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## Moral construction strategy in pesantren Al-Musyhadah through sharing session programme

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**Abstract:** Islamic boarding schools are one of the educational institutions that are effective in conducting moral development because of the coaching factors and the supportive environment. Pesantren has an important role in the process of moral development in someone, especially students. The purpose of this study is to find out moral development in Al-Musyhadah Islamic Boarding School, especially in the field of Sharing Session which is a special strategy in fostering the morals of its students. This research uses qualitative research with a case study approach. Where this research focuses on boards, administrators and students who are directly involved in moral development. Data collection techniques in this study are using in-depth interview techniques, direct observation and surveys as well as documentation. To check the validity of this paper, data triangulation is carried out, namely inter-researcher triangulation, source triangulation and method triangulation. For data analysis, data reduction, data display and conclusion drawing were carried out which resulted in a study, namely about moral development at Al-Musyhadah Islamic Boarding School and also moral development strategies through Sharing Sessions at Al-Musyhadah Islamic Boarding School. The results of this study show that there are several types of moral development carried out at the Al-Musyhadah Islamic Boarding School, such as the Sharing Session, Meeting Night and discussion in addition, the most effective moral development strategy at the Al-Musyhadah Islamic Boarding School is the Sharing Session.

Keywords:

Islamic Boarding Schools; Moral Development; Sharing Session

**Abstract:** Pondok pesantren merupakan salah satu lembaga pendidikan yang efektif dalam melakukan pengembangan moral karena faktor pembinaan dan lingkungan yang mendukung. Pesantren memiliki peran penting dalam proses perkembangan moral dalam diri seseorang, khususnya pelajar. Tujuan penelitian ini adalah untuk mengetahui perkembangan moral di Pondok Pesantren Al-Musyhadah, khususnya di bidang Sharing Session yang merupakan strategi khusus dalam membina akhlak para santrinya. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan studi kasus. Dimana penelitian ini berfokus pada dewan, administrator dan mahasiswa yang terlibat langsung dalam pengembangan moral. Teknik pengumpulan data dalam penelitian ini menggunakan teknik wawancara mendalam, observasi langsung dan survei serta dokumentasi. Untuk memeriksa keabsahan makalah ini, dilakukan triangulasi data yaitu triangulasi antar peneliti, triangulasi sumber dan triangulasi metode. Untuk analisis data dilakukan reduksi data, tampilan data dan penarikan kesimpulan yang menghasilkan

*kajian yaitu tentang perkembangan moral di Pondok Pesantren Al-Musyahadah dan juga strategi pengembangan moral melalui Sharing Session di Pondok Pesantren Al-Musyahadah. Hasil penelitian ini menunjukkan bahwa ada beberapa jenis perkembangan moral yang dilakukan di Pondok Pesantren Al-Musyahadah, seperti Sharing Session, Meeting Night dan diskusi selain itu, strategi pengembangan moral yang paling efektif di Pondok Pesantren Al-Musyahadah adalah Sharing Session.*

*Keywords:*

*Pembinaan Akhlak; Pondok Pesantren; Sharing Session.*

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## **INTRODUCTION**

Morals are very important for human life. Therefore, there is a need for regular moral development, especially considering the rapid development of the times and the increasingly sophisticated technological tools today that can have a negative impact on human behavior. If humans do not have the provision of mature moral formation, then there are many moral deviations (Adilham, 2020). While in Habibah's opinion in Irawan (2023), moral formation is very important in everyday life, both as individuals and as members of society. This is because morality is the basic principle of life required by religion.

According to Ali Abdul Halim Mahmud (in Ikhwan Sawaty, 2018) moral values that are applied according to Islam must exist in every human behavior and must be able to color human life, because Islam here does not only teach only theory but teaches very broad meaning of real life. The values related to the application can be found by anyone who studies or pursues Islamic teachings and moral education taught by Islam (Sawaty & Kristina, 2018).

