

## **Management of Moral Education in Increasing the Spiritual Intelligence of Santri**

**Achmad**

Universitas Islam Malang, Indonesia  
Corresponding Author email: [22002011012@unisma.ac.id](mailto:22002011012@unisma.ac.id)

<b>ARTICLE INFO</b>	<b>ABSTRACT</b>
<p><b>Article History:</b> Recieved : 29-05-2024 Revised : 30-07-2024 Accepted : 31-07-2024</p> <p><b>Keyword:</b> Management; Moral Education; Spiritual Intelligence.</p>	<p>This research aims to analyze moral values and their implementation in increasing the spiritual intelligence of santri. This study is a qualitative descriptive study with a phenomenological approach. Data were collected by means of interviews, observations, and documentation studies. Then the data were analyzed by data collection, data reduction, data presentation and conclusions/verification. The results of the study indicate that the values of moral education implemented are the values of <i>Tawadlu'</i>, discipline, honesty, and simplicity. Moral education is implemented with a management approach, namely planning, implementation, and supervision. Planning starts from deliberation to program determination. The implementation of moral education is integrated into scheduled Islamic boarding school programs such as <i>muhadoroh kubro</i> (public speaking) activities, deliberation, <i>nadzaman</i>, <i>tasrifan</i>, and other programs. Furthermore, moral education is evaluated during the activity (formative) and after the activity (summative).</p>

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### **INTRODUCTION**

The world is currently experiencing changes, including communication, culture and people's habits. Globalization changes a person's attitudes, behavior or morals in all areas of life. Currently we realize that the phenomenon of moral decline is increasingly widespread in all areas of life (Maulida et al., 2022). Several cases occurred which indicated a decline in morals, including brawls (Prasetio, 2024), free sex (Negara, 2024), theft (Rahyuni, 2024), student hits teacher (Kurniawan, 2023), children threaten and even kill parents (Bogiaro, 2024). This incident occurred among children and adults, both with the status of students.

The level of moral degradation of the nation has reached an alarming point. Everyone, including families, communities, and educational institutions, is responsible for this problem. Primarily, family educational institutions function as a place for the formation of each person's character and personality (Purwaningsih, 2010). The moral crisis is a major polemic for the Indonesian nation today (Dini, 2022). With many of these cases, character education has become an important problem in the field of education because of the phenomenon of moral decadence that occurs in society and in increasingly diverse government environments, which shows that the identity and characteristics of this nation have been lost (Anwar, 2018).

By involving children in religious activities from an early age, it is important for children to be instilled with moral education. To prevent bad things from happening (Bafadhol, 2017; Zamroni, 2017). Due to this depravity of morals, Islamic education is very important for educating the younger generation or students to become human beings with noble morals. Endah believes that education is the best way to build national character (Sulistiyowati, 2012).

Education plays a very important role in determining the quality of life of a nation. It is hoped that the national education system can guarantee improvements in the quality and efficiency of education management to face challenges in line with changes in life in society. Therefore, it is necessary to reform education in a planned, directed and sustainable manner (Oktaviana et al., 2022). The role of education, especially Islamic religious education, is very important to always shape and direct students in their daily lives, the role of education in families, schools, madrasas and the community environment is a supporting factor in developing students' character (Jai et al., 2019).

One of the educational institutions that prioritizes education is Islamic boarding schools. Islamic boarding schools are one of the most well-known Islamic educational institutions to date. There are many roles of Islamic boarding schools in producing a great Islamic generation that can compete on the world stage. In the current era, moral education is something that needs to be addressed. To overcome this, Islamic boarding school education can be a step of change in producing a young generation with Islamic morals. Moral damage in this modern era can trigger negative things in the surrounding environment, for this reason it is very important to instill moral education from an early age to the nation's next generation (Muttaqin et al., 2023). Islamic boarding schools, which are the oldest educational institutions in Indonesia, are one of the hopes of giving birth to a generation with character and morals (Sabiq, 2022).

Serious efforts are needed from Islamic boarding schools to stop student delinquency which shows the moral decline of the students above. Building students' morals so that they have noble character, responsibility, strong personalities and honesty as well as forming strong characters in their lives, especially morals in the form of akhlakul karimah, is one way that can be done. This can be achieved through moral education which is included in every subject as well as extracurricular activities. And to grow students' morale, there needs to be effort and planned action (Fitri, 2012). Efforts to form good morals in students require systematic arrangements, such as teaching management or the learning process. Through the

learning process, schools need to pay attention to the development and mental improvement of students (Daryanto, 2011). Thus, special management is needed that is developed by the school to improve the moral quality of students. Various efforts in handling the moral quality of students are a difficult task and full of challenges. For this reason, integrated steps are needed from various parties, including schools, teachers, students, student organizations, and the participation of students' parents (Gapari, 2019).

