Management of Noble Moral Development in the Formation of Islamic Student Character. Qualitative Descriptive Study at the Baitul Hikmah Haurkuning Salopa Islamic Boarding School, Tasikmalaya.

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Abstract

Symptoms of a decline in moral and moral values among adolescents are now starting to get troubling. The noble values of society such as helping each other, honesty, justice and compassion, courtesy, are just slogans. The educational institutions that were relied on to produce intelligent, skilled and noble generations of the nation were tarnished. So far, formal education has only produced experts in certain subject areas or intellectually intelligent, but not yet characterized. This is a challenge to foster noble character and build character. This research is to obtain information about the Management of Noble Moral Development in the Formation of the Character of Students/Santri. (Qualitative Descriptive Study at the Baitul Hikmah Salopa Islamic Boarding School, Tasikmalaya). The results of the research are expected to be input and consideration for scientific development, and can make a valuable contribution to teachers/ustadz in learning, through fostering noble character for the formation of the character of students. This research uses a qualitative approach with the case study method, because the problems discussed are currently occurring (actual). The data obtained will be processed according to the demands of a qualitative descriptive method, which begins with data collection and conclusions, so as to provide a clear picture. The results of the analysis are in the form of very descriptive descriptions. The management carried out in this Islamic boarding school has fulfilled good management according to management theory which is carried out starting from planning, organizing, implementing, and evaluating as a control function. Before teaching the teachers/ustadz make a teaching implementation plan, all subjects that refer to the

pesantren curriculum, are required to foster noble morals, especially those contained in the Al-Qur'an, at least there is a noble morals curriculum tucked into subjects which are commonly called hidden curriculum. Integration of Noble Moral Development in Character Building emphasizes system integration which includes achieving national education goals. The direction of the integration of this system namely; institutional structure, learning program or curriculum, education management, teaching management staff, infrastructure and evaluation system. In fostering noble character to the students, the main noble character is prioritized, namely: Honest, Confident, Work hard, Value time, Think positively, Have self-esteem, Be Independent, Save or live simply, Maintain trust, Be grateful. The results of this study would be able to contribute to add insight for teachers/ustadz and can be used as a guide in improving teaching skills. In the process of teaching and learning, teachers should be able to foster noble character and shape the character of students. Policy makers/School Principals/Leaders of Islamic Boarding Schools direct teachers/ustadz that in the teaching and learning process they can foster their students to have noble character in shaping the character of the students. The next researcher, the results of this study, can be used as a basic reference material for conducting similar research with the development of the management of noble character development, so that an increase in noble character is obtained in the formation of the character of students/santri.

Keywords

Management, Noble Morals, Character.

Introduction

Background of the problem

Human morality is influenced by parental guidance, the environment in which humans live and interact. Especially parents/family is the first education for children and teachers and the environment to be a support for maximizing these human morals. The influence of the environment and education is very important to strengthen the morals of mankind. So that parents are obliged to find and choose a good environment and education for children. Especially in this day and age with the development of modernization and globalization, there are many outside influences that can easily influence one's morals. If someone is not able to filter it properly, humans will be affected by their environment.

Symptoms of a decline in moral and moral values among students/adolescents have started to get troubling lately. The noble values of the Indonesian people such as helping each other, honesty, justice and compassion, courtesy are just slogans. The educational institutions that were relied on to produce intelligent, skilled and noble generations of the nation were tarnished.

So far, formal education has only produced experts in certain subject areas or intellectually intelligent but not yet characterized. This is actually a challenge to foster noble character in character building, especially among teenagers/students/*santri*.

Formulation of the problem

Based on the description on this background, the formulation of the problem that can be put forward is Noble Moral Development in the Formation of Student Character is a solution to erode the nation's problems so that efforts are needed to build these noble morals seriously, including through coaching at Islamic Boarding Schools. Implementation of this character building, in learning the teacher/*ustadz* must really plan a lesson carefully. Therefore the teacher/*ustadz* must have a plan, both written and unwritten plans, and must be ready to carry out coaching, shape the character of students/*santri*.