Regarding this, education is a foundation that can prevent someone from doing prohibited or bad actions, especially in Islamic religious education (Manan, 2017). Education here, especially Islamic education, is a reference to one's behavior or actions in addition, it is very important regarding one's morals, faith and devotion. Talking about the purpose of moral education is the same as we are talking about the formation or formation of morals, therefore many expert opinions state that the purpose of education is the formation or formation of morals (Sawaty & Kristina, 2018).

As in the Law on National Education, it is stated that the purpose of national education in relation to Islamic religious education is to develop a whole person, namely a person who believes and is devoted to God Almighty and has noble ethics. Where this shows very clearly that religious education is very important and affects aspects of values, attitudes, faith and piety. (Indonesian Constitution on National Education No. 20 of 2003)

According to Ahmad D. Marimba, 1985 (in Ikhwan sawaty, 2018 pp 33-34) the purpose of Islamic education is very identical to the purpose of every Muslim's life, namely to become servants of Allah who always believe and surrender to Him. Where the personality of Muslims here is the ultimate goal of Islamic education (Sawaty & Kristina, 2018).

There are many objectives of moral education as according to Ali Abdul Halim in his book quoted by the Sawaty Brotherhood including: *First*, preparing people who believe and do pious deeds. *Second*, preparing pious believers who interact well with their social and realize security and tranquility in their lives. *Third*, prepare pious believers who live their earthly lives always based on the law of Allah. *Fourth*, prepare someone who is proud of Ukhuwah Islamiyah and always maintains brotherhood. *Fifth*, prepare someone who is ready to carry out divine da'wah, *amar ma'ruf nahhi munkar*. *Sixth*, preparing someone who is able to carry out community duties (Sawaty & Kristina, 2018).

Therefore, moral development is one of the most important things to build individuals, groups and cultures. In addition, morality is also the knowledge that

explains good and bad (right and wrong), regulates human relationships and determines the ultimate goal of his efforts and work. Morals here include all Islamic teachings, including worship and behavior in society (Habibah, 2015). Without morals in everyday life, it will have a negative impact on human dignity because if humans do not have morals, it is difficult for them to distinguish between good and bad deeds (Mahud, Dewi, & Hidayatullah, 2022).

Moral formation is carried out through one's own efforts to raise the morals of a student, instill noble ethics and commendable habits, in other words so that students are expected to become ethical individuals, both efforts, actions and activities. The teachings of morality and character relate well to human behavior as servants of God and man as social beings. Humanity is not only good or bad from what they have or what they wear, but also from what they do.

M. Yatimin Abdullah in his book "Moral Studies in the Perspective of the Qur'an" (in Mardi Mardi, et al., 2021) states that moral formation means a way or effort to avoid evil deeds and do good deeds and one's success lies in good morals (Fadillah, Mardi, & Jannah, 2021).

One's moral development can be pursued in various places, one of which is in pesantren. Pesantren has an important role in the process of moral development in someone, especially students. Where moral development in pesantren makes students as human beings who have noble character, knowledge, and have independence from their daily behavior or actions (Mahud, Dewi, & Hidayatullah, 2022).

Related to this, moral development has become a very necessary thing to do, because moral coaching can filter out good things and things that will cause bad things in children. Such is the case in Al-Musyhadah Islamic Boarding School. Pesantren is one of the educational institutions that is effective in conducting moral development because of the coaching factors and the supportive environment.

According to Idris, quoting from Muhammad Ali Amrizal et al., Islamic boarding schools from the beginning were educated committed to developing students who have a deep understanding of Islamic religious science (*tafaqquh fii al-din*) so that they can educate the public, preach and become a moral fortress of Muslims. As an educational institution, Pesantren has a multi-faceted education where students are not only taught about religious science, but also about leadership, independence, simplicity, perseverance, solidarity, equality and other positive attitudes. This positive attitude can be a good moral capital for students to live independently in the community (Amrizal, Fuad, & Karnati, 2022).

