

Implementation of the Moral Education Cultivation Model in Islamic Boarding Schools in Deli Serdang Regency

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ABSTRACT

The aim of this research was carried out at the Mawaridussalam Islamic Boarding School and the Darul Arafah Raya Islamic Boarding School to analyze the planning of the Moral Education Model. Next, analyze the implementation of the Moral Education Model. Then to analyze the supporting and inhibiting factors in moral education and analyze the efforts made. This research includes a qualitative research methodology. This research includes field research, namely field research carried out in Islamic boarding schools. This research uses a phenomenological approach. To obtain data as research material, this was done by: interviews, observation (observing) and documentation studies. The data analysis methods used are data reduction, data display and conclusion drawing. Based on the research results, the planning for the moral education model that has been carried out by the Mawaridussalam modern Islamic boarding school and the Darularafah Raya Modern Islamic Boarding School has been prepared in such a way. Several models of moral education, researchers concluded that the Mawaridussalam modern Islamic boarding school and the Darularafah Raya Modern Islamic Boarding School use a structural model, due to the religious atmosphere presented in the Islamic boarding school environment due to the enthusiasm to carry out the Islamic boarding school regulations. The supporting factors are: environment good Islamic boarding school that is very conducive to instilling morals in students; Students who study and gain knowledge at the Mawaridussalam and Darul Arafah Raya modern Islamic boarding schools are based on their own interests and wishes, adequate facilities; There is cooperation. The inhibiting factors: the students themselves, there are students who are passive; Different environments and personalities. The efforts made by the Mawaridussalam Islamic Boarding School are to establish good relationships and collaborate with parents. Teachers have also tried to set a good example to the students. Regarding colleagues, the Islamic boarding school provides students with dormitories with the aim of maintaining Islamic brotherhood.

Keywords: Implementation, Model, Education, Morals, Islamic Boarding School

A. INTRODUCTION

Morals are an important part with the aim of building excellence in Islamic education. This is what makes moral education the main pillar when educating people to have noble morals, piety and true Muslims. The application of moral education to every Muslim is expected to have a positive impact on all phases of his life. Moral education also plays an important role in bringing a degree of nobility, with the implementation of moral education, humans are increasingly aware of their place and duties as servants of God living on earth.

When morals are taught well, people can determine whether they should have good or bad criteria. So someone who studies these morals well will know the standards of good and bad actions (Nata, 2014). Morals are fundamental in Islam, and the study of morals is not limited to human physical behavior, but also concerns introversion and happiness. His soul includes questions about the good and bad of human life on earth, as well as important aspects about his life in the future.

The Qur'an describes a strong nation, namely a country with good morals. On the other hand, when a nation's morality deteriorates, the country collapses. With this in mind, Allah QS al-Ahzab 33:21

وَنُكَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

Meaning: "Indeed, in the Messenger of Allah there is a good role model for those who hope for (Allah's grace) and the last day. So he will remember Allah a lot." (Surat Ahzab, [33]: 21).

Morals are understood as personality according to Islam. Personality components consist of three dimensions: a. knowledge; b. attitude and c. behavior. When these three things are present in the human soul, the person has a complete personality. But if a person's knowledge, behavior and even attitude are not good, then he has a divisive personality (Majid & Andayani, 2012: 4)

Moral education also has the aim of making this nation's generation become human beings with noble character and quality to live in an increasingly open and dynamic era. Especially now that there are so many criminal cases, even cases like drugs; corruption; legal injustice; chaos; even immoral acts, riots, acts of anarchy are very widespread. Of course, all of this is far from good morals (Kurniawan, 2014: 9).

Seeing the fact that current education produces output that has damaged moral values, as research conducted by (Ningsih, et al, 2013). Therefore, the aim of moral education is to improve the quality of humans who have good practices and characteristics. An integrated and balanced moral education can make someone have noble morals. In general, through moral education, students develop themselves, their knowledge, their work and internalize noble moral and personality values so that they are expressed in everyday behavior.

If it is concluded that moral education has played a role in complementing the spirit of Islamic education. Moreover, moral education is part of the soul of Islamic education itself. The main goal of education is towards moral perfection.

