

Strategic Management of Islamic Boarding School In Building Student Character

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Abstract

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This article aims to describe the implementation strategy of the MA CI Islamic Boarding School Management to build the morals of students and its relation to the morals of students who are in the Amanatul Ummah Islamic Boarding School Pacet Mojokerto. The study of this research by the researcher's view of the morals of students now as experienced by this nation, the moral decline has hit almost all life in Indonesia or other words, not only an economic crisis and a crisis of trust but also a moral crisis. This article includes qualitative research using a descriptive qualitative approach. The consideration of using this method is to reveal the reality and actuality of the students' morality from the strategies used at the Amanatul Ummah Islamic Boarding School. In collecting data, the researcher used three methods, namely the interview method, the observation method, and the documentation method. The results of the study obtained an overview of the morals of students and the strategies applied at the Amanatul Ummah Islamic Boarding School, namely *istiqomah*, the implementation of the night prayer system, book recitation, dawn recitation, and the formation of students' morals with the supervision of students by the management, monitoring of *kyai* and evaluation of all activities.

Kata kunci:

Manajemen Strategi
Character Building
Pesantren

Abstrak.

Artikel ini bertujuan untuk mendeskripsikan strategi implementasi Manajemen Pondok Pesantren MA CI untuk membangun akhlak santri dan kaitannya terhadap akhlak santri yang berada di pondok pesantren Amanatul Ummah Pacet Mojokerto. Kajian penelitian ini oleh pandangan peneliti mengenai akhlak santri sekarang seperti halnya dialami oleh bangsa ini, kemerosotan akhlak telah melanda hampir semua kehidupan di Indonesia atau dengan kata lain, bukan hanya krisis ekonomi dan krisis kepercayaan, akan tetapi juga krisis akhlak. Artikel ini termasuk penelitian kualitatif dengan menggunakan pendekatan kualitatif deskriptif. Pertimbangan menggunakan metode ini adalah untuk mengungkapkan realitas dan aktualitas mengenai akhlakul karimah santri dari strategi yang digunakan di Pondok Pesantren Amanatul Ummah. Dalam mengumpulkan data, peneliti menggunakan tiga metode yaitu metode wawancara, metode observasi dan metode dokumentasi. Hasil penelitian diperoleh gambaran tentang akhlak santri dan strategi yang diterapkan di Pondok Pesantren Amanatul Ummah yaitu *istiqomah* pelaksanaan sistem sholat malam, pengajian kitab, pengajian subuh serta pembentukan akhlak santri dengan pengawasan santri oleh pengurus, monitoring *kyai* serta adanya evaluasi dari seluruh kegiatan.

INTRODUCTION

Islamic Boarding School, one form of Islamic educational institution, is a crucial element of a person's life and is a strategic aspect of a country. The nature of education is complex, dynamic, and contextual (Anam et al., 2021; Zakariyah et al., 2022). Education brings humans to reach the optimal level of development according to their potential as humans, according to their natural and human characteristics (Carroll-Alfano, 2019). Education not only includes intellectual development but is more emphasized in developing the human personality as a whole so that it becomes a responsible adult human being. Education is a human effort (educator) with full awareness and responsibility to guide humans to reach maturity and have noble character (Sagala, 2007).

Islamic boarding schools have various essential roles in improving the quality of human resources. As is generally known, *pesantren* do not only provide technical knowledge and skills but what is far more important is to instill moral and religious values (Hastasari et al., 2022). The philosophy of *pesantren* education is based on a meaningful relationship between humans and Allah SWT. This relationship has meaning if it is charged or produces beauty and majesty (Ansori, 2020). The worship carried out by all teachers and students at Islamic boarding schools is prioritized in seeking knowledge, managing lessons, developing themselves, and developing activities with students and the community (Fauzi, 2018).

As an Islamic educational institution, *Pesantren* selectively aims to make its students as independent human beings who are expected to become leaders of the people towards the pleasure of Allah SWT. Therefore, *pesantren* is tasked with producing humans who are indeed experts in religion and science and have noble character (Assa'idi, 2021).

The Islamic boarding school is one of the icons and characteristics of his religious life. It is also the final bastion of religion, as an educational institution that is the center of scientific transformation for the younger and older generations left behind by the messengers of the previous Prophet. Initially, the lodge became a center of knowledge in various scientific disciplines, both in religion and general science (Hanafi et al., 2021; Ihsan et al., 2021).