Research Objectives and Benefits

Destination

This research was conducted with the intention of finding and finding data and information regarding Management of Noble Moral Development in the Formation of Student Character. (Qualitative Descriptive Study at Baitul Hikmah Islamic Boarding School Haurkuning, Salopa Tasikmalaya)

Benefits of research

The results of this research are expected to be input and consideration for scientific development, and can make a valuable contribution to teachers/*ustadz* in learning, through fostering noble character in the formation of the character of students.

Methodology

Method

In this study using a qualitative approach with the case study method, because the problems discussed are currently occurring (actual). The data obtained will be processed according to the demands of the qualitative descriptive method, which begins with data collection and drawing conclusions in a narrative manner, so as to provide a clear picture of the Management of Noble Moral Development in the Formation of Student Character.

Data Processing and Data Analysis Techniques

Sources of data are Islamic Boarding School Leaders, teachers/*ustadz* and students/*santri* at the Baitul Hikmah Salopa Tasikmalaya Islamic Boarding School who carry out Noble Moral Development Management in Student Character Building. While other sources are in the form of documentation of observations and observations of researchers, results of learning evaluations and documents relevant to the scope of research. In collecting the necessary data and information according to the data collection grid, namely through observation, interviews, and documentation studies.

The data analysis technique in this study is qualitative data analysis through analysis, reduction and verification.

Result and Discussion

Based on the results of research on the focus of research on the Management of Noble Moral Development in Student Character Building, the following conclusions are drawn: integration of Noble Moral Development in Character Building emphasizes system integration which includes integration in achieving national education goals. The direction of the integration of this system namely; institutional structure, learning program or curriculum, education management, management/teaching staff, facilities/infrastructure and evaluation system.

While Law No. 20 of 2003 concerning the National Education System in Article 3, mandates that: National education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life. National Education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Taking into account the contents of the law, education can actually shape character and character apart from intellectual intelligence. Various efforts to improve educational processes and outcomes have been carried out. Even though there are still limited teachers/*ustadz*, the management of education at this Islamic boarding school is quite successful, it is evident that the morals of the students have noble morals that behave in an Islamic manner.

The management carried out in this Islamic boarding school has fulfilled good management according to management theory which is carried out starting from planning, organizing, implementing, and evaluating as a control function. Before teaching the teachers/*ustadz* make a teaching implementation plan, all subjects that refer to the pesantren curriculum, are required to foster noble morals, especially those contained in the Al-Qur'an, at least there is a noble morals curriculum tucked into subjects which are commonly called hidden curriculum.

Islamic boarding schools believe that humans are different from animals, because humans have reason or thoughts. As a gift that humans have reason, taste and passion that is able to judge what is good and what is bad. The more humans are able to control their desires, the more humans will be safe from the temptations of the world and all bad behavior. To achieve this, continuous coaching is needed so that humans are able to bring themselves to the right path and have noble character.

Coaching is a teaching and learning process that is carried out effectively and efficiently in order to produce new knowledge and skills that can be useful for students in living their lives. To maximize it, humans need coaching and guidance, because sometimes humans are in good behavior or vice versa are in bad behavior.

Good morals have an important role for mankind, because with good morals humans will be able to carry themselves well and influence people's lives. Humans have good nature, therefore they must be fostered towards good morals, especially starting from an early age, through learning knowledge about religious education, positive thinking and noble morals. Coaching is educating and teaching which are good things to do or bad things to avoid.

Moral education in Islam forms people with good morals, manners or politeness in thinking, speaking and behavior or actions that are noble, wise, civilized, sincere, honest, disciplined, responsible, creative and innovative.

Islamic education makes humans who are *ulul albab* which means as humans who think using their minds, hearts and eyes in understanding the verses of the Qur'an and the signs of the greatness of Allah SWT. In addition, *ulul albab* describes a human figure who is able to innovate, explore, be able to globalize space and time that remains consistent with Allah SWT, with an attitude of life that is faithful and pious, knowledgeable and utilizes his knowledge in social life. The end result of the goals of Islamic education and moral development is to produce human beings who have *akhlakul karimah* (good and commendable morals or noble character). Moral development is not only felt by the child himself but also by the people around him and the environment in which a person lives. Producing a superior or high-quality graduate profile, namely a *mu'min* who has knowledge, and is able to utilize his knowledge in life as his charity with noble character so that it has an impact on *rahmatan lil alamin*. In its presence in the midst of people's lives, it is able to create peace and compassion for humans and nature. In general, *rahmatan lil alamin* means mercy or compassion for all nature. In the context of being a student/*santri*, one can realize this by self-organizing through the actualization of upholding the five daily prayers, being devoted to both parents, and always being oriented towards providing benefits to others around them.