For this reason, careful and thorough calculations should be carried out so that the human education process can be successful according to the views and formulations that have been determined.

Moral education is a very basic and central issue in social life. Without a clear formulation, it will be difficult to achieve the goal (Amiruddin, 2021). Even without correct direction and calculations, it will end in chaos or even the wrong direction. Therefore, the formulation of moral education must be rational and precise so that the essence of improving human behavior is in line with improving human pedagogical and philosophical thinking.

This kind of understanding refers to the fact that humans are actually natural creatures who learn fully from natural events and signs of life so that humans have the ability to improve their lives.

Islamic education, both in theory and practice, is part of culture. Therefore, it will be difficult to find a definite and unacceptable educational formula because cultures are very diverse (Yasyakur, et al, 2021). The culture of every human being is certainly influenced by the ideology of life which is determined by the social environment. Therefore, each education system has its own characteristics such as philosophy, goals, programs, methods, management, and so on. Although the formal technical elements are the same, the style and nature of the content are different due to differences in teaching. style or ideology associated with it.

Islamic boarding schools are essentially "places of study for Islamic boarding school students. This term is generally used to refer to a type of Islamic education that is traditional and specifically only available in Indonesia, usually known as Islamic boarding school. These Islamic boarding school institutions exist in Java, Sunda and Madura (Dhofier, 1990). In the Aceh area it is called Dayah, in Minangkabau it is called Surau. As an important institution,

Islamic boarding schools have a system of equipment to achieve the expected educational goals.

Moral education in Islamic boarding schools will be easily realized if there is support from the Islamic boarding school educational environment. Ideally, these three educational elements can be combined and produce the best output.

The students live together in a dormitory where disciplinary activities are carried out under the guidance of teachers and cleaning staff. The integrity of these three learning centers helps to realize the integrity of learning between co-curricular learning, co-curricular learning and extra-curricular learning which reinforce each other. This also recognizes the undivided integration of knowledge between religious knowledge and popular science, as well as creating unity between science and charity in the practice of daily life.

The education provided at Islamic boarding schools is holistic education that creates an environment and habits that are based on example (Iswati & Dacholfany, 2021: 61). What students see, feel, hear and do is a true form of education. Apart from basic training methods for example, creating an environment is also important. Because, actually, it is the educational environment itself (Hidayah, et al, 2017: 8).

This matter has a very big impact in shaping the spirit of students. This task is complemented by an understanding of the philosophical foundations of Islamic religious teachings. The hope is that students carry out various tasks; Islamic boarding schools teach the values of simplicity, an independent spirit, unity and even a sense of solidarity between teams, love of the environment and leadership training (Romdoni and Malihah, 2020). Physical education is also provided, such as holding sports activities aimed at educating sportsmanship, team spirit and perseverance in trying.

Each Islamic boarding school also has a different learning style, power distribution structure and all aspects of education. Everyone has their own specialty. However, there are similarities between Islamic boarding schools in several aspects. These similarities are often considered a characteristic of Islamic boarding schools, and have long been considered to have institutional significance for Islamic boarding schools. As the spirit of Islamic education, moral education is also a priority in every Islamic boarding school educational institution because moral education aims to achieve moral excellence and morals are the main thing in the educational process.

Islamic boarding schools are educational institutions that have integrity and are committed to being consistent in carrying out their functions. Even as an Islamic educational institution, Islamic boarding schools must choose educators who are able to be role models. The implementation of moral education in Islamic boarding schools is mostly inspired by the concept of education expressed by (Al Abrasy, 1963), namely the process of caring for and educating people to improve their lives in a more perfect direction.

Islamic educational institutions such as Islamic boarding schools require efficient, accountable, effective and transparent operations (Nurasikin, et al, 2021). Even in moral management. Moreover, Islamic boarding schools are one of the oldest academies that are very concerned with moral formation, and also play a very important role in the spiritual development and religious practices of students (Fitri & Ondeng, 2022).

Islamic boarding schools must provide the best educators because of the good and bad morals indirectly, the cause is the education of the teachers at the educational institution. Of course, in educating people with noble character, educators must also understand the values of Islamic teachings, know the ultimate goal of human life so that they can teach Allah's law to students.

