

Implementation of National Morals in Islamic Boarding Schools to Strengthen Religious Identity and Superior Character

Cecep Anwar^{1*)}, Oban Sobandi²⁾, Mahlil Nurul Ihsan³⁾, Sabila Nur Maliki⁴⁾

^{1), 2), 3), 4)} UIN Sunan Gunung Djati Bandung, Indonesia

¹⁾Email: cecepanwar@uinsgd.ac.id

²⁾Email: obansobandi@uinsgd.ac.id

³⁾Email: mahlilnurulihshan@gmail.com

⁴⁾Email: sabilanm02@gmail.com

Abstract: Pesantren has an important role in fostering the morals of the nation by strengthening religious identity and building superior character. In the era of the Industrial Revolution 4.0, which is dominated by digitalization and technological developments, moral challenges are increasingly urgent in building an ethical society. The purpose of this study is to examine the role of pesantren in fostering the nation's morals in this digital era. This research is included in library research, which is descriptive qualitative in nature. The results show that *pesantren* provide in-depth religious education to students, strengthen their religious identity, and teach strong moral values. In addition, *pesantren* also build superior character through a holistic education approach. They encourage the development of positive attitudes such as discipline, responsibility, honesty, hard work, and helping. *Pesantren* also provide leadership and social skills training to *santri*. This research resulted in an in-depth understanding of the strategic role of pesantren in fostering the nation's morals. The development of the nation's morals through pesantren contributes to create a young generation who has competence in technology, has integrity, and is able to contribute positively in building a civilized society.

Keywords:

Implementation of National Morals; Religious Identity; Superior Character

Abstrak: Pesantren memiliki peran penting dalam membina akhlak bangsa dengan memperkuat identitas keagamaan dan membangun karakter unggul. Dalam era Revolusi Industri 4.0 yang didominasi oleh digitalisasi dan perkembangan teknologi, tantangan moral semakin mendesak dalam membangun masyarakat yang beretika. Tujuan penelitian ini adalah untuk mengkaji peran pesantren dalam pembinaan akhlak bangsa di era digital ini. Penelitian ini termasuk ke dalam penelitian kepustakaan (*library research*), yang bersifat kualitatif deskriptif. Hasil penelitian menunjukkan bahwa pesantren memberikan pendidikan agama yang mendalam kepada santri, memperkuat identitas keagamaan mereka, dan mengajarkan nilai-nilai moral yang kuat. Selain itu, pesantren juga membangun karakter unggul melalui pendekatan pendidikan holistik. Mereka mendorong pengembangan sikap positif seperti kedisiplinan, tanggung jawab, kejujuran, kerja keras, dan tolong-menolong. Pesantren juga memberikan pelatihan kepemimpinan dan keterampilan sosial kepada santri. Penelitian ini menghasilkan pemahaman yang mendalam tentang peran strategis pesantren dalam membina akhlak bangsa. Pembinaan akhlak bangsa melalui pesantren berkontribusi dalam menciptakan generasi muda yang cerdas teknologi, berintegritas, dan mampu berkontribusi positif dalam membangun masyarakat yang beradab.

Kata Kunci:

Identitas Keagamaan; Implementasi Pembinaan Akhlak Bangsa; Karakter Unggul

DOI: <https://doi.org/10.15575/ath.v9i1.27149>

Received: 06, 2023. Accepted: 04, 2024. Published: 04, 2024.

INTRODUCTION

Education plays an important role in strengthening the morals of the Indonesian nation since the period of struggle, independence to the present, which is the ongoing millennium era. However, along with the rapid development of the times, we have now entered the era of the Industrial Revolution 4.0 which requires education to adjust to the civilization of society (Lase, 2019).

The era of the Industrial Revolution 4.0, which is marked by digitalization in all aspects of life, including education, provides a significant difference compared to the previous era. The internet is the main key in influencing today's development. Although this era provides an opportunity to create intelligent characters in the use of technology, moral challenges in society are also increasingly urgent. Character formation is a continuous and directed process of shaping individual attitudes, values, and behaviors in accordance with widely recognized norms in society. It involves developing various aspects of personality, such as honesty, responsibility, discipline, empathy, and cooperation. Character formation is carried out through formal and informal education, as well as interaction with the surrounding environment, such as family, school, and community.

The main goal of character formation is to produce individuals who have high morality, strong integrity, and are able to contribute positively to community life (Nuraeni, 2021). The student management process in shaping religious character is a series of strategies that aim to direct students to internalize religious values in their daily lives. The steps include the identification of religious values, the integration of these values in the curriculum, the habituation and application of religious values, and the evaluation of the development of students in applying these values. Thus, this process plays an important role in shaping a strong religious character and integrity in students (Muhammad, 2021).

There is strong evidence that national morality is very important to be applied in the life of the nation and state in strengthening religious identity and superior character such as previous research: Implementation of the Pancasila profile in shaping student character (Kahfi, 2022). Character Education through Islamic Religious Education in the Era of the Digital Revolution (Kulsum & Muhid, 2022), Efforts to Build Superior Character by Implementing Pancasila Values in Daily Life (Nurhasanah et al, 2021), Strengthening National Character Through an Integrative Approach to the PAI Cluster Mapel in Madrasah (Hasanah, 2022), Character challenges in the era of the industrial revolution 4.0 in shaping Muslim personalities (Pratama, 2019).

