Management of Noble Moral Education for Madrasah Aliyah Students at Persatuan Islam Boarding School

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Abstract - *This research is due to concerns about the morals of students who graduate from Madrasah Aliyah who are in Persatuan Islam Boarding School environment which are still very vulnerable to being affected by environmental conditions that are not in accordance with the values upheld in the pesantren. The purpose of this study is to determine and analyze the Management of Noble Morals Education in Madrasah Aliyah Students at Persatuan Islam Boarding School. This research was conducted with a multi-case study approach at MA PPI 67 Benda Tasikmalaya, MA PPI 84 Ciganitri Bandung and MA PPI 99 Ran Brancho Garut with a qualitative method that management of noble character education in improving the quality of graduates of Madrasah Aliyah Islamic Boarding School students. The results of this study reveal that: (1) Noble character education management policies are based on harmonization of conventional Islamic boarding school values; (2) The noble character education program is based on the values of modern scientific development; (3) The implementation of noble character education, through activities that have been determined and serve as guidelines for the implementation of Islamic boarding school learning, as well as continuous monitoring or evaluation, both internally and externally in order to improve the quality of graduates; (4) The method used in the education of noble character that is applied by pesantren is precisely through example, conditioning (boarding school), direction (advice/nurturing), habituation (training and assignment), active participation (involvement of roles in activities) and learning with rewards. and punishments; (5) The form of noble character that is formed in noble character education, through cadres with precise character, scientific insight, competitiveness, tafaqquh fiddin and moral character; (6) The problems faced in noble character education related to combining the official curriculum and typical Islamic boarding schools must work together optimally; (7) The solution given in noble character education is the problem of time division between pesantren activities and learning in madrasas and boarding schools. The conclusion of this study is that the management of noble character education for MA PPI students is able to reduce the emotional turmoil of adolescent students and can become graduates with noble character, although it has not reached the expected degree.*

Keywords: Education Management, Noble Character, Graduate Quality

1. INTRODUCTION

Character building is one of national education purposes. Article 1 of the Law on the National Education System in 2003 states that one of the goals of national education is to develop the potential of students to have intelligence, personality and noble character. This means that education does not only form intelligent Indonesian people, but also personality or character, with the hope that later generations will be born who grow and develop with characters that breathe the noble values of the nation and religion. Educators need to realize how important character education is as a means of shaping behavior, enriching individual values by being exemplary figures for students and being able to create a conducive environment for the growth process in the form of comfort and security that can help the overall atmosphere of individual self-development from a technical point of view. intellectual, psychological, moral, social, aesthetic and religious.

Morals are very important in human life. Because morals are based on the Qur'an and hadiths that explain the good and bad of human behavior. Thus there is no longer any reason for someone to leave morals. Considering that morality is very important in human life. Because morality covers all aspects of human life. Therefore, as a human being, one must have good morals in accordance with the Qur'an and hadith, because one's character is reflected in a person. The good and the bad of a person can be seen from his character.

Character education is not solely individual, but also has a structural social dimension. Although in turn the determining criteria are the values of individual freedom which are personal. Character education, which is related to the structural social dimension, looks more at how to create a social system that is conducive to individual growth. In this context, moral education can be placed within the framework of character education. Moral education is the foundation for character education.

Noble moral education is internalized in the family by parents starting from good examples, having faith and piety to Allah, politeness, soft-hearted, likes to help others, giving charity, being responsible, honest, introspective, loving knowledge, respecting others. , compassion for others, do not lie, do not deceive others and oneself, have a sense of shame, self-confidence, self-sacrifice, humility, patient spirit of togetherness, trustworthiness, firmness, keeping promises and so on. After education in the family, the child will be faced with another world of education, namely formal education. Schools or madrasas are educational institutions that play an active role in shaping the attitudes, behavior of students with the provisions and rules made by schools or madrasas, this is one way to shape the child's personality so that discipline and children can continue the education that has been instilled by their parents before the child attend school or madrasah.

This is in line with Mulyana (2004:13) asserting that children's awareness of the value of humanity first appears not through theories and concepts, but through concrete experiences that are directly felt at school or in madrasas. The experience is through good teacher attitudes and behavior, fair assessment is applied, pleasant associations and a healthy environment with an emphasis on positive attitudes such as appreciation, towards uniqueness and difference. Experiences like this play a role in shaping children's emotions to develop well.