Educational institutions such as Islamic boarding schools should be dedicated and overall responsible for the development and security of the nation. both formal and informal systems. Islamic boarding schools are organizations that emphasize the importance of Islam as a source of morality in life (Komariah, 2016). Regional governments and the central government also have responsibility for implementing assistance so that Islamic boarding schools continue to run. This is because Islamic boarding schools are expected to become institutions that are able to train Muslim intellectuals to become competent human beings who also have noble character and are able to participate in education.

Islamic boarding schools have spread widely, in fact almost all regions of Indonesia have Islamic boarding school educational institutions. This is good news for Muslims, so there is no doubt in finding a good educational institution for the child's future. Both Salafi Islamic boarding schools and modern Islamic boarding schools, basically have one main goal, namely giving birth to a generation of Muslims who are superior to other Muslims and also have students who have noble morals.

Among the various Islamic boarding schools in Deli Serdang Regency, researchers chose the Darularafah Raya Modern Islamic Boarding School and the Mawaridussalam

Modern Islamic Boarding School as research subjects because these institutions play an important role in promoting ethics and morality. Moreover, moral education is the soul of Islamic education itself, to achieve perfect morals. Depending on the students' different backgrounds and circumstances, many of them cause problems such as theft, prostitution, fighting, smoking and breaking the rules as well as deviating from the students' ethics.

The reason the researcher chose the Darularafah Raya Modern Islamic Boarding School and the Mawaridussalam Modern Islamic Boarding School as research is because these two Islamic boarding schools are the largest and most popular Islamic boarding schools in Deli Serdang Regency, North Sumatra Province. This Islamic boarding school is also the first target to become expert scholars in the field of Islamic religion. However, in its development, not only religious sciences, but also other sciences, such as social sciences, economics, exact sciences and others. Apart from that, researchers found that the number of prospective santri and prospective female santri (dyah) who are members of student organizations at the Darularafah Raya Modern Islamic Boarding School continues to increase every year.

Both Islamic boarding schools also fulfill the function of fostering the morals of students. Dormitories and students live around the Islamic boarding school. The two Islamic boarding schools that are the subject of this research also have good and appropriate processes. To create a good culture in the Islamic boarding school environment, practical moral education really needs to be achieved. Children are introduced to moral education methods and the ustadz always advises students about morals and sets a good example. Islamic boarding school teachers always communicate well not only with students, but also with parents. This is done as a form of good cooperation.

If you look at the learning process carried out in Islamic boarding schools and non-Islamic boarding school educational institutions which are coordinated in the curriculum prepared by the Ministry of Education and Culture of the Republic of Indonesia, there are differences in the resulting character of the implementation. The issue that is the focus of discussion in this study takes precedence in the ethical development model implemented in Islamic boarding schools.

This is appropriate because Islamic boarding schools are indeed a basis for moral formation. Islamic boarding schools must also be able to develop the morals and manners of students, moreover, Islamic boarding schools must have a dual position in developing religious

knowledge and general knowledge of students. The referral process must be concurrent and consistent with services to achieve the desired balance.

Meanwhile, the Darularafah Raya Modern Islamic Boarding School and the Mawaridussalam Modern Islamic Boarding School provide moral development not only for adults but also for preschool students. And in the process, he has a plan and steps that must be taken to make the process run as expected.

Moreover, according to researchers, these two Islamic boarding schools are suitable places to spread Islamic boarding school ethics. Apart from that, these two Islamic boarding schools are well known in the Deli Serdang community as a form of devotion to uhuwah (brotherhood), ta'awun (help) and various values. Researchers found that the education system at the Darularafah Raya Modern Islamic Boarding School and the Mawaridus Salam Islamic Boarding School is different from other Islamic Boarding Schools because even though the Darularafah Raya Modern Islamic Boarding School has been around for a long time, it can be said. it's modern. because it also includes modern sciences. This also applies to the Mawaridusselam Islamic Boarding School.

