

Development of Santri Moral Reasoning (Study At Pesantren Al Ihya 'Ulumaddin Kesugihan-Cilacap)

¹Toifur, ²Ahsan Hasbullah, ³Musyafa Ali,

¹ Faculty of Tarbiyah and Teacher Studies, State Islamic University Prof. K.H Saifuddin Zuhri, Purwokerto, Indonesia.

² Faculty of Tarbiyah and Teacher Studies, State Islamic University Prof. K.H Saifuddin Zuhri, Purwokerto, Indonesia.

³ Faculty of Tarbiyah and Teacher Training, State Islamic University Sunan Kalijaga, Yogyakarta, Indonesia.

Abstract

Reality shows that learning has only been limited to teaching, not yet aimed at improvement, enrichment activities, increased learning motivation, and the development of effective learning attitudes and habits. In the process of education these three domains should receive balanced attention so as to produce quality graduates. This study aims to describe and analyze the development of moral reasoning in pesantren. The approach used in this study cannot be separated from the research objective, which is to describe the development of students' moral reasoning. To explore the data researchers used observation, interview, and documentation techniques. While in determining respondents, researchers used a purposive sampling technique. This technique is a technique for determining the sample with certain considerations or criteria. As for the respondents in this study are the caregivers of the pesantren, boarding kyai boarding school, head of the boarding school, and Santri. Data analysis techniques use the stages of data reduction, data presentation, and data verification. The results of the study showed that the moral reasoning of the santri was done through hasanah mau'idzah, uswah hasanah, and hasanah da'wah. Mau'idzah hasanah is done by a nurse, a kyai council, and a cleric through the study of the yellow book, the study of Selasan, and briefings. Uswah hasanah is performed by caregivers, clerics, and religious teachers to strengthen knowledge about morals / morals. The proselytizing of hasanah is done by the santri and the kyai by means of respect to Allah SWT. These three activities can be mapped into outward efforts (dzahiran) and inner efforts (inner).

Keywords: Moral Reasoning, Santri, Islamic Boarding School

Introduction

Most education experts agree that educational activities should be able to develop learners in three main areas, such as cognitive, affective, and psychomotor realms or often referred to as knowledge, attitudes, and skills. This means that after completing a certain educational program, learners should become knowledgeable individuals, praiseworthy, and professional in their fields (Karimah, 2018; Umami, 2018). Reality shows that learning has been limited to teaching only, not to those aimed at improvement, enrichment activities, increased learning motivation, and the development of effective learning attitudes and habits. This kind of condition needs to be revamped and the role of educators is needed, especially in the problem of behavior change (Haerunisah, 2011). Handarini said that the context of education today prioritizes intellectual development. This condition requires the teacher to complete the teaching material and achieve the target of the teaching (Handarini, 2000).

In the process of education the three fields should get balanced attention so as to produce qualified graduates. But if we observe the phenomenon in the field, many national education activities are less serious in working on the affective realm, even though this realm is very important in the formation of the character of the nation. With regard to the lack of national attention to the affective realm, it feels right if Anwar

(2008) states that our education world is often tarnished by the behavior of its learners. Print and electronic media often report negative behavior carried out by the actions of the santri such as immoral acts, pornography, smoking, fighting, narcotics abuse. In this regard, Tilaar stated that there are six main problems of the national education system, namely: (1) declining and morality of learners, (2) equitable distribution of learning opportunities, (3) low efficiency and effectiveness of the education system, (4) institutional status, (5) management of education with national development, (6) unprofessional resources (Mulyasa, 2006).

The Indonesian nation is currently described as a nation that is experiencing a decline in the quality of the nation. Starting from students who do not have manners, like to fight, skip school, steal, the hobby of staying up late and speeding on the road. What is more concerning is that the above tendencies are beginning to address the behavior of children and adolescents in this country. Cheating behavior, skipping school, smoking, rejecting school friends, rants are negative behavioral phenomena that often appear in children and adolescents (Ma'rufah et al., 2020; Muslim & Ranam, 2020; Prasetiawati Prasetiawati, 2018). Even not long ago in Purbalingga, a small town in Central Java was uprooted by the immoral acts committed by five children who were still sitting in elementary school aged 11 years and under, against two girls aged 5 and 7 years (Toifur, 2017).