Islamic boarding schools must have a clear moral management system plan as a basis. This system must include how schools instill moral values and provide sanctions to students who break the rules. How moral education can be implemented by including it in all fields of study (Daryanto, 2011). Management of moral education in Islamic boarding schools includes planning, implementation and evaluation. One of the Islamic boarding schools that implements moral education management is the Pesantren Al-Mubarak Lanbulan.

Education at the Pesantren Al-Mubarak Lanbulan is one of the Islamic educational institutions or Islamic boarding schools that prioritizes good morals. All students are given education on how to love Allah and His Messenger *tawadu'*, *khusnudzon*, respect teachers, love others and protect themselves so as not to do things that damage the morals of the students, such as *takabbur*, bullying, stinginess, *hasud* and so on. The process of moral education in Islamic boarding schools is the most important and most prioritized educational curriculum so that it produces output that is not only able to compete in the world of work, but is also able to produce work that is useful for society, religion, nation and state. To make this happen, education is needed that includes two main elements, namely academic excellence and non-academic excellence.

Several previous studies have been carried out including research of Permana (2021), Atqia (2022), Komara (2024), Lutfi (2023), and Atikah (2021). This research is different, namely from the aspect of the application and relevance of moral education at the Pesantren Al-Mubarak Lanbulan to increase the spiritual intelligence of students. Therefore, this research aims to analyze moral values and the implementation of moral education management in increasing the spiritual intelligence of students. It is hoped that this research will be able to become a treasure of knowledge in the world of education in Indonesia, especially Islamic boarding schools, to be able to provide an understanding of the value of good and appropriate moral education, in order to create a generation that is strong and has noble morals and has good ethics and can make religion proud, nation and family.

## LITERATURE REVIEW

### Moral Education

In Islam, education was originally called "ta'dib". The word "ta'dib" refers to a higher understanding and includes all elements of knowledge ('ilm), teaching (ta'lim) and good parenting (tarbiyah). Finally, in the development of the words "ta'dib" as an educational term disappeared from circulation, so that Islamic education experts came across the term at-tarbiyah or tarbiyah, so it is often called tarbiyah. Actually, the origin of this

word is from “Rabba-Yurobbi-Tarbiyatan” which means to grow and develop (Zuhairini, 2004).

Education is a process of forming fundamental basic abilities, both regarding thinking power (intellectual) and feeling power (emotional) towards human nature and ordinary people (Arifin, 2000). However, basically education is a conscious effort directed at maturing the potential of human nature, so that after reaching that maturity, he is able to act according to the anger he carries, and is able to be accountable for his implementation to the Creator. Maturity here is intended as a description of the optimal level of development achieved by each human’s natural potential (Jalaluddin, 2001)

Thus, education is an activity or effort carried out consciously and deliberately to provide guidance, both physical and spiritual, through instilling the values of education itself, moral and physical training and producing positive changes which can later be actualized in everyday life. day, with the habit of behaving, thinking and having noble character towards the formation of human beings with noble character and becoming educated human beings. The meaning of education is very closely related to the meaning of teaching, so it is difficult to separate and differentiate. Education cannot be carried out without teaching, and teaching will be meaningless if it is not directed towards educational goals. Apart from that, education is an effort to develop the person as a whole and is more concerned with issues of image and values, while teaching is an effort to develop intellectual capacity and various physical skills.

Meanwhile, morals are a condition inherent in the human soul, from which actions are born easily, without going through the process of thought (spontaneously), consideration, or research. Morals are also known as the impulses of the human soul in the form of good and bad actions (Mujieb, 2009). According to Imam Ibnu Miskawih, he also defines morals, morals are a state of the soul that always encourages humans to act without thinking about it (longer). Meanwhile, Imam Ghazali, morals are a characteristic that is embedded in the self or soul, from which this characteristic gives birth to actions, actions or practical behavior easily without the need for thought or consideration. Thus, morals are actions that originate from the impulse of a person’s soul which can be done easily without thinking and sincerely solely because of Allah SWT, not because they want to receive praise. Or a religious term used to judge human actions, whether they are good or bad (Bahri, 2023).