Throughout history, moral issues have always been the main challenge in the world of education. Facts show that currently there are many negative behaviors in students, such as student brawls, truancy, free sex, violations of rules, defiant attitudes, lack of empathy, lack of respect for teachers and parents, drug abuse, and so on. Healthy morals are no longer part of their psyche. Their

minds have been filled with worldly amusement and temptation. As a result, they forget His prohibitions and even forget their Creator (Fajrussalam, 2020).

A study conducted by the Institute for Advanced Studies in Culture at the University of Virginia found that education that integrates moral and character approaches has a significant positive impact on students' moral development (Spivey, 2014). The study involved a series of character education programs in schools in different countries, and showed consistent improvements in students' moral behavior, such as honesty, responsibility, empathy, and mutual respect. According to a survey conducted by the Josephson Institute Center for Youth Ethics, more than 60% of students in the United States admitted to having committed academic cheating in the past year. However, schools that systematically implement a character education approach report lower rates of cheating. This shows that moral and character education can help in reducing unethical behavior among students. From the examples and empirical data above, we can see that moral education has a significant impact in the context of education. The integration of moral values in the curriculum can shape students' character and help reduce unethical behavior. Therefore, a holistic approach to education, which includes moral and character aspects, is very relevant in efforts to improve the quality of education and form a more morally responsible generation.

The decline in character is generally caused by the weakness of faith corrupted by Muslims themselves, which results in a deepening gap between idealism and reality, morality and action, and theory and practice. The materialistic lifestyle, individualistic attitude, consumptive tendencies, and social inequality, which have become an integral part of some Muslims, are concrete examples of the fragility of one's faith in Allah SWT, the only God that must be worshipped and obeyed. This lifestyle further reduces sympathy in oneself, such as mutual cooperation and mutual help, and even leads to an increase in crime and criminality. Problems such as disputes between students, drug abuse, alcohol consumption, promiscuity, LGBT, and the practice of Corruption, Collusion, and Nepotism (KKN) showed a significant increase. (Iskarim, 2016)

This is mentioned in Surah al-Hadid verse 20, Allah says:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْأَجْرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

"Know, indeed, the life of the world is only a game and a joke, an ornament and pride among yourselves, and a race for wealth and offspring, like rain whose crops amaze the farmers; Then it dries up and you see it yellow and then it becomes destroyed. And in the hereafter (later) there will be harsh punishment and forgiveness from Allah and His willingness. And the life of the world is nothing but false pleasure."

The situation comes back to the main problem, namely the weakness in building the foundation of faith and morals in today's young generation. One of the factors that causes the moral crisis is the failure of the education system in preparing children as the nation's young generation. According to the founder of the ESQ Leadership Center, Ary Ginanjar Agustian, the moral degradation that is happening in Indonesia today is caused by the loss of faith in the nation. In principle, moral degradation should be based on moral values, such as honesty, but those values of truth have been lost. Therefore, the question arises why these moral values are lost? According to Ary, these values have been lost because their basic roots, namely faith, have been erased (Agustian, 2015).

From these problems, *pesantren* has long provided concrete solutions through an educational approach that focuses on character. The success of *pesantren* in reducing moral degradation has been adopted by public and private educational institutions, ranging from learning methods to the concept of dormitories as a formation environment and the application of theory in the classroom.

Pesantren, as an educational institution with complete educational components, has the potential to optimize character development through a holistic educational process. This can be seen from the teaching of theoretical values applied in daily life. *Pesantren* have the ability to apply theoretical values obtained through the study of books directly in daily life at the same time. Through these habits, character can be formed naturally without realizing it (Fauzan, 2015).

The Ministry of National Education has established various policies and efforts to develop and implement character education to face the ongoing changes in the times. The character approach is the first step taken by educators and students to form personal character that is beneficial to themselves and the surrounding environment. The purpose of character education is to form a society that is closely related and moral.

Character formation needs to be carried out systematically and continuously by involving scientific, emotional, affectionate, and behavioral aspects. Basically, children with low character qualities tend to have low social-emotional development, so they are at risk of having difficulties in learning, social interaction, and self-control (Fahham, 2013).

Various problems faced by the Indonesian people in various fields are inseparable from the character and values of society. If there is currently criticism of the nation's character, then Islamic boarding schools as one of the educational institutions are also responsible for overcoming these problems. Many people think that the situation may start from what the world of education produces. Education has the greatest contribution to the current condition. Children who have undergone the education system, including education in Islamic boarding schools, may lack skills in managing conflict and chaos, so they often become victims of such conflict and chaos situations (Nur, 2013). The purpose of this research is to explain the implementation of the nation's character in *pesantren* in strengthening religious identity and superior character.