Many people are of the view that such conditions are thought to stem from what is produced by the world of education. It is education that should contribute the most to this situation. In the field of school education, the occurrence of moral deviations of students should not only be the responsibility of religious education, but also the responsibility of all teachers or educators in the school (Bahri, 2015; Rukiyati, 2017; Surur, 2010). Math teachers, language teachers, sports teachers, and other teachers should be responsible for shaping the morality of students. If moral education is only assigned to religious teachers, then the morality that will grow only to the extent of memorization of religious doctrines. Knowledge of religious doctrines does not guarantee the growth of reliable morality (Budiningsih, 2006). This condition is different from the context of pesantren. Pesantren expects an intense interaction between kyai or ustadz with santri. This intense interaction becomes a big capital in the success of a learning including how to develop moral santri.

Morals are concerned with the rules and conventions of what a human being should do in his interactions with others (Santrock, 2002). Morals are potentials that can be developed in educational institutions. Paul Suparno, et al. Budiningsih stated that there are four models of delivery of moral learning, namely; 1) model as a separate subject, 2) integrated model in all fields of study, 3) model outside of teaching, and 4) combined model. Each has its advantages and disadvantages. If moral learning is a moral subject in itself, then it requires an Outline of the Teaching Program (GBPP), a unit of learning lesson plan, methodology, and evaluation of learning itself and must be included in the curriculum and structured schedule (Budiningsih, 2006). The advantages of this model are more focused and have a mature plan to structure learning and measure learning outcomes. This model will give teachers a wider range of opportunities to develop their creativity. As for the weakness, teachers of other fields of study are not involved and responsible. With this model, moral tendencies are only given to the extent of cognitive knowledge. When moral learning uses an integrated model in all fields of study, all teachers are moral teachers without exception. The advantage of this model is that all teachers are responsible, and moral learning is not always cognitively informative but is applied to every field of study. While the weakness, if there is a difference in perceptions about moral values among teachers, it will confuse students. Moral learning with a model outside of teaching, can be done through activities outside of teaching (Bahri, 2015; Sri Latifah, 2014).

This model is very close to the condition of pesantren. This model prioritizes processing and planting morals through activities to discuss and explore the values of life. Children explore moral values through concrete experiences, so that moral values are embedded and lived in their lives. Pesantren Al Ihya Ulumaddin which is a large pesantren and is very well known in Cilacap and is very concerned about moral education. The researcher's interest in Pesantren, strengthened during an interview with one of the ustadz in the pesantren environment (Giyatno, S Pd.I) and apparently found some data trends that led to this study. For example, the ustad / ustadzah always try to instill moral santri through the book that is mastered each. Furthermore, researchers conducted preliminary research with observations and interviews on August 10, 2019. Researchers had the opportunity to conduct an interview with one of the kyai council. He reinforced what was conveyed by Ustad Giyatno, S, Pd.I that all ustad have a responsibility in conducting moral learning through the book he has.

In every educational effort is one of the determining factors of success. Almost every teacher's behavior will be seen, heard, and imitated by students. In madrassas, ustadz is a central figure for santri. Educational learning mandates that teachers utilize every decision and action in managing learning actions to contribute to the achievement of the overall goals of education while conveying the message of the field of study that is being studied curricularly (Joni, 2008). To be able to carry out the mandate, teachers must sort between the abilities formed as a direct result of learning (instructional effect) and abilities including attitudes and values formed as an impact that accompanies the accumulation of learning experiences lived by learners (nurturant effect).

This research will reveal how the development of moral reasoning ssantri in this boarding school environment. This research that will be achieved is the formation of soft skills in the form of the development of moral reasoning santri As it is known, morals are very important for anyone, both in school life, in the community, and in the world of work. This research needs to be done because information about the development of moral reasoning in Indonesia to the author's knowledge does not yet exist. Whereas information about the management of learning programs designed by institutions for the development of moral reasoning is very important and needs to be done. This research intends to describe and analyze the development of moral reasoning in a natural context. This needs to be done so that the understanding of the development of moral reasoning in pesantren can be understood more comprehensively.