From the description above, the author concludes that moral education is an activity or effort carried out consciously and deliberately to provide guidance, both physical and spiritual, through instilling the values of education itself, moral and physical training and producing changes in a positive direction which can later be actualized. in everyday life, with habits of behavior, thinking and noble character towards the formation of human beings with noble character and becoming educated human beings. The meaning of education is very closely related to the meaning of teaching, so it is difficult to separate and differentiate. Education cannot be carried out without teaching, and teaching will be meaningless if it is not directed towards educational goals. Apart from that, education is an effort to develop the person as a whole and is more concerned with issues of image and values, while teaching is an effort to develop intellectual capacity and various physical skills.

## **Spiritual Intelligence**

Spiritual intelligence is the intelligence of the soul that helps heal and develop the human self as a whole. Spiritual intelligence is the foundation needed for the effective functioning of IQ and EQ, even SQ is the highest intelligence, he stated that spiritual intelligence allows a person to recognize the value of the qualities in other people, the environment and in himself. Zohar and Marshall (2001) define spiritual intelligence as intelligence to face and solve problems of meaning and value, namely intelligence to place behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or path are more meaningful than other.

Well-developed spiritual intelligence will be characterized by a person's ability to be flexible and easily adapt to the environment, have a high level of awareness, be able to face suffering and pain, be able to learn valuable lessons from failure, be able to realize life in accordance with the vision and mission, being able to see the connection between various things, being independent, and ultimately making someone understand the meaning of their life (Tebba, 2003).

Meanwhile, according to Makmun Mubayidh, children have the following characteristics of spiritual intelligence: 1) the ability to differentiate between the physical and the material, 2) the ability to experience a peak level of consciousness, namely feeling coolness in their spiritual self, 3) the ability to interpret the meaning of experiences everyday life, 4) the ability to use spiritual resources to solve problems, and 5) the ability to do good (Mubayidh, 2006). In essence, spiritual intelligence is the potential ability of every human being which makes him realize and determine meaning, values, morals, and love for a greater power with fellow living creatures, because he feels like he is part of the whole. So that humans can position themselves for a more positive life full of wisdom, peace and true happiness.

## **METHOD**

This type of research is qualitative, knowing and revealing phenomena that develop as a unified whole and are interconnected by a certain variable or hypothesis. This research uses a case study approach, to reveal and describe the situation of Islamic boarding schools, students, ustadz and caregivers as well as a detailed description of the implementation of moral education. In this research, the researcher acts as a searcher, data collector and then the data is analyzed. The location of this research is the Pesantren Al-Mubarak Lanbulan, which is in Batorasang Tambelengan Village, Sampang, Madura.

Data sources in research consist of primary data and secondary data. Primary data is individuals, such as caregivers, religious teachers, Islamic boarding school students, which is done by interview or observation. Meanwhile, secondary data was obtained from library materials, literature, previous research, books, and so on. Data collection uses observation, interviews and documentation. Data analysis begins with collecting field data, reducing data, presenting data and finally drawing conclusions/verification.

## RESULTS

### Planning of Moral Education in Increasing the Spiritual Intelligence of Santri

Making morals an integral part of all student activities is one of the methods of moral development and measurable planning implemented at this Islamic boarding school. Therefore, all religious teachers in the field of study strive to instill an awareness of commendable morals as part of the presentation of their respective subject matter.

#### 1. Preparing a plan

The first step in this planning was a meeting which was also attended by the caretakers of the Pesantren Al-Mubarak Lanbulan, as stated by the chairman of MAJAL, Ust. S, he said:

“In planning future programs, at the beginning of every year we always hold meetings or deliberations related to educational programs and policies that will be determined and determine future goals. In the meeting chaired directly by the caretaker board, we will discuss the acceptance of new students along with the problems that will occur, as well as old students who will return to the Islamic boarding school.”

From this description, it proves that in determining or implementing future programs, the *asatidz* and the community council hold meetings, especially at the beginning of the year as a form of strategy for developing Islamic boarding schools through reports from the *asatidz* based on previous experiences. Apart from the strategies that will be implemented, Islamic boarding schools also determine the policies that will be implemented. The Islamic boarding school policy which will later become law does not necessarily come through individual policy, but must go through a joint meeting with the community council. In planning and policy, Islamic boarding schools always prioritize deliberation in initial planning as a forum for accommodating several previous obstacles, apart from that, it is also a stage for reviewing the situation in determining programs that can be easily accepted by the students.

#### 2. Setting goals

In order to set this goal, the caregiver must clearly determine the desired end result. This goal is the task of the planner. Goals must be developed to determine all activities that will be carried out while the students are at the Islamic boarding school. In determining these goals, the Islamic boarding school cannot be separated from the vision, mission and objectives of the Pesantren Al-Mubarak Lanbulan.

