

Improving the Morals of Karimah Santri at Al-Ihsan Islamic Boarding School

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Abstract: An effective learning environment is a very important factor in the educational process to achieve educational goals. Akhlakul Karimah is the goal to be achieved in the Islamic education process. Islamic boarding schools are educational institutions that function as institutions for spreading and developing Islamic religious knowledge as well as institutions that function as producers of national cadres who have good norms and values. So, Islamic boarding schools must be designed in such a way that they can function as they should. This research aims to determine the environment of the Al Ihsan Islamic Boarding School as an effective environment in improving the morals and morals of students. The approach used is a qualitative approach. The methods used in this research are observation and interviews. The location of this research is the Al Ihsan Islamic Boarding School. The research results show that physically Al Ihsan is a clean, comfortable, safe, and beautiful Islamic boarding school. Socially, Al Ihsan and his students have a spirit of justice, responsibility, and cooperation. In terms of social systems, it has a good administrative system. Culturally, the institution created is very good, this can be seen from the material which is a combination of traditional books and contemporary books which makes Al Ihsan students literate in moderate modern sciences and a different organizational culture which will lead the students to achieve noble morals.

Keywords: Effectiveness; Environment; Islamic Boarding School; Learning; Morals of Karimah

Abstrak: Lingkungan menjadi faktor dalam mencapai tujuan pendidikan. Salah satu tujuan pendidikan sebagai pembentuk manusia yang berakhlakul karimah. Pesantren sebagai lembaga pendidikan dalam mengembangkan ilmu agama Islam sehingga harus mampu mencetak generasi yang berakhlakul karimah. Sehingga, pesantren harus dirancang sedemikian rupa agar dapat mencapai tujuan yang hendak dicapai.

Penelitian ini bertujuan untuk mengetahui lingkungan Pondok Pesantren Al Ihsan sebagai lingkungan yang efektif dalam meningkatkan akhlakul karimah santri. Pendekatan yang digunakan adalah pendekatan kualitatif. Teknik pengumpulan data berupa observasi dan wawancara. Lokasi pada penelitian ini Pondok Pesantren Al Ihsan. Hasil penelitian menunjukkan bahwasannya secara fisik Al Ihsan merupakan pondok pesantren yang bersih, nyaman, aman, dan indah. Secara sosial Al Ihsan, santrinya memiliki jiwa yang adil, tanggung jawab, dan kerja sama. Secara sistem sosial, memiliki sistem administrasi yang baik. Secara budaya lembaga yang diciptakan pun sangat baik, hal ini dapat dilihat dari materi yang merupakan kombinasi kitab turats dan kitab kontemporer yang menjadikan santri Al Ihsan melek akan ilmu-ilmu modern yang moderat dan budaya keorganisasian yang berbeda akan membawa santri kepada pencapaian akhlak yang mulia.

Kata Kunci: *Akhlakul Karimah; Belajar; Efektif; Lingkungan; Pesantren*

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INTRODUCTION

Education comes from the Greek "*pedagogy*", which consists of two words "*country*" which means child, and "*again*" which means to guide. In language, education guides children. Meanwhile, according to the term education is coaching, training, teaching, and all things that are part of human efforts to improve their intelligence and skills (Yusuf, 2020). Education cannot be separated from living life in the world. Education is a provision for living life (Tarigan et al., 2022). Education is a medium for achieving the ideals of the Indonesian nation, namely to make the nation's life more intelligent. In the educational process, of course, there are goals to be achieved (**Rahmatia, 2022**). Without learning objectives, education will not have a clear direction.

One of the goals of education itself is to change human behavior from bad to good (Panji et al., 2023). The benchmark for good behavior can be seen in a person's behavior in everyday life. Behavior that is inherent in a person is called morals. The word morals comes from Arabic which is the plural of the word *khuluq* means customs, mannerisms, character, and muru'ah. Thus, linguistically, *akhlak* means character, character, *tabi'at*. In English, the word morals is translated into words *character* (Hidayatullah, 2022). Morals are constant actions (actions that are carried out repeatedly), and when these actions are about to be carried out there is no need for consideration or rethinking and without any orders from outside (Sadiyah & Amin, 2022).

