

## The Role of Islamic Boarding Schools in Moral Education in the Technological Era

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### ABSTRACT

Religious education for young people is believed to be very important. Education, including religious education, both in the family, school and community, should always be pursued so that divine and human values (divine values and human values) are embedded at all levels of human age. This study examines the role of the educational environment in this case Islamic boarding schools for the development of young people in Warungkadu Village, Kec. Pasawahan, Purwakarta. This study uses a qualitative, phenomenological and descriptive approach. The informants as sources of data from this research are Rios, Roisah and Miftahul Hidayah Islamic Boarding School Management, Santri and local youth. While for written data that is sourced from archives, personal documents and official documents obtained from the Pondok Pesantren related to the research. The results of this study indicate that there are four roles of Miftahul Hidayah Islamic Boarding School, namely: 1) as a facilitator, 2) as a mobilizer, 3) as a human resource development, and 4) as a control in adolescent relationships. The method of moral development includes the method of habituation, the method of uswah, and the method of advice. Supporting factors are the existence of adequate facilities and infrastructure, competent ustadz, boarding school administrators who assist in every activity. While the inhibiting factors are the misuse of information technology media by young people and the lack of funds used in every religious activity. Islamic boarding schools in their role in the midst of society have been able to give birth to usefulness for the community.

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### 1. Introduction

Pondok Pesantren is an educational institution that has existed for a long time in Indonesia, it can be said as the oldest center of Islamic education and da'wah in Indonesia. The presence of Islamic boarding schools plays an important role in the progress of the Indonesian nation, especially in moral education (Hidayat et al., nd). Because seeing in today's era, young people are very far from commendable morals. This is as a result of the lack of moral education because very few people want to study in Islamic boarding schools (Tabroni & Purnamasari, 2022). As well as the influence of the development of technology and information which is currently growing rapidly. What makes it easy for everyone, especially young people, to access social media, which is mostly misused. As a result, many of them follow behaviors and attitudes that they think are cool and good, but are very bad. As with the Tik Tok application, many young people are increasingly shameless and maintain their muru'ah, sway as they please, and upload it on social media, as if there is no problem with this, even though it is very clear that

this is degradation. moral and moral crisis that is not felt due to the development of technology and misused information (Tabroni & Juliani, 2022).

Morals are linguistically derived from Arabic, namely isim masdar from the word morality, yukhlaku, ikhlakan, which means al-sajiyah (temper), al-thabi'ah (behavior, basic character tabi'at), al'adat (habits, customary), al-mar'uah (good civilization), and al-din (religion). Understanding morals according to language is character, temperament or behavior or character that is born as a result of an act that is done repeatedly so that it becomes a habit. (Tabroni, 2019). While the understanding of morality in terminology, according to Ibn Maskawaih said that morality is a psychological matter of a person who encourages him to do an act without going through thoughts and considerations. (Suwito, 2004). Meanwhile, according to Imam Ghazali said that morality is something that has been integrated in a person's soul and encourages him to take an action without having to consider it or think about it first. (Abi Iman Tohidi, 2017). In Islam, the basis or measurement tool that states the goodness or badness of a person's morals is the Qur'an and the Sunnah of the Prophet Muhammad SAW. The Prophet's personality is the most appropriate role model to be used as an example in forming a person who has good character. Allah SWT says in the Qur'an 'an: "Indeed, there has been in the Messenger of Allah a good role model for you (ie) for those who hope for (the mercy of) Allah and (the coming of) the Day of Resurrection and who remember Allah a lot." (Surat al-Ahzab [33]: 21). In addition, the Prophet SAW said: "Indeed I was sent to perfect noble character".

The Prophet Muhammad SAW is a very good role model for his people, Rasulullah SAW is the most perfect human being in his morals, based on the hadith above, Allah SWT sent the Prophet Muhammad SAW to the world which aims to perfect noble character. Every Muslim has good morals, behaves, and behaves well in accordance with Islamic teachings. Basically, the core of worship in Islam has the aim of fostering noble character. Prayer aims to prevent someone from committing a despicable act; in addition to the purpose of purifying property, zakat also aims to purify oneself by cultivating a noble personality by helping others; fasting aims to educate oneself to refrain from various desires; 'ah (good civilization), and al-din (religion). Understanding morals according to language is character, temperament or behavior or character that is born as a result of an act that is done repeatedly so that it becomes a habit. While the understanding of morality in terminology, according to Ibn Maskawaih said that morality is a psychological matter of a person who encourages him to do an act without going through thoughts and considerations. consider it or think about it first.

