

## THE ROLE AND RESPONSIBILITY OF PESANTREN IN FACING MORAL DEGRADATION

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**Abstract:** Pesantren is an original Indonesian education based on Islamic values and a moral fortress. Pesantren is a base to protect people from various kinds of moral damage that impact the quality of the nation's future. This study aims to describe the role and responsibility of Pesantren in facing moral degradation in Pesantren Al-Hadi Ciruas Serang Banten. This qualitative case study research was conducted over two months using data collection techniques through interviews, observation, and documentation. Data analysis used triangulation techniques. Data analysis collects, reduces, presents, and verifies data. This study found that the Al-Hadi Islamic Boarding School implements character education by practicing the values that form the character of a modern Islamic boarding school and then implementing it in the learning process, forming Islamic boarding school culture, co-curricular activities, and extracurricular activities. Integrally the whole process of education and learning in Islamic boarding schools forms a distinctive culture of Islamic boarding schools that distinguishes it from the education system outside Islamic boarding schools. The values developed are (1) sincerity; (2) simplicity; (3) independence; (4) brotherhood based on religious spirit and care for the environment. The values that shape the character of modern Islamic boarding schools are then implemented in the learning process, the formation of Islamic boarding schools culture, and co-curricular and extracurricular activities. The values developed are (1) sincerity; (2) simplicity; (3) independence; (4) brotherhood based on religious spirit and care for the environment.

**Keywords:** Pesantren Education, Character Education, Roles, Responsibilities of Pesantren

## **INTRODUCTION**

Education is the spearhead of human civilization because education is an effort to transform humans toward the essence of creation. This transformation, of course, is not only by knowledge but from a moral point of view (Ningsih, 2019). Morals derived from Islam will never conflict with Pancasila because Pancasila is influenced by religious values and national education objectives contained in Law Number 20 of 2003 (Sofiarini, 2021), namely: developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become democratic and virtuous citizens.

Islam as a religion revealed from Allah SWT to the Prophet Muhammad PBUH certainly teaches That morality is relevant to various times as a form of Islam Rahmatan lil 'Aalamiin (M Rozali, 2020). As one solution in the face of moral degradation that occurs today. The decline in the morale of young people, marked by rampant brawling, bullying, rape, and even murder in Indonesia, is a common concern for the community to handle the case (Wulandari, 2023).

As an Islamic educational institution that instills twenty-four-hour Islamic character education, Pesantren is responsible for dealing with this problem (Chandra, Marhayati, & Wahyu, 2020). Pesantren, who studies the products of ulama thought through the works they authored, provides solutions to current problems because Pesantren is one of the frontlines in facing this problem.

Pesantren Al-Hadi has an educational concept that emphasizes moral aspects based on the learning of the yellow book that is held, and its value is practiced in everyday life. The role and responsibility of Pesantren Al-Hadi in preventing moral degradation are reflected in the educational programs made both internally and for the community. Therefore, this study focuses on planning and implementation, the values developed by the Al-Hadi Banten Islamic Boarding School in shaping the character of its students, and the values developed by the Al-Hadi Banten Islamic Boarding School students.

Previous research on "the role and responsibility of Pesantren in facing moral degradation (Pesantren study)" has previously provided an overview of how Pesantren in East Java plays a role in maintaining social morals amid the modern era (Wiranata, 2019). Other studies show that Pesantren has an important role in providing character education to students so that they can become agents of positive change in society (Huda, 2023). However, his other research also underscores the challenges faced by Pesantren in the face of social and technological changes that can potentially affect the morality of the younger generation (Rustandi, 2020), (Imam & Hamzah, 2023). Although previous research has provided valuable insights, some gaps need to be filled in the novelty of this study. These gaps include; First, previous research only focused on Islamic boarding schools in East Java. To

produce a more comprehensive understanding, this novelty research involves Pesantren from outside the East Java region so that the role and responsibility of Pesantren in facing moral degradation can be understood in a broader and diverse context. Second, the digital era has brought significant changes in daily life, including among students and Islamic boarding schools. The novelty of this study pays attention to how Pesantren faces moral challenges arising from the influence of social media, digital content, and other technologies, as well as how Pesantren can utilize these technologies to spread positive moral values. The novelty of this study also emphasizes the role of Pesantren as an educational institution responsible for shaping students' character and personality. The research focused on character education strategies applied in Islamic boarding schools and the evaluation of their effectiveness in facing moral degradation. Globalization has brought cultural influences from various parts of the world into Indonesian society, including in the Pesantren environment.

