

# Analysis of moral decadent behaviour and student manners in Pesantren

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### ABSTRACT

Islamic boarding schools are known as educational institutions that teach morals and manners. However, currently the morals and manners of students are experiencing decadence or decline. This is allegedly due to changes in the internal and external community of the Pesantren. The purpose of this study is to analyse the behaviour of deterioration of morals and manners in students in Islamic boarding schools. The research used a qualitative approach by taking data through interviews, observations, and documentation. The validity of the data was analysed by triangulation techniques, then data analysis was carried out by data reduction, data appearance, and conclusions. The results of the study show that the decadence of morals and manners that occur in Pesantren is shown by the behaviour of manners, the attitude of *ta'dzim santri* to teachers, guests, and parents that decreases. In addition, there are cases of bullying, violence against fellow students, and acts of theft of goods. There are internal and external factors that are the cause of moral decadent behaviour, internal factors that are related to the personality background of students who are formed in the family and environment before becoming *santri* in boarding school. External factors, namely the families of students and the environment of students in the boarding schools.

### ABSTRAK

Pesantren dikenal sebagai lembaga pendidikan yang mengajarkan tentang akhlak dan adab. Namun, saat ini akhlak dan adab santri mengalami dekadensi atau penurunan. Hal ini disinyalir karena perubahan pada masyarakat internal dan eksternal pesantren. Tujuan penelitian ini adalah untuk menganalisis perilaku penurunan akhlak dan adab pada santri di pesantren. Penelitian menggunakan pendekatan kualitatif dengan mengambil data melalui wawancara, observasi, serta dokumentasi. Keabsahan data dianalisis dengan teknik triangulasi, kemudian analisis data dilakukan dengan reduksi data, penampilan data, dan kesimpulan. Hasil penelitian mengemukakan dekadensi akhlak dan adab yang terjadi di pesantren ditunjukkan dengan perilaku sopan santun, sikap *ta'dzim* santri kepada ustadz, tamu, dan orang tua yang menurun. Selain itu, terdapat kasus *bullying*, kekerasan terhadap sesama santri, dan tindakan pencurian barang. Terdapat faktor internal dan eksternal yang menjadi penyebab perilaku dekadensi moral, faktor internal yaitu terkait dengan latarbelakang kepribadian santri yang dibentuk dalam keluarga dan lingkungan saat sebelum menjadi santri, dan faktor eksternal yaitu keluarga santri dan lingkungan santri di pesantren.

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## 1. Introduction

Islamic education basically aims not only to form scientifically intelligent human beings, but also to form a generation that is moral, characterized, and civilized [1]. As stated by Muhammad

Athiyah Al Abrasy, Islamic education has the aim, among others, to produce a generation with noble character [2]. Meanwhile, according to Zakiyah Darajat, Islamic education is a series of efforts to form Muslims with Islamic personalities, namely in accordance with the teachings of Islam [3]. In addition, M. Arifin describes Islamic education as a series of educational programs that cover all aspects of life needed as a servant of God, because Islam is actually a guide for humans in running the life of the world towards the afterlife [4].

Talking about Islamic education, it cannot be separated from the institution known as boarding school. The boarding school itself is interpreted as a boarding Islamic religious education institution [5]. Pesantren comes from the word "pe-santri-an", which means "place of students", "dormitory where students study religion," or "cottage". Therefore, pesantren means a place where people gather to study Islam [6]. The term boarding school is stereotypically used by Indonesians to juxtapose the word "Akhlak". This is due to the thinking of the Indonesian people who believe that pesantren is the right place to improve the morals of people who are not in accordance with the prevailing norms, especially the norms found in Islamic teachings [7].

As discussed in the previous paragraph, the stereotype of Islamic boarding schools cannot be separated from moral improvement. Because morals are a measure of the quality of human beings who live on Earth, morals are very important in Islam [8]. God judges a person based on how they behave towards God and fellow humans. Remembering the past, the Prophet Muhammad *Shallallahu Alaihi Wasallam* was sent to perfect human morals [9].

In the pesantren tradition, morals cannot be far from morals and adab. The morals of santri or often known as *adab* are addressed to kyai, parents, ustadz, seniors, friends, and the surrounding community. However, currently cases of bullying friends, disrespect for ustadz and teachers and other cases that do not show a moral are still very rampant and reported [10]. From the facts that occur, actually every human being desires other humans to have noble morals, so as to make a moral and civilized community environment [11]. Namely, respecting each other and being able to apply Islamic values as well as possible. However, it is necessary to realize that good morals and morals will not grow alone. But rather with good education.