Previous studies that have been studied by other researchers on moral development strategies have been carried out by (Hidayatulloh & Janah, 2019) by examining "Karimah Moral Development Strategy through Qur'anic Tahfiz Activities in Islamic Boarding Schools". Where the results of the research are the implementation of Qur'anic tahfiz activities from the beginning to the present running smoothly without a significant obstacle, each student is given the freedom to apply the way / method to memorize. In addition, the strategies used

in his moral formation by using example, rebuke and advice, indirect, affection and habituation.

Another research conducted by (Qolbiyyah, 2021) is about "Moral Development Strategies for Santri Under 10 Years Old". The results of the study showed the moral development strategies used, namely habituation methods, noble exemplary methods (*uswah hasanah*), demonstration methods, advice and stories.

Furthermore, research conducted by (Karomah & Wulandari, 2022) is about "Moral Development Strategies Through Ta'widiyah and Mau'izah Methods in Children in Al-Hikmah Studies in Benteng Village". The results of his research showed that after the moral development strategy through the ta'widiyah and mau'izah methods, the children's morals became quite good in terms of honesty, courtesy and responsibility.

Based on the results of research and interviews at the Al-Musyahadah Cipadung Islamic Boarding School, Cibiru District, the Al-Musyahadah Islamic Boarding School in fostering the morals of its students through various programs that are run such as there are reciting programs, programs about tawhid, programs about morals and everything can include moral development.

Apart from reciting, the management of Al-Musyahadah Islamic Boarding School also always conducts *Sharing Session* activities. Where this activity is carried out once a month by gathering students per class and directly guided by their foster guardians. The purpose of this activity is to find out the problems that exist in the students. Regarding moral development activities, Al-Musyahadah Islamic Boarding School has a practical program that can improve the morals of its students. Through *this Sharing Session*, Al-Musyahadah Islamic Boarding School instills or teaches moral formation. On this basis, what encourages researchers to study further about the moral development program carried out at the Al-Musyahadah Islamic Boarding School through the *Sharing Session* program which is the purpose of this study.

## **RESEARCH METHODS**

The research used in this paper is qualitative research using a case study approach, which is research that aims to describe or describe what is researched about the moral development program through Sharing Sessions conducted at Al-musyahadah Islamic Boarding School, Cipadung, Cibiru District. This research process can produce descriptive data in the form of statements from resource persons who become data for this paper. This type of research focuses on researching deeply, thoroughly and in detail until getting the data needed by researchers.

In this study the role of researchers in the place of research is very necessary because researchers here as the main instrument which acts as a planner, data collector, data analyzer and as a reporter of the results of this study. For this reason, the presence of researchers in the research object is to collect data in the field about the moral development program carried out by the Al-Musyahadah Islamic Boarding School through *Sharing Sessions*. The presence of researchers at

the research location serves as a full observer whose status is known directly as a researcher by the Al-Musyahadah Islamic Boarding School, Cipadung, Cibiru District. The research location is Al-Musyahadah Islamic Boarding School located on Jl. Manisi No.38A, Cipadung, Cibiru District, Bandung City, West Java 40614. Which was done in November and December of 2022. The reason researchers chose this location is because Islamic boarding schools are educational institutions that have a major influence on moral development.

The subjects of this research are administrators or student councils and students who are directly involved in the implementation of moral development through this *Sharing Session*. The selection of the subject of this study is based on the purpose of the study, which is to find out what kind of moral development strategy is carried out by the management or board as the person in charge and the students who carry it out at the Al-Musyahadah Islamic Boarding School, Cipadung, Cibiru District, Bandung.

Data collection techniques in this study are using in-depth interview techniques, direct observation and surveys as well as documentation. As for checking the validity of the data, it is using data triangulation, namely triangulation between researchers by conducting research of more than one person or in groups. Next, triangulate sources by conducting interviews with administrators and students. Furthermore, triangulate the method using interviews, observations, direct surveys and documentation. Finally, all data is analyzed by data reduction, data display and conclusions. Which is then arranged systematically in a series of sentences that are easy to understand. Where in this study researchers present data in descriptive form with a systematic and easy-to-understand narrative.