RESEARCH METHODS

This research is included in library research, which is qualitative descriptive, conducted by examining the material objects of the works, and data sources taken and collected from books, writings and literature related to this research. Data collection in this study is carried out using the Book Survey technique, namely books, documents, journals, website articles or literature that are related to this research plan, this technique is used for the completeness of the data from the research. The data that the author will collect in this study is data that contains discussions about Islamic boarding schools and the development of national morals.

In the context of discussing pesantren and fostering national morals, data collection, data reduction, and data display are important steps in the research or analysis process. Here's a brief explanation of the three concepts data collection, data reduction, data display.

By systematically conducting the process of data collection, data reduction, and data display, we can gain a deeper understanding of the role of pesantren in fostering the nation's morals and the effectiveness of the character development programs implemented. It is important to identify the strengths and weaknesses of the moral development efforts carried out, as well as plan better improvement measures in the future.

RESULTS RESEARCH AND DISCUSSION

Boarding

Historically, Islamic boarding schools are one of the oldest forms of indigenous educational institutions in Indonesia. There are two views on the origins of the establishment of Islamic boarding schools in Indonesia. According to the first view, Islamic boarding schools have sustainability in the Islamic tradition that comes directly from the teachings of the religion itself, while the second view states that the Islamic boarding school model education system is the original characteristic of Indonesia. The education system in Islamic boarding schools existed before Islam entered Indonesian territory. The establishment of pesantren began with the community's recognition of the advantages of individuals who are respected for their deep knowledge or extensive knowledge. Many people come to the figure to learn and gain knowledge (Moestoko, 1986).

Definition of Islamic Boarding School

Islamic boarding schools are Islamic educational institutions that operate in the form of dormitories, led by a kyai or master teacher, with a mosque as the center of activities, and accommodate students called santri (Hertriani, 2016). The main purpose of this pesantren is to deepen Islamic religious knowledge and apply it in daily life (*tafaqquh fi aldin*), with an emphasis on the importance of morality in community life (Nasution, 2020). The establishment of the pesantren aims to provide religious education and teaching. Teaching at Islamic boarding schools covers various religious disciplines, such as *tauhid, fiqh, ushul fiqh, tafsir,*

hadith, morals, Sufism, Arabic, and so on (Baharuddin, 2015). It is hoped that after completing education at the Islamic boarding school, a student will have a deep understanding of various religious subjects and have the ability to refer to the classic books of Islam.

Purpose of Islamic Boarding School

Overall, the purpose of the *pesantren* education system is to form individuals who have a Muslim personality in accordance with Islamic teachings and instill a sense of religion in every aspect of their lives, so that they can develop themselves into individuals who provide benefits to religion, society, and the country. While the specific objectives of an Islamic boarding school education system are fostering students as members of society who become Muslims who fear Allah, have noble morals, intelligence, skills, and physical and mental health, as citizens who practice Pancasila. Student education aims to form a cadre of scholars and missionaries who have high dedication, fortitude, resilience, and entrepreneurial spirit in bringing Islamic history to life in a holistic and dynamic manner. Developing the personality of students and strengthening the spirit of nationality so that they are able to become agents of change in development, responsible for the development of the nation and the State for the better (Anhari, 2003).

Moral Development

Definition of Construction

Coaching comes from the word "bana" in Arabic which means to build, establish. According to the Great Dictionary of the Indonesian Language, coaching is an effort and activity that is carried out effectively and successfully in order to achieve good results.

According to Maolani (2003: 11), coaching can be interpreted as educational efforts that are carried out consciously, planned, directed, and responsibly, both in formal and informal forms. The main goal is to form, guide, and develop a balanced, intact, and harmonious personality foundation in knowledge and skills according to the individual's potential and abilities, as a capital for self-development (Muslich, 2022).

Based on the above definitions, what is meant by coaching refers to efforts made consciously, earnestly, planned, and consistently to guide, direct, and develop the knowledge, skills, and practices of Islamic teachings so that individuals can understand, and apply them in their daily lives.

Definition of Morals

The origin of the word "akhlak" comes from the Arabic word "khuluqun," which means temperament, character, custom, or "khalqun," which means event, artificial, creation. In etymology, morality refers to behavior, customs, habits, or behavioral systems that have been formed. In Indonesia, socially, the word "morals" has a positive connotation, so that a person with morals is defined as an individual who has a good attitude and morals (Hasan, 2002).

The use of the word morals has also been found in the Qur'an Surah Al-Qalam verse 4 and Ash-Shu'ara verse 137: "And indeed you are truly virtuous". In this verse, the term "khulukin" is defined as ethics, so that fundamentally, morality is related to the moral character of an individual.

The word *khuluk* means customs. In the context of morals, the conversation is also related to customs such as manners, friendliness, honesty, and ethics.

In general, morals in Islam are divided into two categories, namely commendable morals (Mahmudah) and reprehensible morals (Mazmumah) (Suriyati, 2022). Commendable morals must be applied in daily life, while reprehensible morals must be avoided and should not be done (Halik, 2018). From the explanation of some of the definitions above, it can be concluded that morality refers to traits, behaviors, habits, or behaviors that arise naturally without needing to be considered.