Materials and Methods

The substantial picture of this study is in accordance with the object of this study, namely the development of moral reasoning in pesantren. The object of the study is in a natural condition and is not manipulated or given certain treatment because the data is an event of the development of moral reasoning santri in pesantren. Data collected in the form of words, sentences, behavioral recordings, and documents through observations in the field, interviews, and documentation is then analyzed inductively (Denzin and Lincoln, 1994) to obtain an explicit meaning about the events of developing moral reasoning in pesantren. Based on these characteristics, this study is appropriate using this type of qualitative research. The approach used in this study cannot be separated from the purpose of the research is to describe the development of moral reasoning santri. Moral reasoning is a natural context, a context of complete unanimity that cannot be understood by making isolation or elimination so that it is detached from the context. Thus, the right approach is a qualitative-i holographic approach. Qualitative-idigraphic research is considered suitable because it is natural and requires wholeness in accordance with research problems, namely the actions of teachers in learning. Related to this problem, Sugiyono explained that qualitative research methods are research methods used to research on natural object conditions (Sugiyono, 2009).

In general, this data collection is carried out in two stages, namely simultaneous observation and interview, as well as observation and interviews on a sudden basis. Observations and interviews are simultaneously carried out in order to take data until it actually meets the completion of the description and which is the focus of the study, while observations and interviews are suddenly carried out in order to complement the data that is still lacking and in the framework of triangulation. Furthermore, recording and documentation are also done to complete the research data. The subject of the study is the source for obtaining research data, namely data on the variables studied. To determine the respondents, researchers used purposive sampling techniques. This technique is a technique of determining samples with certain considerations or criteria (Moleong, 2016). The respondents in this study were pesantren caregivers, pesantren kyai council, boarding school lurah, and santri. Data analysis activities in this study are carried out inductively. Inductive data analysis is done to find the final inference/ conclusion to the data collected piecemeal from the research site. In analyzing the study's data, researchers used a data analysis framework adapted from an interactive model developed by Miles and Huberman, consisting of four stages: (1) the stage of data collection, (2) data reduction, (3) data presentation, and (4) data verification and final conclusion withdrawal (Miles, 2005).

Results and Discussion

According to Piaget, the nature of the development of moral reasoning is influenced by two factors, namely internal and external factors. Both of these factors influence changes in cognitive structure. Changes in cognitive structure that occur gradually process such as the stage and level of the sequence of moral reasoning. External factors can be the influence of teachers, parents, and peer groups, while internal factors are determined by the level of intellectual development (Santrock, 2017). Joni stated that one of the things

that should be observed by education actors is the availability of educational messages that should be used by teachers to realize the other sides of the education message that is also important in the framework of the full purpose of education (Joni, 2008). In this case, one of them is the realization of the development of moral reasoning of students.

The development of moral reasoning through certain subjects (books) is not an easy job. Paolitto and Reimer stated that teachers need to plan and think on a day-to-day basis. In addition, teachers / ustadz must consider the specificity of the body of knowledge (Harding, Carol Gibb dan Snyder, Kenneth, Tom, Huck, 1991). Another important thing is the development and moral reasoning of teachers / ustadz becomes the starting point in their interaction with students / students. The moral atmosphere must be created by the moral orientation of the teacher or ustadz. And teachers must act as models of ethical or unethical behavior in learning (John W. Santrock, Woloshyn, Vera E., Gallagher, Tiffany L., Di Petta, Toni, Marini, 2007). Lepper, et al. (in Du Boulay & Luckin, 2001) suggests the importance of facial expressions, body language, intonation, and other cues in learning. Meanwhile, according to Key, teachers or ustadz need to train and organize the process of social structure democratically in the classroom. Ustadz should not be authoritarian. Teachers should have an integrative and democratic approach, uphold ideal democracy, and accept the rights of students as individuals (Harding, Carol Gibb dan Snyder, Kenneth, Tom, Huck, 1991). Mukiyat states that the development of moral reasoning can be done with the ability of teachers or ustadz in learning and the use of human modeling methods (Mukiyat, 2010).