Pesantren as a religious educational institution, is a reality that cannot be denied. Throughout its history, the pesantren has continued to pursue this education and make it the focus of its activities. In developing education, Islamic boarding schools have shown a fairly strong resilience, so that they are able to pass through various eras with various problems they face. In this context, it is necessary to have noble character education that develops a new generation that has a healthy personality with moral reason, attitude and behavior. Namely: a generation that has living values (values of moral behavior), self-confidence, creativity, multiple intelligences, honesty, has a reading ethic, and is able to integrate intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ). , and adversity intelligence (AQ) needed today (Ayu, 2019).

Character education whose orientation is to provide students with knowledge, understanding, appreciation and practice of the values of living (living values) is also urgent. Cultivating a confident character at this time needs to be a priority for educational activities considering it will lead the owner to be more mentally prepared when competing in the era of globalization. Character education is also required to build the values of honesty against the background of the decline in the spirit of honesty in everyday life. It can be said that our honesty is in an alarming condition. As a result, the mutual trust index between us is still low. Integrity crisis and corruption pandemic. Honesty and integrity are expensive items in the lives of state administrators and society.

The term morality is commensurate with character, character, morals, character, etiquette, manners, customs, and habits. Al-Ghazali (TT, Vol, III: 52) explains that character traits are embedded in the soul, from which actions arise easily and do not require prior thought. Morals are the soul and purpose of Islamic education. Therefore, all educational processes need to be directed to shape human behavior towards behavior that cannot be separated from noble moral behavior (akhlakul karimah). This is in line with what the Prophet Muhammad (PBUH) explained "Indeed I (Muhammad) was sent to perfect noble character" (H. R. Bukhari and Akhmad).

Moral education is the most important part of life which at the same time distinguishes humans from other creatures. The classical view of education is generally associated as an institution that can carry out 3 functions at once. First, preparing the younger generation to play certain roles in society in the future. Second, transfer knowledge according to the expected role. Third, transferring values in order to maintain the integrity and unity of society as a prerequisite for the survival of society and civilization. Character education whose orientation is to provide students with knowledge, understanding, appreciation and practice of the values of living (living values) is also urgent. Cultivating a confident character at this time needs to be a priority for educational activities considering it will lead the owner to be more mentally prepared when competing in the era of globalization.

Law number 20 of 2003 concerning the National Education System in chapter II article 3 which says that National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. As a provision to face the challenges of the times, it is necessary to have quality and highly competitive

Human Resources (HR). Therefore, the world of education is required to improve the quality of education. The reform era has been going on since 1998 providing direct and indirect involvement in the education sector. It appears that learning resources outside of school are more coloring the behavior of students, therefore educational behavior needs to make fundamental changes both in the process and output of education.

This is in line with the opinion of Elmubarok (2008: 29) who said that the most fatal failure of education is when educational products no longer have a conscience based on morality and a sense of humanity. Whereas the substance of education is basically to humanize humans. Placing humanity at the highest degree by maximizing work and initiative. When this is no longer considered, the education product is at its worst.

In line with Rahman's opinion, A (Syahidin, 2005:7) states that there are five forms of value shifts as a result of uncontrolled advances in science and technology, namely: (1) the abandonment of the era of analytical and logical thinking with sophisticated modern equipment; (2) Education (teaching) is considered more important than experience and highly respected academic achievements; (3) Competition will be a hallmark in the era of modern technology so that people's lives will tend to be more individualistic; (4) The work ethic will not finish the task, but will be followed by careful, careful calculations using certain standards; (5) Religion is no longer used as a routine and dogmatic guide to life.

The above problems need to design curriculum or teaching materials that lead to the habituation of moral behavior, moral values can be taught separately or integrated with all subjects so that the educational process is a process of morality in the behavior of students. To overcome noble character education, it is not only the obligation of religious teachers but all subject teachers to apply noble character education to overcome the above problems.

We admit that the attention given by the world of national education to moral education or character education is still lacking. It can even be said that the handling of moral education is still neglected due to the orientation that tends to the knowledge dimension (cognitive oriented). Most education practitioners still hold the assumption, if the cognitive aspect has been developed correctly, the affective aspect will also develop positively (Lubis, 2008: 2).

Character education has a higher meaning than moral education, because character education is not only related to the problem of right and wrong, but how to instill habits (habituations) about good things in life, so that students have high awareness, sensitivity, and understanding. , as well as care and commitment to apply virtue in daily life. Thus it can be said that a person with character is a person's natural nature in responding to situations morally, which is manifested in concrete actions through good behavior, honesty, sincerity, responsibility, respect for others and other noble character values.