According to Imam Ghazali, morals are a trait that is embedded in the soul from which actions arise easily without any prior consideration (Widiyastuti, 2019). According to Al-Ghazali, morals consist of various types, namely as follows: However, currently, as technology develops, society in Indonesia, from children to teenagers to adults, is experiencing a decline in morals and morals. Examples include the rise of promiscuity, adultery, drug use, drinking, neglecting prayers, stealing, and many other acts that are not by the morals that Muslims should have. This decline indicates that society has lost its identity as a Muslim. The education received is not implemented as it should be. This is of course caused by various factors. One of them is the lack of control and supervision carried out by all parties involved. However, even formal education cannot provide 24-hour supervision. So, there is a need for parties who can carry out 24-hour supervision and an environment that supports the maximum formation of morals. An effective environment can help facilitate the achievement of educational goals.

The environment is nature that humans can live in, it is interconnected and humans need the environment (**Auliya Hamidah Haris Poernomo & Nan Rahminawati, 2022**). The environment is defined as the conditions that occur around humans. Humans cannot be separated from the environment, whether family, community, or school. According to Webster's New Collegiate

Dictionary, environment is defined as “*the aggregate of all the external conditions and influences affecting the life and development of an organism*” namely a collection of all external conditions and influences on the life and development of an organism (Fadhilaturrahmi, 2018). From this explanation, it can be interpreted that everything that happens around us will have a big influence on the development of human life. The environment is not only the situations and conditions that occur around us, but it turns out that the environment includes situations and conditions that originate from within and outside humans, both in terms of material and in terms of stimuli. The learning environment is defined as a situation and conditions that exist during the learning process. The educational environment is divided into three types known as the tricerter of education, namely: family, school, and community (Burga, 2019). The learning process of course requires an effective environment so that the achievement of educational goals will be maximized.

In the learning process, the environment is a very important factor in achieving educational goals both cognitively, appetitively, and psychomotorically. The learning environment is a place where learning activities occur which influences outside on the continuity of the activities being carried out. Simply put, the learning environment is a place or atmosphere that can influence the process of changing student behavior (Sarnoto & Romli, 2019). According to Heimstra in Harjali, the learning environment is all the physical environment, psychological, emotional conditions, and social or cultural aspects that influence the growth and development of adults involved in the field of education (Sarnoto & Romli, 2019). The learning environment has physical and psychosocial components. Physical components include all physical aspects such as classrooms, teaching materials, learning facilities, and external and internal environments. Meanwhile, the psychosocial component includes interactions that occur between students and students, students and educators, and students and the environment. These two components complement each other in creating and shaping the learning environment and influencing the learning process that occurs therein (Hasam, 2021).

A good learning environment is an environment capable of creating an effective learning environment. Effective is a change that brings influence, meaning, and certain benefits. Effective learning is characterized by its nature that emphasizes the active empowerment of students (Fakhrurrazi, 2018). So it can be concluded that an effective learning environment is where the learning process takes place which will result in changes and a good influence on students.

An effective learning environment can help achieve learning goals. One of the goals of education itself is to change human behavior from bad to good (Panji et al., 2023). In the process of forming *akhlakul karimah*, of course, an environment that can support it is needed. Islamic boarding schools are an educational environment that can be a place to support the formation of good morals. Islamic boarding school is a non-formal educational institution that is used as a place for personality development by the teachings of Islam. Non-formal education is education where the regulations are not too strict but you can still learn regularly and consciously. *Pesantren* is the oldest education system which is considered an indigenous (original) Indonesian cultural product (Shofiyah et al., 2019).