## RESEARCH RESULT AND DISCUSSION

Moral formation is one of the efforts in order to realize and improve the praiseworthy morals of a student that is carried out outwardly, because with a moral formation a student can increase knowledge and education and expand his perspective, with the increasing knowledge and education of a person, the more able he will be able to recognize his praiseworthy and despicable deeds.

**The results of the interview with the first speaker, namely Ima Rahmatul K., S.Sos.**

**As the board of management of Al-Musyahadah Islamic Boarding School on October 27, 2022**

Information : Interviewer (P)  
: Resource person (N)

**P:** *Assalamualaikum wr.wb. Our introductory permission from UIN Sunan Gunung Djati semester 1 students majoring in Tadris Indonesian Faculty of Tarbiyah and Teacher Training. Our purpose in conducting a visit or survey to Al-Musyahadah Islamic Boarding School is for research and interview assignments for the Midterm Examination*

(UTS) of Moral Science courses. Previously, we will ask some questions related to moral development in this pesantren. Oh yes, tea before we were allowed to record and take photos of this interview activity.

**N:** Islamic boarding schools are one of the educational institutions that are effective in carrying out moral development because of the coaching factors and the supportive environment. Pesantren has an important role in the process of moral development in a person, especially students. The purpose of this study is to determine the moral development in Al-Musyahadah Islamic Boarding School, especially in the field of Sharing Session which is a special strategy in fostering the morals of its students. This research uses qualitative research with a case study approach. This research focuses on boards, administrators and students who are directly involved in moral development. Data collection techniques in this study used in-depth interview techniques, direct observation and surveys and documentation. To check the validity of this paper, data triangulation was carried out, namely triangulation between researchers, source triangulation and method triangulation. For data analysis, data reduction, data display and conclusion drawing were carried out which resulted in a study, namely about moral development at Al-Musyahadah Islamic Boarding School and also moral development strategies through Sharing Sessions at Al-Musyahadah Islamic Boarding School. The results of this study show that there are several types of moral development carried out in Al-Musyahadah Islamic Boarding School, such as Sharing Session, *Meeting Night and discussion in addition, the most effective moral development strategy in Al-Musyahadah Islamic Boarding School is Sharing Session.* What about the question, please?

**P:** *What strategies/programs are implemented in Pesantren Al-Musyahadah, related to the construction of santri morals?*

**N:** All programs here include moral development, for the program there is a ngaji program, a program about tawhid, a program about morals and all of them include moral formation. Well, for the ngaji program here, he taught more emphasis on Sufism. Because the leaders of Al-Musyahadah Islamic Boarding School are very skilled in Sufism. So here he emphasizes a lot or more about learning Sufism than learning fiqh or something else. Then there are also programs from the management in the form of recitation which is routinely carried out every day, there is also a Sharing Session so, this sharing session is carried out every month, a one-class first-class group will be held with their respective guardians, so that they know the problems of their students. In addition, there is also a Trial Night so, every week there will be a trial for violators. For example, there are those who violate not participating in congregational prayers, not leaving permits, not memorizing and many more. There are also discussion activities held every month where discussing themes about daily life, including themes that are trending, including themes about morals. In order to know the character of students in participating in formal

activities, not just informal. Apart from the activities in the pesantren here there are also always activities such as sports together, competitions, or cleaning the pesantren environment.

**P:** *Are there any inhibiting factors (obstacles) in moral development in the students in this pesantren?*

**N:** There must be an inhibiting factor because here there are many students who come from various regions and various backgrounds. So many students have their own mindset and are also broad, then if they are already students they will be free. So the obstacle is from the students themselves and many students also underestimate the punishment. Another inhibiting factor for akhlak development is the clash of campus schedules and activity schedules at the cottage. There are also students here who are working while working so the time is clashing.