Islam *rahmatan lil alamin* is Islam that teaches and spreads culture and *Tsaqafah* (all concepts and outlooks on life based on *aqeedah*/Islamic teachings that contain values) of love, peace and compassion, gentleness and respect for all human beings, giving guidance and guidance regardless of ethnicity, race, and geography. In the sense of being able to apply tolerance, stay away from discriminatory attitudes, care for others, and dispose of trash in its place. Because Islam teaches safety to all people, not compartmentalizing one another, the quality of charity and worship must be continuously improved, so that Islam is getting better and beneficial to many people. Therefore, always apply the values of peace, brotherhood, tolerance, politeness and a balance between the good and bad of an action and being able to practice it in accordance with Islamic teachings and always have a noble character, so that in its development it can be achieved well.

In the Qur'an Allah SWT says in QS. An-Nahl verse 90, which means "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded". *Rasulallah* as a role model for humans is listed in the Qur'an QS.

Al-Ahzab verse 21 which means "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often".

Noble morals in the Qur'an, are:

1. Honest/true in faith (*ash-shidiq*): "O you who have believed, fear Allah and be with those who are true". (QS.At-Taubah, 9:119).

2. Humble (*ath-tawadhu'*): "And lower your wing to those who follow you of the believers." (QS. Asy-Syu'ara', 26: 215).

3. Gentle (*ar-rifq*): "And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." (QS. Thaha, 20:44)

4. Patience (*ash-sabr*): "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful." (QS. Ali-Imran, 3:200).

5. Compassion (*ar-rahmah*): "And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (QS. Al-Isra: 17:24).

6. Shame (*al-haya'*): "Does he not know that Allah sees?" (QS. Al-Alaq, 96: 14).

7. Can be trusted (*al-amanah*): "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (QS. An-Nisa', 4: 58).

8. Forgiveness (*al-afuw*): "So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good." (QS. Al-Maidah, 5: 13).

9. Grateful (*asy-syukr*): "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, my punishment is severe." (QS. Ibrahim, 14: 7).

10. Stand up for the truth (*istiqomah*): "So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do." (QS. Hud, 11:112).

And there are many other good morals mentioned in the Qur'an.

A person's morals do not immediately appear in a person, because every human being is born knowing nothing. Morals are born from human habits and knowledge so that they are embedded in the soul. There are so many factors that influence it, including morals in general is determined by two factors, namely internal factors and external factors.

1. Internal factors. Internal factors include the condition of the students themselves, in the form of cognitive background such as understanding of

religious teachings, intelligence, and affective background such as motivation, interests, attitudes, talents, self-concept and independence.

2. External factors, namely factors that come from outside the students, including family education, school education and community environmental education.

The development of national culture and character can only be carried out in an educational process that does not release students or students from the nation's social and cultural environment. As for the root of the problem that causes the emergence of moral crises in society, there are many factors, moral crises occur due to loose grip on religion which causes the loss of self-control. The moral crisis also occurred because the moral development carried out by parents, schools/Islamic boarding schools and the community was less effective. In addition, the moral crisis occurred due to the swift currents of a materialistic, hedonistic and secularistic culture of life. The teacher/*ustadz* is a very important factor that has a big influence on the success of students/*santri* in developing their whole personality. The teacher/*ustadz* is also the main figure, as well as a role model for students/*santri*. Therefore the teacher/*ustadz* must start from himself so that whatever he does well will also have a good effect on students/*santri*. Education and guidance will be difficult to produce something good, without being started by good teachers. For this reason, there are several things that teachers must understand from students, including abilities, potential, interests, hobbies, attitudes, personality, habits, health records, family background and activities at school/Islamic boarding school.

