



Strategy for Planting Santri Morals at Pondok Muttaqien Laweyan Surakarta in 2022

Watini^(✉) and Ma'arif Jamuin

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
g000190056@student.ums.ac.id1, Maa106@ums.ac.id

Abstract. This study aimed to determine the strategy for cultivating the morals of students at Pondok Muttaqien Laweyan Surakarta. Using a qualitative method with a descriptive approach that reports the state of the subject or object under study by the phenomena that occur in a systematic, actual and accurate manner regarding the facts and characteristics as well as the relationship between phenomena in the field and the theoretical constructs built. Data was collected using literature, documentation, and interviews. The results of this study are strategies for cultivating students' morals at Pondok Muttaqien Laweyan Surakarta using habituation strategies (Habits), individual strategies (self-awareness), cooperation strategies (Teamwork), advice strategies (Mauidzah), lecture strategies, mujahadah and riadhoh strategies.

Keywords: Strategy · Cultivating morals · Santri

1 Introduction

There are variations in moral behavior observed in Pondok Muttaqien Laweyan, Surakarta. From their perspective, there is a loose understanding of noble moral behavior, while others have a narrow understanding. For example, eating and drinking while standing etiquette is interpreted differently. Some claim it is permissible based on a hadith from Ibn Majah (No. 3301) that allows eating and drinking while walking. On the other hand, a hadith from a Muslim (No. 2026) prohibits eating and drinking while standing.

The students of Pondok Muttaqien are university students studying at different universities, including Muhammadiyah University of Surakarta (UMS), Sebelas Maret University of Surakarta (UNS), Nahdlatul Ulama University of Surakarta (UNU), Raden Mas Said Islamic University of Surakarta, Duta Bangsa University of Surakarta, and Indonusa Polytechnic of Surakarta. They become students at Pondok Muttaqien to learn Arabic, memorize the Qur'an, and study Islamic sciences. The Pondok is located in Laweyan, Surakarta.

Moral character plays a crucial role in the future of the students. They are the vanguards of the boarding school and the nation's future generation. They would follow their desires without adhering to the moral character (Qur'an, Surah Taha, Verse 16).

Conversely, those with good moral character will engage in various acts of kindness (Hadith, Bukhari, No. 6035).

Terminologically, *akhlak* (morality) refers to behavior based on the teachings of the Qur'an, which is referred to as vertical in terms of faith and horizontal in terms of *fiqh* (jurisprudence). The relationship between creatures and God can be observed through acts of worship. In contrast, the social interactions between creatures can be understood through their behavior (Qur'an, Surah Al-Hujurat, Verse 11).

Therefore, this research aims to answer how to implement moral character education strategies for the students at Pondok Muttaqien, Laweyan, Surakarta, in 2022.

2 Research Methods

This research was conducted at Pondok Muttaqien, Laweyan, Surakarta, from October 2022 to December 2022. The research employed a qualitative research method, specifically using a descriptive approach to report the condition of the subjects or objects being studied by the occurring phenomena systematically, accurately, and in an actual manner, regarding the facts, characteristics, and relationships between the phenomena being investigated.

Data collection involved both primary and secondary sources. Firstly, primary data refers to data obtained through direct observation in the field. This data was obtained through interviews with the caretakers of Pondok Muttaqien, the head of Pondok Muttaqien, the responsible person for the boarding school, and a sample of Muttaqien students. Secondly, secondary data refers to data obtained indirectly in the field. It includes literature studies, journals, and other scholarly works.

The data analysis was conducted interactively and continuously, involving data reduction, display, and conclusion-drawing verification. The researcher also employed the technique of triangulation, which involved combining the results from different research methods, such as interviews with the caretakers of Pondok Muttaqien, the head of Pondok Muttaqien, and the responsible person for the boarding school.

The overall data management involved classifying the data relevant to the research questions. These categories revolved around the strategies for instilling moral character in Pondok Muttaqien, Laweyan, and Surakarta students in 2022.

3 Discussion

3.1 Strategy for Planting Santri Morals

Implementing an activity's ideas, planning, and actions within a specific timeframe is a strategy. According to the Greek language, the term is derived from "strategos," which is also associated with the word "general" or "generalship," often related to top management in an organization [1].

Stephanie K. Marrus, citing Sukristono, states that "strategy has several concepts and meanings, one of which is defined as a planning process for top managers that focuses on the long-term goals of an organization and prepares a shared method or approach to try to achieve those goals."

Moral education aims to shape independent, perfect, and responsible characters or ideals, influencing and protecting students toward maturity or competence in daily tasks.