Other research is in line with and strengthened by Firdaus and Fauzian (2020) with the title Karimah Moral Education Based on Islamic Boarding School Culture. The results of the study show (1) The design of the pesantren culture of SMKT Ad-Dimyati Bandung City is visionary and oriented towards the goal of integrating the school curriculum with the pesantren culture. (2) The educational process focuses on

intellectual and emotional development within the framework of good morals. (3) In instilling a pesantren culture to shape the moral character of students, emphasize all pesantren programs that are oriented to the school's vision and mission that give birth to participatory contributions.

Based on the facts, Persatuan Islam Boarding School seeks to internalize moral education and integrate all subjects with a moral message, also through the santri coaching program every night to carry out the habit of tahajjud prayer, every prayer time is obligatory in congregation, extracurricular learning and other supporting fields, habituation of moral behavior commendable is manifested in daily behavior, the environment and arrangement of the pesantren are conducive and pleasant to make students living in the pesantren feel calm, peaceful, comfortable and safe, strengthen the pesantren culture, obey the rules, exemplary teachers and all stakeholders participate in educating students who have good character. . Because pesantren is the foundation and hope of parents and the community, so that their children are well nurtured and devoted to their parents, nation and religion.

Based on a preliminary study interview with Mr. Endang Abdul Mu'in, S.Ag., M.Pd. (Head of MA PPI 67 Benda Tasikmalaya), Mr. H. Saepudin, M.Ag. (Head of MA PPI 84 Ciganitri Bandung) and Mr. H. Luthfi Lukman Hakim, Lc., M.H.I (Head of MA PPI 99 Ran Brancho Garut) stated that learning activities of noble character in Madrasah Aliyah students need to be instilled from the daily environment. It is hoped that with the boarding school learning program, all santri activities will be well controlled by the pesantren. Through the program for the formation of noble character, there are several methods applied by this exact pesantren, including: exemplary, habituation, giving reward and punishment and conditioning the environment of the Islamic boarding school exactly. The program is expected to improve the quality of santri graduates in pesantren, especially graduates from Madrasah Aliyah.

A good attitude of behavior is built by a system and a strong pesantren culture, with a strong pesantren culture that makes Persatuan Islam Boarding School Ciganitri Bandung, Ran brancho Garut, Benda Tasik excel in society, and succeed in noble character education, namely excelling in academic and non-academic fields. , excel in curricular and extra curricular. The moral crisis is a very worrying problem for pesantren teachers, therefore the Islamic Association of Islamic Boarding Schools Ciganitri Bandung, Rancepato Garut and Benda Tasik strive to provide guidance that is in accordance with the level of development of students so that their attitudes, behavior and personality become children who behave in accordance with guidance of the teachings of the Qur'an and As-Sunnah. The author is interested in researching and knowing about "Management of noble character education for Persatuan Islam Boarding School students (Multi-Case Study at MA PPI 67 Benda Tasikmalaya, MA PPI 84 Ciganitri Bandung and MA PPI 99 Rancepato Garut)".

2. RESERACH METHOD

This research with the main topic Management of noble character education in improving the quality of graduates of Madrasah Aliyah Persatuan Islam Boarding School students uses qualitative methods with multi-case study procedures, in line with the objectives to be achieved, namely presenting a

comprehensive picture of Management of noble character education in improving the quality of graduates of Madrasah Aliyah Persatuan Islam Boarding School.

This research method uses qualitative with the main data collection techniques are observation, interviews, documentation and a combination of the three or known as data triangulation. Through informants/respondents or subjects at MA PPI 67 Benda Tasikmalaya, MA PPI 84 Ciganitri Bandung and MA PPI 99 Ran Branch Garut.