Thus, through supervision and existing culture, Islamic boarding schools are considered capable of creating an effective learning environment in the context of forming the morals of today's society. This is in line with previous research, such as research conducted by Muhammad Tabrin, Moch Isra Hajiri, and Fiska Ilyasir in 2022, in an article entitled "Patterns of Moral Formation in Islamic Boarding Schools in South Kalimantan" in the *Journal Literacy: Journal of Educational Sciences*. The research results show that Islamic boarding schools are non-formal educational institutions that can support the formation of a person's morals through the educational curriculum there. What differentiates this research from previous research lies in the object carried out by the researcher. Previous research was conducted research on two Islamic boarding schools with a Salafi and modern style, while this research was conducted on one Islamic boarding school but with both patterns and the background of the students, who were students. This research is also not only reviewed in terms of the educational curriculum, but also from all aspects of the learning environment that can be categorized as effective, such as physical, social, social systems, and culture.

Therefore, this research was conducted to describe Islamic boarding schools as learning institutions that are effective in improving the morals and morals of students. Thus, researchers conducted research entitled "Effective Learning Environment in Improving the Morals of *Karimah Santri* at the Al Ihsan Islamic Boarding School".

RESEARCH METHODS

In this research, the approach used is qualitative. A qualitative approach is a research procedure that produces descriptive data in the form of speech or writing and behavior that can be observed from the subject itself. A qualitative approach is a research whose data is in the form of sentences originating from interviews, report notes, documents, and research that prioritizes descriptive (interpretation) analysis of events.

A qualitative approach is used because it can describe the meaning of events in detail and makes it easier to identify the type of information in describing the phenomenon to be studied (Syahrani, 2022). The data collection techniques used in this research were observation and interviews. Observation is data collection carried out by systematically observing and recording the symptoms that appear on objects. This observation was carried out to get to know the object under study more closely and obtain various types of information (Kahfi & Kasanova, 2020). In this method, the author sees and observes activities at the research location. After making observations, the researcher conducted a direct interview. The location of this research was the Al Ihsan Cibiru Hilir Islamic Boarding School, with informants from the Asatidz council, administrators, and students as research subjects.

RESEARCH RESULTS AND DISCUSSION

Al Ihsan Islamic boarding school is one of the Islamic boarding schools located on Jl. Cibiru Hilir No.23 RT 01 RW 02 Cibiru Hilir Village, Cileunyi District, Bandung Regency. This Islamic boarding school was founded by K.H. OZ Muttaqin, who is the son-in-law of a Cibiru Hilir community figure, namely K.H. Sulaeman Abdul Majid (Mama Ule). Not only himself, he founded the Islamic boarding school with his children in 1994. Before it became the Al Ihsan Islamic Boarding School, the process of religious education for Cibiru Hilir residents was still centered at the Al Mubarak Mosque (a mosque that is now located in the vicinity of the Al Ihsan Islamic Boarding School). As time goes by, many residents outside Cibiru Hilir want to join in studying there. Not a few of the prospective students are students at IAIN Sunan Gunung Djati Bandung. (Nurfarida et al., 2021).

In carrying out research at the Al Ihsan Islamic Boarding School, researchers used observation and interview techniques. This research focuses on the Al Ihsan Islamic Boarding School environment so that it can be said to be an effective learning environment for improving the morals and morals of students. Observations were carried out by observing the Islamic boarding school environment from the physical, social, social system and cultural aspects of the environment. From a physical aspect, Al Ihsan Islamic Boarding School consists of a boys' dormitory, a girls' dormitory, a mosque, and a hall. The men's dormitory abbreviated as Aspa consists of 6 areas, while the women's dormitory, or Aspi consists of 7 areas.