Good and bad behavior is referred to by the term moral rather than moral. He further explained the importance of morality rather than science. The same thing is reinforced by K. Soim who is the kyai in charge of education (academic), stating that morals are everything. The search for santri science is the goal is moral. According to one of the council kyai moral santri in this pesantren is very noticed. He mentioned that a Muslim is not obliged to seek all knowledge but only obliged for him to seek the science of behavior. He further mentioned that the first of all science is the science of behavior and charity the main thing is to maintain attitudes. Therefore, it is mandatory for a Muslim to seek knowledge related to attitude.

In Pesantren Al Ihya 'Ulumaddin Kesugihan, according to Kyai Soim the development of moral reasoning santri is carried out through three important activities, namely: mau'idzah hasanah, uswah hasanah, and da'wah hasanah. He further said that mau'idzah hasanah is done through book studies, briefings by caregivers, kyai councils, and ustadz / ustdzah pesantren. Uswah hasanah is an example by the kyai and ustadz / ustadzah. While da'wah hasanah is the munajah of a kyai / ustad / ustadzah to Allah SWT so that the santri are given health, safety, and goodness in the world until the hereafter. According to Kiai Soim, da'wah hasanah is an effort that is often not counted by most people

Meanwhile, the same opinion with a different language was expressed by the hut lurah Al Ihya 'Ulumaddin. According to him, the development of moral reasoning santri carried out two things, namely efforts that are outward (dzahiran) and efforts of an inner nature (bathinan). Furthermore, the hut stated that the efforts of a lahiriyah were carried out through:

a. Yellow holy book studies that contain material about morals.

The books that contain the morals studied in this pesantren include: ta'limul muta'alim, ayuhal walad, ahlaq lil banin and banat. The study of this book is intended to provide knowledge about morals. In the study of these moral books the santri are equipped with knowledge of morals. For example, the importance of santri busying himself with efforts to improve himself and the importance of wara'. Among the nature of wara' is keeping yourself from a lot of sleep, talking a lot that is not useful, avoiding eating food from the market for hygiene and unclean reasons that may be about food.

b. Complex responsibilities by the kyai board.

According to this boarding school, the most prominent thing from the development of this moral is the responsibility of the management of the education of the cottage complex to each kyai council. In practice, the council of kyai preaches a certain book and at the same time becomes an exemplary source for its santri-santri. Lurah pondok added that the basic idea of developing morals through integration with all existing subjects and activities stems from the big idea of the chairman of the board of caretakers of al Ihya Ulumaddin boarding school. The integration of moral development through the study of books has implications for the learning in this hut. To support this program, the foundation and the academic community of pesantren strive to create a situation that supports the achievement of instructional learning goals and the impact of their accompaniment.

c. Exemplary nanny and boarding school kyai board

According to lurah pondok, the success of the development of santri moral reasoning is greatly influenced by the transparency carried out by the board of caregivers. Furthermore, the hut lurah said that the caretaker did not hesitate to start cleaning the pesantren environment, the behavior of the kyai board swept the pesantren complex before preaching, the behavior of the kyai board arranging the sandals of the guests who came, the behavior of the kyai board always uses krama alus language to its santri, and the behavior of caregivers who always appreciate the performance of pesantren administrators.

d. The creation of bi'ah islamiyah (Islamic environment) in pesantren.

There are several posters written to echo the importance of morals in this pesantren.

e. Tuesday Studies

Every Tuesday night ba'da Isya all santri are required to follow the general study filled by kyai according to the existing schedule. Many moral materials were delivered in this study forum. The speakers of tuesday's study came from the nanny and the council of Al Ihya Ulumaddin boarding school. Scheduling is based on market day.

Through this Selasa study forum, santri routinely gained knowledge about the importance of morals. For example, the importance of always ittiba' (participating) to scholars, including the morals of the scholars, the importance of choosing friends in association, the importance of maintaining *wara'* behaviour.