3.   RESULT AND DISCUSSION

Noble Moral Education Policy In Improving The Quality Of Graduates Of Madrasah Aliyah Students at Persatuan Islam Boarding School

Based on the facts found in the field, the researcher interprets one main policy of Islamic boarding school education in the formation of good character for its students, namely the Configuration of Character Education with the scope of noble moral values which include thought, heart, exercise and taste. /intention. (source; Ministry of National Education Character Education Grand Design 2010), this is a strategic policy in building the nation's national character. Only countries that have a strong national character are ready to compete in the era of globalization. Pesantren as one of the treasures of cultural and educational wealth in Indonesia can be used as a model in national character education. Pesantren as one of the 'inheritance' of the oldest and original Indonesian Islamic educational institutions (indegenous) has a very important role in nation building. Since its inception, Islamic boarding schools have always been involved in national education issues. Through the leadership of Ulama and Mudir who have spiritual strength, steadfast faith, sincerity, struggle and moral toughness, Persatuan Islam Boarding School plays a major role in maintaining the moral integrity of the Indonesian nation. It has become an agreement from an unwritten policy for Ulama and Mudir as moral guards to continue to be proactive in preventing the moral decline of students or students as the next generation of the Indonesian nation. As an embodiment of love for the homeland, awareness of the need for peace and peace, equality of human values and commitment as a large, broad and dignified nation. The Islamic Association of Islamic Boarding School is one of the Islamic educational institutions in Indonesia that is part of national education which has a significant contribution in the development of national education or in national education policies. The very significant contribution of the Persatuan Islam Boarding School is in the process of educating the nation, especially the formation of good character for the students who will become the nation's next young generation.

Another policy used by the Persatuan Islam Boarding School in the formation of good character for its students is to become a modern Islamic boarding school that combines the general education curriculum with the pesantren curriculum or now better known as the 'Integrated Islamic School'. This curriculum integration is one of the strategic policies in order to improve the quality of Islamic boarding schools in creating competent and noble graduates.

The Ministry of Religion's policies and programs in the context of developing Islamic boarding schools as quality Islamic educational institutions refer to the three pillars of national education development. The first pillar, expansion and equitable access, provides opportunities for Islamic boarding schools to develop their educational institutions so that they can accommodate a large number of students, especially in completing the current 12-year compulsory education. The second pillar, improving the quality, relevance

and competitiveness of education, Islamic boarding schools with curriculum policies of the Ministry of Education and Ministry of Religion can produce graduates of Pesantren which are equivalent to public schools and receive equality recognition by obtaining a diploma/certificate or creed in accordance with the standards set by the government, so they can to produce graduates who are competent and have noble character is also recognized by the state administration. The third pillar, improving governance, accountability, transparency and public image, Islamic boarding schools should not depend on people but on a system. This means that the Pesantren is no longer dependent on a Mudir as the leader of the Pondok, this has been done by the Persatuan Islam Boarding School with school-based management (MBS) that has been implemented properly.

The management pattern policy applied is to involve all personnel in applying the vision and mission of the Pondok work program. Activities and programs are implemented and controlled in stages. Pondok divides its power and authority to the caretaker staff to make programs and control the implementation of programs/activities that have been planned. Then the caregivers distribute their authority and power to senior students. Furthermore, senior students distribute power and authority to foster and orient junior students. The tiers of this system have shaped the ability of the students to organize well, starting from the smallest organization managing classes, managing bedrooms, managing dormitory/kobong organizations, managing extra-curricular activities, such as OSIS and (Hizbul Wathan) Scouts. Even on several occasions, trainings, seminars and interactive discussions are scheduled to broaden and deepen scientific insight and organizational skills, the students are required to have more achievements than the administrators before them, this is what is then able to trigger the students to bring out all their abilities to the fullest. to achieve better achievements than their predecessors.

All of the above activities are a form of the educational process in order to form individuals who are responsible for the mandate carried by the students who are expected to form good character for students who are strong and resilient in facing the challenges of the times and do not give up easily. This boarding school is actually an educational institution inherited from the ancestors of the Indonesian people that needs to be maintained because it contains positive values and is actually quite effective in building human resources who can later play an active role in national development.

Noble Moral Education Program In Improving The Quality Of Graduates Of Madrasah Aliyah Students at Persatuan Islam Boarding School

Persatuan Islam Boarding School student development program is the responsibility of the Islamic Boarding School, whose operations are carried out by the supervisor. To carry out their duties properly, the coach must have adequate competency standards. There are two types of competencies that must be possessed by coaches, namely:

1. General Competence, is a personal aspect that must be possessed by every coach in order to carry out their duties properly and produce good work. These competencies include: (1) Personal Integrity, Adhering to the values adopted and implementing them consistently; Authoritative and trustworthy by students and others and maintain and uphold that trust with commitment; (2) Spiritual Integrity, Having good knowledge and appreciation of diversity, having good character, and having the responsibility to preach to family and other people; (3) Leadership Skills, Having initiative, innovative and skills to manage, direct, align and influence others; have an open attitude, friendly in serving; (4) Motivating Skills and Developing Talents of Others. Able to motivate others; Able to measure the talents, strengths and needs of others to develop; provide deadlines, specific feedback and advice; Provide challenging assignments and opportunities to make others grow; (5) Information Processing Skills, Able to absorb and provide information wisely and not offend other parties; (6) Team Oriented,