On this basis, the author wants to analyze the model of moral education found in Deli Serdang, namely the Darularafah Raya Modern Islamic Boarding School and also the Mawaridussalam Modern Islamic Boarding School in developing the morals of students, so the researcher took the title "Model of Moral Education for Islamic Boarding Schools in Deli Serdang Regency

B. METHOD

This research includes qualitative research methods. Qualitative research can be said to be a method for exploring and understanding the meanings that a person or group of people have in relation to social and humanitarian problems. This research uses a phenomenological approach because it is related to experiences that occur in consciousness. Phenomenology describes what humans feel in their consciousness in direct experience, and what arises from consciousness is called phenomena. The type of research used by researchers is field research, namely field research carried out in the real world. Field research is carried out in certain communities, both in community organizations and government organizations

This research was located at the Darularafah Raya Modern Islamic Boarding School which is located on Jalan Berdikari No.1A Lao Bakeri Village, Sampe Cita, Kutalimbaru, Deli Serdang Regency, North Sumatra 20354 and at the Mawaridussalam Modern Islamic Boarding School, which is on Jalan Peringgian, Tumpatan Nibung village, District Batang Kuis, Deli Serdang Regency, North Sumatra 20372. This research was conducted from January 2022 to January 2023.

In this research, the data sources that researchers use as stated by (Arikunto, 2002: 114) are data sources that start from person, place and paper. To obtain data as research material, the data can be trusted with the methods used in this research, namely: Interviews, observation and documentation studies. The data analysis technique used is qualitative descriptive analytics to analyze the data. There are three types of activities in qualitative data analysis, namely data reduction, data display and drawing conclusions. Data validity checks are carried out by means of credibility testing, transferability testing, Dependability testing, and confirmability testing.

C. RESEARCH RESULTS AND DISCUSSION

1. Planning a Model for Instilling Moral Education in Islamic Boarding Schools in Deli Serdang Regency

a. Planning a Model for Planting a Moral Education Model at the Mawaridussalam Modern Islamic Boarding School

Planning is the first activity that must be carried out by the Mawaridussalam Modern Islamic Boarding School in carrying out moral education for its students and female students. The Mawaridussalam Modern Islamic Boarding School in implementing this planning is long term with the aim of making it easier for the Asatidz council to develop students, thereby producing student graduates with good moral character. The Mawaridussalam Modern Islamic Boarding School has prepared the heads of each section who are appointed from the caretaker board and teachers to be responsible for every activity, whether extracurricular or other education at the Mawaridussalam Modern Islamic Boarding School, Deli Serdang Regency. This collaboration is realized in the form of formulating a planning program related to improving the quality of santri activities effectively and efficiently

In planning, this model of instilling moral education can be applied to make students' morals good. Finally, the students at the Islamic boarding school had the values of the five

souls embedded within them. This planning program is usually used for regular boarding school meetings which are scheduled by all department heads and other teaching staff with the Islamic boarding school leadership.

In planning moral education for students, the Mawaridussalam Islamic Boarding School has several program designs divided according to time, namely short, medium and not long term.

b. Planning a Model for Planting a Moral Education Model at the Mawaridussalam Modern Islamic Boarding School

It is important to pay attention to the planning for moral education at the Darul Arafah Raya Modern Islamic Boarding School, this is what makes at the beginning of each learning year the foundation's leadership and teachers hold meetings regarding preparations for implementing education, especially regarding morals at this boarding school. This long-term planning is made with the aim of making it easier for the Asatidz council to develop students, thereby producing student graduates with good moral character.

The planning carried out is related to the model of instilling moral education at the Darul Arafah Raya Islamic Boarding School, namely making regulations for moral education for santi and dyah (female students), and these regulations are made in writing to make it easier to carry out moral education. The regulations that have been made for santri and dyah (female students) at the Darularafah Raya Modern Islamic Boarding School are made so that they can be implemented. Of course, the environment is prepared so that the moral education process can be carried out according to the vision and mission that has been created by the Darul Arafah Raya Modern Islamic Boarding School. An efficient environment must be prepared by the boarding school so that it can be easier to introduce habits related to moral education in everyday life.