**P:** *What is the appropriate punishment for students who violate?*

**N:** For the first punishment, the administrator is told to write istigfar 100 times, for the second time it will be tested by the management for the third punishment or a more severe punishment will be directly followed up / tried by the student council, the punishment can be in the form of memorization tests even to clean the cottage area, or just fostered.

**P:** *How do you overcome any obstacles or obstacles so that they don't happen again to students?*

**N:** By being fostered directly by the council by looking for the core or root of the problem itself, because here there are students or students who are working as well, so a middle way or solution will be found so that these students can do their work and can also participate in activities at the al-musyahadah pesantren. Here there are also business programs, programs that produce so students also have a little income for themselves, to help with tuition fees and others. So don't always ask your parents.

**P:** *How do students behave when they are doing the moral formation process?*

**N:** Most of the students can still be built in an orderly manner. And also actually back to each of these students, because the cottage does not emphasize too much and does not let go too much for them to participate in moral formation activities. Alhamdulillah, most of the students are enthusiastic about moral development programs, especially in the field of sharing sessions.

**P:** *How often is the ponpes leadership involved with the moral formation process?*

**N:** The ponpes leadership is involved almost every day even though those who run the program are administrators and boards. So the ponpes leader himself will



participate directly although not formally. The ponpes leaders here are like their own parents because they certainly know the names of their students, their backgrounds and even know if there are any problems.

**P:** *What is Teteh's hope as a student council for the advancement of Pesantren Al-Musyahadah related to noble morals?*

**N:** Hopefully, we want the students here to prioritize more civility and morals. Because if the morals and manners are good, then insyallah for other activities or worship will be good.

**P:** *How many managers and councils are there in Pesantren Al-Musyahadah?*

**N:** **For the Manager** about 15 **For the Council** there are 6.

**P:** *Oh yes good tea in advance thanks for the answer. Apologies to interrupt the time as well. Maybe that's all the questions from us regarding this interview.*

**N:** Oh yes, thank you also for wanting to interview this Islamic boarding school. If there is anything or someone wants to be asked again, just context.

**The results of the interview with the second speaker, Nurul Aeni;  
As the board of management of Al-Musyahadah Islamic Boarding School on  
December 26, 2022**

Information : Interviewer(**P**)  
                  : Resource person (**N**)

**P:** *What is the background of the sharing session program in this pesantren?*

**N:** The reason behind the existence of this sharring shassion program is first because of the increasing number of students in the al musyhaddah Islamic boarding school, and also one of the reasons for the creation of this sharring shassion program is to accommodate complaints submitted by students. Because if students give complaints one or at different times then it will be less effective. With this Sharring session, the administrators become aware of students who have unek unek or complaints, be it from learning problems / KBM while at the cottage, problems on campus, etc.

**P:** *Since when did this program run?*

**N:** This sharring session program has only been run for two years, starting from the 2020/2021 school year.

**P:** *Who is the main originator of the session program in this pesantren?*

**N:** The main originator of this sharing session program was by the "Administrator" and then the idea was submitted to the leadership of the Islamic boarding school to be used as an agenda.

**P:** *Are the students here very enthusiastic to participate in this sharing session?*

**N:** Thank God many are enthusiastic. Because indirectly from the sharing session they can submit complaints. So, for example, there is a problem between roommates, now this can be conveyed in the sharing session program that is an effort to find a middle way to solve the problem.

**P:** *Is there any progress for the students after participating in this sharing session?*

**N:** There is, for example, between the guardian and the care of us, while evaluating the problem of their activity problems here, for example, there are students whose congregational prayers are often late, or for example, there are students who rarely confirm not attending. Now from the sharing session, maybe the foster guardians and administrators can encourage them again so that students can take part in the cottage kbm activities again with enthusiasm. So one of the developments of students with this sharing session can restore the enthusiasm of the students to take part in the activities in the al musyihadah hut

**P:** *What benefits can be taken from this sharing session?*

**N:** For the benefit of being individual, students can issue complaints which will ease the student's mind a little. Furthermore, there are broad benefits, namely being able to be an evaluation material for administrators or management programs, so that they are closer between students and administrators and to strengthen kinship and to establish friendship.

