



كَنْزِيل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/>

The Role of Murobbi in Formation of Santri Morals at the Tahfizh Qur'an Islamic Boarding School Al Azka Putri Cisauk Tangerang

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Article Info

Article History:

Received March
Approved March
Published April

Keywords:

role, murobbi, morality,
santri

Abstract

The main purpose of coaching in Islam is to form good morals or character. In the current era of globalization, you can find information quickly; if you cannot choose the right one, it can reduce morals among students. Therefore, the existence of moral development for students is very important. The moral formation, namely the polite attitude of students from their words and actions, aims to improve morality, especially polite attitudes towards Ustaz, ustazah, seniors, juniors, and other friends. The method or technique carried out in the research process is an effort in science that is used to obtain facts and principles patiently, carefully, and qualitatively. The problems studied in this study are: how is the role of murobbi in the formation of the morals of students in the female Tahfizh Qur'an Al Azka Islamic boarding school, and also the supporting and inhibiting factors for the formation of the students' morals in the female Tahfizh Qur'an Al Azka Islamic boarding school.

2022 Postgraduate IAIN Palopo

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Introduction

Islamic boarding schools have an important role in shaping the morals of students as well as producing santri graduates as people who are faithful, devoted, have a noble character, and follow the teachings of the Prophet Muhammad SAW. Therefore, Pesantren is the right place as one of the places of application in realizing akhlakul karimah because pesantren is an Islamic educational institution where students live together and study under the guidance of teachers who are better known as Kiai and administrators of their ranks, who have dormitories for students to stay. . Pesantren is an Islamic educational institution to learn to understand, appreciate and practice the teachings of Islam by emphasizing the importance of religious morals as a guide for everyday life in society.

The progress and development of technology and science in the masses are now very rapid; social media is very easily accessible to all humans, sometimes by students even though they live in Islamic boarding schools. So, these things strongly influence moral changes in adolescents, which sometimes all have to follow the development of modern times. Students' moral development is mandatory for all educators so that they are controlled in today's life. The role of educators is very important, so educators must guide students in various ways.

The administrator of the pesantren as an extension of the kiyai to manage and foster and organize the daily activities of the santri to be more coordinated in a neat, disciplined, and sustainable manner, then a kiyai entrusts the management to educators as an effort of pious Muslim adults to consciously direct and guide one's growth. Moreover, the growth of fitnah (the basic abilities a person has). Among these educators is a murobbi who is specifically assigned to educate spiritually, physically, physically, and mentally for students to live and practice the knowledge that has been learned. Murabbi focuses more on appreciating science and forming personalities, attitudes, and characters toward students. The murabbi's job is more focused on the heart.

As we know that the mission of the Prophet Muhammad SAW was sent to the world to perfect morals. We can see this in the era of ignorance; the moral condition is very chaotic, and they do things that deviate from the teachings of Islam. So Allah sent the Prophet Muhammad SAW to perfect human character. The students' morality cannot be said to be good enough because there are still many students who do not have good morals, that is, they have adequate knowledge and good character. A student must be able to position himself well wherever he is. With the popularity of the term millennial generation, which means the entry of life in the modern era, there is no reason to leave the noble traditions of scholars such as akhlaqul karimah, namely character, temperament, behavior or character, or a person's nature.

However, in the modern era or known as millennial students, namely students who live in the millennial era, which is fast-paced, practical, and connected to the internet, it causes a decrease in morals that are not good in the application of daily life, both from words and actions. As a result of observations that researchers made in June 2021, some students still use language that is not good and polite. And also with the behavior of students who are not polite in their daily life at the pesantren. Like the etiquette of a student toward a teacher. Therefore, researchers are interested in researching at the Tahfiz Al Azka Putri

Islamic Boarding School with the research title The Role of Murobbi in the Formation of Santri Morals.

Method

The research method is used to obtain data and information and various matters relating to the problem under study, with certain objectives and uses. Judging from the type of data, the research approach used in this study is qualitative research as for what is meant by a qualitative approach, namely research that intends to understand the phenomena of what is experienced by the research subjects in detail and using descriptions in the form of words and language in a certain natural context and by utilizing various scientific methods. The method used in this qualitative research is the triangulation technique: interviews, observation, and documentation.