As for the efforts of an inner nature carried out through the routine mujahadah every completion of maghrib prayers located in each complex under the coordination of their respective complex lurah. This is corroborated by the pesantren caregiver who stated that the strengthening of santri morals is done by praying to God both individually and collectively (together). The development of moral reasoning santri in Pesantren Al Ihya ' Ulumaddin Kesugihan Cilacap becomes the responsibility of all large families of pesantren. The development of moral reasoning santri is widely done through mau'idzah hasanah, uswah hasanah, and da'wah hasanah. Mau'idzah hasanah is made through moral education, especially through the studies of fiqh and books on morals, Tuesday studies, and briefings by caregivers, kyai councils, and managers. This is in line with Suparno's opinion which states that the development of moral reasoning can be done with an integrated model in all fields of study / study. The same opinion was conveyed by Mukiyat who said that the development of moral reasoning can be done with the ability of teachers / ustadz in learning (Mukiyat, 2010).

The results of the description of the data that shows that the development of moral reasoning santri is carried out by teachers / ustadz through the study of the book. The study's findings that teachers/ustadz contribute to the development of moral reasoning corroborate piaget's opinion, which states that the nature of the development of moral reasoning is influenced by two factors, namely internal and external factors. Both of these factors influence changes in cognitive structure. Changes in cognitive structure that occur gradually process such as the stage and level of the sequence of moral reasoning. External factors can be the influence of teachers, parents, and peer groups, while internal factors are determined by the level of intellectual development (john w santrock, Woloshyn, Vera E., Gallagher, Tiffany L., Di Petta, Toni, Marini, 2007). The influence of the environment, teachers / ustadz is very thick seen in the development of moral (moral reasoning) in this pesantren. Suparno stated that without the presence of teachers / ustadz, learning activities in the city could not be carried out. Some of the reasons underlying the statement, among others: 1) santri still urgently need guidance, 2) learning facilities and infrastructure in pesantren in Indonesia are relatively inadequate, 3) parental care as guardians of students is still lacking, and 4) learning in pesantren is what requires the presence of teachers / ustadz in learning activities that are absolutely necessary (Widiyanto, 2001).

Data shows that the development of santri moral reasoning that is the responsibility of all large families of pesantren has been carried out systematically and planned. Reigeluth said, good learning must provide clear information, thinking training (thoughtfull practices), responses to information (information feedback), and the existence of strong internal and external motivation from students (strong intrinsic and extrinsic motivation) (Widiyanto, 2001). Description of the data that shows that efforts to develop moral reasoning santri done through munajat santri and kyai to God are efforts of an inner nature. Even munajat a kyai for his santri continues to be done until the end of time (interview with Kyai Soim). This is what the author thinks is different and has a unique.

Conclusions

Based on the description of the data and analysis can be concluded that the efforts of pesantren in developing moral reasoning santri is done through mau'idzah hasanah, uswah hasanah, and da'wah hasanah. Mau'idzah hasanah is carried out by caregivers, kyai halls, and ustadz / ustadzah through yellow book studies, Tuesday studies, and briefings. Uswah hasanah is an example carried out by caregivers, kyai councils, and ustadz / ustadzah to strengthen the knowledge of morals / morals Da'wah hasanah done by santri and kyai by praying to Allah SWT. These three activities can be mapped into outward efforts (dzahiran) and inner efforts (bathinan).