Definition of Moral Development

Moral development is a process or action carried out to instill ethical values, temperament, and good behavior towards Allah SWT, fellow humans, oneself, and the environment. The goal is to achieve happiness in life both in this world and in the hereafter. Basically, the purpose of moral development in Islam is to form Muslim individuals who have good morality, such as honesty, civility, politeness, and have faith and devotion to Allah SWT. According to Moh. Atiyah Al-Abrasyi, the purpose of moral development is to form human beings who have good morals, are polite in words and deeds, behave nobly, simply, politely, sincerely, honestly, and holy (Muhammad, 1984). Al-Ghazali stated that the purpose of moral development is to make the deeds done as favorable. A generous person will feel delicacy and relief when giving wealth, in contrast to a person who gives wealth because he is forced to. A humble person will feel the delicacy of *tawadhu* (Bambang, 2008).

The Role of Islamic Boarding Schools in the Development of the Nation's Morals

Islamic boarding schools have a major role in fostering the nation's morals. They are educational institutions that provide strong and comprehensive religious education for students. In Islamic boarding schools, character and morals have a very important role in the education system (Jamil, 2023). In fact, it can be said that in the pesantren environment, morals are the top priority and are highly upheld. The success of a kyai is measured by the extent to which his students have good morals, so that they can be an example for the surrounding community (Suyanta, 2020). Pesantren also provides an environment conducive to character formation by emphasizing values such as honesty, discipline, responsibility, and tolerance. In addition, pesantren also provides social education that helps students understand the importance of respecting differences, empathizing, and contributing positively to society.

Many parents choose to send their children to Islamic boarding schools for reasons that are difficult to regulate, mischievous, or behave negatively. Thus,

parents agree that education in *pesantren* can provide advantages in the formation of children's character (morals) compared to other public schools.

Many other institutions are inspired by the success of *pesantren* in shaping good character, so they try to imitate the concept of *pesantren* by establishing boarding education (Atikah, 2019). They believe that boarding education such as those in Islamic boarding schools is able to effectively shape the character of their students. The character formed is not only limited to skills or instincts, but also santri values that are applied based on the ontological principles of *pesantren* sourced from the Qur'an and Hadith. This makes students have the determination to maintain their religious values when interacting with people outside the *pesantren* (Fauzan, 2015).

Imam Al-Ghazali, a well-known Islamic scholar and philosopher, conveyed his thoughts on character education in his famous book, *Bidayatul Hidayah* (Harahap, 2020). In this book, Imam Al-Ghazali puts forward the paradigm of character education rooted in Islamic religious values as follows:

Straightening out the intention to study

The character education paradigm taught by Imam Al-Ghazali emphasizes the importance of good intentions in pursuing knowledge, which must be instilled in every child from an early age. According to Imam Al-Ghazali, good intentions are the first step that motivates children to learn. The purpose of instilling this intention is for each child to understand the future direction they want to achieve and how to achieve it. Thus, when children seek knowledge, they will adhere to Islamic law and only aim to get the pleasure of Allah SWT.

Imam Al-Ghazali explained that when the intention to study is based solely on obtaining the pleasure of Allah SWT, at that time the angels will protect and provide support to them. The angels will spread their wings, and even the fish in the sea will ask for the forgiveness of Allah SWT in every step of the journey of the students of knowledge.

In his emphasis on good intentions, Imam Al-Ghazali taught that the main purpose of seeking knowledge is to seek the pleasure of Allah SWT. This shows that good character education is not only focused on academic aspects, but also on spiritual and religious development. By taking good intentions as the basis, character education can build moral awareness and motivate individuals to develop themselves holistically.

Exercising obedience

When children have been taught about the importance of good intentions that must be embedded in the heart when seeking knowledge, the next step in the book *Bidayatul Hidayah* is to carry out obedience to Allah SWT, both obligatory commands (obligatory (obligation) and sunnah. This is because man cannot carry out God's commandments properly if his heart is not controlled and if he does not involve his whole body from dawn to evening. This educational process is carried out gradually, which means that a child will not be able to carry

out obedience perfectly if there is still bad intentions in his heart, because Allah knows every human movement.

One of the important aspects of character education, according to Imam Al-Ghazali, is always remembering Allah in every aspect of life and steps taken by mankind. By doing this, we will instinctively be encouraged to behave well and stay away from reprehensible behavior. Remembering Allah SWT means that we have the awareness to always dhikr and pray to Him.

Imam Al-Ghazali taught that time, especially from morning to noon, should be used well. Some of the things we can do are by looking for useful knowledge, using time to dhikr, praying, and reading the Quran, carrying out social care and earning a living.

Imam Al-Ghazali considers time management to be very important, especially in modern times today. With various routines and daily busyness, humans are often trapped in the life of this world and forget about the afterlife. Therefore, it is very important for Muslims, especially in the current era of modernization, to manage their time well. In the context of character education, Imam Al-Ghazali's thinking is related to the values of discipline and responsibility. This needs to be taught to students so that every activity they undergo can provide benefits for themselves and others.