Results and Discussion

Understanding the Role of Murobbi in the Formation of Santri Morals at the Tahfizh Qur'an Al Azka Islamic Boarding School

The role of murobbi is position (status), if a person implements his rights and obligations according to his position, educating, nurturing, and maintaining. This means that a murobbi is considered a religious teacher who must have robbanny qualities, for example, people who are wise and also educated. Attitudes, manners, manners or manners that can determine the limits of good and bad, morals can be seen from the words or actions of humans, a group of Muslims who accept Islamic teachings from the Kiai, the Kiai from their teachers, the ulama, the ulama from the teachers, namely the Wali Songo, who have succeeded in converting all people in this archipelago to Islam. Moderate understanding (washatiah), tolerance (tasamuh) who love their homeland because of religion, and students who are products of Islamic boarding schools, an Islamic religious education institution that has shown its existence for hundreds of years. Santri who are carried must properly maintain the holy book of the Qur'an because the good or bad deeds of a Muslim parameter are the Qur'an. In historical records, Muslims have been worried after many of the memorizers of the Qur'an died. Therefore, a foundation was established in the outline to learn to memorize the Qur'an; of course, the learning is more to the Qur'an. Memorizing the basic words memorized from the Arabic hafidza - yahfadzu - hifdzan is the opposite of forgetting. Memorizing is "the process of repeating something, either by reading or listening." Any work, if repeated often, will surely be memorized; that is the effort made by students to protect the holy book of the Qur'an.

The Important Role of Murobbi in Formation of Santri Morals at the Tahfizh Qur'an Islamic Boarding School Al Azka Putri Cisauk Tangerang

After concluding the results of observations, interviews, and documentation that researchers have carried out, it can be concluded that the results of this study indicate that murobbi has played an active role in fostering the morals of female students at the Tahfizh Al Azka Islamic Boarding School. This can be seen from the various participations by

murobbi, which aim to foster the morals of students. Among the important roles of murobbi for santri are:

Educators, murobbi have a role as educators, where they are responsible for educating students so that they can be better and make students knowledgeable and have faith and noble character. Therefore, educators in Islam have a general purpose, including educators who teach something science and try to educate their students spiritually, physically, physically, and mentally to live and practice the knowledge they learn.

Leading the leader's task is simple: turn on, move, and direct the people he leads. As a leader, the driving force possessed by murobbi is not in the form of money, threatening behavior, rules, threats, and the like, but is sincerity, broad insight, and concern for all the students he cares for. Santri will listen and follow the murobbis as leaders who have proven their sincerity. The assessment that someone has sincerity does not come from his words, promises, or abilities but will be seen and inferred from his actions. Called a sincere person, apart from being seen for his willingness to fight, he is also willing to sacrifice. Leaders with the above characteristics will be followed and respected by the participants, namely the students. In general, many people like sincerity, role model, progress, hardworking, and a warrior, followed by a willingness to sacrifice. When there is a leader, such a noble soul will immediately be followed by the people he leads. It is not only loved and followed, but the leader in question will also be defended by all the powers that be. People who are described like that will be like batteries that can start and simultaneously drive various components of a machine. The people he is leading will soon follow. It is not only loved and followed, but the leader in question will also be defended by all the powers that be. People who are described like that will be like batteries that can start and simultaneously drive various components of a machine. The people he is leading will soon follow. It is not only loved and followed, but the leader in question will also be defended by all the powers that be. People who are described like that will be like batteries that can start and simultaneously drive various components of a machine.

Control, In the life of Santri with Murobbi under the care and control of Murobbi. All activities in the pesantren, along with the rules of discipline and other guidance, cannot be separated from the control of a murobbi. Without the control of the murobbi movement, the activities or activities in the pesantren will experience chaos or be a little chaotic.

Direct murobbi also has an important role in directing and guiding his queue so that he becomes a better member. Namely, the murobbi directs or inspires students' enthusiasm because they are growing and developing so that their talents, interests, needs, social-emotional-personal, and physical abilities are explored, or his imagination stirred. Because these potentials need to be developed through education or the teaching and learning process. Therefore, the role of murobbi is important to provide direction to his students because murobbilah is always with and interacts with his students for 24 hours.

Discipline students, The guidance and guidance given by murobbi to the students is firm to make them disciplined, sometimes guiding with gentleness and sometimes with firmness so that the students are well trained to improve their discipline. Murobbi held special guidelines to foster and guide students about morals, etiquette to parents, teaching respect for others, mutual respect, and eliminating hatred and envy of others. Murobbi has the role

of enforcing the rules and regulations that have been mutually agreed upon in the pesantren, providing direction or signs for the provisions so that the order in the pesantren can be carried out as well possible by all students.

Protector murobbi also has a role as a protector, meaning a murobbi always protects and provides comfort for students.