**P:** *What is the purpose of this sharing session?*

**N:** To strengthen the family and to forge a relationship. Let's have a block between the same managers who are managed and let there be a block that is nurtured with the guardian. So not each one to the other.

[The guardian is taken from alumni who are still serving here. So the function of the guardian is to control the students either from their kbm, or others]

**P:** *Are there any complaints from students about this sharing session program?*

**N:** There is, especially for students who are just waiting in line, well there may be discomfort. So most of the complaints are from new students, especially those who have never been to sleep, for example, uncomfortable tea, leaky rooms, etc. But thank God, with the passage of time, the students will adapt.

**P:** *In this sharing session program, do the students have to really have an open story?*

**N:** You have to, because later when the sharring session the committee will also ask about kbm activities besides kbm also the students can also tell about their personal problems as well.

**P:** *Are there any students who often do not participate in this activity & are there any sanctions given to students who often do not participate in this sharring session activity?*

**N:** **If you don't** participate in the sharring session even though the students don't give a reason, there is no sanction. But thank God, most of the students, if they don't take part in this sharring session activity, they will always have permission.

**P:** *What are the advantages of the sharring session program compared to other programs in the process of moral formation activities at Pensatren al-Musyhaddah?*

**N:** The advantage of this sharring session program is because it is not formal so that students can be more relaxed in participating in their activities. And also in the sharring session it is more effective to find out the characters of the students.

**P:** *Can you tell us more details? What is in the Sharring Session program?*

**N:** *Sharring session* contains stories but is more focused on programs that have been running to be used as evaluation, well if for example personal ones are okay but that is not too prioritized. In addition to stories, this sharring session can be used as a medium for discussion

**P:** *Means that so far the sharring session in overcoming problems in students has been effective?*

**N:** Very effective, because during the sharrig session if there is a problem and when the administrator has not been able to provide a solution, there will be a report from each administrator so that the solution can be formulated together.

**P:** *When is the sharring session program implemented?*

**N:** It starts from ba'da isya at 20:00 to 21:00 and is held once a month.

**P:** *So far the problems that students complain about or students tell whether the guardians, administrators can solve it or can help answer it?*

**N:** Alhamdulillah, it can still be answered all. Because most of the students here so far the problem is not a serious problem, just a problem such as being uncomfortable in the cottage, or for example the problem of the student who is confused about continuing his college or wants to work to help his family's economy, so we as administrators will provide the best solution for the students here.

Related to the explanation above, based on the results of research and interviews at the Al-Musyahadah Cipadung Islamic Boarding School, Cibiru District, the Al-Musyahadah Islamic Boarding School in fostering the morals of its students has various kinds of programs that are run such as the Quran program, the program about Tawhid, the program about Moral Science and can be considered all of them include moral development. What is prioritized and emphasized in moral development in this Islamic boarding school is reciting. Where the reciting activities are led or supervised directly by the leaders of the Islamic Boarding School itself regarding Sufism. Because the leader of Al-Musyahadah Islamic Boarding School is a person who is very expert in the field of Sufism. So that the students at the Al-Musyahadah Islamic Boarding School are more emphasized on their reciting activities in the field of Sufism compared to the field of fiqh or others.

According to information from the resource persons that the author got, in addition to special programs run by students and already in the Islamic Boarding School sourced from the leadership of the Islamic Boarding School, there are also moral development programs sourced from the board or management. These programs include *Sharing Sessions*, trial nights, discussions, joint sports, cleaning the Islamic boarding school area, competitions to activities that make money.