At the Pondok, there are at least six strategies that can be applied in efforts to build the character of the students, namely:

1. **Habituation Strategy.** This strategy aims to familiarize the students with the existing rules and regulations in the student code of conduct. In the boarding school, this strategy is implemented by encouraging students to perform congregational prayers and exhibit good manners in their daily lives [2].
2. **Exemplary Strategy.** Education through exemplification involves providing concrete examples for the students to follow. In the boarding school, emphasis is placed on setting a good example for the students. The teachers demonstrate good behavior regarding worship and daily activities [3].
3. **Advice Strategy (Mauidzah).** Rasyid Ridhla defines mauidzah as a reminder of goodness and truth, aiming to allow the heart to accept that truth, then internalize it within the soul and manifest it in practical actions. The advice includes guidance on the virtues and truths the students should practice, particularly etiquette-related ones. It also motivates to do good deeds and warns against sins or the consequences of certain actions [4].
4. **Striving and Spiritual Training Strategy.** This strategy entails active and continuous efforts in the journey toward God. Mujahadah refers to resisting or purifying oneself from worldly desires, often through fasting. Riadhoh, on the other hand, is understood as the effort to engage in activities or practices that draw one closer to God properly, such as increasing acts of worship, charity, prayer, remembrance of God, and so on [5].
5. **Discipline Strategy.** Discipline is known as a means of punishment. The purpose of implementing discipline is to raise awareness among the students and promote orderliness. This strategy aims to instill in students a sense of respect for time and its proper utilization [6]. Marjiyanti, in her dissertation, suggests that discipline is a moral attitude that emerges through a process that demonstrates noble moral values. Among these values are orderliness, obedience, and adherence to established moral principles [7].
6. **Empowering Education Strategy.** This strategy involves allowing students to make independent decisions. Decision-making can be categorized into two types: collective decision-making about regulations and events in the boarding school and individual decision-making in the students' daily activities [8].

3.2 Akhlak

Regarding etymology, akhlak is derived from the Arabic word “khuluq” (khuluqun), which means nature, disposition, and behavior. Morality carries a similar meaning to propriety. Khuluq refers to a person's inner and outward qualities, which can be seen through facial expressions, dress style, and overall physical appearance [9].

According to Imam Ghazali, who defined akhlak in his book “Ihya Ulumuddin,” akhlak is a person's innate nature, behavior, and conduct that naturally manifests within them. It arises effortlessly and spontaneously without requiring extensive and prolonged thought. A person with good akhlak will help someone in need without hesitation when

encountering them, without having to think about it first [10]. Ibn Miskawaih defines akhlak as the state of one's soul that directly and spontaneously manifests without extensive thought.

Akhlak is the fundamental foundation of an individual's character, distinguishing human character from other creatures. Without akhlak, a person may lose their status as the most honorable servant of Allah [11]. The position of a person can be seen, among other things, through their akhlak. Humans employ their akhlak in all aspects of their lives.

Terminologically, several scholars explain that akhlak is synonymous with human behavior that is carried out without waiting to be commanded. According to Yatimin Abdullah Ahmad, the qualities that exist within a person, both externally and internally, can be observed. The observable akhlak refers to behavioral actions. Actions done once or twice cannot be considered akhlak [3].

Fundamentally, khuluq (good character), commonly referred to as akhlak, is a condition that permeates the soul and cannot be artificially created, forming an individual's character. Akhlak teaches us to have a good relationship with God, humans, and the universe through society's ethical values and religious norms. Akhlak toward God can be seen through the adherence to the commandments and prohibitions prescribed by religion. Akhlak toward humans can be observed through interactions, prioritizing manners, ethics, and prevailing norms. Akhlak's toward the environment can be seen through cleanliness and the preservation of the environment.[12].

A permissive social environment is an example of the damaging effects of akhlak on morals. It is a form of regression that occurs when Islam is not yet the way of life. Higher education, if not based on noble akhlak, can lead to disparities in life, such as students skipping classes, engaging in fights, and dating young people. Therefore, it is necessary to discuss akhlak from the perspective of Islamic education [13].

Islam teaches moral values not merely in theory but through practical daily behavior. Efforts to develop akhlak through daily behavioral practices are consciously and systematically carried out to improve the moral quality of learners [14]. Avoiding negative traits such as arrogance, envy, and jealousy is essential, as they can damage one's inner soul.

Education is the process of teaching and learning that consists of essential components to achieve goals. In the educational system, the educator is the teacher. Being a teacher is a profession that requires certain qualifications and expertise. A professional teacher must have a comprehensive understanding of education and pedagogy gained through the learning process of knowledge within a specific education period [15].