The vision of the Pesantren Al-Mubarak Lanbulan is to have faith, piety, good character, and become an educational institution that prepares future leaders. The mission of the Pesantren Al-Mubarak Lanbulan, 1) to produce muslims who are faithful, pious and have good morals and, 2) to create cadres who are sunnah waljama'ah experts, 3) to achieve an increase in the quality of education, 4) to develop themselves in line with developments science and technology and culture, 5) improving educational services for the community, 6) leading students to achieve achievements, and 7) generating fighting power for the glory of life and future happiness.



And the objectives of the al-Mubarak Lanbuan Islamic boarding school are, 1) Improving human resources and educational facilities in order to achieve efforts to improve the quality of education; 2) Developing Islamic da`wah in society for the sake of creating pious, virtuous, knowledgeable, capable and skilled Muslims who are responsible for religion, nation and state; 3) Improving Islamic culture in Islamic boarding school areas in order to fortify foreign culture that is contrary to Islamic law or the personality of the Indonesian nation; and 4) Helping to provide relief from educational costs to students who cannot afford it and students who excel.

### 3. Supervision

Supervision of planning carried out in this Islamic boarding school is supervised directly by the caregiver. This is as stated by Ust. S, he stated:

“If the supervision of the continuity of the educational program at the Islamic boarding school is directly related to the caregivers, every month there will be a report at the monthly meeting of the *asatidz* who are active and absent without explanation. In the meeting, the person concerned will be asked directly about the reasons for their absence at a certain stage. There must be a change of teacher if they are still not active when they receive a warning letter from the teacher.”

Apart from the effectiveness of the teachers, guarding the gates of the Islamic boarding school is also supervised by the caretakers, this is to encourage the discipline of the students when they do not leave or there are concerns that there are guests who want to tarnish the name of the Islamic boarding school, therefore supervision of the Islamic boarding school's security sector is considered necessary. Security in the order and good name of the Islamic boarding school is also monitored by the caretaker. So the involvement of caregivers in planning which also includes boarding school order is very important for carrying out education, especially in instilling morals in students so that students do not leave the boarding school other than the specified time.

### **Implementation of Moral Education in Increasing the Spiritual Intelligence of Santri**

Implementation is an application or action carried out based on a plan that has been prepared or made carefully and in detail beforehand. Apart from that, implementation is also an act or form of concrete action in carrying out a plan that has been carefully designed. This means that implementation can only be done if there is a plan and not just an action. There are several methods applied in this Islamic boarding school, including, *First*, using the exemplary method. Based on observations made by the author at the Pesantren Al-Mubarak Lanbuan, all parties, starting from the Ustadz and staff in the Islamic boarding school environment, can all be role models or good examples for their students, especially in terms of behavior. Because, an ustadz is essentially admired and imitated, so whatever he does is an example that will be followed by his students.

*Second*, use the habituation method. In instilling good character in students, a very influential method is through the habituation method. This is because the habituation method is a process of cultivating habits that is carried out from childhood by carrying out a certain behavior repeatedly. At the Pesantren Al-Mubarak Lanbuan, this method is carried out with

activities or activities that are routinely carried out by the students such as fardhu prayers in congregation in the mosque, *Dhuha* prayers, *Tahajjud* prayers, dhikr, *tadarus* al-Qur'an, reading in the *Baiyah*, always comply with the regulations stated in the Islamic boarding school law which, if carried out regularly, ensures that the students have good character.

*Third*, the method of advice and the *targhib wa tarhib* method (reward and punishment). Based on the results of observations and interviews that the author has conducted, it can be found that the Pesantren Al-Mubarak Lanbulan uses these two methods at the same time in carrying out court activities which are routinely carried out every evening.

*Fourth*, the story method. At the Pesantren Al-Mubarak Lanbulan, in implementing moral education, they also use the story method, namely explaining material by including exemplary stories which can be taken from the Koran, hadith, stories of friends, scholars and of course can also be taken from life stories. everyday life which contains wisdom that can be used as a lesson.

*Fifth*, the lecture method. Of course, this method is the most common method used by a teacher in teaching his students. At the Pesantren Al-Mubarak Lanbulan, this lecture method is not only applied in classroom learning, but also in every region and mosque or majlis taklim.

The implementation of moral education implemented at the Pesantren Al-Mubarak Lanbulan in order to increase spiritual intelligence is described below.