Able to work together and behave well with various parties; Not being self-effacing is the most meritorious, but it should be team-centered

2. Specific Competence, is a personal aspect that must be possessed by class coaches so that they can carry out their duties and functions properly and produce outstanding work. These competencies include: (1) Class I0 coaches, have good insight; Willing to learn new things; Likes to write and present it; And able to encourage students to be able to find, collect, manage and use information for the benefit of achievement; (2) Class 11 coaches, have extensive organizational experience and are able to create programs to improve students' skills in directing and influencing others; (3) Class 12 coaches, have a wide network and are able to build interpersonal relationships with various groups.

The PPI policy, which maintains the cultural characteristics of the pesantren in accordance with the philosophy of essentialism, has been able to exist as an Islamic educational institution that maintains the example of the Prophet Muhammad and adheres to the Qur'an and Sunnah. society, nation and state as required by the theory of education according to J. Adler. The principle within Persatuan Islam boarding school is al muhafadzah'ala al qadim al shalih, wa al akhdzu bi al Jadid al Ashlah, which is to continue to hold positive traditions and balance by taking positive new things. Problems related to civic values will be addressed through the principles held by Persatuan Islam Boarding School so far and of course with effective, efficient, efficient and effective reforms that are able to provide equality as human beings (al musawah bain al nas).

In line with the trend of deregulation in the education sector, equality is also directed at pesantren through the Joint Decree (SKB) of the two ministers (Minister of Religion and Mendikbud) No. 1/U/KB/2000 and No. MA/86/2000 dated March 30, 2000. which underlies the implementation of education with a curriculum that combines general education capabilities with religious education capabilities. This decree has enormous implications for maintaining the existence of Islamic boarding school education so that it can even fulfill the provisions as implementers of general education in order to complete compulsory education.

The ideal type of Islamic boarding school education model that can be developed today is the integration type between the classical education system and the modern education system. The development of this ideal type will not completely change the face and uniqueness of the pesantren education system into a general education model that tends to be reductionistic towards the values contained in the pesantren education system. The Islamic boarding school education model that is based on conventional or classical systems helps in providing human resources who have integrative competencies in mastering religious knowledge, general knowledge and technological skills. These three elements are important prerequisites that cannot be ignored for the context of social change due to modernization.

Persatuan Islam Boarding School is a place for the leaders to nurse in accordance with the vision and mission of the Persatuan Islam Boarding School. Persatuan Islam Boarding School has many places to organize, for example student organizations, their branches and branches, Hizbul Wathan (scouts) and others. Strengthened by interviews with all institutions, organizations, and business units of Persatuan Islam run by the teachers and students themselves. Therefore, the assignment at this pesantren is one of the educational methods in addition to the exemplary method, conditioning, direction, habituation and no less important is evaluation.

Implementation Of Noble Character Education In Improving The Quality Of Graduates Of Madrasah Aliyah Students at Persatuan Islam Boarding School.

The results of the study show that Islamic boarding schools in the Persatuan Islam environment have a good concept in fostering the noble character of the Persatuan Islam Boarding School which is carried out integrally through two main points, namely teaching and habituation. Teaching to understand the cognitive aspects of students as well as discussions by directly applying the understanding that has been obtained in daily activities.

The implementation of management of noble character education in improving the quality of graduates of Madrasah Aliyah students has the most important program that is superior to producing graduates with noble character through Kulliyatul Mu'alimin Al-Islamiah equipped with learning facilities and infrastructure that are oriented towards the advancement of Islamic boarding schools. In Islamic boarding schools, Persatuan Islam is always instilled by the kiai / santri coaches that life must mean "live once, live meaningfully". Life will be meaningful if it can provide benefits to others, then most of the value of that person's goodness "the best of humans are those who are most beneficial to others". With a different expression "do meritorious deeds and do not ask for services" it means that the important thing is to do first for the benefit of the people, so let people judge it, not vice versa. To create a conducive situation in the Persatuan Islam Boarding School, both for teachers and learning, I planned everything to be adjusted to the vision and mission of the pesantren, especially in Madrasah Aliyah institutions with the conditions of ukhuwah Islamiyah, wathaniah which was all divine.