This is because the location of the Islamic boarding school is close to the campus. The mosque is usually used for congregational prayers and routine daily recitation activities. The hall is usually used for recitation activities and other student events. Socially, the interaction between the santri and the Ustadz/Kyai looks good and solemn, the santri and the community are well connected, the santri and the santri also work together in good ways, such as in holding activities, especially for the administrators. In terms of social systems, Al Ihsan Islamic Boarding School has a management system called Central OSPAI led by a president, while each region or Regional OSPAI is led by a governor. In terms of cultural environment (institution), Al Ihsan Islamic Boarding School is a combination of Salaf and modern Islamic boarding schools, as seen from the books studied, namely the Turats and contemporary books. The organization is structured so that it makes it easier to hold student activities. Meanwhile, an interview was conducted with one of the Ustadz and administrators of the Al Ihsan Islamic boarding school, represented by Ustadz Dede Dendi and Kang Emil. Interviews were conducted regarding the aspects included in an effective learning environment. Based on the results of the interview, the source said "Al Ihsan Islamic Boarding School is a salaf-based Islamic boarding school. In terms of cleanliness, it is good, that this is supported by all parties at Al Ihsan, such as the distribution of picket schedules for both male and female students so that cleanliness is always maintained. In terms of security, it can be said to be good, supported by the schedule of patrols at night by male students and patrols during Friday prayers by female students, and the Islamic boarding school has also provided facilities such as a large and safe parking area. Meanwhile, in terms of comfort and beauty, it is good because the layout of the boarding school is neat and supported by the students' awareness of maintaining the comfort and beauty of the Islamic boarding school. So physically, this Islamic boarding school can be said to be good and effective, even though it is not optimal, various efforts have been made to create a good learning environment. In terms of fairness, and cooperation, the responsibilities of students are relative. However, these qualities will be more visible from Al Ihsan administrators. In general, the Al Ihsan administrators have a fair nature, working together to advance the Al Ihsan Islamic Boarding School both internally and externally by holding positive activities that also trigger the students' sense of responsibility. Meanwhile, students in general are sometimes indifferent to these attitudes. In terms of the administrative system, there are still many things that need to be considered, such as the circulation of correspondence not being well organized and the absence of a special place such as an office that is suitable for student administration. Meanwhile, the decision-making process and communication patterns of Islamic boarding schools lie in one decision issued by the boarding school leadership so that the communication pattern is carried out in one

direction. Organizationally, Al Ihsan Islamic Boarding School has an organizational system called OSPAI (Organization of Al Ihsan Islamic Boarding School Students). The system used is like Indonesia, so Al Ihsan can be said to be a miniature country. OSPAI itself consists of Central OSPAI and Regional OSPAI. The Central OSPAI is led by the President and accompanied by the Vice President, Secretary General, and Ministry, its scope is all students at the Al Ihsan Islamic Boarding School. Meanwhile, Regional OSPAI is led by the Governor, its scope is every dormitory. Al Ihsan Islamic Boarding School has unique characteristics. What characterizes it is in terms of learning material. Al Ihsan Islamic Boarding School is not only a salaf-based Islamic boarding school but is combined with modernity. This can be seen from the books studied, namely traditional books and contemporary books. Meanwhile, from a cultural perspective, Islamic boarding schools are unique, one of which is in terms of their organization. The organization at Al Ihsan Islamic Boarding School tends to be structured using a Presidential system which makes it unique and differentiates it from other Islamic boarding schools.

Al Ihsan Islamic Boarding School as a whole can be said to be an effective learning environment that can strive to improve the morals and morals of its students. Because from a physical perspective, he is already qualified, and from a non-physical aspect he is also qualified, although there is still a lot that needs to be done more. Al Ihsan Islamic Boarding School is a diverse Islamic boarding school both in terms of the material taught and the culture created. In terms of morals, in percentage terms, it can be seen that many students have morals by what is taught in Islamic teachings compared to those who do not have morals. "Not only students, but alumni also have good morals."

Al Ihsan Islamic Boarding School Environment as an Effective Learning Environment in Improving the Moral and Karimah of Santri

Education is a system that must be implemented in an integrated manner with existing systems and others to achieve the stated goals of improving the quality of human life in all aspects of life (Nabila, 2021). According to Muhammad Athiyyah Al-Abrasyi, the goals of Islamic education consist of two types, namely morals and life in this world and the afterlife (Nabila, 2021). To achieve this goal, it must be accompanied by other educational components so that educational goals will be achieved optimally. Not only that, to achieve educational goals some factors can support it. One of them is creating an effective learning environment. An effective learning environment is a place where the learning process takes place which will result in changes and a good influence on students. The learning environment consists of physical and non-physical (psychosocial).