#### 1. *Tawadlu*'s behavior

*Tawadlu* behavior in this activity is visible when the caregiver enters the classroom. At that moment, all the students fell silent for a moment and had their heads bowed while facing the yellow book they were going to study. Even when answering the greeting, he didn't dare look at the caregiver's face. During the learning process, if students ask questions to the teacher, they lower their voices in soft Madurese using a Madurese accent in a low, soft voice. *Tawadlu* behavior, such as lowering the head, is also seen when students pass by Kyai or ustadz in the Islamic boarding school environment. So, *Tawadlu* behavior at the Pesantren Al-Mubarak Lanbulan includes being polite in acting and behaving, and lowering your voice when talking to Kyai or caregivers. This can be done easily if the ustadz provide guidance or the quality of *tawadhu* is instilled in the ustadz first, as stated by the Chairman of MAJAL:

"I always emphasize to the asatidz in every meeting at the beginning of the year, the good morals of a teacher will be easily accepted and emulated by his students, just like the *tawadhu* qualities possessed by teachers."

Based on the data presented above, *Tawadlu* behavior at the Pesantren Al-Mubarak Lanbulan has started with the teacher as a role model for his students.

#### 2. Disciplined Behavior

Disciplinary behavior is implemented at the Pesantren Al-Mubarak Lanbulan through the coaching process in the boarding room, the education process, and also daily social interactions, such as bathing, eating and praying in congregation at the mosque. This means that disciplinary behavior is applied in formal education (public schools) and non-formal education (madrasah diniyah). Apart from that, this disciplinary behavior is



implemented so that every student has disciplinary values, such as arriving on time to school or caregiver studies, deliberation, studying together, especially congregational prayer activities at the mosque.

The form of implementation of moral education such as discipline at the al-Mubarak Lanbuan Islamic boarding school is based on the results of interviews with resource persons, such as the Head of the education section of the Pesantren Al-Mubarak Lanbuan, when interviewed, he explained several strategies implemented by Al-Mubarak Lanbuan in general. He mentioned:

“Firstly, the appeal to all teachers in terms of forming students’ morals in the form of discipline is that it must start from the teacher himself. This means that before applying the moral values of each teacher, the teacher must reflect (introspection), especially in terms of commitment and discipline. In this way, any strategy implemented by the teacher will be easily realized. Apart from that, once a month, we gather all the students in one hall, and organize a *Muhadhoroh* event for each consulate or Public Speaking event, then in it we invite some of the tutors to provide guidance to the students in matters of character formation, enthusiasm for learning, worship and so on”

More specifically, moral education is carried out during the teaching and learning process as expressed by Ust. M follows:

“Education is the spirit of Islamic boarding schools, whether the quality of an educational institution is good or not depends on the educational cycle in it. AL-Mubarak Lanbuan has main activities inherited from the first founder of the Islamic boarding school, namely KH. Muhammad Fathullah. The activity that was inherited by the older Kyai and is still consistently implemented today is Madrasah Diniyah Miftahul Ulum education. This activity is a yellow book study, this activity is carried out in the morning 07:10:30, and in the evening 08:00-10:30. Where students learn and deepen religious knowledge through the yellow book by participating in this activity. “There are 3 levels of this activity, starting from Ibtidaiyah, Tsanawiyah and Aliyah.”

To be clearer, after the researchers conducted interviews and observations with the head of MAJAL, it was revealed that several learning activities included in it included a) caregiver recitation; b) yellow book education; c) deliberation; d) compulsory education; e) *bahtsul masa’il* council; f) *halaqoh ilmiyah*; g) *muhadloroh kubro*; f) Lafal (Lajnah Falakiyah); and g) study of the yellow book.

### 3. Simple Behavior

Simplicity is a commendable trait where students are accustomed to things that are not luxurious and ordinary. This simplicity is the ethics of santri when outside the Islamic boarding school, they must wear clothes or not just t-shirts, songkok is the alma mater of the santri and of course use sarongs, apart from clothing, santri are also taught to be simple with the various foods and drinks they consume.

From this simplicity, students can learn lessons. As stated by some of the al-Mubarak Lanbuan students below.

“The simplicity of clothing that has been taught by the Islamic boarding school has had a big impact on me, especially when I was outside the Islamic boarding school, for example, when I came home and used sea transportation, there were many female passengers, both Islamic boarding school students and not, of their race, who wanted to say hello, but in traditional clothes such as sarongs, koko and songkok clothes, it seems embarrassing for me to say hello so most likely with these clothes I am protected from things that are prohibited by the Shari’a, even not fasting when I come home during the month of Ramadan, it’s a shame, even though there is relief for people who travel, but that desire marginalized by this Islamic boarding school’s almamater.”