This study aims to describe the role and responsibility of Pesantren in facing moral degradation in Pesantren Al-Hadi Ciruas Serang Banten. This research is important to describe the role and responsibility of Pesantren in facing moral degradation in Pesantren Al-Hadi Ciruas Serang Banten. This research is expected to make a more in-depth and up-to-date contribution related to the role and responsibility of Pesantren in facing moral degradation in the contemporary era.

## **METHODS**

This research uses a qualitative approach with a case study type. A qualitative approach describes data using words that exist in phenomena in the field. This qualitative case study research was conducted over two months using data collection techniques through interviews, observation, and documentation. Qualitative research focuses on players (actors), time (time), and events (Action) (Sugiyono, 2019). Semi-structured face-to-face interviews were conducted with ten school principals in the location of this research, the Al-Hadi Banten Education Foundation. Data collection techniques use observation, which observes all phenomena related to character education at Pesantren Al-Hadi. Interviews were conducted with the principal, vice principal of the curriculum, parenting, as well as teachers and students. Documentation studies were conducted to analyze all documents, articles, and videos about character education at Pesantren Al-Hadi. Data analysis used triangulation techniques. Data analysis techniques use data collection, presentation, reduction, and verification (Miles, 2014). This paper is carried out systematically as a study that departs from social phenomena, so sociological and phenomenological approaches can be offered in this Qur'an living method.

## **RESULTS AND DISCUSSIONS**

### ***Result***

As an educational institution, Pesantren Al-Hadi has an educational plan emphasizing moral aspects. Character education in Pesantren Al-Hadi plans character education by emphasizing the basic characteristics that must be possessed by its students, namely the discipline of worship, love of knowledge, chivalry, and respect for each other. The students must possess these as basic characteristics in the face of moral degradation.

As a form of concern Al-Hadi Islamic Boarding School to the community, this Islamic boarding school provides recitation to the community through monthly recitation. It provides a forum for young people, both students in Serang Banten, aside and the community, to think together about life and social problems. Among his discussions, related to moral degradation is becoming clearer daily. According to observations, interviews, and documentation, it is known that the roles and responsibilities of Al-Hadi Islamic Boarding School in educating the character of its students are formed through daily programs, weekly programs, monthly programs, and annual programs. The daily program of Pesantren Al-Hadi emphasizes aspects of character instilled, such as the discipline of worship, studying seriously, respecting each other, and other characteristics related to Islamic education. Weekly character education is outlined in muhadhoroh activities, Yasin, and tahlil recitations that instill the courage to speak in front of crowds and maintain existing traditions.

Character education Pesantren Al-Hadi is based on a vision, namely: The realization of students who have faith and purity, are intelligent, independent, and have Akhlakul Karima and mission (1) Instilling faith and devotion through the development of Islamic values; (2) Optimizing learning with the values of the Qur'an; (3) Developing the field of science and technology based on the interests, talents, and potentials of students; (4) Fostering the independence of students through planned and sustainable skills, entrepreneurship, and self-development activities.

Character education is implemented by punishing students who violate; and rewards for obedient students. The character of discipline, sincerity, and chivalry spirit is instilled in daily life through yaumiyah routine activities or daily activities, the implementation of weekly, monthly, and yearly activities.

Daily activities are the spearheading activities in character education at Pesantren Al-Hadi. This daily activity instills the character of discipline, five daily prayers, study, and all kinds of Islamic characters in Pesantren. The implementation of this character is monitored by all teachers living in Pesantren. Weekly activities are carried out through Muhadhoroh, Yasin, Tahlil, and Barzanji.

Monthly activities carried out are by carrying out mawlid, and so on. At the same time, the annual activity event is in the form of alum release and class increase.

**Table 1.** Roles and Responsibilities of Islamic Boarding Schools in Facing Moral Degradation

| <i>No.</i> | <i>Program Kegiatan</i> | <i>Peran</i>  | <i>Tanggungjawab</i>  |
|------------|-------------------------|---|---|
| 1.         | Program Harian          | - Pendidikan Agama<br><br>- Pendidikan Keterampilan                   | - Mengajar dan membimbing siswa dalam memahami serta mengamalkan ajaran agama Islam<br><br>- Menyediakan pelatihan keterampilan yang bermanfaat bagi siswa dalam kehidupan sehari-hari  |
| 2.         | Program Mingguan        | -Pembinaan Ibadah<br><br>-Lingkungan Fisik                            | - Menyelenggarakan shalat berjamaah dan memberikan pengajaran tentang pentingnya shalat.<br><br>- Mengajarkan pentingnya menjaga kebersihan lingkungan serta partisipasi dalam merawatnya   |
| 3.         | Program Bulanan         | -Pembinaan Karakter<br><br>- Pembinaan Media<br><br>- Pembinaan Moral | - Memberikan pemahaman tentang etika dalam berbagai profesi yang sesuai dengan Islam<br><br>- Memantau dan membimbing penggunaan media agar sesuai dengan nilai-nilai Islam<br><br>- Mengadakan kajian tentang etika dan akhlak Islam, serta mendorong sikap baik dalam siswa |
| 4.         | Program Tahunan         | - Pengembangan Masyarakat<br><br>- Pendidikan Sejarah Islam           | - Mengorganisir kegiatan sosial untuk membantu masyarakat dan mengajarkan empati<br><br>- Memberikan pemahaman tentang sejarah Islam untuk memperkuat identitas keislaman   |