For activities or programs run by students of the first Al-Musyahadah Islamic Boarding School, there is a *Sharing Session activity*. According to information obtained by the author from one of the speakers who served as a student council, *Sharing Session* is a program or activity carried out or pioneered by the board and management of the Islamic Boarding School students, which has only been carried out for about three years since 2020. Actually, the background of the program or activity starts from students who have internal and external problems and then often tell one of the administrators there. In addition, there are more and more students every day and the more problems they experience. Therefore, the board and management of Al-Musyahadah Islamic Boarding School took the initiative to hold a *Sharing Session* to help overcome the problems that exist in each student, besides that this activity is also able to help strengthen the close relationship between students and also the management. Since then the activity or Sharing Session program was submitted to the Head of the Lodge to be used as the agenda of the Al-Musyahadah Islamic Boarding School. Sharing Session activities here are carried out once a month by holding associations in each class accompanied by their respective foster guardians.

*Second*, the next moral development activity or program is the Session Night. According to the board of Al-Musyahadah Islamic Boarding School, the activities in Al-Musyahadah Islamic Boarding School apart from Sharing Session there is also a Session Night. The night of the session here is usually the night for students of the Al-Musyahadah Islamic Boarding School to be tried for their actions that violate the regulations of the Islamic Boarding School. Well, the Night of Session here includes the submission of reports of students who violate the rules starting from students who leave the Islamic Boarding School without

permission, do not follow memorization, do not participate in congregational prayers or do not participate in other activities carried out. From these reports, the students are then tried which will lead to the provision of applicable sanctions in accordance with how severe the mistakes the students make. This activity is not necessarily carried out if there is no purpose and benefit. Therefore, the purpose and benefits of this activity are so that the students behave more disciplined and organized in carrying out every existing activity. This Session Night activity or program is held once a week.

The third next activity is Discussion Together. This activity is a routine activity carried out by the board, administrators and students of the Al-Musyahadah Islamic Boarding School which is carried out once a month to discuss the activities that will be carried out at the Islamic Boarding School. Where this discussion activity discusses the themes of an activity such as themes about daily life, themes about morals to themes that are currently viral. Well, this Joint Discussion activity can produce a new activity carried out by the students of the Islamic Boarding School. For example, sports activities together, competitions and activities to clean Islamic boarding schools. So, the Discussion Together activity here is not just an ordinary discussion but a discussion that can produce benefits and also something new.

Al-Musyahadah Islamic Boarding School is a boarding school where almost all students are students, it is not surprising that the students at Al-Musyahadah Islamic Boarding School experience many problems they face, such as many from different backgrounds and from different economic backgrounds. Some of the students have additional income is something that is desirable because apart from being able to increase pocket money, they can also meet their lives. Likewise, students at the Al-Musyahadah Islamic Boarding School, apart from moral development which is carried out as an obligation in the Islamic Boarding School, there is also a program carried out by students of the Al-Musyahadah Islamic Boarding School that can help the economic problems of the students. This program is a Business program that can be implemented by students who want to get additional income. This Business Program is a program of Al-Musyahadah Islamic Boarding School run by its students as a program that can make money which can later help a little increase the income of its students.

### **Moral Development Strategy at Al-Musyahadah Islamic Boarding School through *Sharing Session***

The strategy of moral development at Al-Musyahadah Islamic Boarding School is quite good, it was stated by one of the student councils of Al-Musyahadah Islamic Boarding School that "Alhamdulillah, most of the students or students are very enthusiastic about moral development programs, especially in the field of *Sharing Session*".

Based on the findings of interviews conducted by researchers, according to one of the initiating boards of this *Sharing Session* activity, that this activity makes a solution to every complaint of students who have problems they experience. The existence of this *Sharing Session* activity makes a forum for the

boards and administrators of Al-Musyahadah Islamic Boarding School students to help in overcoming every problem of their students. Because if the students of Al-Musyahadah Islamic Boarding School express or express every complaint about the problems they experience one by one to the board or management at different times, it is less effective, even the problems experienced by the students will not be resolved because more and more students tell about their problems.

Therefore, of the many students who often tell their management, the board and management took the initiative and moved their hearts to hold this *Sharing Session* activity .