Based on the statement above, the implementation of moral education in the form of simple behavior implemented by this Islamic boarding school begins with rules, so that the students must be restrained which then becomes a culture and can later make the students better. The implementation carried out by this Islamic boarding school forms good morals, of course with the rules or ethics of the students, especially the simple clothing worn by the students, both outside and inside the Islamic boarding school. With this simplicity, it is hoped that it can produce new behavior in accordance with current developments in accordance with the hopes of the masyayikh and ustadz and their opponents, which can be beneficial, not only to the students themselves, but also to society in general.

#### 4. Honest Behavior

In this Islamic boarding school, the students are emphasized to always tell the truth, both to parents, teachers, and fellow students, so that the students will not be reluctant to make friends, so there is a saying from the ulama, “Your friends are people who tell you the truth, not people who always confirm what you say. “. Apart from being honest in their actions, students must also be honest in their daily actions, especially those related to Islamic boarding school activities or regulations. Based on the results of interviews with Ust. SA:

“The honest nature instilled in the students cannot be separated from the good example set by the ustads. In this Islamic boarding school, the ustads are encouraged to be good examples both in their actions and in their words. The aim is to be a stimulus in carrying out the Islamic boarding school’s regulations and become good role models so that the students “It’s easier to understand and practice and it becomes an encouragement to maintain the spirituality of students when they are at the Islamic boarding school and outside the Islamic boarding school.”

Implementation of morals in the form of honest behavior, it can be concluded that, to implement the character of honesty to the students starting from the ustadz so that they become examples or role models for the students in carrying out honesty.

### **Evaluation of Moral Education in Increasing the Spiritual Intelligence of Santri**

The final series of an educational process is evaluation or assessment. The success or failure of education in achieving its goals can be seen after evaluating the output produced. If the results are in accordance with what has been outlined in the educational objectives, then the educational effort can be considered successful, but if the opposite is true, then the

education is considered a failure. From this perspective, it can be understood that the urgency of evaluation in the educational process, at the Pesantren Al-Mubarak Lanbulan, educational evaluation includes:

a. Formative evaluation

In Islamic boarding school learning, there are definitely obstacles faced by the ustadz and caregivers in developing santri education, especially in moral education which in fact must be owned by the santri, therefore, to find out whether the learning process or imparting the knowledge provided is successful or not, the ustadz always carry out evaluations, as stated by Ust. SY as chairman of the Majal, he stated:

“When evaluating students, the ustadz are strongly pressured not to get too involved in students’ problems which can be resolved at that time, so they should be resolved as soon as possible, because if it is not handled immediately, problems and difficulties will pile up when the year ends. At every monthly meeting, we don’t want the problems raised by the ustadz to be the same, so that in the end we don’t move forward to develop the interests, abilities and progress of the students.”

The evaluation carried out by the ustadz does not wait for monthly or semester meetings, considering the many goals to be achieved, so that if there are problems related to the students’ morals, such as honesty, humility, discipline and simplicity, they are immediately resolved.

b. Summative Evaluation

Evaluation is carried out after a set of learning programs have been completed. The main objective of this evaluation is to determine the value that symbolizes the success of students, teachers, teaching materials, and teaching and learning activities whether they are in accordance with the objectives of the Pesantren Al-Mubarak Lanbulan or not. This evaluation is carried out once a month or before the semester exam, several things must be evaluated after the researcher has carried out observations with Ust. Syahi, namely students, teachers, teaching materials, and the teaching and learning process

## DISCUSSION

### Planning of Moral Education in Increasing the Spiritual Intelligence of Santri

Planning is the process of systematically preparing activities that will be carried out to achieve certain goals. Meanwhile, education is a conscious and planned effort to create an atmosphere of learning and learning so that students actively develop their potential. The activities that have been planned are given by the management to the students to obtain obligations that must be followed by all students in the Islamic boarding school. Specifically, Bintoro Tjokroaminodjojo explains the stages of the planning process, including educational planning in development (Sarhini & Lina, 2011). The same as that applied at the Pesantren Al-Mubarak Lanbulan, namely:

1. Plan Maker

The preparation of plans to monitor developments at the Islamic boarding school-Mubarak Lanbulan always holds deliberations where at the meeting it is discussed and reported on what has been done or proposed developments that will be carried out. Through this deliberation, various policies will emerge, especially regarding strategies on how to develop potential in moral development in Islamic boarding schools. In this meeting, it was also discussed what steps and policies should be taken to develop the Pesantren Al-Mubarak Lanbulan. Every policy at the Pesantren al-Mubarak Lanbulan go through a deliberation between the council and the caregivers, so that a person's policy cannot immediately be implemented if there is no permission from and deliberation first. It is this deliberation that holds control in the formulation of educational programs that will be carried out at the Pesantren Al-Mubarak Lanbulan in the future.