Pesantren is a characteristic that other Islamic educational institutions do not own, Islamic schools or madrasas. Anyone understands that *pesantren* is closely related to the figure of a kyai who is a role model for the community (Farid & Lamb, 2020). Therefore, any changes made by the *pesantren* should start from the wishes of the *pesantren* themselves. Even if there are ideas from outside, they do not color the main essence. However, boarding schools do not have to close themselves, and they are open to following the times' demands (Hastasari et al., 2022).

The Amanatul Ummah Islamic Boarding School is an international boarding school that builds morals and produces intelligent *santri* (*student in Islamic Boarding School) and can graduate students who excel in the desired field and print al-Quran memorization, the Amanatul Ummah boarding school was founded 15 years, and the number of students is 10,000 from various provinces and country (Hasanah, 2021). From various students from provinces, countries, and different characters, humans are created in the diversity of life. He is born from different tribes, clans, and social backgrounds. As social beings, humans can also not carry out their life cycle without other humans. At least he needs a friend.

In instilling morals in every child, parents do not work alone. Still, they need people they think to understand more about religion (such as kyai, *ustadz*/*ustadzah*, and so on) to educate their children because every parent has higher expectations for their child. Children are also one of the State's guarded assets so that children are not wrong in their daily interactions. The role of parents

here is needed to form a good personality for children, including instilling morality in every child. In addition to children as state assets, children are also a mandate from God that must be protected (Hasanah, 2021; Masitah & Sitepu, 2021).

To keep children away from harmful things in themselves, someone needs to instill good morals. The first person must play an important role in instilling morals in the family or parents. After parents can instill good morals in their children, each parent should supervise how they interact with their friends and whether the surrounding environment supports them in changing their children's morality (Korotaeva & Chugaeva, 2019).

Based on the description above, the authors are motivated to conduct a study to see and examine how the learning management used by an Amanatul Ummah Islamic Boarding School in moral subjects. Then researchers can see whether there is a significant influence on the students' behavior at the Islamic Boarding School. For this reason, researchers are interested in conducting research under the title "The Implementation Strategy of Islamic Boarding School Management MA C1 to build Santri Morals in Amanatul Ummah Islamic Boarding Schools".

RESEARCH METHOD

This research is classified as qualitative research. According to (Moleong, 1989), qualitative research intends to understand the phenomena of what is experienced by research subjects, such as behavior, perception, motivation, action, and others. Holistically, and through the description in words and language, in an exceptional natural context, and by various natural methods. The approach used in this study is a descriptive qualitative approach. The author intends to deeply understand the phenomenon, symptom, or event being studied, hoping that the author can find information or the substance of the research conducted.

According to Suharismi (Arikunto, 1983), the object of research is the nature of the state of an object, person, or object that is the center of attention and research target. The nature of the situation in question can be in the form of nature, quantity, and quality which can be in the form of behavior, activities, opinions, views, judgments, pro-contra attitudes, sympathies and antipathies, inner states, and can also be in the form of processes. In this study, the object of this research is the Implementation Strategy of the MA CI Islamic Boarding School Management to Build *Santri* Morals at the Amanatul Ummah Islamic Boarding School. According to Saifudin Azwar in his book research methods, according to him what is meant by research subjects are the primary sources in research, which have data on the variables studied, whether people, objects, or institutions, so research subjects are those who will be subject to the conclusions of the research results. As for this study, the research issues were Kyai at Amanatul Ummah Islamic Boarding School, Ustadz and Ustazah at Amanatul Ummah Islamic Boarding School, parents of students at Amanatul Ummah Islamic Boarding School, *Santri* and the Community.

Collecting observation information as a data collection technique has specific characteristics compared to other approaches, namely interviews (Sugiyono, 2008). Sutrisno Hadi (1986) suggests that observation is a complex process composed of various biological and psychological processes. Two of the most important are the processes of observation and memory. Observation is used to observe the symptoms that appear on the research object. This observation is used to obtain data in the field, including the location and condition of the boarding school for students and students. The interview method is a question and answer process in research that takes place orally in which two or more people face to face and listen directly to information or statements.