Leaving God's prohibition

Imam Al-Ghazali said that it is important for a person to take care of himself both physically and mentally, because religion has two main conditions, namely abandoning prohibitions and obeying the commandments. To meet these two conditions, self-development is needed that aims to form a human person with good morals. This process starts with yourself and can then be applied to the people around you.

Leaving the prohibition outwardly

Leaving the prohibition outwardly means keeping every limb away from all forms of immorality that are sinful acts. We must guard our whole body from engaging in immoral acts. Especially, we must be careful with our seven limbs. Because, Hell Jahanam has seven doors, each with its own section. These doors are only intended for those who commit disobedience to Allah SWT. Therefore, it is important for us to take care of our seven limbs, namely the eyes, ears, tongue, abdomen, genitals, hands, and feet (Al-Ghazali, 2017).

Leaving the prohibition inwardly

Educating oneself to avoid sinful deeds is not only enough by focusing on the good deeds done by the limbs. It is important for us to understand the importance of maintaining a balance between outward actions and inner influences. This is because every human action is influenced by the inner impulse that arises from the heart. Therefore, a person must also be able to cleanse his heart from bad qualities, so that every action done can be based on sincerity that reflects noble morals. In the book *Bidayatul Hidayah*, Imam Al-Ghazali explains

about three liver diseases that must be avoided by humans, namely hasad (envy), riya' (selflessness), and ujub (boasting).

Social Ethics

Humans are essentially social creatures, which means they have a desire to interact and get help from others. Social life is an inseparable part of human life in society. Therefore, Islam regulates all aspects of human life, including social affairs involving relationships with Allah (*habluminallah*), relationships with fellow humans (*habluminannas*), and relationships with all other beings (*Habluminalalam*).

According to M. Quraish Shihab (2016: 90-91), morals are born from habituation. Habituation is a process of cultivating habits that encourage a person to repeat certain actions so that a relatively fixed habit is formed and is done automatically without the need for constant thinking. In the context of religion, this habit is called *takhalluq* which has the same root as morals. *Takhalluq* is a step of self-devotion and habituation to do something repeatedly and consistently (Anam, 2022). When the act becomes a habit, then it will become a moral that is attached to the individual easily, without requiring much thought.

Imam Al-Ghazali's thought states that in education, it is important to achieve a balance between theory and practice. This is so that the knowledge gained can provide benefits both for oneself and others (Busroli, 2019). In the book *Bidayatul Hidayah*, the habituation process is focused on the formation of morals in each individual with three main things which include:

Morals to Allah SWT

The moral context of Allah SWT in *Bidayatul Hidayah* is to give birth to all human deeds, both related to *mahdhah* worship and *ghairo mahdhah*, solely to obtain His pleasure. This is done by carrying out obedience to Allah SWT as best as possible and always abandoning all forms of His prohibitions.

Morality to Yourself

Morality to oneself in *Bidayatul Hidayah* involves self-training to carry out *ma'ruf* and abandon the ungodly both physically and spiritually. This is reflected in daily words and deeds.

Morals to Fellow Humans

In Islam, establishing relationships with fellow humans must be balanced, both vertically (relationship with Allah) and horizontally (relationship with fellow humans) (Anwar, 2014). Therefore, in *Bidayatul Hidayah* it is explained the procedures for ethics and morals to fellow humans, including morals to parents, teachers, friends, laymen, and strangers who are just known. This is done in order to establish good communication and relationships with fellow humans, because humans are social creatures who always need the help of others, especially in social life.

Moral Development Strategies in Islamic Boarding Schools

The strategy of moral development in pesantren is an important role that kyai has to shape the character of the students' nation. The following are some strategies used in moral development in Islamic boarding schools:

Exemplary Strategy (Uswah Hasanah): Behavioral education through example is carried out by providing real examples for students. In Islamic boarding schools, the importance of setting a good example is highly emphasized. Ustadz/ustazah must always set a good example in worship, daily life, and other fields (Amin, 1993).

Teaching and Habituation: This method involves providing practice and familiarizing students to carry out the desired norms. Islamic boarding schools provide education that focuses on religious teachings, such as reading the Qur'an, prayer, dhikr, and other worships. By repeating and practicing regularly, students become familiar with religious norms and strengthen their morals (Supriyanti, 2023).

Ustadz/Ustadzah: Interaction with fellow students and fellow students, as well as taking lessons from each event, is an important aspect in moral development in Islamic boarding schools (Yanti, 2022). Taking lessons (ibrah) involves reflecting and thinking about each event as a source of religious learning.

Cultivation of Islamic Environment: Islamic boarding schools create an environment conducive to moral development by applying Islamic rules and norms. An environment enriched with Islamic religious values and ethics helps students in building noble morals.

Advice (Mauidzah): Advice is an important part of moral development in Islamic boarding schools. Mauidzah is a form of advice that aims to warn about goodness and truth in a way that touches the heart and motivates to practice it. The counsel should include a description of goodness and truth, motivation to do good, and warnings about sin or harm that may arise from transgression (Athiyah, 1996).