Being a place of story accompanying, guarding, playing, and being a place for stories is one of the important roles of murobbi towards students. Furthermore, because the murobbi is not only an educator but acts as a substitute for parents, the murobbi becomes a place of complaints experienced by students and looks for solutions to the problems being faced.

Motivator, murobbi is not only a mentor and educator, but murobbi is also a motivator/advisor where those who become parents change for students when they are in Islamic boarding schools or while in madrasas, to increase enthusiasm and high enthusiasm for learning, but students also need to have good motivation. High motivation, both from within himself (intrinsic) and outside (extrinsic), mainly from the teacher. Those who always monitor the condition of the students have the right to advise, remind, reprimand, and punish students who do wrong. Besides that, murobbi also always advises the form of academic motivation, whether it is advisable for morals towards Allah and the apostles, oneself, fellow humans, and the environment.

This is shown by murobbi from their daily lives as educators. The competencies that must be possessed by murobbi, namely having noble morals and being able to be role models, including acting by religious norms (imtaq, honest, sincere, helpful) and having behavior that students imitate. They also carry out various methods by carrying out the duties, functions, and competencies that the murobbi should carry out. So students also have morals that are by Syariat Islam. This can be seen from the daily life of the santri who have carried out their obligations by the regulations that the pesantren has required. In addition, the students also carry out their obligations as human beings. Based on the data from researchers from observations, interviews, and documentation, the role of murobbi in fostering student morals is an action taken by someone in an event. Thus it can be concluded that the murobbi has a very important role for the students because it is the murobbi who always interacts with them in their daily lives.

Murobbi's Efforts in Formation of Santri Morals at the Tahfiz Qur'an Islamic Boarding School Al Azka Putri Cisauk Tangerang

To achieve the perfect goal, a murobbi has many ways to achieve maximum results for his students. In terms of efforts to form morals towards students, murobbi creates their efforts or actions in instilling good morals in students. Among them are:

Uswatun Hasanah (Good example), Exemplary or exemplary is Habituation in the form of daily behavior such as dressing neatly, speaking, and behaving well. An example is something that deserves to be followed because it contains human values. If the attitude and behavior that must be imitated is the attitude and behavior of the Prophet Muhammad, it has been tested and recognized by Allah SWT. Being an example includes giving good examples such as saying kind and polite behavior, being kind and polite, not badmouthing someone, respecting others, helping people who need help, dressing politely, not lying, not

breaking promises to clean the environment, and others, most importantly people who are imitated, must strive to excel in their field of work. That is, a murobbi must be able to become *uswaatun Hashanah* for his students. Murobbi is someone who is used as a role model for the students. So the murobbi must set a good example for his students to have noble character. By providing examples of applying morality directly to students, students will know and see that the murobbi has set a good example for his students.

Ta'widiyah (Habituation), Habituation is deliberately done repeatedly so that something can become a habit. Habituation means experience; what is accustomed is something that is practiced. This is where the role of Habituation, teaching, and leadership in growing and accompanying students into pure monotheism, noble character, the virtue of the soul, and carrying out the *hanif (straight) Shari'a*. Efforts made by murobbi in moral formation can be applied, such as: getting used to the state of ablution, getting used to sleeping not too late and waking up late, having to read the Koran after praying and *Asmaulhusna*, praying in congregation in the mosque, getting used to fasting, getting used to calling seniors with the title *Al-Ukh* and for the first-year students as *Ukhti*, used to drinking sitting, start all activities with the right hand, get used to eating with the right hand and others. Good Habituation is a strong effort to improve and change the morals of students.

Mau'izhah (Advice), *mau'izhah* means commendable advice, motivating to carry it out with gentle words. In this case, murobbi strives for the formation of students' morals, including advice with logical arguments such as murobbi trying to relate experiences from life as learning that aims to create a better personality for his students, advice on *Amar maru Nahi Munkar*, advice on charity worship, advice on obeying religious rules and disciplines in Islamic boarding schools and so on

Supervision Supervision, namely assisting students to form *aqidah* and morals and supervising them in carrying out worship and preparing psychologically and socially, asking continuously about their condition. This effort includes the strongest basis for realizing a balanced human being who can carry out his obligations in this life. From here, he will become an essential Muslim and be the foundation and development of Islamic rules. As a prerequisite for the realization of the glory of Islam and the establishment of Islamic *da'wah* so that Muslims will be loyal to their culture, position, and role.