This structured interview was used to obtain information directly monitored face to face with the informant, by asking a series of questions orally to be answered verbally also the information in this study were *kyai* or *ustadz*, *ustadz*, graduate students, parents, and the community to obtain general information about students and *santrivati* in the Implementation Strategy of MA CI Islamic Boarding School Management to Build *Santri* Morals in their daily school life. And the documentation method is the activity of collecting, selecting, managing and storing information in the form of evidence and information about the object under study. This method is carried out by researchers going directly to the place where the researcher is conducted to collect data or information about the geographical location of the cottage, religious symbols, and structures related to efforts to regulate the intellectual and morals of students.

Data analysis in qualitative research is carried out before entering the field, while in the area, and after finishing. In this case, Nasution (1988) states, "The analysis has started since formulating and explaining the problem, before going into the field. Data analysis becomes a guide for subsequent researchers until, if possible, the theory is grounded. However, data analysis is focused on during the field process and data collection in qualitative research. Data analysis is interpreting every data and information to answer the problem formulation.

RESULT AND DISCUSSION

Implementation Strategy of Pondok MA CI To Build Santri Morals in Amanatul Ummah Islamic Boarding School

The *Kyai's* Role in Islamic Boarding Schools Is a Charismatic Figure *Kyai* is a charismatic figure where the *kyai* gives authority as a leader, and the example of the *kyai* wherein his daily life provides an excellent example of exemplary managing institutions and teaching religious knowledge, among them are taught his students to pray at night, Congregational prayers and recitation of books with *isitiqomah* make the *kyai* a role model for students and administrators at the boarding school. The *kyai* has extensive religious knowledge and obedience to the *kyai*, which makes the *ai* a charismatic figure.

Service In Two Years Acceleration. MA CI is a particular intelligent program with a comprehensive and holistic learning system. And with a learning acceleration system that is continuously reviewed and developed by education experts. This program allows brilliant students to complete their study period faster to only two years for each level.

Kyai monitoring or monitoring of students where students' activities are monitored always by the *kyai*. Discipline where all students are required to carry out all activities on time and disciplined at 3 o'clock, they have been awakened to carry out night prayers led by the *kyai* directly and carry out five daily prayers in congregation, attend dawn recitations, read *isitgosah* and *Yasin* every day to open insight and intelligence for students because, in the discipline of following all the activities that are available during the dawn recitation, there are pieces of advice from the *kyai* as well as other motivations and lessons in book science.

Escort to the students, namely during the morning apple, all the teachers/*ustadz* attended the morning apple and were followed by the students led by the *kyai* directly or the teacher/*ustadz* after the apples, then the students studied in class and the teacher/*ustadz* who guided the students in teaching and learning, as well as escorts in the recitation of the book on In the afternoon, every activity has an escort from the teacher/*ustadz*.

With the night prayer system, the management of the Amanatul Ummah Islamic Boarding School institution to build the morals of the students is one them trying to pray at night

where the kyai explains that at night prayers there are drops of water that drip down our bodies which will effectively lubricate our bodies when praying the night and our heartbeat when performing night prayers smooth blood flow accompanied by prayers and self-much for the students and many Islamic boarding schools are advanced compared to *Pondok Amantul Ummah* but with night prayers that make it suitable from other institutions.

There is an approach to students. Namely, the administrators do it by bringing in student dormitories, making familiarity with students and accompanying their every activity so that students feel that the existence of ustzah exists and try to understand the character of students so that if there is a warning if students are guilty, they will not be offended and can understand from mistakes which are made. Because not all students are from good families, there are no family problems, even some of them are from broken home families, so the parents don't pay much attention and don't care about the condition of the children who at that time needed it the role of parents. Hence, the part of management here is to carry out an approach with students.

In the Amanatul Ummah learning system, students should not stop asking questions before they understand to understand the lessons given by the teacher. The teacher should not stop explaining until the students understand. In the teaching system, the teacher must not stop explaining before the students understand so that the students can understand the learning that has been given.

Implementation, namely the evening prayer, is management to build morals at the Amanatul Ummah Islamic boarding school. The night prayer with istiqomah is carried out by the kyai, the cleric ustadz students, at 3 o'clock. Kyai and Ustadz, in the implementation of night prayers, are all monitored by the management so that the evening prayers are carried out properly, and all students are present.

