

Moral Reconstruction through Routine Activities at the Roudlatul Qur'an Islamic Boarding School, Metro Lampung

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Abstract

The existence and image of Islamic boarding schools are familiar to Muslim communities in Indonesia. Islamic boarding schools are considered capable of forming personalities who have good morals and produce cadres of ulama or da'i. The let's stay on islamic boarding school movement is a pesantren response in the face of modernity, where in this modern era Muslim parents tend to choose Islamic boarding schools as a reference for formal and informal educational institutions, because they expect their children to have the attitudes that have been taught by the Prophet, and the prophets and their friends. This paper describes the cultivation of moral values through routine activities at the Raudhatul Qur'an Islamic boarding school in Metro Lampung. To get the desired results, this research uses qualitative research with a descriptive approach. The results of this study reveal that the pesantren is a gathering place for students to get religious knowledge from a kyai. The process of building morals is obtained from a series of activities ranging from qiyamul lail, congregational prayer, al-quran, diniyyah al-quran and evening study together, as well as manaqib which is held every month on the third week.

Keywords: *Islamic Boarding School, Moral Reconstruction.*

INTRODUCTION

Modernization and globalization resulted in the behavior of people's lives also shifted so as to cause various social changes, not only involving outward aspects, but religious values. Quraysh Shihab states that every society has its own characteristics and outlook on life, they step on the basis of awareness about it, which gives birth to its distinctive character and personality (Quraysh Shihab, 1996: 320).

Islamic teachings will be carried out well and continuously in daily life if the value of religion is structured and maintained in the personal life of the community that originated from the family, as Allah said in Q.S. al-Tahrim verse 6 which explains how important the role of parents in building a family in order to obtain salvation in the world and the hereafter. Families have a primary duty and obligation in providing religious education. Islamic values need to be given to children in order to guide them in good attitude. Moral development should be used as a way to create a generation of believers and pious in aligning the spirit of Islam in every joints of their children's lives in the future.

The involvement of parents determines the quality of the child's

morality, because since he was born into the world he obtained an education from his parents. Children's education is obtained through associations and relationships that affect each other. If the parents have a good attitude of behavior, the child will imitate the good behavior that his parents do.

One way to maintain the value of religious teachings in children is through the education system, among others through boarding school education. Boarding school is interpreted as a place or a place to improve yourself. The values that develop in boarding school become the value of worship, because since entering the boarding school environment, a student will be introduced to a model of life that is compassionate. The obedience of a student to kyai is one manifestation of obedience that is seen as worship (Quraysh Shihab, 1992: 257).

In addition to having a characteristic in the management of education. In general, boarding schools also develop a philosophy of life that seems to have similarities with the educational objectives of this nation, namely to educate the nation's life and develop the whole Indonesian people. When the child is in the boarding school, parents have given full responsibility to

the Boarding School to look after their children, guide and foster morality, and provide religious knowledge so that their children will become individuals in accordance with the expectations of religion, nation and country.

Morality occupies a very important position in Islam. It is the fruit of a tree rooted in sharia, branched and leafy. The importance of moral position can be seen from various sunnah qauliyah (sunnah in the form of words) of the Messenger of Allah. Among them is “verily I was sent to complete the morals”, “Hadith Rawahu Ahmad” the most perfect believer his faith is the best moral. Morality is the main key of a child whether it is the morality of associating with friends, teachers, parents, or unknown people. Children are expected to have an attitude that has been taught by the Prophet, and the prophets and their friends.

Morality is a behavior that arises from the combination of conscience, thoughts, feelings, innate and habits that merge to form a unity of actions that are lived in the reality of daily life. This is what is in man as fitrah so as to distinguish between good and bad, which is beneficial and which is not useful for him.

Dr. Alexis Carrel, in his book *Man The Unknown*, he says, that the world has been beset by moral decadence. The reality of moral destruction that has long been “chronic” and increasingly intensely engulfing the Indonesian nation, it is not an exaggeration if Indonesia is nominated as one of the corners of the sector or region referred to by one of the famous scientists from France.

Imam Abu al-Hasan al-Mawardi (*Adab ad-dunya wa-addin*, p. 115) says unequivocally that moral decadence is the quickest thing to destroy the whole earth and its joints. The opinion is quite logical and realistic, because with the collapse of morality, corruption, theft, and various other criminality or misappropriation are born that harm the nation and the state, both public order and government.

So from an early age moral education is very important, and must be instilled in every child, so that he grows up with a commendable moral, because in every human being there is the potential of praiseworthy morals (akhlakul karimah) and reprehensible morals (akhlakus sayyi'ah).