Pondok Pesantren places great emphasis on the pattern of education in the Kauniyah aspect in the formation of good character who is smart, pious and has the ability to develop science. After going through a systematic (systemic) process, it is hoped that the morals of the students will emerge which can be seen through two dimensions, which are abbreviated as (CS) Smart and Sholeh. Smart can be seen from academics, language style and the Qur'an. Intelligence is needed by every human being to develop themselves in living life. Intelligence gives birth to knowledge to run and maximize a charity. The second dimension is Sholeh (good personality) or noble character. The Sholeh dimension will be seen from Worship that is only done for Allah alone, mature morals / personality, and straight thoughts that lead to the ability to understand the greatness of Allah and physical health that will move the body to do business. Sholeh is a good person where self-kindness will bring blessings and facilitate steps to achieve success. Piety will lead to self-goodness both in this world and the hereafter. Able to be independent in all things, both spiritual and material, so that they are not dependent or burdensome on others. Dependence will make it difficult for themselves because they are indirectly pawned on others. Pioneering or example is a smart style to make changes. Making changes does not have to wait for someone else to do it first, but someone has to initiate and set an example. Obedience must be accompanied by care. With a caring nature, he will bring changes that he does for the benefit of many people, from the smallest to the largest from the poorest to the richest. Care for all damage for repair. Care for all adversity for improvement. Caring for all shortcomings for sufficiency.

Persatuan Islam Boarding School as one of the Islamic educational institutions that carry out their daily lives based on the Qur'an and the Sunnah of the Prophet is real in building human resources that can later play a role in national development. Every Islamic boarding school activity contains educational elements, for example in hizbul wathan (scouting) activities there are education on simplicity, independence, solidarity and togetherness, love for the environment and leadership. In the sacred tapak activities (pencak silat) are sports activities that include physical health education, inculcation of sportsmanship, cooperation (teamwork) and persistence to try. The arrangement of activities in Islamic boarding school education is regulated in such a way as to divide and organize the tasks listed above,

indirectly for leadership regeneration through self-government education. All activities and activities of the students during their stay at the Islamic Boarding School are oriented to form noble character so that they can become graduates who are competent and have noble character.

The Method Used In Noble Character Education In Improving The Quality Of Graduates Of Madrasah Aliyah Students Persatuan Islam Boarding School

Persatuan Islam Boarding School implements a program of building good character by relying on exemplary and environmental creation, direction, habituation and assignment through various tasks and activities. So that all what is seen, heard, felt and done by students is the main education, the creation of the environment is also very important. It is the educational environment that is involved in educating. The creation of the environment (coordination) is carried out through: Assignment, habituation, training, learning, and direction. So that all students have felt led and led an activity and learned from existing assignments in order to help form strong noble character within themselves.

The methods used in the formation of noble character are: (1). Formation of Noble Morals Through Example; (2). Formation of Noble Santri Morals Through Assignment and Upbringing; (3). Formation of Noble Morals (Good character) through Habituation; (4). Formation of Noble Morals (Good character) through Training Programs; (5). Formation of Good character through the participation of students in various types of value integration activities in intracurricular and extracurricular activities; (6). Formation of Noble Morals (Good character) through Reward and punishment (Award and Punishment).

The Form Of Noble Morals Which Is Formed From Noble Character Education In Improving The Quality Of Graduates Of Madrasah Aliyah Students At Persatuan Islam Boarding School

Based on the facts from the findings above, the researcher interprets the character of the students who have been successfully built as students who have faith and piety and are able to apply His knowledge and piety into daily behavior. The students are able to integrate their knowledge both in class and in daily life, be it dormitories, classes, extra-curricular clubs wherever they are. Giving punishments for those who violate the rules and giving prizes for those who excel and obey the rules, is something that must be realized that the initial formation of character or the formation of noble character (good character) must indeed be conditioned, forced and carried out continuously and consistently before finally the students. accustomed to running it in everyday life, both while in the cottage and later in their lives outside the cottage. This means they are able to apply in their social life and worship God in hablun minan nas and hablun min Allah. This fact is in accordance with the theory of the characteristics of a competent and kaaffah (complete) believer by Suderajat, H (2011: 24). Because the process of character education is a long process that is not interrupted and is not instantaneous from students waking up until they go back to sleep, even when they sleep there are many rules that they have to follow, such as sleeping they have to wear long clothes, long pants for women complete with the hijab.