Ahmad D. Marimba argues that Islamic education aims to guide every Muslim to be obedient in worshiping Allah SWT, doing good to humanity, and caring for the environment. Islamic education aims for individual righteousness (toward Allah SWT) and social righteousness (toward fellow living beings and the environment) [16].

The concept of individual and social righteousness in Islamic education is also related to the goals of Muhammadiyah, one of the largest Islamic organizations in Indonesia. According to Kyai Dahlan, Muhammadiyah's education aims to create and foster religious individuals who possess knowledge of religion and general knowledge, as well as intellectually and socially competent individuals. On an individual level, they should

master the knowledge and have a broad perspective, capable of striving and working to solve social and community problems and moving toward progress [17].

Theoretical education on akhlak (morals) is crucial in life. According to Oemar Bakry, akhlak education is “knowledge that makes a person more aware of their actions,” enabling individuals to understand and discern between good and bad behavior fully. By studying akhlak, individuals can improve their lives and come closer to Allah SWT [18].

The main purpose of moral education is to guide humans toward truth so that they can understand the right path and attain happiness in this world and the hereafter. According to Ali Abdul Halim, the objectives of moral education can be divided into six points:

Firstly, to direct individuals to have faith and engage in righteous deeds in the path of Allah. Secondly, to prepare socially virtuous individuals who can manifest goodness and tranquility in their lives. Thirdly, to prepare individuals who are obedient to the rules and laws of Allah. Fourthly, to foster Islamic brotherhood that continuously maintains the bond of fraternity. Fifthly, to enjoin good and forbid evil, with a strong emphasis on the teachings of Islam. Sixthly, to become believers capable of fulfilling their religious responsibilities and spreading goodness in their lives [19].

In addition to the goals mentioned above, moral education can also be understood as an effort to improve morality, both externally and internally. Moral education broadens one’s perspective and enables one to differentiate between praiseworthy and blameworthy behavior. [20].

3.3 Santri

A person who is studying and seeking knowledge of Islam in a place called a boarding school is called a santri. They exhibit patience in the learning process. There are two types of santri: mukim santri, who reside in and actively participate in the boarding school activities, and kalong santri, who live near the vicinity [21].

Culturing moral values among santri aims to enhance their morality by instilling the values of faith, understanding, and internalizing Islam-related experiences. It aims to make them individuals who are pious toward Allah and possess noble character in their personal lives, society, nation, and state. Furthermore, the objectives of instilling moral values among santri can be explained as follows: 1) Santri are capable of understanding and practicing the teachings of Islam, especially the obligatory acts of worship. 2) Santri willingly and wholeheartedly complies with the commandments of Islam. 3) Santri possesses sensitivity and care for others, as well as social awareness and national consciousness [22].

When a santri has a strong foundation in religion and a deep understanding of it, goodness will be reflected in their actions. Good moral qualities are developed over a considerable period by adhering to the commands of Allah and avoiding His prohibitions. The moral values of a religious person increase along with their moral conduct, especially in the case of a santri. [23].

The moral values taught in boarding school consist of sincerity, independence, simplicity, and exemplary behavior. For example, a Kyai (Islamic teacher) must be willing to be available 24/7 to serve the community. This selfless way of life is referred to as “Lillahi ta’ala” and contributes to the longevity of the boarding school [24].

Therefore, it is important to educate santri with good moral conduct to gain understanding and explanations that align with the teachings of Islam, develop noble character, and possess exemplary virtues.

4 Research Results

4.1 Strategy for Cultivating Students' Morals at Pondok Muttaqien Laweyan Surakarta in 2022

The strategy for instilling moral values in the santri at Pondok Muttaqien Laweyan Surakarta has been quite effective, as stated by Ustadz Ali-Masyhudi Al-Hafidz, the caretaker of Pondok Muttaqien Laweyan Surakarta. "The cultivation of moral values is done through habituation, self-awareness enhancement, and collaboration efforts" [25].

To support implementing the strategy for instilling moral values in the santri at Pondok Muttaqien Surakarta, the caretakers make several efforts, the head of the boarding school, and the responsible personnel. As mentioned by Siti Hajar, the head of the boarding school, "The cultivation of moral values is carried out through various mandatory activities for the santri. Examples of these activities include education cook duty, Al-Muttaqien shalawat ensemble, mentoring halaqah, and communal work (Ro'an)" [26].

Khikmawati, the person in charge of the santri affairs at Pondok Muttaqien Laweyan Surakarta, also expressed the mandatory activities for the santri, which include "religious studies at the mosque every Monday, Thursday, and Saturday. Furthermore, learning occurs at the Aula Kitab Ta'lim Muta'alim (Javanese translation), Al-Qur'an and Hadith, and Aqeedah and Akhlak subjects." [27].