Based on the results of pre-research that the author has done, one of

the parents who chose boarding school as a means of moral development for their children is in the Village Ganjar Asri Metro City. Coaching provided by parents is very necessary, namely: in the form of direct examples of parents or tutoring themselves accompanied by studying fiqh or books that discuss about morality.

RESEARCH METHODS

The research approach used is a descriptive qualitative approach. In this study is intended to describe how the implementation of moral coaching in students in boarding schools Roudlatul Qur'an. The author chose a descriptive qualitative approach because as it is known descriptive qualitative research has the understanding as research that seeks to tell the problem solving that exists now based on the data, as well as presenting data, analyzing and interpreting (Narbuko and Abu, 2013: 44).

To obtain the data, the authors used data collection techniques sourced from primary and secondary data. Primary data is obtained by conducting interviews and observations with related parties, namely the board of Raudhatul Qur'an Islamic Boarding School and parents of students, while secondary data is obtained from books, documentation,

and journals that support the interests of the author.

In qualitative research, it is necessary to apply data validity testing to avoid invalid data. To determine the validity of the data in this study, the authors used triangulation techniques, which aim to check the validity of data that utilizes something else outside the data as a comparison to the data (Prabowo & Heriyanto, 2013: 5). Through various perspectives or views are expected to obtain very accurate and correct results.

RESULTS AND DISCUSSION

Islamic Boarding School is the oldest educational institution in Indonesia, which has manifestly given birth to many scholars. Islamic Boarding School is defined as the place of the students (Zamakhsyari, 1982: 18). Where the students learn to study, both formal and informal sciences. The beginning of the emergence and development of boarding schools in Indonesia began from the countryside, because of the demands of the community who wanted to have boarding schools. People who choose boarding schools as educational institutions for their children, believe that the coaching or education conducted by

boarding schools aims to get more in-depth religious science lessons.

The presence of boarding schools in the midst of the community in addition to being an educational institution as well as religious and social broadcasting institutions. One of the attitudes taken by the scholars of the boarding school is a form of blatant resistance against the Dutch government pa-da in 1888 AD, such as the resistance kiai Mojo in Tegalorejo, Kiai Rifa'ie in Kalisasak Batang, kiai Haji Zaenal Musthafa in Sukamanah Tasikmalaya (Amin Haedari, 2004: 10). There is historical evidence that not a few sons of the nation forged in boarding schools, they not only engaged in physical struggle against the invaders, but also active in the fight and fill the era of independence. Therefore, according to Amin Haedari is not excessive if in 1959-1965 pesantren referred to as a tool of revolution and guardians of the integrity of the Unitary State of the Republic of Indonesia (Amin Haedari, 2004: 11).

One of the boarding schools located in Indonesia is the Roudlatul Qur'an boarding school Metro, Lampung. Roudlatul Qur'an Islamic Boarding School Metro is an Islamic educational institution established on July 27, 2001

under the leadership of Drs. KH. Ali Qomaruddin, SQ Al-Hafidz. The beginning of the establishment of boarding school Roudlatul Qur'an is oriented as an actual response to the increasing scarcity of scholars who master the disciplines of the Qur'an related to tahfidzul Qur'an (memorizing the Qur'an), it is in accordance with the population of Indonesia majority of Muslims, then it is appropriate to exist among Muslims who are consensant in maintaining and mentadabburi the Qur'an as a guideline of people's lives.

So that the boarding school Roudlatul Qur'an has a very important role for the community in Metro, Lampung, especially in the Village Ganjar Asri. In addition to observe Al-Qur'an, this boarding school is also the formation of student morality, through activities held by ustadz and ustadzah as well as the management of boarding schools. The activities such as mujahadah, khitobah, and diniyyah al-qur'an, which activities involve all students of sons and daughters in Roudlatul Qur'an Islamic Boarding School. With these activities can guide the students in order to carry out amar ma'ruf nahi mungkar and good character.

In the field of education, Islamic Boarding School is better known as an Islamic educational institution in which there is a process of learning and teaching Islamic religious sciences as well as institutions that are trusted in the spread of Islam. The teaching and learning process found in pesantren is Islam that not only teaches the practices of worship, but also teaches the relationship between man and His creator and teaches good behavior and relationship between man and his neighbor in the world, in the sense of *hablu minna naas* and *hablu minna Allah*. Therefore, in living a real life later, if we only have a good relationship with God, then we will become insensitive individuals in the sense of having no tolerance with others. On the other hand, if we only have a good relationship with each other then we will become an unbalanced person.