## 2. Setting goals

In this process, the Pesantren Al-Mubarak Lanbulan sets goals to improve abilities that will be achieved in activities related to forming morals that are given by the management to the students in accordance with activities based on the vision and mission of the Islamic boarding school which are related to goals based on providing teaching. to students about the values of the Islamic religion, as well as forming students who have good morals

## 3. Supervision

Supervision in carrying out the program that has been planned for both santri and asatidz discipline is monitored directly by the community through monthly meetings which will later become material for further evaluation in carrying out the program, especially the moral education of the santri. From this planning, it proves that the Islamic boarding school planning in implementing the program goes through several stages, this series is the same as (Sarhini & Lina, 2011).

## **Implementation of Moral Education in Increasing the Spiritual Intelligence of Santri**

After an interview with the head of MAJAL, it was revealed that the Pesantren Al-Mubarak Lanbulan has a variety of education. There is formal education consisting of kindergarten, MI, MTs, MA and tertiary institutions, but formal education is not too binding, in the sense that students can participate or not, and the activities are not too long, only one hour, the priority in this Islamic boarding school is Salaf education, starting from Qiroari, al-Asas, Madrasah Ibtidaiyah, Tsanawiyah and Aliyah.

The chairman of MAJAL gave an explanation about the implementation of moral education, especially *Tawadlu* behavior, stating that previously the chairman of MAJAL appealed to all teachers in implementing morals to shape the morals of students, it must start from the teachers themselves. This means that before applying moral education from each teacher, the teacher must *muhasabah* in terms of commitment and discipline. Finally, whatever strategy the teacher uses will be easy to implement. And once a month, all the students are gathered in one room, to take part in the *Muhadoroh Kubro* or Public Speaking event, in this activity the caregivers provide guidance to the students in matters of character building, enthusiasm for learning, worship and so on. More specifically, *Tawadlu*' behavior is carried out during the teaching and learning process as stated by Ustad Munawir, namely

that education is the spirit of Islamic boarding schools, whether or not the quality of an educational institution depends on the educational cycle within it.

There are four levels of activities carried out in an effort to increase spiritual intelligence in the yellow book education process, starting from class, al-Asas, Madrasah Ibtidaiyah, Madrasah Tsanaiyah and Madrasah Aliyah. To be clearer, the activities in implementing moral education were explained by the head of MAJAL at this Islamic boarding school. The types of activities are, namely a) caregiver recitation; b) yellow book education; c) deliberation; d) compulsory education; e) *bahtsul masa'il* council; f) *halaqoh ilmiyah*; g) *muhadloroh kubro*; f) lafal (*lajnah falakiyah*); and g) study of the yellow book.

Regarding character education, according to Ust. S that the problem of character education in the teaching and learning process starts from the ustadz or teacher himself, exemplary education means education by providing good examples in the form of behavior, character, way of thinking, and so on (Mughtar, 2005), because asatidz are committed that education will walk solemnly when an atmosphere of discipline and hope is created, both by the teacher and the students themselves. So, character education is carried out by controlling problems when entering activities, such as school activities, if the bell rings and there are still students who are late, they will immediately be given educational sanctions. This is done with full commitment. Even in class, teachers are encouraged to be active and sensitive towards students. This means that when students do something bad in class, for example joking around, they are immediately reprimanded and dealt with so that it doesn't spread to other friends. In terms of honesty, permission letters are given for students who are absent, for example if they are sick, traveling or returning home for acceptable reasons. Apart from that, to add religious value to the teaching and learning process, before carrying out activities, the students are asked to recite prayers together before studying.

From the statement above, the priority of character education first is to shape the character of students so that they are disciplined, orderly, honest and obedient to rules and religious values. As expressed by al-Abrasyi (2000) the aim of moral education is to form people who have good morals, strong will, politeness in speech and deeds, noble in behavior and civilized. To find out the situation in the classroom, learning activities take place as explained by Ustad Zainul Muttaqin, that the first method is to interpret the book which is then discussed. Eating from the teacher is an effort to increase the students' understanding for discussion, this is to provide stimulation in carrying out activities, especially studying books by classical scholars.

The implementation of moral education used by some teachers in this Islamic boarding school is by providing stimulus to the students so that they get used to being active and the hope is that they can become characters within themselves. Students not only gain knowledge in one field, but also unconsciously bring good character to their personality. This active and disciplined habit is applied without ordering or giving punishment, but rather the students are consciously active and enthusiastic about participating in these activities.