For this reason, the board and management of the Al-Musyahadah Islamic Boarding School took the initiative to hold a *Sharing Session* activity and deliberately proposed to the Head of the Islamic Boarding School to be used as a routine agenda for the Islamic Boarding School. In addition to accommodating the complaints of the students over the problems they experienced, this activity was able to become a forum for the development of Al-Musyahadah Islamic Boarding School students in restoring the enthusiasm of the students in participating in every existing moral development activity.

This *Sharing Session* activity is an activity carried out by the students of Al-Musyahadah Islamic Boarding School which has only been carried out for about three years since 2020 until now. Although this activity is an activity that has not been carried out for a long time, this activity is able to become an activity that becomes a forum for the development of Al-Musyahadah Islamic Boarding School students in restoring the enthusiasm to participate in every existing activity.

This activity begins after Isya prayer usually starts from 20.00 to 21.00 WIB. Where this activity contains associations and discussions between students and boards and administrators related to problems experienced by students. The problems of the students here can be internal problems among students in their rooms, problems related to programs or activities while in the Cottage, operational problems of the Islamic Boarding School or even external problems that occur outside the Islamic Boarding School.

In this *Sharing Session activity* , students are required to tell stories related to their problems so that the board and administrators can know the problems experienced by their students. In addition to being able to know the problems of the students, the board and management can also help solve their problems.

In this activity, the students are required to tell stories related to the problems they experienced. However, the board and management are not too pushy if there are students who do not want to tell stories during the activity. Students who have special problems and do not want to tell them during the activity can tell about the problems they experience face to face with the board or board they trust.

During the activity, this *Sharing Session* not only discusses a problem experienced by the students, but becomes a discussion session between students and the board or management. So that makes this activity an activity that is in great demand by the students. The students were very enthusiastic in carrying

out this *Sharing Session* activity . Because basically this activity is not a formal activity but a non-formal activity so that the students can be more comfortable and relaxed in carrying it out which makes the students very enthusiastic and enthusiastic in carrying out these activities.

In addition to making the students enthusiastic and enthusiastic in carrying out these activities, this activity is also able to become a place of closeness between the students and the board and management. In addition to them becoming closer, the students became more open to the board and management. Moreover, the existence of this activity is able to strengthen family ties between all residents of the Al-Musyahadah Islamic Boarding School.

Therefore, the existence of this *Sharing Session activity* adds benefits to the board and management because it can be an evaluation material related to the process of activities in the Al-Musyahadah Islamic Boarding School.

In addition, the *Sharing Session* activity at the Al-Musyahadah Islamic Boarding School makes it a very effective activity for students to express complaints about the problems they experience. It is also very effective for the board and management in helping to solve the problems experienced by the students. Because in this activity, the students are required to tell stories related to the problems they experience, not only one or two people who tell the management but all of them also tell stories and express their hearts. So as to make the board and management know about it. Where if there is no this activity, the board and management will not know about the problems experienced by the students.

This activity can also be a place to strengthen family ties between students and also the board and management. Because that openness is what makes the students and administrators closer. In addition, this activity is also able to be an evaluation material for the board and administrators related to the problems faced by the students and also related to the process of implementing activities at the Al-Musyahadah Islamic Boarding School.

Therefore, this *Sharing Session activity* is a very useful and effective activity at Al-Musyahadah Islamic Boarding School which can be an example for other Islamic Boarding Schools in fostering the morals of their students.

## CONCLUSION

Based on the research that the author has done, and has analyzed data from resource persons about "Moral Development Strategies in Al-Musyahadah Islamic Boarding School through the Sharing Session Program", there are several conclusions about the purpose of the research conducted by the author, including that there are several types of moral development carried out at Al-Musyahadah Islamic Boarding School, such as the Sharing Session, Night of Session and Discussion, in addition to the most effective moral development strategy at the Al-Musyahadah Islamic boarding school, namely the *Sharing Session*.

Therefore, the development of Islamic teaching and education is very related, because moral formation is included in the most important moral

education that must be taught to every child, which will shape the character and morals of a child.

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