So for the formation of Islamic character, especially the value of morality in students sourced from the Qur'an and Hadith that is carried out in the form of routine activities in the boarding school Roudlatul Qur'an which is essentially a good character education must involve good knowledge, good feelings and good behavior so that the realization of the

unity of behavior and attitude of life learners. (Ahmad Mahfuz, 2019:187).

The routine activities in the Roudlatul Qur'an boarding school are:

1. Mujahadah Activities

Mujahadah language means earnest effort. So it can be interpreted that a Muslim abstains from degrading his dignity by lazing, begging, wasting opportunities and time, taking advantage of the losses of others and so on. Mujahadah activities carried out in boarding schools Roudlatul Qur'an aims for the formation of santri morals. Through this activity, students are given problems in daily life, yag later the students can analyze and if it has plunged into the community, students are accustomed to problems that occur in the surrounding environment. This activity is carried out in congregation once a week by all students.

2. Khitobah

Khitobah is a lecture or speech delivered by the preacher to the congregation (mad'u) to convey the teachings of Islam through oral media either in the form of mahdhoh worship or unrelated to mahdhoh worship. Khitobah activities held in boarding schools Roudlatul Qur'an is carried out by kyai, in the study of the book

taklimu'talim which aims to give direction to students so that students can have good moral value. Because in the book of taklimu'talim discuss about our morality to the teacher and start the knowledge.

3. Diniyyah qur'an

Diniyyah al-qur'an which is carried out every day after maghrib prayer is an activity to learn about the deep knowledge of Islam, so that students can master the sciences of religion better. Through this activity, the formation of morals taught include morality towards Allah swt., morality towards the Prophet (s), morality towards personal, morals in the family, morals in society, and state morals.

From the routine activities above is a means of fostering the morality of children in Roudlatul Qur'an Islamic Boarding School Metro, if there are students who do not carry out the activity then the first done is given a reprimand and if it continues to repeat it is punished by the manager of the boarding school.

In addition to these activities, there is a habituation program that is 4S: smiles, greetings, greetings, manners and manners. The first activity carried out by all students is qiyamul lail and continued at dawn prayers + deposit memorization

of the Qur'an, next is learning mufradat about giving Arabic-English vocabulary, then taking a morning bath and getting ready for school. Depart for school from 07.00-14.00.

In the implementation of routine activities, there will certainly be supporting factors and inhibitions. supporting factors in the formation of santri morality, among others, with the existence of adequate facilities and infrastructure so as to make smooth activities and activities in boarding schools, and also get support from the guardians of the students and the surrounding community, as well as the spirit and cooperation of ustadz and ustadzah in forming a good attitude student, while the inhibitory factor is the weather factor that sometimes makes the students lazy to leave and follow the activity, as well as differences in the character of the students. But with this ustadz and ustadzah and boarding school managers remain spirited and cooperate well to guide students to be good character.

After conducting observations, interviews with respondents and informants as well as the collection of documentation directly, the author can conclude based on three things, the first

routine activities carried out are sourced from the Qur'an and Hadits, both character education is not only in terms of visual learning but also on habitual learning and the third helps character formation early on. although there are some obstacles that hinder the cultivation of morality in the students namely the weather, differences in the character of the students, however, with the spirit and cooperation ustadz and ustadzah who always give direction and motivation in routine activities to continue to instill morality through routine activities in Roudlatul Qur'an Islamic boarding school Metro.

The educator's duty is to assist man in perfecting himself and freeing him from the bondage of his natural weakness. That is the meaning of the Words of the Messenger, "I am sent to complete the noble character" or to complete the praiseworthy attributes that guarantee the happiness of mankind. Because man begins his journey as a weak man, but with a true education based on noble moral values and by the grace of will and thought, man can pass through weakness to strength and depart from deprivation to perfection that may be achieved.

CONCLUSION

Roudlatul Qur'an Boarding school Metro formed the morals of the students as expected by the parents. The process of fostering the child's morality is learned from morning to night. A series of activities ranging from qiyamul lail, congregational prayers, deposit memorization of the Qur'an, diniyyah al-Qur'an and study night together, and there is manaqib in the third week.

Morality is a trait that has been inherent in the soul and become a personality, therefore comes a variety of spontaneous and easy actions without contrived. So the fall of a society depends on how moral it is. If his morals are good, then his birth and mental well-being, and vice versa if his morals are damaged, then his birth and mind are damaged.

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