Teachers are always required to play an active role in developing teaching methods, with the aim being that students and female students do not feel bored and bored in receiving the learning delivered. With a good moral education method, it is hoped that the behavior of the students and female students will be almost in accordance with the points above. Teachers at this boarding school have not only one delivery method in their teaching, here are several methods that the Asatidz council often uses in delivering moral education

learning material in the boarding school environment: Lectures; Habituation; Exemplary; Giving rewards & punishment.

The facilities and infrastructure at the Islamic boarding school, where the facilities support religious education at the Darul Arafah Raya Islamic Boarding School, are well prepared. The reason is that students do not allocate their excess energy to negative things, for example disturbing the local community. If the facilities for carrying out the activities of this model of cultivating moral education in Islamic boarding schools run smoothly, then adequate facilities are needed in a boarding school.

2. Implementation of the Moral Education Cultivation Model in Islamic Boarding Schools in Deli Serdang Regency

a. Implementation of the Moral Education Model Planting Model at the Mawaridussalam Modern Islamic Boarding School

.Panca Jiwa are the values put forward by the Mawaridussalam Modern Islamic Boarding School in the Islamic boarding school environment. As the name suggests, Panca Jiwa includes five aspects of the soul; a spirit of sincerity both when worshipping Allah and in everyday life, a spirit of simplicity, then a spirit of independence in fulfilling needs and a spirit of justice in all things, a spirit of Islamic brotherhood which is displayed by increasing sincere unity towards fellow Muslims so that the brotherhood of fellow Muslims is strong. Then the spirit of freedom to choose one's way of life but still obeying the orders of religion, kiyai and teachers. Freedom here does not mean being liberal, but freedom here means that students are free to act according to their abilities and desires without feeling influenced by other people.

The Mawaridussalam Modern Islamic Boarding School is an educational institution that organizes everything based on these five souls. The teachings of the five souls are built into every element in the boarding school, such as kiyai, guidance teachers and even students at Islamic boarding schools.

The moral education process implemented at the Mawaridussalam Modern Islamic Boarding School contains the teachings of the concepts of sincerity, simplicity, independence, ukhuwah Islamiyah (brotherhood) and freedom. These five concepts can be applied well in Islamic boarding schools because students live far from home, so sincerity,

simplicity, independence and freedom are needed to survive in the Islamic boarding school environment. The application of the five souls in Islamic boarding schools is also to guide the morals of the students

Regarding the moral education model through Panca Jiwa at the Mawaridussalam Modern Islamic Boarding School, North Sumatra, from his statement the researcher is increasingly confident in concluding that the moral education model applied is a structural model, because the religious atmosphere in this Islamic boarding school occurs because of the regulations to give a good impression. Especially This structural model is top-down, namely initiative activities or instructions from Islamic boarding school officials/leaders. So that the policies and regulations implemented by Islamic boarding schools are made according to instructions from the leadership of the Mawaridussalam Modern Islamic Boarding School.

Researchers observed that life in the Mawaridussalam Modern Islamic Boarding School environment was carried out by practicing the values of the Five Souls. Moreover, researchers saw that the spirit that was instilled in the center was sincerity. This enthusiasm comes first. It is very important that all activities are based on sincerity and being able to be honest with yourself and others.

The introduction of an education system with parental guidance is very important so that students do not make mistakes in assessing education and parents can also receive good results because the five soul values have been implemented in moral education at the Mawaridussalam Modern Islamic Boarding School institution. Panca Jiwa is the soul of the Mawaridussalam Islamic boarding school. Without it, Islamic boarding schools will find it difficult to survive. like a body abandoned by a soul, it cannot act and do nothing.

.If it is concluded that this method of habituation is proof of actual education. The spirit of sincerity is a habit and has been taught to students, teachers and all Islamic boarding school residents. Moreover, teaching at Islamic boarding schools is 24 hours, so students feel that whatever they see is valuable education for their lives. A spirit of sincerity is also aroused in students so that they understand the true meaning, value and purpose of education. Finally, moral education by implementing a spirit of sincerity produces students who are qualified, have noble character and ultimately become intellectuals who have the ability to control themselves well.

At the Mawaridussalam Islamic boarding school, the cultivation of the value of simplicity which is part of the five souls is based on the explanation of one of the students who said that in this Islamic boarding school, all students live by the rules set by the Islamic boarding school.