Discipline where at 3 o'clock the students have been woken up by the administrator on duty and immediately bring them to the students' rooms and what if the students are awake then the rooms of each student are locked by the administrator so no one is in the room anymore until they follow the dawn prayer and the recitation of the *abab kyai* until it's finished.

Forming Intelligence, namely by holding recitations every day and reading istigosah, and yasinan every day at dawn will increase Intelligence. Because there are many virtues at the beginning because of the Prophet SAW. Pray for his people at dawn Ya Allah. in the early morning hours is an effective place to study.

There are penalties or sanctions for students who violate the rules of the cottage. Students who break the rules will be punished according to the violations that the institution has made if the breach is still light, then first with a warning, memorizing the verse if the breach is severe, then the kyai who cares for the boarding school will go directly to give sanctions, namely students who violate will be transferred to other schools.

The existence of students who are unstable because the high school level still has no stance, they are still easily influenced and easy to change attitudes or are called unstable because there are students when there are good clerics and when there are no clerics the attitudes and behavior of students are not good at the high school level.

From the existing regulations where the regulations are strictly prohibited for students such as bringing electronic devices (cellphones, mp3, laptops, sharp tools, knives, razors, machetes}, carrying/using cigarettes and illegal drugs, dating, fighting, tauran , bullying, fighting against teachers/managers, taking goods or objects that are not their right and destroying pesantren facilities. The violations that students often do are bringing cell phones, smoking, and

leaving the cottage. And the punishment that students get is to leave the cottage bald and enter the violation record, more than 3 times the stall is issued, if you bring a cellphone, the cellphone will be destroyed and enter the violation record book, smoking bald and entered the violation logbook.

As a student, one must reflect good attitudes and behavior. However, there are still those who cannot reflect good attitudes and behavior as a *santri*. Students are still indifferent to the cottage environment and are less sensitive to the environment. Meetings with kyai to evaluate students where this evaluation continues to be followed by the teacher/ustadz every day, both evaluations per day, weekly, monthly, and even yearly assessment in the absence of students. The evaluation of each activity that has been carried out can be reviewed how the development of students and what needs to be improved.

The obstacles to implementing the MA CI boarding school management to build the morals of students at the Amanatul Ummah Islamic Boarding School are: (1) the students are still unstable. The students lack awareness in participating in activities to be first exposed to *oprak-oprak*. Some are still sleepy in the recitation taking place during the recitation. There is even those in the bathroom, (2) lack of students in applying morals in daily life.

The solution for implementing the management of the MA CI boarding school to build the morals of the students at the Amanatul Ummah Islamic Boarding School is: (1) giving understanding to the students to participate in all activities in an orderly manner without having to be supervised when there is a good kyai, and there is no better *kyai. karimah* and *takdim* towards the kyai and instilling morality in daily life prioritize intellectuals, but the character is also essential for a student's identity to be balanced. A santri must have devotion to kyai and teachers so that later his knowledge will be helpful if he leaves the cottage later (2) teachers provide in addition to moral education lessons but also must provide examples of exemplary ethical behavior.

As an effort to solve the problem of how to implement the management strategy of the MA CI boarding school to build the morals of the students at the Amanatul Ummah Islamic Boarding School, it is shown explicitly for teachers (ustadz/ustadzah), namely: The strategy of implementing the management of the MA CI boarding school to build the morals of the students at the Amanatul Ummah Islamic Boarding School so that they are more focusing on the aspects of morality and improving supervision, always instilling exemplary good habits to students.

CONCLUSION

From the results of the research that has been described in the writing of this thesis regarding how the strategy for implementing the management of the MA CI boarding school is to build the morals of the students at the Amanatul Ummah Islamic Boarding School, after going through the analysis, the author can conclude that the strategy for implementing the management of the MA CI boarding school is to build the morals of the students in The Amanatul Ummah Islamic Boarding School are: (1) The role of the kyai is a charismatic figure who provides good advice every day by carrying out night prayers, dawn recitations, morning apples, and reading *istighosah* every day with *istiqomah*. (2) The existence of recitation is a book that is taught moral education. (3) There are sanctions for students who violate sanctions or punishments following the violations committed if the offense is light in the form of rote memorization. If it is heavy, the school is transferred. (4) Students in learning should not stop asking questions before they understand. (5) The teacher in teaching should not stop explaining before the students understand.

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