As with the interview at Pondok Muttaqien Laweyan Surakarta, the strategy carried out was divided into six, namely as follows:

1. Habituation Strategy:

Repetitive and scheduled habituation will shape the character of the santri. An example of what we have done is "cultivating the habit of engaging in worship activities related to Allah SWT, such as prayer and recitation of the Quran, respecting fellow santri, seeking permission when borrowing someone's belongings, greeting other santri and mosque congregants, and turning off motorcycles when passing by the mosque during worship." [26].

2. Individual Strategy (Self-Awareness):

This individual strategy is aimed at personal awareness, recognizing that the santri are no longer students but have become college students. "Every Friday night, the caretaker evaluates the santri based on their weekly activities. Examples of these evaluations include personal assessments of their progress in recitation and memorization of the Quran, followed by motivation as students pursuing knowledge, time discipline, orderliness, cleanliness, and responsibility in their daily lives" [25].

3. Teamwork Strategy:

Activities to promote teamwork among the santri include education, cook duty and communal work (ro'an). Dea Nurhaliza Karsono, a santri at Pondok Muttaqien, stated, "Every month, we have communal work activities throughout the boarding school area, from the front yard, parking lot, rooms, kitchen, to the hall. Cooking activities are scheduled every two weeks on Fridays. This teamwork teaches us the importance of communication and effective collaboration" [29].

4. Advisory Strategy:

The advisory is generally given to santri, who violates the rules. This strategy is often applied to santri, who break the rules. Ustadz Ali Masyhudi, the caretaker of Pondok Muttaqien, also mentioned, "Santri who violate the rules will be given advice, and if there is no change after being advised three times, we will involve their parents in addressing the issue." [25].

5. Lecture Strategy:

The boarding school implements the lecture strategy to invite the santri to enhance their knowledge through the Qur'an and Sunnah. As mentioned by Khikmawati, the caretaker of Pondok Muttaqien, "Pondok Muttaqien is under the management of Yayasan Muttaqien, and it has Masjid Muttaqien managed by the mosque's takmir and the Masjid Muttaqien youth (RMM). Unless they have a legitimate excuse, all santri must attend lecture and tasmii activities at Masjid Muttaqien every Monday, Thursday, and Saturday." Examples of lectures include topics on Aqidah & Akhlak, Fiqh (Imam Syafi'i), and Hadith" [27].

6. Striving and Spiritual Practices Strategy:

The strategy of striving (mujahadah) and spiritual practices (riadhoh) is carried out by the santri through voluntary fasting, giving charity, performing congregational Tahajjud prayer every Friday, and individual Duha prayer. As Khikmawati mentioned, Pondok Muttaqien's caretaker, "The santri at Pondok Muttaqien individually observe voluntary fasting and contribute to the donation box provided at Masjid Muttaqien" [27]. Siti Hajar, the head of the boarding school, also stated, "Every Friday, all santri perform congregational Tahajjud prayer, except those with a legitimate excuse. The Tahajjud prayer is led by the santri on duty for that day" [26].

5 Conclusion

The strategy for cultivating the morals of students at Pondok Muttaqien Laweyan Surakarta is carried out in six ways, including by using habituation strategies (Habits), individual strategies (self-awareness), cooperative strategies (Teamwork), advice strategies (Mauidzah), lecture strategies, and mujahadah and riadhoh strategies. It is because inculcating morals it cannot be done directly. However, it requires a good understanding and patterns of habituation so that it will become a character inherent in the students.

Acknowledgement. The authors would like to thank Allah SWT, who has given us ease so we can finish this paper. Thanks to parents, supervisors and friends in arms who have supported and provided motivation.

Author's Contribution. Based on our research results, the researcher provides suggestions for strategies for cultivating students' character at the Muttaqien Laweyan Islamic boarding school in Surakarta in the field of education and social life.