So that in the end they are able to produce students who are faithful and pious and apply in daily life, such as the spirit of never giving up and working hard to seek knowledge by hoping for Allah's blessing for the hereafter, being a forgiving person, always helping so that it is useful for others, being tolerant and always maintain friendship so that they become individuals and members of society who are not only spiritually pious but also socially pious, as expressed by Mulyasa, E (2011; 12) in his theory of character education.

Persatuan Islam Boarding School in the formation of noble character (good character) of the first students through the example of the Prophet through all the behavior of Mudir, Kamad and teachers, caregivers / coaches to be an example for the students. Then the formation of noble character is also through the conditioning of boarding schools for 3 years where all students are conditioned to carry out Pondok

activities which are always oriented to the formation of the character of believers who have noble and competent character. Through this conditioning, the students are accustomed to worship and all good deeds in accordance with Islamic law continuously and consistently in order to achieve the pleasure of Allah SWT.

Problems Faced In Noble Character Education In Improving The Quality Of Graduates Of Madrasah Aliyah Students at Persatuan Islam Boarding School

Based on the researcher's interviews with several parties to the Persatuan Islam Boarding School, there are several interpretations that the researcher can explain in connection with these problems:

1. Santri who come to pesantren come from all corners of Indonesia, have a variety of cultural norms and values that they adhere to, so the process of character education takes a long time. This cultural diversity is not always negative. There are many positive things from this cultural diversity, so according to the researcher, Islamic boarding schools try to mix these cultures, so that students can develop Islamic characters that respect each other.
2. Santri have diverse socio-economic backgrounds. As students who are economically strong are found to be arrogant, so education is needed about the character of students who are not arrogant. On the other hand, students with a weak economy have a tendency to have low self-esteem, so an educational process is needed that strengthens the students' self-confidence.
3. The number of students is quite large, requiring a fairly good graded evaluation system. The delegation and reporting system requires special attention from Mudir, Kamad and teachers. This multilevel coaching and evaluation system provides a new experience for senior students to practice their knowledge on new students. This can be an important learning medium. The best way to learn is to guide other students.
4. The influence of globalization has a negative influence on the character of students, such as porn sites and others that can damage the character of students. This is enough to be overcome with a boarding school system. The existence of discussion forums among students, or seminars that invite speakers from outside can provide a vehicle for students to sort out the negative and positive effects of the influence of the globalization of technology and information. Santri are faced directly with several choices, with risks that must be faced by each student. Santri who often violate the rules of the pesantren will be punished or sanctioned harshly and firmly, so that it becomes a lesson for other students.
5. The boarding system is very strict, it also causes boredom for some students, so it is not uncommon for students to often go out of the dormitory or boarding environment. This gives rise to opportunities for adverse effects from the flow of globalization and information. To overcome this, the teachers designed the Pondok Pesantren service program to the surrounding community. The students can learn directly outside the Pondok Pesantren environment such as comparative study activities and rihlah iqtisodiyah and others.
6. Printing quality graduates who are fully kaaffah (whole) is an education system that takes a lot of energy, time and attention from Kamad, coaches or teachers, so it is necessary to develop student activities that support as well as help students to be able to form their noble character.

The solutions provided in noble character education in improving the quality of graduates of Madrasah Aliyah students at Persatuan Islam Boarding School

Some of the problems and solutions to the problems carried out by the Ponddok in overcoming various problems that arise include:

1. The inhibiting factor is that Islamic boarding school students have different backgrounds and cultures so that the solution to overcome the diversity of backgrounds of prospective students, the Pondok has prepared a program to introduce Islamic culture and character through orientation week for new students. This activity was carried out by more senior students and teachers/ustadz and caregivers at the Pondok. The solution for students who have a weak economic background is to provide scholarship assistance, either coming from the Persatuan Islam Boarding School internally or scholarships coming from external parties. The solution to the problem of controlling, evaluating and supervising the large number of students, the Pondok has created a multilevel coaching and evaluation program. This means that the authority of the teachers is partially delegated to senior students to foster more junior students. This method is not only to tighten the supervision system for noble character education, but also to lighten the burden of Pondok in providing intensive teachers to fulfill the facilities that must be provided by the Pondok.