This table presents a list of monthly program activities carried out by Islamic boarding schools to overcome the problem of moral decline and build Islamic character in students. Each program has roles and responsibilities which help form strong character and morals in Islamic boarding school students. This table guides how Islamic boarding schools can contribute to building Islamic morals and character in their students through a series of holistic activity programs. Each program has an important role in shaping students' moral and ethical foundations and teaching them to be responsible

and caring individuals for society. By carrying out this responsibility, Islamic boarding schools can act as an effective institution in overcoming society's moral decline challenges.

### ***Discussion***

Moral degradation is a serious problem today. To deal with this problem, it is necessary to have an educational institution that can educate its students to have good character. As an Islamic educational institution, Pesantren has the concept of twenty-four-hour education and is instilled with various characteristics to eradicate problems, one of which is moral degradation. Character education has at least stages, namely knowing and understanding good character to do ... (Rosad, 2019). Character education at Pesantren Al-Hadi is carried out by introducing good character, what should and should not be done, and emphasizing aspects of practice in everyday life. The purpose of cultivating this character is to help students become tough people, competitive, have a noble character, moral, tolerant, work together, patriotic, develop dynamically, and are oriented to science and technology, which are all imbued with faith and piety to God Almighty based on Pancasila (Solihin et al., 2020). As previously presented, the theory emphasizes character education at Al-Hadi Islamic Boarding School through good character recognition, defining moral values, and emphasizing practical application in everyday life. These qualities are founded on faith and holiness in God Almighty and Pancasila. Alignment with previous research might support the idea that character education in Islamic boarding schools (Islamic boarding schools) plays an important role in fostering whole individuals who contribute positively to society.

Policy values under Thomas Lickona (1) Responsibility; (2) Respect; (3) Fairness (4) Courage; (5) Honestly; (6) Citizenship; (7) Self-discipline; (8) Caring; (9) Perseverance (Atikah, 2019). Pesantren Al-Hadi assigns assignments to its students as a form of their responsibility in the educational process, in addition to honesty reflected in daily life as well as courage and honesty carried out through programs and discipline, and concern for one another.

The values of the urgency of Islamic boarding schools are instrumental in building the nation's morality even before independence (Rozi & Hashanah, 2021). However, the Ministry of national education does not explicitly mention this educational institution as one of Indonesia's implementers of character education. This theoretical study explains that Islamic boarding schools play an important role in shaping the nation's morality, and this role has existed since before Indonesia's independence. This theory shows that pesantren have historically played an important role in instilling moral and ethical values in students, contributing to developing morally conscious and responsible citizens. Previous research by Reference Rozi & Hashanah (2021) implies the existence of research that

supports the view that Islamic boarding schools have significantly influenced the nation's morality since before Indonesia's independence.

The linguistic character can be interpreted as psychological, moral, or ethical qualities that distinguish a person from others (Sajadi, 2019). The character can also mean character or disposition. In addition, the character can also be interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the scope of family, society, nation, and state (Siswanto, Nurmal, & Budin, 2021). In this case, character education aims to improve the quality and process of educational outcomes that lead to the formation of qualified, intact, integrated, and balanced morals and characters of students by the competence of graduates in educational units.

From the two contradictory understandings above, a more realistic and intact understanding of character is born: character as an unfinished psychiatric condition. In this sense, the character is seen as a psychiatric condition that can be changed and perfected. Even characters can be abandoned so that there is no improvement in quality or even slumped.

By quoting Lickona, Saptono stated that character education is a deliberate effort to develop a good character based on core virtues that are objectively good for individuals and society (Ahmadi, Haris, & Akbal, 2020). Mulyasa (2022) suggests that character education is the cultivation of habits about good things in life so that a person has high awareness and understanding, as well as care and commitment to apply virtue in everyday life.