References

1. Rahuyu, Puji. 2015. *Esensi Manajemen Strategi*. Siduarjo: Zifatma Publisher.
2. Yasin nur, Sutiah. 2020. *Penerapan Nilai-Nilai Tasawuf dalam Pembinaan Akhlak Santri pada Pondok Boarding school Miftahul Huda Gading Malang*. Al-Musannif: Jurnal Pendidikan Islam dan Keguruan, Vol.2 . No. 1. hlm. 49–68.
3. Zamroni, Amin. 2017. *Strategi pendidikan Akhlak pada Anak*. SAWWA Vol 12. Semarang.
4. Al-Abrasyi, M Athiyah. 1996. *Beberapa Pemikiran Pendidikan Islam*. Yogyakarta: Titipan Ilahi Press.
5. Sawaty, Ikhwan, Krisna Tandirerung. 2018. *Strategi Pembinaan Akhlak Santri di Pondok Boarding school*. Al-Mau'izah Vol 1 No 1.
6. Nurjanah, Eka, dkk. 2020. *Strategi Guru Mata Pelajaran Akidah Akhlak dalam meningkatkan Kedisiplinan Belajar siswa*. JOEL (Journal of Education and Instruction).
7. Marjiyanti. 2014. *Penegakan Kedisiplinan Siswa Sebagai Upaya Mewujudkan Akhlak Karimah di Madrasah Ibtidaiyah Muhammadiyah Karawang*. Tesis: Institut Agama Islam Negeri Surakarta
8. Nasihatun, Siti. 2019. *Pendidikan Karakter dalam Perspektif Islam dan Strategi Implementasinya*. Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan.
9. Abdullah, Yatim. 2007. *Studi Akhlak dalam perspektif Al-Qur'an*. Jakarta: Amzah.
10. [http://www. Google.co.id](http://www.Google.co.id) diakses 17 Desember 2022
11. Hidayat Taufiq, M Darajat Ariyanto, dkk. 2021. *Strategi Guru Pendidikan Agama Islam dalam Pembinaan Akhlak Peserta Didik (Studi Kasus di Sekolah Menengah Pertama Muhammadiyah 7 Surakarta*. Skripsi thesis: Universitas Muhammadiyah Surakarta.
12. Iiyas, Yunahar. 2002. *Kuliah Akhlak* (Yogyakarta: Lembaga Pengkajian dan pengalaman Islam (LPPI).[14]Anshori, A, & Fanany, A. A. (2019). *Pemikiran Bakr Abdullah dan Abdul Qadir Bin Abdul Aziz Tentang Adab dan Akhlak Penuntut Ilmu*. PROFETIKA: Jurnal Studi Islam, Vol. 8, No 2. hlm.132–133.
13. Yuliana, Inka., Dartim. (2022). *Peran Ekstrakurikuler Rohis dalam Pembentukan Akhlak Siswa SMA Negeri 1 Tayan Hilir*: ISEEDU: Journal of Islam.
14. Rahma, F. I., Ma'arif Jamuin. (2012). *Peran Pendidik dalam Sistem Pendidikan*. SUHUF: Jurnal Studi Islam, Vol. 24, No. 1. hlm. 53
15. Marimba, Ahmad D. 1985. *Pengantar Filsafat Pendidikan Islam*. Bandung: Al-Ma'rif Bandung.
16. Ali, M. (2016). *Membedah Tujuan Pendidikan Muhammadiyah*. PROFETIKA: Jurnal Studi Islam, Vol. 17, No 1. hlm. 49.
17. Afriantoni. *Prinsip-prinsip Pendidikan Akhlak Generasi Muda Menurut Bediuzzaman Said Nursi*, (<http://risalahnur.files.wordpress.com>, diakses 17 Desember 2022).
18. Abdul, Ali dan Halim Mahmud. 2004. *Tarbiyah KhuluQiyah*. Jakarta: Gema InsaniPress.
19. Ar, Zahrudin, Hasanuddin Sinaga. 2004. *Pengantar Studi Akhlak*. Jakarta: Raja Grafindo Persada.
20. Salmira, M Sahrawi, dkk. 2021. *Kajian Seputar Model Boarding school dan Tinjauan Jenis Santri Pondok Boarding school Darul Qur'an Al-Anwariyah Tulehu*. Al-iltizan: Jurnal Pendidikan Agama Islam.
21. Mujahidin, Endin. 2005. *Boarding school Kilat*, (Jakarta: Pustaka al-Kautsar.

22. Daradjat, Zakiyah. 1970. *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang.
23. Fitriyah, Wiwin, dkk. 2018. *Eksistensi Boarding school dalam Pembentukan Kepribadian Santri*. Palapa: Jurnal Studi Keislaman dan Ilmu Pendidikan.
24. Ustadz Ali-Masyhudi Al-Hafidz, Pengasuh Pondok Muttaqien Laweyan Surakarta, (wawancara tanggal 4 Desember 2022).
25. Siti Hajar, Ketua Pondok Muttaqien Laweyan Surakarta, (wawancara tanggal 11 Desember 2022).
26. Khikmawati, Ketua Penanggungjawab Kesantrian Pondok Muttaqien Surakarta, (wawancara tanggal 29 Nopember 2022).
27. Dea Nurhaliza Karsono, Santri Pondok Muttaqien Laweyan Surakarta, (wawancara tanggal 2 Desember 2022).

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