2. The problem of the internet, cellphones and other electronic devices is very difficult to prevent with just the boarding school system. Pondok Pesantren designs strengthening programs from within the souls of students. Several discussions were held to discuss and make students aware of the dangers of the negative effects of the globalization of information. Solutions to improve the competence of students, the Islamic Association of Greater Islamic Boarding School Mudir, Mudir representatives, coaches, and teachers through extracurricular activities such as Hizbul Wathan (scouts), Tapak Suci (pencak silat) activities and other student organizations. The solution to avoid boredom of the students with this dormitory or boarding school program, the Pondok, Mudir, Mudir representatives and teachers designed an adequate vacation program for their students, so that they can still visit their respective hometowns. The Islamic Boarding School also imposes visiting hours for parents who will come to visit their sons / daughters who are in the Persatuan Islam ity Boarding School but are not allowed to accept guests who are not their mahram. Because the Persatuan Islam Boarding School already uses MBS in its governance, from the start of financial management or delegation of authority, both horizontally and vertically, it has been well organized according to their respective main tasks and functions.

Some of the efforts to solve problems carried out by the Persatuan Islam Boarding School in organizing a program for the formation of noble character (good character) for the students:

1. Mudir conducts noble character education for himself, his family, all Kamad, all caregivers, all coaches or teachers are required to show a personality that has good character and is in accordance with Islamic law in order to be an example for the students.
2. The Pondok party builds infrastructure, builds a conducive learning system for the sake of education and the formation of noble character (good character) of the students.
3. The policy of the Pondok with teachers and senior students is to conduct lectures and develop religious education for the community to become a learning medium for students in practicing their knowledge.
4. The Pondok party cooperates with the Ministry of Religion, the Ministry of Education and Culture and foreign educational institutions in order to build friendships as well as seek assistance in the form of scholarships or in the form of aid funds for the advancement of the Persatuan Islam Boarding School.

5. All parties, both internal and external to the Pondok Pesantren, work together for the advancement of the Islamic Boarding School's internal character education program.

4. CONCLUSION

The conclusions from this research are:

1. General Conclusion

   The program for the formation of noble character in improving the quality of graduates of Madrasah Aliyah students at Persatuan Islam Boarding School. In principle, the program for the formation of noble character is through the inculcation of the values of akhlakul karimah repeatedly, continuously and consistently (management of habits) with all its activities through environmental engineering (conditioning) of the boarding school system for 3 years (Madrasah Aliyah) plus uniqueness, uniqueness and characteristics. Persatuan Islam Boarding School as an indigenous educational institution (indegeneous), has proven to be able to reduce the emotional turmoil of teenage students (the stormy period) so that they can become graduates with noble character, although they have not reached the expected degree.

2. Special Conclusion

   a. The policy of noble character education in improving the quality of graduates of Madrasah Aliyah Islamic boarding schools is based on the harmonization of conventional Islamic boarding school values.

   b. The noble character education program in improving the quality of graduates of Madrasah Aliyah Islamic boarding schools is based on the values of modern scientific development, so that it does not cause friction.

   c. Implementation of noble character education in improving the quality of graduates of Madrasah Aliyah Islamic Boarding Schools, through activities that have been determined and become guidelines for implementing Islamic boarding school learning. Monitoring or evaluation continues to be carried out both internally and externally in order to improve the quality of graduates so that the goal of producing graduates with noble character can be achieved.

   d. The method used in noble character education in improving the quality of graduates of Madrasah Aliyah Islamic Boarding Schools is the typical method applied by Islamic boarding schools precisely through exemplary, conditioning (boarding school), direction (advice/nurturing), habituation (training and assignment), active participation (involvement in activities) and learning with reward and punishment. However, in practice it still causes saturation and requires adjustments.

   e. The form of noble character is formed from noble character education in improving the quality of graduates of Madrasah Aliyah Islamic Boarding Schools, through cadres with precise character, scientific insight, competitiveness, tafaqquh fiddin and good character. The 3-year education program at the MA (Madrasah Aliyah) level aims to produce qualified and competent human resources with good morals. However, this has not been able to answer the demands of the growing community.

   f. Problems faced in noble character education in improving the quality of graduates of Madrasah Aliyah Islamic Boarding Schools, namely problems related to integrating (synergically) between the official curriculum and the typical Islamic boarding school curriculum that must work together optimally, the constraints of time sharing between Islamic boarding school activities and learning at school/madrasah. So that after graduating from boarding school they can show good character and behavior and be proud in society.

g. The solutions given in noble character education in improving the quality of graduates of Madrasah Aliyah Islamic Boarding Schools, solutions to these problems have been taken in various ways, although the results have not been maximized.

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