In Islam, the basis or measuring instrument that states the goodness or badness of a person's character is the Qur'an and the Sunnah of the Prophet Muhammad (Tabroni et al., 2022). The personality of the Prophet is the most appropriate role model to be used as an example in forming a person who has good morals. Allah SWT says in the Qur'an: "Indeed, the Messenger of Allah has been a good role model for you (that is) for those who hope (the mercy of) Allah and (the coming of) the Day of Resurrection and who remember Allah much." (Surat al-Ahzab [33]: 21). In addition, the Prophet SAW said: "Indeed I was sent to perfect noble character". The Prophet Muhammad SAW is a very good role model for his people, Rasulullah SAW is the most perfect human being in his morals, based on the hadith above, Allah SWT sent the Prophet Muhammad SAW to the world which aims to perfect noble character. (Ultimate, 2012). Basically, the main purpose of morals is that every Muslim has good morals, behaves, and behaves well in accordance with Islamic teachings. Basically, the core of worship in Islam has the aim of fostering noble character. Prayer aims to prevent someone from committing a despicable act; in addition to the purpose of purifying property, zakat also aims to purify oneself by cultivating a noble personality by helping others; fasting aims to educate oneself to refrain from various desires; Hajj aims to create tolerance and togetherness with others.

## **2. Method**

This study uses a qualitative, phenomenological and descriptive approach. Qualitative research according to Bogdan and Taylor is a research procedure that produces descriptive data in the form of written or spoken words from people or observable behavior. It is called descriptive because researchers conducting research are not intended to be certain hypotheses but only describe "what is" about a variable, symptom and situation. Imron Arifin explained the characteristics of qualitative research, namely: 1). Seeing events as a whole in their context and trying to get a holistic understanding. Understanding the meaning, 3). Understanding the results as speculation. The presence of researchers is one of the distinctive features of the approach used to collect data. The location of this research was carried out at Miftahul Hidayah Islamic Boarding School, Ds. Warungkadu, Kec. Pasawahan District. Purwakarta.

The main data sources in this study are words and actions, and the rest are additional data such as documents and others. The words and actions of the people observed or interviewed are the main data sources. This unwritten data is in the form of words or actions obtained from people who are observed and interviewed during the research. The data in the form of words were taken from the informants at the time they were interviewed. So this data is in the form of information from informants. While the data in the form of action were obtained from observations of the daily lives of teenagers. The informants as sources of data from this research are: Rois, Roisah and Miftahul Hidayah Islamic Boarding School Management, Santri and local residents. For written data that is sourced from archives, personal and official documents. The data in the form of writing or documents were obtained from the Pondok Pesantren related to the research. Data analysis in qualitative research basically starts from the collection of the data. The analysis can be pursued by what is called data reduction, namely the process of selecting and focusing research attention through a strict selection of the focus that will be studied further. The ultimate goal of the reduction is to understand the data that has been collected and think about opportunities for further data collection. Once all the required data have been collected, all of them are analyzed further and more intensively including the activities of developing a coding category system, sorting data and presenting data. The validity of the data in this study was determined by using the criteria of credibility (degree of trust). The credibility of this data is intended to prove that what has been collected is in accordance with the reality on the ground.

## **3. Results and Discussion**

Regarding the role of the Miftahul Hidayah Islamic Boarding School in fostering adolescent morals, the researcher conducted interviews with the caregivers of the Miftahul Hidayah Islamic Boarding School who said that the Miftahul Hidayah Islamic Boarding School acted as a forum that provided and carried out moral development to the youth of Warungkadu Village through religious activities held by the Islamic Boarding School. Miftahul Hidayah, not only teenagers from Warungakadu Village, Miftahul Hidayah Islamic Boarding School also opens its doors to anyone who wants to study religious knowledge. This is evidenced by the fact that there are many students from outside the city who take part in religious studies at the Miftahul Hidayah Islamic Boarding School, namely from Purwakarta, Karawang, Subang, Bekasi, Bandung, and Cianjur. From the results of the interview with the caregiver, it was clarified by Aleh Sulaeman (Alumni), who said that the Miftahul Hidayah Islamic Boarding School tried to take on the role of a facilitator for youth and the wider community, especially Warungkadu Village who wanted to add insight and religious knowledge through existing religious activities including: daily recitation of students, recitation of mothers held one week once, wednesday night recitation held once a week. This is reinforced by the results of an interview with Yayan Sopian (Miftahul Hidayah Islamic Boarding School). In accordance with its vision and mission,

