Proto 01 Kedungwuni Pekalongan is based on three values, namely i'tiqadiyah values, khuluqiyah values and amaliyyah values. Moral development program that has i'tiqadiyah values, namely dhuhur prayer and dhuha prayer in congregation, habituation of morning prayer, tadarusjuz 30, asthma'ulhusna and tahfidzjuz 30. Moral development progarm that has khuluqiyah values, namely habituation of 5S (smiles, greetings, greetings, politeness, courtesy). Habituation of caring for the environment and habituation of Javanese manners. A moral development program that has amaliyyah values, namely the habituation of charity and commemoration of islamic holidays.
2. Factors that influence the moral development of students at MI SalafiyahSyafi'iyah Proto 01 KedungwuniPekalongan are internal factors and external factors. Internal factors include student intelligence, interest and motivation of students. external factors include the familyenvironment, school environment and community environment.

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