The condition of the students when carrying out activities was also explained by other students as a form of proof of this research in the application of moral education that one of the things that makes them interested and enthusiastic about participating in activities is



because the administrator or teacher is an accomplice of the caregiver. This means that if you obey the caretaker or Kyai, you will also obey the management. This is the cause of the formation of the character of students to be enthusiastic and active in following lessons and afraid of being left behind by their friends. The series of activities and methods used by teachers in imparting moral education will without realizing it provoke the students to increase their enthusiasm and become a good habit if this continues to be done.

In connection with research findings that the implementation of moral education is carried out at the Pesantren Al-Mubarak Lanbulan through salaf education, which is a means of implementing moral education in order to increase the spiritual intelligence of students. This is in accordance with what Majid (1998) stated that Islamic boarding schools have similarities between one Islamic boarding school and another. There is no formulation of goals because there is a tendency for visions and goals to be left to a process of improvisation (spontaneity) which is chosen by a Kyai (together with the *Asatidz* board) intuitively and adapted to the development of his Islamic boarding school. It can be said that Islamic boarding schools are a reflection of the personality of their founders.

Likewise, research findings regarding the implementation of moral values were also carried out during *Muhadoroh Kubro* or Public Speaking activities as one of the activities carried out at the Pesantren Al-Mubarak Lanbulan, so this facility is different from educational institutions, as stated by Bakri (2011) that the role of Islamic boarding schools not only as an institution that functions to educate and raise awareness among students in the surrounding community, but more than that, as a representation of traditional community culture that is unique, separate from the outside world, and has its own characteristics.

### **Evaluation of Moral Education in Increasing the Spiritual Intelligence of Santri**

Educational evaluation aims to obtain information about the potential of students so that their placement can be adjusted to their talents and interests and aims to carry out a total assessment of the implementation of the curriculum at an educational institution. From the results of previous observations, the researcher concluded that the results of the evaluation of moral learning at the Pesantren Al-Mubarak Lanbulan showed a significant increase, especially in its application in daily life in the school and family environment.

The evaluation carried out at the Pesantren Al-Mubarak Lanbulan was carried out to measure the expected goals, whether the goals implemented had been achieved or not and for feedback on the strategies that had been implemented. This is in line with evaluation theory according to Mahrens and Lehmann, namely a process of planning to obtain and provide information that is very necessary to make alternative decisions. In practice, the evaluation used in this Islamic boarding school is as follows:

#### **1. Formative evaluation**

Activities carried out in the middle or during the learning process are an effort to find out whether the learning process is going according to plan or not. This evaluation is as conveyed by Ust. S, that to evaluate education, especially the naming of morals, you don't have to wait for monthly meetings. If the problem can be resolved immediately, then it should be addressed immediately by the teacher.



## 2. Summative Evaluation

This evaluation is not only related to santri, but also *asatidz* at the Pesantren Al-Mubarak Lanbulan. This evaluation is carried out once a month with the board of trustees or at a meeting before the semester exam with the aim of determining the value that symbolizes the success of the students, after they have completed the teaching program within a certain period of time (Sudiyono, 2005).

## CONCLUSION

The results of this research conclude that first, the moral education values implemented in increasing the spiritual intelligence of students at the Pesantren Al-Mubarak Lanbulan fully support the values of *Tawadlu'*, the value of discipline, the value of honesty and the value of simplicity. Second, planning carried out by Islamic boarding school administrators starts from deliberations carried out by the administrators and caregivers. From the results of these deliberations, a program plan will be carried out by the *asatidz* and caregivers. In determining the program, the results of the meeting will become a basis or guideline in carrying out student activities, especially in improving the morals of students, so there is a need for a program supervisor. This supervisor can be a caregiver or from the *asatidz* considering that not all of the programs that have been implemented are optimal so they need an evaluation carried out by the *asatidz*. The implementation of morals is carried out at the Pesantren al-Mubarak Lanbulan cottage through scheduled activities, such as *muhadoroh kubro* or public speaking activities, caregiver recitation (compulsory), evening deliberations, *nadzaman* and *tasrifan*, compulsory education, and *Bahtsul Masa'il* assembly. The results of implementing this moral education are in the form of humble behavior, disciplined behavior, simple living behavior, and honest behavior in actions. Evaluations carried out at the Pesantren Al-Mubarak Lanbulan are as follows: Formative evaluation, activities carried out in the middle or during the learning process as an effort to find out whether the learning process is going according to plan or not. Summative Evaluation, Evaluation carried out after the learning program which includes: students, teachers, teaching materials, and teaching and learning process.

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