Islamic boarding school is a non-formal educational institution that is used as a place for personality development through the teachings of the Islamic religion (Sholihuddin & Kudus, 2022). It is a place to understand, appreciate, and practice the teachings of the Islamic religion (*tafaqquh fiddin*) by emphasizing the importance of Islamic religious morals as a guide in living life in society (Shofiyyah et al., 2019). Not only gaining knowledge in the form of material but also applying the material that has been obtained during the learning process. One application of the material can be seen in the morals that are commonly used in everyday life.

The formation of morals is influenced by two factors, namely heredity and the environment. The environment is the most important factor because every human being must be directly related to the environment. In living life, humans cannot be separated from their family, community, and school environment. For a student, more time is spent at school in a day, so that indirectly the formation of morals is more influenced by the school environment. Thus, a school environment is needed that is considered effective in the process of forming their morals. Therefore, it is the duty and responsibility of parents to choose a school/institution that is capable of forming a child's morals.

Islamic boarding schools can be said to be an environment that can shape children's morals for the better. The educational process in Islamic boarding schools runs 24 hours from waking up to going to sleep again (Solihin et al., 2020). So it will make it easier to achieve educational goals because the environment, both physical and non-physical, of Islamic boarding schools has a big influence. In Islamic boarding schools there is also strict supervision regarding norms, and main values, especially regarding behavior (Dahri, 2023).

An effective learning environment is a very important factor in the educational process so that educational goals can be achieved optimally (Simamora et al., 2020). Praiseworthy morals or *akhlakul karimah* is one of the goals to be achieved in the Islamic education process in particular. In improving morals, many methods can be used, one of which is seeking knowledge (Nevihwa; Rehendra Maya, 2018). Santri are students who are studying at Islamic boarding schools. Islamic boarding school is an educational institution that functions as an institution for spreading and developing Islamic religious knowledge as well as an institution that functions as a producer of national cadres who have good norms and values. Therefore, Islamic boarding schools must be designed in such a way that they can function as they should (Shofiyyah et al., 2019).

Al Ihsan Islamic Boarding School is an Islamic educational institution in the form of a boarding school that has student facilities in the form of boys' and girls' dormitories, mosques, and halls that are clean, safe, comfortable, and beautiful to create an effective atmosphere in carrying out various Islamic boarding school activities. Apart from the adequate facilities, the most important thing is the study of the book. The study of books at this Islamic boarding school is a combination of classical and contemporary books. This combination can give rise to principles *wasathiyah* in living daily life considering the current prevalence of religious moderation and supported by Kyai teachers who are experts in their fields. The role of teachers/kyai in the educational process is very important. Teachers/Kyai not only deliver material but help improve the quality of students in terms of knowledge, skills, and emotional maturity. moral and spiritual (Rakasiwi, 2021). Apart from that, the students who study there also come from student backgrounds who are mature figures who already have mature thinking so they can harmonize the material with current living conditions. This is a breakthrough for an Islamic boarding school, so it can be used as an example for other Islamic boarding schools. Thus, this Islamic boarding school is worthy of being called a boarding school because it fulfills the elements that must be present in a boarding school, namely a boarding school, santri, mosque, recitation of classical books, and kyai.

Apart from the physical aspects, the social aspects, social systems, and, the cultural environment can help in achieving the goals of Islamic education, namely people who have moral character. Through a management program called OSPAI, it becomes a way to practice knowledge and become *washilah* in cultivating santri's devotion to teachers and trust in leading without any rewards or recompense, apart from hoping for the pleasure of the teacher and Allah SWT. Not only that, the various work programs implemented do not only contain internal activities, but many external activities such as social service, cooperation, as well as cooperation and collaboration with the community have also become a form of taking a role in social life and a form of concern for the community. around. From the various forms of the program, it is hoped that it will be able to produce a personal reflection with good morals such as honesty, responsibility, fairness, and cooperation. This is in line with what Abu Sa'id Al-Karraz stated, "good morals are the attitude of a servant who does not have any desires except to surrender to Allah SWT" (Nasution, 2019).