The next process of moral education carried out at the Mawaridussalam modern Islamic boarding school is to instill an independent spirit. Education and training at Islamic boarding schools are expected to be able to encourage students to live independently and be beneficial for themselves, their families, society, nation, state and humanity.

The independence taught is the ability to make decisions without the influence of other people, have good relationships with other people, act in accordance with what is believed, and be responsible. One of the ideals of Islamic boarding school education is the education of independence and self-care so that you always depend only on Allah. Islamic boarding schools focus on developing individual education so that students are educated to develop their inherent potential.

Life in Islamic boarding schools is surrounded by a close atmosphere of brotherhood, so that all the joys and sorrows are felt together in the fabric of Islamic brotherhood. No walls can separate them. Even when there are differences in ethnicity, race, language, there are no dividing walls between them. The cultivation of Islamic ukhuwah is carried out through a process of intense interaction between them, both in the room, in the classroom, and in group activities.

Moral education by instilling the spirit of Islamic brotherhood as a form of effort to change students to have noble morals. This means that students are trained not only cognitively, but also psychologically and emotionally. From an emotional perspective, education is responsible for promoting morality.

The last five souls of Islamic boarding schools are freedom. Freedom doesn't mean unlimited, it means being free to choose your path in life. In practice, the free spirit is not liberalized internally. This spirit of freedom is understood as a spirit that is not influenced by certain parties when working in society, practicing Islamic values and preaching. Reluctance also allows the person to continue to adapt and innovate and grow over time.

b. Implementation of the Moral Education Cultivation Model at the Darularafah Raya Modern Islamic Boarding School

The moral education model implemented at the Darularafah Raya Modern Islamic Boarding School uses a programmed habituation method and is regulated by regulations set by the Islamic boarding school, thereby creating a religious atmosphere in the Islamic boarding school. This model has implications for the development of religion which emphasizes the emotional realm. Meanwhile, the cognitive and psychomotor dimensions only aim to deepen religion and spirituality.

The model for introducing and creating a religious atmosphere at the Darularafah Raya Modern Islamic Boarding School is designed as an educational system that includes objectives, materials, programs, tools, methods and assessments. This is in accordance with the theory, that the formation of a model of character education/moral education in the Islamic boarding school environment has been conceptualized through an education system approach which includes: objectives, materials, educators, students, methods, tools, programs and assessment.

1) Objective

One of the goals of moral education at the Darularafah Raya Modern Islamic Boarding School is linked to the goals of national education, namely developing the potential of students to become human beings with noble character, healthy and knowledgeable and devoted to Allah.

2) Material

Moral learning materials at the Darularafah Raya Modern Islamic Boarding School include moral issues as well as personal development activities. All teachers strive to instill moral values to develop students who believe in God, are devout, have noble character, are knowledgeable and scientifically responsible. These noble morals can be learned and applied in daily activities. This literature is found on the issue of religious activities and other activities that have Islamic values in them.

Regarding material, in Islamic boarding schools, the field of al-adab studies is applied. This aims to overcome bad behavior that was previously carried out by santri or dyah due to contamination of the home environment and the santri/dyah community. Moreover, this Islamic boarding school has holidays so that the students and dyah return

to their home environment. Of course, bad behavior found in the community is sometimes carried over so that there are many violations that need to be addressed firmly by teachers and supervisors of santri/dyah in the Islamic boarding school environment. So it can be understood that moral education in Islamic boarding schools is not only a hidden curriculum. That's why al-adab material is studied in lessons so that students and dyah are more focused.

3) Tool

A useful tool to help teachers achieve their educational goals. In the modern era where the development of technological tools is increasing, educational tools that help students are needed even in educational institutions. Tools are everything used by people carrying out learning activities to achieve educational goals; Therefore, tools are anything that can help teaching activities at the Darularafah Raya Modern Islamic Boarding School achieve the goals of the Islamic boarding school.

Currently, the Darularafah Raya Modern Islamic Boarding School has tools that can help educators in carrying out activities, especially those related to moral education. Even though it is available, the Islamic boarding school is trying to optimize it so that the tools we have are deemed adequate and can help educators in carrying out their activities.