namely making the Miftahul Hidayah Islamic Boarding School as a means of Islamic religious education as well as the center of religious development in order to increase faith and devotion to Allah SWT, make Muslim individuals who have good character. And strengthened by "Three Pesantren Programs" namely 1. Ulama 'Al Amiliin (Ulama who are able to practice their knowledge), 2. Imamal Muttaqiin (Leader of the Faithful Ummah), 3. Muttaqiin (Personal Muslim who is pious).

The statement above is in accordance with field observations that there is enthusiasm from teenagers to attend and participate in religious activities held by the Miftahul Hidayah Islamic Boarding School, the teenagers look solemn and solemn in participating in existing religious activities. In addition, in line with the researcher's documentation, which found that there were many village youth who attended madrasah school activities at Miftahul Hidayah Islamic Boarding School, at least in one class there were ten village youths who attended. According to Aleh Sulaeman, religious activities held by Miftahul Hidayah Islamic Boarding School play a role in shaping the character, morals, and personality of the youth of Warungkadu Village. He explained starting from the santri recitation activities which were held every day of congregational prayers, Through these activities, the morals of the youth of Warungkadu village are fostered through the study of books containing lessons on monotheism, morality, fiqh, and Islamic history as well as tool books. In addition, the ustadz who teach are competent and professional resources in their fields, and in the middle and end of the semester there are always exams to measure the ability of students. Then the routine recitation activities of mothers who play a role in fostering the morals of mothers, this is done because a mother is the main planter of the basics of morals for children, if the mother's morals are good then the children's morals will also be good, so that it will indirectly give birth to teenagers. quality youth through the education of a mother carried out within the family scope. After looking at some of the results of the research.

a. Role as facilitator

Miftahul Hidayah Islamic Boarding School acts as one of the facilities and containers that can be used to add insight and knowledge and religious experience for youth and the community of Warungkadu Village, this can be seen through the participation of the community and youth of Warungkadu Village who take part in madrasa school activities, routine recitations for mothers, General Wednesday night recitation held by Miftahul Hidayah Islamic Boarding School.

b. Role of doing Mobility

With the participation of the community and youth of Warungkadu Village following religious activities held by Miftahul Hidayah Islamic Boarding School, it is hoped that later the youth and community of Warungkadu village will experience movement and displacement from negative things to positive ones, both in doing *hablum minallah* and *hablum minannas*.

c. Role as human resource development

Through the provision of activities, knowledge, and facilities carried out by Miftahul Hidayah Islamic Boarding School, it is hoped that they will be able to produce teenagers who have noble character, are knowledgeable, and well behaved, so that they can face the changes, developments and challenges of the times.

d. Role as control in adolescent association

With the activeness of the youth of Warungkadu Village in participating in religious activities carried out by the Miftahul Hidayah Islamic Boarding School, their behavior and morals will automatically increase in a better direction and have a positive impact and influence on their association

Every religious activity carried out by the Miftahul Hidayah Islamic Boarding School has various methods with the aim of attracting the interest and desire of the youth of Warungkadu

village to participate in religious activities carried out by the Miftahul Hidayah Islamic Boarding School. The methods include:

a. habituation method.