Social Awareness Development: *Pesantren* teaches students to care and empathize with fellow humans. Through social activities, such as community service, students are taught to respect and help others, as well as strengthen social morals.

Strengthening Religious Identity: Islamic boarding schools play a role in strengthening students' religious identity by teaching Islamic values, manners, and social piety. By understanding and appreciating religious values, students can build a solid and firm moral.

Ethics and Moral Education: Islamic boarding schools place emphasis on ethical and moral education in daily life. Students are taught about the values of honesty, justice, simplicity, and other goodness that are the foundation of behavior.

Getting used to Istighfar and Tawakal: *Pesantren* teaches the importance of istighfar (asking for Allah's forgiveness) and tawakal (surrendering to Allah) as

part of moral development. Students are taught to always introspect, ask for forgiveness for mistakes, and rely on Allah in every step of their lives.

Discipline Development: Discipline is a way to maintain the continuity of educational activities. This method often involves sanctioning as an effort to foster awareness that improper behavior should not be repeated (Marimba, 2021).

Praise and Punishment (*Targhib wa Tahzib*): This method involves using praise and punishment simultaneously to encourage students to do good and stay away from evil. *Targhib* is to give promises and encouragement so that a person is happy to do virtue, while *tahzib* is a threat to cause fear so that students stay away from improper behavior.

Education through self-empowerment: Self-empowerment is the ability of students to make and implement decisions independently. In pesantren, important and routine decisions are taken and implemented by students. This helps in the formation of personality and the development of students' independence.

Leadership Spirit Development: *Pesantren* provides opportunities for students to develop leadership skills through organizational activities, such as boarding school administrators, classroom administrators, or other extracurricular activities. A good leadership spirit can help students in forming superior morals.

Through Extracurricular Activities: Extracurricular activities are activities outside of school hours that are officially scheduled by the school. This activity has benefits for students in developing their abilities in the field of interest (Anwar et al., 2015). In addition, extracurricular activities also provide the values of togetherness, mutual cooperation, sportsmanship, and teamwork to students (Yanuarti 2016). Some important aspects in the implementation of extracurricular activities are: As a forum to develop the creativity and talent of students; Improving the skills possessed by students; The implementation of extracurricular activities must not interfere with the academic achievements and grades of students; Extracurricular activities are flexible, especially in terms of the time and place of their implementation; Students have the freedom to choose extracurricular activities that suit their interests, such as sports, religion, music, and others.

Islamic boarding school-based programs that are believed to be able to empower the community

First, the Heart Reflection Program: This program aims to provide Islamic values to the community through the taklim assembly. The taklim council acts as a forum to increase public awareness of the mistakes made and as a place of spiritual recreation and friendship. Through this program, Islamic boarding schools can revive Islamic teachings and become a medium to convey positive ideas.

Second, the Community BLK (Job Training Center) Program: Islamic boarding schools can collaborate with the government through the Ministry of

Manpower in organizing the BLK program. This program provides skills training to students and the community in order to improve the quality and economic development of small businesses. Islamic boarding schools need to provide support and time to implement this program so that the community can be actively involved in business and investment.

Third, the Education Care Program: Islamic boarding schools can provide opportunities for the community to develop their potential in the field of education. Pesantren organizes formal education starting from the RA, MI, MTs, MA to university levels. In addition, there is also non-formal education such as courses and other activities. With this program, people can get quality education and improve their abilities and job opportunities.

By implementing these programs, Islamic boarding schools can play an active role in empowering the community. Through contemplation, the BLK Community program, and the education care program, Islamic boarding schools can build religious awareness, improve skills, and provide access to education to the community.

CONCLUSION

Based on research conducted in this journal, it can be concluded that the development of national morals through Islamic boarding schools has an important role in strengthening religious identity and forming superior character in individuals. Pesantren as an educational institution that focuses on teaching Islamic values and forming noble morals makes a significant contribution in building strong religious awareness and forming a quality character. Through a holistic approach involving spiritual, moral, and social aspects, pesantren is able to form individuals who have integrity, honesty, fortitude, and the ability to contribute positively to society and the nation. Thus, fostering the nation's morals through pesantren can be an effective strategy in strengthening religious identity and forming superior characters that are the foundation for the progress and welfare of the nation.

According to Imam Al-Ghazali's thoughts in the book *Bidayatul Hidayah*, the paradigm of character education is to get used to behaving in accordance with the values of Islamic teachings. This approach is implemented in daily life in a sustainable and sustainable manner with the aim of forming a human personality that has good morals. This character education is carried out continuously in the scope of family, school, and society, so that it becomes a custom or habit that is inherent in each individual and is reflected in behavior that reflects noble morals.

Islamic boarding school-based programs such as heart reflection, BLK Community program, and education care can empower the community. Through contemplation, the community can be invited to increase religious awareness and improve themselves. The Community BLK program helps improve the skills and economy of the community, while the education care program provides access to quality education. By consistently implementing the moral development strategy and Islamic boarding school-based programs,

Islamic boarding schools can become effective educational institutions in strengthening religious identity and building superior character in the nation.