Along with the times, not all families have adequate attention to their children's character education. Many families hope to educate children's character in educational institutions such as schools/madrassas (Julaeha, 2022) (Adelia & Partners, 2021). Because character education will only succeed if continuity and harmony in the relationship between education occur in the family and society with education that exists in educational institutions; thus, households and communities that have been indifferent to character education need to be resurrected; even these two elements must play a more important role in character formation (Wahyuni & Asfahani, 2021). The household and community are the first places of character education for children. The theory emphasizes the critical role of continuity and harmony between character education in educational institutions, families, and society. It highlights that for character education to be successful, there needs to be a seamless relationship between these three entities.

Additionally, it underscores the significance of reviving character education in households and communities and suggests that families and communities should play a pivotal role in character formation. Previous research might explore the impact of family and community involvement on

character education in educational settings. It could also delve into the challenges faced in achieving continuity and harmony between these different spheres of character education.

Character education emphasizes habits or habits that are constantly practiced and carried out (Indrawati, 2022). Character Building Values according to there are nine character values that are worthy of being taught to students in the context of character education (Sholahudin, 2022), namely, (1) the love of God and all His creation (love of God, trust, reverence, loyalty); (2) independence and responsibility (responsibility, excellence, self-reliance, discipline); (3) honesty and trustworthiness, reliability, honesty; (4) Respect, courtesy, obedience, (5) generous, helpful, and mutual assistance (love, compassion, caring, empathy, generosity, moderation, cooperation); (6) confidence, assertiveness, creativity, determination, and enthusiasm; (7) Leadership and Justice (Justice et al., Leadership); (8) kindness, friendliness, humanity, modesty; (9) tolerance, flexibility, peacefulness.

To quote Lickona, ten essential virtues are needed to form a good character. The ten essential virtues are: (Anwari, 2020): Wisdom, Justice, Fortitude, Self-Control, Love, Positive Attitude, Hard Work, Integrity, Gratitude, and Humility.

The Curriculum Center identifies 18 values derived from religion, Pancasila, culture, and national education goals that can be referred to as character-shaping (Putry, 2019), Namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love of the motherland, (12) respect for achievements, (13) friendly/communicative, (14) love of peace, (15) love of reading, (16) care for the environment, (17) care for social, and (18) responsibility.

According to Lickona, three elements need to be considered in the process of character education, namely: moral knowing, feeling, and moral action (Harahap, 2019). The process of character education should pay attention to the anthropological structure of humans consisting of the body, spirit, and reason. According to Lickona, character education involves three key elements: moral knowing (cognitive understanding of ethical principles), moral feeling (emotional engagement with moral values), and moral action (putting ethical principles into practice). This theory underscores the comprehensive nature of character education, encompassing cognitive, emotional, and behavioral aspects of moral development. Previous research by Harahap (2019) suggests that research supports Lickona's character education framework. Previous research might explore the effectiveness of integrating cognitive, emotional, and behavioral approaches in character education programs and how this approach impacts students' moral development.

The configuration of character in the context of the totality of psychological and socio-cultural processes, according to the Ministry of National Education, can be grouped into (1) spiritual &



emotional development; (2) intellectual development; (3) sports and kinesthetic development; and (4) effective and creativity development; (Abdullah, 2019). The process is holistically and coherently interrelated and complementary, and each conceptually is a noble value group in which several values are contained.

Several approaches can be used in character education: the value planting approach, moral development approach, value analysis approach, value clarification approach, and learning approach (Jasrudin, Putera, & Wajdi, 2020). Of these approaches, the value planting approach, according to Muslich, is the right approach to be used in character education in Indonesia. The strategy is realized through active learning with classroom-based assessment accompanied by remediation and enrichment programs. In detail, the strategy for implementing character education at the education unit level according to the Curriculum Center of the Ministry of National Education can be carried out as follows: this Al-Qur'an every morning, the Pesantren community also uses a large field in activities to maintain physical health, and there is a prayer room used for *ubudiyah* activities of the Pesantren community and surrounding residents.

## **CONCLUSION**

This study found that the Al-Hadi Islamic Boarding School implements character education by practicing the values that form the character of a modern Islamic boarding school and then implementing it in the learning process, forming Islamic boarding school culture, co-curricular activities, and extracurricular activities. Integrally the whole process of education and learning in Islamic boarding schools forms a distinctive culture of Islamic boarding schools that distinguishes it from the education system outside Islamic boarding schools. The values developed are (1) sincerity; (2) simplicity; (3) independence; (4) brotherhood based on religious spirit and care for the environment. The values that shape the character of modern Islamic boarding schools are then implemented in the learning process, the formation of Islamic boarding schools culture, and co-curricular and extracurricular activities. The values developed are (1) sincerity; (2) simplicity; (3) independence; (4) brotherhood based on religious spirit and care for the environment.

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