References

1. Bahri, S. (2015). Implementasi Pendidikan Karakter dalam Mengatasi Krisis Moral di Sekolah. *Ta'allum: Jurnal Pendidikan Islam*, 3(1), 57–76. <https://doi.org/10.21274/taalum.2015.3.01.57-76>
2. Budiningsih, C. . (2006). *Pengembangan Moral*. Kanisius.
3. Haerunisah. (2011). *Realitas menunjukkan bahwa pembelajaran selama ini hanya terbatas pada pengajaran saja, belum pada yang bertujuan untuk perbaikan, kegiatan pengayaan, peningkatan motivasi belajar, serta pengembangan sikap dan kebiasaan belajar yang efektif*. IAIN Mataram.
4. Handarini, D. M. (2000). *Pengembangan model pelatihan ketrampilan sosial bagi SMU terpadu*. Universitas Negeri Malang.
5. Harding, Carol Gibb dan Snyder, Kenneth, Tom, Huck, A. O. S. (1991). *Theory based Strategies For Moral Education*. Proquest Sociology.
6. John W Santrock, Woloshyn, Vera E., Gallagher, Tiffany L., Di Petta, Toni, Marini, Z. A. (2007). *Educational Psychology*. McGraw-Hill Ryerson.
7. Joni, T. . (2008). *Resureksi Pendidikan Profesional Guru*. Cakrawala Indonesia.
8. Karimah, U. (2018). PONDOK PESANTREN DAN PENDIDIKAN : RELEVANSINYA DALAM TUJUAN PENDIDIKAN. *Misykat*, 03(1), 137–154.
9. Ma'rufah, N., Rahmat, H. K., & Widana, I. D. K. K. (2020). Degradasi Moral Sebagai Dampak Kejahatan Siber Pada Generasi Millennial di Indonesia. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, 7(1), 191–201.
10. Miles, M. B. and A. M. H. (2005). *Qualitative Data Analysis (terjemahan)*. UI Press.
11. Moleong, L. J. (2016). *Metodologi Penelitian Kualitatif*. PT Rosdakarya.
12. Mukiyat. (2010). *Strategi Pembelajaran Moral dalam Mata Pelajaran PKn di SD Negeri Buring I, SD Mardiyata II, dan SD Taman Muda II Kota Malang*. Universitas Negeri Malang.
13. Mulyasa, E. (2006). *Kurikulum Berbasis Kompetensi; Konsep, Karakteristik, dan Implementasi*. Rosda Karya.
14. Muslim, I. F., & Ranam, S. (2020). Pendidikan Kedisiplinan Di Pondok Pesantren El Alamia Untuk Menanggulangi Degradasi Moral. *Research and Development Journal of Education*, 1(1), 102. <https://doi.org/10.30998/rdje.v1i1.7325>
15. Prasetiawati Prasetiawati. (2018). INTEGRATED CHARACTER EDUCATION MODEL SEBAGAI ALTERNATIF SOLUSI MENGATASI DEGRADASI MORAL PELAJAR INDONESIA. *Jurnal Ilmiah Dikdaya*, 8(1).
16. Rukiyati. (2017). Pendidikan Moral di Sekolah Rukiyati (2017). *Jurnal Humanika*, 1.
17. Santrock, J. W. (2002). *Live-Span Development*. Erlangga.
18. Santrock, J. W. (2017). *Perkembangan Anak Jilid II*. Erlangga.
19. Sri Latifah, M. S. (2014). Integrasi Pendidikan Karakter Dalam Pembelajaran Di Sekolah. *Jurnal Ilmiah Pendidikan Fisika Al-Biruni*, 3(2), 24–40.
20. Sugiyono. (2009). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R & D*. Alfabeta.
21. Surur, M. (2010). Dosen STAI Al-Rasyid Lontar Surabaya. *Jurnal Fikroh*, 4(2), 126–136.
22. Toifur, T. (2017). Peningkatan Penalaran Moral Anak Melalui Metode Human Modeling Bagi Siswa Madrasah Ibtidaiyah. *YINYANG: Jurnal Studi Islam, Gender Dan Anak*, 12(1), 123–145. <https://doi.org/10.24090/yinyang.v12i1.2017.pp123-145>
23. Umami, M. (2018). Penilaian Autentik Pembelajaran Pendidikan Agama Islam dan Budi Pekerti dalam Kurikulum 2013. *Jurnal Kependidikan*, 6(2), 222–232. <https://doi.org/10.24090/jk.v6i2.2259>

24. Widiyanto, T. P. (2001). *Tindak guru Atas Perilaku Emosional Santri dalam Interaksi Pembelajaran di Sekolah Dasar Kanisius Yogyakarta*. Universitas Negeri Malang.