REFERENCES

- Agustian, A. G. (2015, Mei 28). Degradasi Akhlak di Indonesia karena Krisis Keimanan. Retrieved from [hidayatullah.com: https://hidayatullah.com/berita/nasional/2015/05/28/70566/ary-ginajar-degradasi-akhlak-di-indonesia-karena-krisis-keimanan.html](https://hidayatullah.com/berita/nasional/2015/05/28/70566/ary-ginajar-degradasi-akhlak-di-indonesia-karena-krisis-keimanan.html)
- Anhari, M. (2003). Integrasi Sekolah Kedalam Sistem Pendidikan Pesantren (Tinjauan Filosofis Dalam Perspektif Islam), Surabaya: Diantama Amir Feisal, Jusuf, 1995, Reorientasi Pendidikan Islam.
- Anwar, S. S. (2014). Tanggung Jawab Pendidikan dalam Perspektif Psikologi Agama. *Psymphathic: Jurnal Ilmiah Psikologi*, 1(1), 11-21. Retrieved from <https://journal.uinsgd.ac.id/index.php/psy/issue/view/83>
- Athiyah Al-Abrasyi, M. (1996). Beberapa Pemikiran Pendidikan Islam., (Jogyakarta: Titian Ilahi Press,), h1.
- Al-Ghazali. Ikhtisar Iya 'Ulumudin. Jakarta Selatan:Wali Pustaka. 2018., Mukadimah Ihya 'Ulumudin Menjelang Hidayah Metode Praktis Menjadi Sufi Sehari-hari. Bandung: Mizan. 2017., Terjemahan dan Penjelasan Bidayatul Hidayah.Semarang: Islamic Fiqh Center.
- Amin, A., & Maruf, F. P. (1993). Etika: Ilmu Akhlak. cet. VII, Jakarta: Bulan Bintang.
- Anam, M. (2022). *Pendidikan Karakter Takwa Perspektif Syekh Ahmad Khatib Sambas* (Doctoral dissertation, Institut PTIQ Jakarta).
- Atikah, I. I. F. (2019). Implementasi pendidikan karakter di pondok modern Darussalam Gontor Ponorogo. *Institut Agama Islam Negeri (Iain) Ponorogo*, April, 1328.
- Baharuddin, I. (2015). Pesantren dan Bahasa Arab. *Thariqah Ilmiah: Jurnal ilmu-ilmu kependidikan & Bahasa Arab*, 1(01). <http://dx.doi.org/10.24952/thariqahilmiah.v1i01.253>
- Bambang, T. (2008). Menginstal Akhlak Anak., Jakarta, PT Grafindo Media.
- Busroli, A. (2019). Pendidikan akhlak Ibnu Miskawaih dan Imam al-Ghazali dan relevansinya dengan pendidikan karakter di Indonesia. *AT-Tarbiyah: Jurnal Pendidikan Islam*, 10(2), 71-94. <https://doi.org/10.15548/attarbiyah.v10i2.1123>
- Fauzan, F. (2015). Peran Pesantren dalam Mengembangkan Pendidikan Karakter. *El-Furqania: Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman*, 1(01). Retrieved from <https://ejournal.kopertais4.or.id/madura/index.php/elfurqania/article/download/881/640>
- Fajrussalam, H. (2020). Peran Pondok Pesantren dalam Pemberdayaan Akhlak-Sosial di Era Industri 4.0. *Southeast Asian Journal of Islamic Education Management*, 1(2), 165-176. <https://doi.org/10.21154/sajiem.v1i2.8>
- Fahham, A. M. (2013). Character Education in Islamic Boarding School. *Aspirasi*, 4, 29-45.