The development of noble character that is most put forward is the forms of noble character that are included in Islamic personal moral behavior, including the following:

1. Honesty. The students are fostered to be honest, because honesty means conformity with existing facts or facts. Honest is a commendable trait. People are expected to be honest with God, honest with fellow human beings and honest with themselves. Being honest with yourself, you can start with being honest in your intentions and desires. Being honest with others, you can start conveying and acting as you should, conveying facts correctly and not lying or lying. Honesty to Allah is manifested by a sense of hope, love and trust in every intention, word and deed.

2. Self-confident. The students are coached to have a confident personality, because by having self-confidence, they can show something superior in the form of knowledge, skills, attitude. A sense of equality is a personal attitude that assumes that other people are the same as us. Allah SWT and the Messenger of Allah do not like arrogant and arrogant people. How to start a confident attitude, explore self-potential and improve competence. QS. An-Nahl (16) verse 23: "Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant." QS. Al-Gafir (40) verse 60: "And your Lord says, "Call upon Me; I will respond to you." Indeed,

those who disdain My worship will enter Hell [rendered] contemptible."

3. Work hard. The religion of Islam does not want its adherents to be lazy and see that working is a bad deed and only brings torment. Muslims are asked to work hard both mentally and physically. In his exemplary morality, *Rasul* stated that Islam hates unemployment, laziness and stupidity, because it is death which will gradually extinguish all power and become the cause of damage and ugliness in this world and in the hereafter.

4. Appreciate time. Time management is an activity to take advantage of the available time and the potentials that are embedded in us. Starting an attitude of appreciating time, making a schedule of activities, planning activities, avoiding lots of sleep and avoiding unnecessary activities. The Word of Allah in QS. Al-Ashr (13) verses 1-3: "By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

5. Think positively. Allah SWT clearly forbids Muslims to think negatively, have bad prejudices, find fault with others or gossip about others. The Word of Allah in QS. Al-Hujarat verse 12 which asks Muslims not to think negatively which results in sadness, anxiety, and is unproductive. The Word of Allah in QS. Al-Hujarat verse 12: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful."

6. Have self-esteem. A person has the ability to maintain ethical behavior and stay away from dishonest behavior. Allah really likes his people who like to do good. The Word of Allah in QS. Ar-Ra'd (13) verse 11: "For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron."

7. Independent. Do not depend on others and must be able to manage behavior characterized by freedom, initiative, self-confidence, self-control, self-assertiveness, and responsibility.

8. Save or live simply. A simple life is to fulfill their needs, so they are not wasteful and not stingy. Usually thrifty people are honest people and have strong character. The Word of Allah in QS. Al-Furqan (25) verse 67: "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate." QS. Al- a'raaf (7) verse 31: "O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

9. Trust. Trusted (trustworthy). For example, if you receive a message or receive a deposit, it must be immediately conveyed to the person concerned (the person entitled).

10.   Grateful. Gratitude is using or processing the favors bestowed by Allah according to the purpose for which they are bestowed.

Conclusions

Conclusion

Based on the description of the results of the research on the focus of research on Noble Moral Development Management in Character Building, the conclusions are as follows:

Integration of fostering noble character in character formation emphasizes system integration which includes integration in achieving national education goals. The scope of direction for the integration of institutional structures, learning programs or curricula, education management, management/teaching staff, integrated campuses, facilities/infrastructure and evaluation systems.

Recommendation

Based on the conclusions of the management of noble character development in the formation of the character of students, which can produce students with noble character in the formation of the character of students with Islamic behavior, this can be a recommendation to policy makers, and subsequent users and researchers who are interested in conducting further research, as follows:

1.   To the user/teacher. The results of this research can contribute to adding insight to teachers and can be used as a guide in improving teaching skills. In the process of teaching and learning, teachers should be able to foster noble character and shape the character of students.

2.   To policy makers/school principals/Islamic boarding school leaders. Directing the teacher/*ustadz* that in the teaching and learning process can foster their students to have noble character in shaping the character of the students.

3.   The next researcher. The results of this research can be used as a basic reference material for conducting similar research with the development of the management of noble character development in the formation of the character of students, so that an increase in noble character is obtained in the formation of the character of students/*santri*.

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