4) Method

The cultivation of morals at the Darularafah Raya Modern Islamic Boarding School uses the understanding method, discussion method, habituation method and exemplary method. It can be concluded that this exemplary method is one of the important methods for instilling good morals in Darularafah Raya students. The exemplary method can be a component of pedagogy that functions to occupy a place in the entire education system as a means to achieve goals, supported by teaching tools. Because the moral education method aims to develop people with good morals. What is believed and important in people and actions, is related to a person's character and behavior.

5) Evaluation

The assessment of moral education at the Darularafah Raya Modern Islamic Boarding School uses assessment or measurement of students' achievement levels to achieve goals. Of course, indicators of a student's success and morals can be assessed from the teacher's assessment. This is supported by the theory put forward by Amirullah

Syarbini, that assessment (character/morals) is usually normative, without testing questions and there are no definite numbers on a certain scale associated with it. The assessment given is only a direct assessment, measurement and expression of speech, thoughts, behavior, movements and views in everyday life. The review process at the Darularafah Raya Modern Islamic Boarding School involves all parties and is carried out through review meetings. Periodic assessment of general moral education.

3. Supporting and inhibiting factors Model of Cultivating Moral Education in Islamic Boarding Schools

The supporting factors for moral education at the Mawaridussalam and Darularafah Raya Modern Islamic Boarding Schools are:

- a. One of the supporting factors in the process of instilling moral values in students at the Mawaridussalam Modern Islamic Boarding School and Darularafah Raya Modern Islamic Boarding School is a good Islamic boarding school environment that is very conducive to instilling morals in students.
- b. Students who study and gain knowledge at the Mawaridussalam and Darularafah Raya modern Islamic boarding schools are based on their own interests and desires,
- c. Adequate facilities such as mosques are very helpful in supporting religious activities in Islamic boarding schools.
- d. There is cooperation between the Islamic boarding school, Islamic boarding school residents and the parents of the students in monitoring the behavior of the students and providing moral education to the students.

The inhibiting factors in moral education for students at the Mawaridussalam and Darularafah Raya Modern Islamic Boarding Schools

- a. The student factor itself is that there are students who are passive and often violate the rules set by the boarding school.
- b. Different environments and personalities, where students sometimes come from an external environment that is less supportive, for example far from religious education. The solution is to always provide advice or motivation to students to do good deeds and stay away from religious prohibitions, provide notes so that children continue to follow religion, then collaborate between teachers and families in moral education.

Efforts made Mawaridussalam Modern Islamic Boarding School namely establishing good relationships and collaborating with parents of students in educating children. The Islamic boarding school also tries to control the use of technology.

Regarding the unmanageable nature of students, teachers have also tried to set a good example for the students. Regarding colleagues, the Islamic boarding school provides students with dormitories with the aim of maintaining Islamic brotherhood. The teachings of ukhuwah Islamiyah are part of the five souls. Apart from that, when outside the Islamic boarding school, the Islamic boarding school continues to control the students' fellow students through collaboration with parents so that they do not allow their children to mix with random people.

D. CONCLUSION

The planning for the moral education model that has been carried out by the Mawaridussalam modern Islamic boarding school and the Darularafah Raya Modern Islamic Boarding School has been prepared in such a way. Several models of moral education, researchers concluded that the Mawaridussalam modern Islamic boarding school and the Darularafah Raya Modern Islamic Boarding School use a structural model, due to the religious atmosphere presented in the Islamic boarding school environment due to the enthusiasm to carry out the Islamic boarding school regulations. The supporting factors are: environment good Islamic boarding school that is very conducive to instilling morals in students; Students who study and gain knowledge at the Mawaridussalam and Darul Arafah Raya modern Islamic boarding schools are based on their own interests and wishes, adequate facilities; There is collaboration. The inhibiting factors: the students themselves, there are students who are passive; Different environments and personalities. The efforts made by the Mawaridussalam Islamic Boarding School are to establish good relationships and collaborate with parents. Teachers have also tried to set a good example to the students. Regarding colleagues, the Islamic boarding school provides students with dormitories with the aim of maintaining Islamic brotherhood.

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