- Halik, A. (2018). Jurnal Peran Manajemen Pembelajaran Akidah Akhlak dalam Pembentukan Akhlakul Karimah. *Istiqlah: Jurnal Pendidikan dan Pemikiran Islam*, 5(2). Retrieved from <https://jurnal.umpar.ac.id/index.php/istiqlah/article/view/452>
- Harahap, Y. S. (2020). *Nilai-Nilai Pendidikan Karakter Menurut Pemikiran Imam Al-Ghazali* (Doctoral dissertation, Universitas Islam Negeri Sumatera Utara).
- Hasan, M. (2002). *Membentuk Pribadi Muslim*. Yogyakarta: Pustaka Nabawi.
- Hasanah, A. (2022). Penguatan Karakter Kebangsaan Melalui Pendekatan Integratif pada Mapel Rumpun PAI di Madrasah. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01). <https://doi.org/10.30868/ei.v11i01.2133>
- Hertriani, A. R. (2016). *Peran Nyai dalam pengambilan kebijakan pesantren (Studi kasus di pondok pesantren KH. Syamsuddin, Durisawo, Ponorogo)* (Doctoral dissertation, STAIN Ponorogo).
- Jamil, N. A., Masyhuri, M., & Ifadah, N. (2023). Perspektif Sejarah Sosial dan Nilai Edukatif Pesantren dalam Pendidikan Islam. *Risalatuna: Journal of Pesantren Studies*, 3(2), 197-219. <https://doi.org/10.54471/rjps.v3i2.2527>
- Kahfi, A. (2022). Implementasi profil pelajar Pancasila dan Implikasinya terhadap karakter siswa di sekolah. *DIRASAH: Jurnal Pemikiran Dan Pendidikan Dasar Islam*, 5(2), 138-151. Retrieved from <https://garuda.kemdikbud.go.id/documents/detail/2963248>
- Kulsum, U., & Muhiid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 12(2), 157-170. <https://doi.org/10.33367/ji.v12i2.2287>
- Lase, D. (2019). Pendidikan di era revolusi industri 4.0. *SUNDERMANN: Jurnal Ilmiah Teologi, Pendidikan, Sains, Humaniora dan Kebudayaan*, 12(2), 28-43. <https://doi.org/10.36588/sundermann.v1i1.18>
- Maolani, I. (2003). *Pembinaan Moral Remaja Sebagai Sumber Daya Manusia di lingkungan Masyarakat: Studi Deskriptif-analitik Tentang Pelaksanaan Program Pembinaan dan Pengembangan Remaja dalam Peningkatan Sikap Moral di Lima Dewan Keluarga Masjid Desa Lingawangi Kecamatan Leuwisari Kabupaten Tasikmalaya* (Doctoral dissertation, Universitas Pendidikan Indonesia).
- Muhammad, A. A. A. (1984). *Dasar-Dasar Pokok Pendidikan Agama Islam*. Jakarta, bulan Bintang, hal. 104-18
- Marimba, A. D. (2021). *Pengantar filsafat pendidikan Islam.*, (Bandung: Al-Ma'rif Bandung,)h.46-49
- Muhammad, G., Hasanah, A., & Arifin, B. S. (2021). Proses manajemen peserta didik dalam membentuk karakter religius. *Atthulab: Islamic Religion Teaching and Learning Journal*, 6(2), 161-174. <https://doi.org/10.15575/ath.v6i2.14772>
- Moestoko, S. (1986). *Pendidikan di Indonesia dari Zaman ke Zaman*. Jakarta: Balai Pustaka.
- Muslich, M. (2022). *Pendidikan karakter: menjawab tantangan krisis multidimensional*. Bumi Aksara.

- Nasution, N. A. (2020). Lembaga Pendidikan Islam Pesantren. *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman*, 5(1), 36-52. <http://dx.doi.org/10.31604/muaddib.v5i1.36-52>
- Nurhasanah, A., Furnamasari, Y. F., & Dewi, D. A. (2021). Upaya Membangun Karakter yang Unggul dengan Menerapkan Nilai-Nilai Pancasila dalam Kehidupan Sehari-hari. *Jurnal Pendidikan Tambusai*, 5(3), 8745-8751. <https://doi.org/10.31004/jptam.v5i3.2386>
- Nur, H. (2013). Building children's character through traditional games. *Jurnal Pendidikan Karakter*, 3(1), 87-94.
- Nuraeni, N. F., Amirudin, A., & Muzaki, I. A. (2021). Pembentukan Karakter di Masa Pandemi Melalui Pendidikan Agama Islam. *Atthulab: Islamic Religion Teaching and Learning Journal*, 6(2), 146-160. <https://doi.org/10.15575/ath.v6i2.13496>
- Pratama, D. A. N. (2019). Tantangan karakter di era revolusi industri 4.0 dalam membentuk kepribadian muslim. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 3(1), 198-226. <https://doi.org/10.33650/al-tanzim.v3i1.518>
- Supriyanti, L., Lukman, A., & Fadilah, F. (2023). *Strategi Pengasuh Pondok Pesantren Modern Darussalam dalam Pembentukan Karakter Religius Siswa* (Doctoral dissertation, Institut agama Islam negeri).
- Suriyati, S. (2022). Peningkatan Perilaku Akhlak Mulia Siswa pada Pembelajaran SKI tingkat Madrasah Tsanawiyah. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 1(9), 3270-3280. Retrieved from <https://journal-nusantara.com/index.php/JIM/article/view/768>
- Spivey-Mooring, T., & Apprey, C. B. (2014). University of Virginia Graduate Mentoring Institute: A model program for graduate student success. *Peabody Journal of Education*, 89(3), 393-410. <https://doi.org/10.1080/0161956X.2014.913453>
- Suyanta, S. (2020). Internalisasi Etika Berbicara Santri kepada Guru (Penelitian pada Dayah Terpilih di Bireuen Aceh Utara). *Pedagogik: Jurnal Ilmiah Pendidikan dan Pembelajaran Fakultas Tarbiyah Unversitas Muhammadiyah Aceh*, 7(1), 33-56. <https://doi.org/10.37598/pjpp.v7i1.404>
- Yanti, F. (2022). *Komunikasi Pesantren*. Agree Media Publishing.
- Yanuarti, E. (2016). Studi Komparatif Prestasi Siswa (Mengikuti dan tidak Mengikuti Ekstrakurikuler ROHIS). *Al-Ishlah: Jurnal Pendidikan Islam*, 14(2). <https://doi.org/10.35905/alishlah.v14i2.389>