Rewards and punishments, rewards as incentives, and rewards for students are not expected of them. Because if this happens, the leader's goals will fail. In this case, the effort of reward in the form of punishment, including a cynical view, praising others in front of him, ignoring him, giving positive threats, and trapping him as a last alternative. In addition to retaliation for the behavior or actions of students in the form of rewards, there is also a need for punishment or sanctions. Because every human being is created with different nature and character. Therefore, there is a need for sanctions when students violate existing rules. The purpose of this punishment is only to prevent many violations. So, Absolute punishment cannot be carried out arbitrarily according to the extent of the attitude and behavior of the *santri*. More precisely, this sanction effort is applied positively and benefits the *santri*, such as giving him *muroja'ah* sanctions and depositing his *muroja'ah* memorization to the *musyrif* or murobbi. Efforts like this murobbi do for the sake of creating noble *santri* character.

Factors Supporting the Formation of Santri Morals at the Tahfiz Qur'an Islamic Boarding School Al Azka Putri Cisauk Tangerang

Not all activities made in an institution or organization can run properly. That is, there must be obstacles and certain impulses or motivations that will hinder and encourage the achievement of a perfect goal. This is the same as moral development in students. The factors that support murobbi in the formation of students' morals are as follows:

1. Murobbi's Example

A murobbi is a figure that must be imitated. A murobbi is a role model for his students so that every word he says is always imitated, and every behavior and action becomes an example for his students. Discipline and punctuality.

2. Parents (Guardian Santri)

Next is the influence of both parents of students. The first educators of a child are his parents. Then the parents took their children to get an education at the pesantren. In Islamic boarding schools, murobbi are fully responsible for the education of a santri; their parents must also take part in guiding or fostering their children to become noble people. That education or guidance in Islamic boarding schools must be balanced and in line with parental education at home. Some parents fulfill their obligations by providing motivation and guidance to their children to be better. Such as agreeing to the rules made by the school, forbidding children not to bring cellphones to school, and wearing the hijab even outside the school environment so that terms of, Therefore,

3. Solid Cooperation Between All Educators

Cooperation in forming morals in students is very important in an institution/Islamic boarding school. Because even though there are people who have full responsibility for students with problems, if there is no solid cooperation from other parties between other educators and other staff help, this will not be done properly.

Factors Inhibiting the Formation of Santri Morals at the Tahfiz Qur'an Islamic Boarding School Al Azka Putri Cisauk Tangerang

Then the inhibiting factors in fostering student morals are as follows:

1. Online game

The influence of online games cannot be denied at this time. This is because the progress of the times has resulted in increasingly sophisticated technological advances. Of course, technological progress is a very good thing if used properly. However, otherwise, it will be dangerous for people who use it incorrectly. Moreover, events like this are becoming increasingly common nowadays, especially for teenagers who still need supervision and guidance from the people around them.

2. Friend

Friends are people who are very influential on the behavior of a student. Good friends will make a good influence, and vice versa. This happens because friends are people who are always together in their daily lives. For example, if a person in his daily life has

good morals, but when he starts getting to know someone new or good friends, the old one who has bad morals then he will slowly be affected by it, and vice versa, even though this is not fully the case, it remains only to return to each self. So from this description, it can be understood that good or bad friends can affect the morals or behavior of each one; although there are still people who have good morals but have friends who have bad morals, they stay on their terms and vice versa.

3. Environment

The environment is also the biggest factor that becomes an obstacle in the formation of students' morals. Where he stands, he will also be carried away by the environment. Therefore, if the surrounding environment is good, it will be good, but if it is the other way around, it will be carried away by the environmental currents.

Conclusion

Murobbi in the Formation of Santri Morals at the Tahfizh Qur'an Al Azka Putri Islamic Boarding School plays an active role. This can be seen from the efforts, coaching, and habits of educators in pesantren. Murobbi plays an active role model for the students by displaying good behavior, speech, neat dress, honesty, respect, and firmness. Murobbi also actively invites students to do good, such as praying together. Ah, praying dhuha and doing other good things related to commendable morals. Murobbi also gives students direction, guidance, and advice to always do good and have commendable character. The methods used by murobbi in fostering the morals of students are the method of example, giving advice, Habituation, and punishment.

With regard to the moral formation of students, from the results of interviews, observations, and documentation that the author has done. That the morals of the students are quite good in the pesantren. Students have performed the five daily prayers, respecting their parents, Ustaz, ustazah, and fellow friends. Santri also reflects good morals by saying greetings when meeting teachers, helping people in need, throwing trash in its place, etc. The driving factor in carrying out moral development in students is the example of teachers, parents of students, and cooperation between educators and pesantren staff. While the inhibiting factors in fostering student morals are online games and friends

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