From various environmental aspects, both physical and non-physical, Al Ihsan Islamic boarding school is an environment that can improve the morals and morals of students. Physically, it is a comfortable, clean, safe, and beautiful environment. This achievement is of course one of the efforts of the students, such as picketing and patrolling. Students' obedience to rules and regulations is a reflection of students who have good morals. Meanwhile, non-physically, students will be accustomed to the cultures of the Islamic boarding school environment which will deliver students into an effective learning environment that can help improve their morals.

An effective learning environment is important to discuss because, without an effective learning environment, it will slow down the achievement of educational goals. This Islamic boarding school implements all its programs based on student flexibility. Students can explore the environment more widely, based on knowledge from the Islamic boarding school, so that it does not limit the students' activities both on campus and at the Islamic boarding school.

According to Mastuhu, Islamic boarding schools have two goals, namely general goals and specific goals. The general aim of Islamic boarding schools is to develop citizens to have Muslim personalities by the teachings of the Islamic religion and to instill this religious feeling in all aspects of their lives and to make them people who are useful for religion, society, and the state. Meanwhile, the specific objectives of Islamic boarding schools are:

- a. Educate students who are members of the community to become Muslims who are devoted to Allah, have noble character, have intelligence, and skills, and are physically and mentally healthy as citizens with Pancasila.
- b. Educate students to make Muslim people into cadres of ulama and preachers who are sincere, steadfast, tough, and entrepreneurial in practicing Islamic history completely and dynamically.
- c. Educate students to acquire personality and strengthen the national spirit so that they can grow development people who can develop themselves and be responsible for the development of the nation and state.
- d. Educate micro (family) and regional (rural/community environment) development extension workers
- e. Educate students to become skilled workers in various development sectors, especially development, especially mental and spiritual development.
- f. Educating students to help improve the social welfare of environmental communities in the context of national community development efforts (Yusuf, 2020).

CONCLUSION

Morals are actions or habits inherent in humans that are carried out spontaneously. Morals consist of two types, namely good and bad morals. Good morals are usually paired with good morals. Akhlakul Karimah is not just a theory but must be applied so that educational goals can be said to be achieved optimally. In the process, the formation of akhlakul karimah must be accompanied by a supportive surrounding environment. This supportive environment is also called an effective learning environment. An effective learning environment is a place where the learning process takes place which will result in changes and a good influence on students.

Islamic boarding school is an educational institution that functions as an institution for spreading and developing Islamic religious knowledge as well as an institution that functions as a producer of national cadres who have good norms and values. Therefore, Islamic boarding schools must be designed in such a way that they can function as they should. Al Ihsan Islamic Boarding School is said to be an effective learning environment in improving the morals and morals of students. This can be seen from the indicators of an effective learning environment, namely from the physical aspect, social aspect, social system, and environmental culture (institution). Physically, Al Ihsan is a clean, comfortable, safe, and beautiful Islamic boarding school, this is the result of the efforts of the students, especially in terms of picketing and patrolling. Socially, Al Ihsan, Al Ihsan students have a spirit of justice, responsibility, and cooperation, although this is only visible from the management, this does not rule out the possibility of being a reflection of the students as a whole. This can be seen from the various activities in the Islamic boarding school. In terms of social systems, Al Ihsan has a good administrative system but it must be improved, especially in terms of facilities such as offices, communication patterns, and decision-making referring to one commander, namely the Islamic boarding school leadership. Culturally, the institution created is very good, this can be seen from the material which is a combination of traditional books and contemporary books which makes Al Ihsan students literate in moderate modern sciences and a different organizational culture which will lead the students to achieve noble morals.

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