The method is used by the Miftahul Hidayah Islamic Boarding School because the formation of good character and character requires a learning process that is repeated and continuous. younger and respect elders.

b. Uswah Method

The Uswah method is an educational method that is applied by providing good examples in the form of real behavior, especially in terms of worship and morals. The uswah method is used by Miftahul Hidayah Islamic Boarding School because this method is very relevant to the presence of a cleric or caregiver figure in the Islamic Boarding School. So that it can be used as a role model for teenagers in behavior and muamalah. In addition, the uswah method is very good in fostering adolescent morals because in fact today's teenagers tend to prefer to see directly the examples taught through real behavior in the field rather than absorb the knowledge conveyed.

c. Advice Method

The advice method is the method used by Miftahul Hidayah Islamic Boarding School in an effort to motivate and awaken a sense of enthusiasm and reprimand for teenagers. This is as stated by Aleh Sulaeman that: the method of advice is applied with the aim that when a teenager makes a mistake and feels isolated, the teenager is motivated and excited again. From the data above, it can be concluded that the three methods used by Miftahul Hidayah Islamic Boarding School in fostering adolescent morals are very good, it can be seen from the function and usefulness of these methods in accordance with the moral development process carried out by Miftahul Hidayah Islamic Boarding School

The supporting factors in the development of adolescent morals carried out by Miftahul Hidayah Islamic Boarding School according to Aleh Sulaeman that the first supporting actor is from competent HR (Human Resources). Then the second is the existence of adequate facilities and infrastructure. This is in line with field observations which found the Miftahul Hidayah Islamic Boarding School already has quite a lot of classrooms, which are also equipped with chairs and tables. In addition, the Miftahul Hidayah Islamic Boarding School has two halls that can be used as a means of fostering the morals of the youth of Warungkadu village. Aleh Sulaeman said that the supporting factors in fostering the morals of the youth of Warungkadu village were as follows: 1), the existence of adequate facilities and infrastructure such as a large number of classes, a fairly large hall, a field, and also added to the mosque. 2), professional and competent teachers. 3), Boarding School administrators who help in every activity held by Miftahul Hidayah Islamic Boarding School. From the results of the research above, it can be seen that the supporting factors in fostering the morals of teenagers in Warungkadu Village carried out by

Miftahul Hidayah Islamic Boarding School is the first to have human resources (Human Resources), as well as adequate facilities and infrastructure. that village youth did not attend madrasa school activities, and were found playing online games, in addition to the lack of funds used in every religious activity held by Miftahul Hidayah Islamic Boarding School. This happens because of the limitations of Islamic boarding schools and the community regarding the implementation of existing activities. Yayan Sopian who said that: Religious activities carried out by the Miftahul Hidayah Islamic Boarding School require substantial funds, while the funds we have are often insufficient. Responding to the misuse of technology media such as the internet, KH. Asep Saeful Mufti has warned long ago that advances in technology and science have played a major role in the moral degradation of this nation, because the facilitative side of technological and scientific progress in principle weakens mental-spiritual

power. The presence of technology and information in the midst of human life makes a person addicted and dependent on technology, thus causing a negative impact on the world of education, and especially for students. Asep Saeful Mufti has warned long ago that advances in technology and science have played a major role in the moral degradation of this nation, because the facilitative side of technological and scientific progress in principle weakens mental-spiritual power. The presence of technology and information in the midst of human life makes a person addicted and dependent on technology, thus causing a negative impact on the world of education, and especially for students. Asep Saeful Mufti has warned long ago that advances in technology and science have played a major role in the moral degradation of this nation, because the facilitative side of technological and scientific progress in principle weakens mental-spiritual power. The presence of technology and information in the midst of human life makes a person addicted and dependent on technology, thus causing a negative impact on the world of education, and especially for students.

#### 4. Conclusion

Moral development is the main and basic thing in life, Islam views morals as the main thing so that one of the tasks of the Prophet Muhammad was sent by Allah to improve and perfect human morals. The role of the Miftahul Hidayah Islamic Boarding School in carrying out moral development includes four roles, namely, as a facilitator, the role of carrying out mobility, the role of developing human resources, the role of controlling in adolescent relationships. uswah, and methods of advice. Supporting factors Human resources in this case the ustadz as well as adequate facilities and infrastructure and obstacles in the implementation of youth moral development carried out by Miftahul Hidayah Islamic Boarding School are technological advances that are abused by teenagers and minimal funds in carrying out activities. Islamic boarding schools in their role in the community has been able to give birth to usefulness for the community. The long history of Islamic boarding schools as an indigenous Indonesian cultural institution and at the same time as a cultural subculture in Indonesian society which until now has become or has an important role in the treasures of educational development, especially Islamic education in Indonesia. As an Islamic educational institution that has contributed a lot to the progress of the development of Islamic education and social functions.

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