All the theories above are in fact not all in accordance with the conditions in the field. The development of today's times, boarding schools have increasingly difficult challenges because juvenile delinquency is increasingly varied. This is influenced by technological developments that are not accompanied by parental assistance in its use. Many students today have habits that are influenced by what they watch on social media. For example, speaking impolitely tends to be rude to use animal names. Bullying or bullying younger siblings or friends who tend to be quiet. And being disrespectful to teachers or ustadz and even leaving when reprimanded or punished. There are several more things that are worse, many students during the holidays access bad shows so that they are then practiced at the boarding school. For example, bringing sharp weapons to the room because they think it is cool and respected by others.

Related to manners with parents and ustadz or teachers is also very lacking. When the parents of the students come to the boarding school or the ustadz passes in front of them, the students do not seem to see them and walk as usual. Even in the classroom, many students lie down with the excuse of being sleepy because they recite the Quran until night. Punished and reprimanded many times always repeated. Even when reprimanded, they end up not wanting to go to class. To his friends, there are also many who commit violence, beatings and even persecution. In fact, there is a lot of news that results in the death of students due to violence from seniors.

Several researchers have focused their research on the moral objects of pesantren students. Tabroni et al presented research findings on the role of kiai in shaping the morals of students [12], fostering the morals of students [13], and coaching through Thoriqoh Tijaniyah [14]. The formation of student morals is also carried out with the approach of learning classical books [15], Kitab Akhlak lil Banin [16], Kitab Ta'lim Muta'allim [17]. Ta'zir or punishment plays a role in shaping the morals of students [18]. Munirah et al stated that the actualization of the values of faith, worship, morals, and social education contributes to shaping the morals of students [19]. Meanwhile, Ardianto said that the creation of a conducive pesantren environment through value education, pesantren management, habituation of activities, and pesantren regulations have an impact on the formation of student morals [20].

From the various studies that have been delivered, the researchers are oriented towards the formation of morals through the role of kiai, Akhlak learning, punishment, internalization of values, and the creation of an environment. Researchers found a void in the aspect of moral decadence and moral decline of students which is currently rampant. Thus, the novelty of this research is in the identification and analysis of things that cause moral decadence and the decline of students' morals.

From these conditions, researchers are interested in analyzing the factors of moral decadence and morals of santri in the digital era 4.0 to find out the real causes both from the internal and external sides of the santri. This aims to create a concrete solution so that the spirit of the santri who are morally good returns again. And being able to become a crater for the birth of scholars who are knowledgeable and civilized and able to become role models for their surroundings.

## 2. Method

This research is a type of qualitative research, which produces descriptive data from people in written or oral form, as well as observable behaviour and is directed at natural settings and individuals as a whole i.e. photographing the condition of students in boarding schools in the 4.0 era [11]. According to Sugiyono, qualitative research, which is based on the philosophy of post positivism, is used to examine the conditions of natural objects (as experiments). The researcher is the key instrument in this study, and data collection techniques are used in triangulation (combined), and data analysis is carried out inductively or qualitatively. Qualitative research results emphasize meaning rather than generalization. Studies referred to as descriptive methods aim to determine the value of independent variables (independent), either one or more. This does not involve comparisons or relationships between variables [21].

Data collection techniques using: 1) Observation, according to Arikunto Observation is a data collection method carried out through careful research and recording [22]; 2) Interview, according to Moleong, an interview is a conversation with a specific purpose conducted by two people: the interviewer (who asks questions) and the interviewee (who answers questions)[11]; and 3) Documentation, according to Djaelani, documentation is facts and data stored in various materials that are not limited by space and time. It allows researchers to find out about events that occur as data reinforcement through observation and interviews to verify data validity, interpretation, and conclusions [23].

The data analysis technique consists of data reduction stages, data presentation, conclusion drawing. Efforts to test the credibility of data in this study using the Triangulation Technique procedure, according to Sugiyono, are carried out by checking data with the same source with different techniques. for example data obtained through interviews, then checked with observation, documentation, or questionnaires [21].

## 3. Result and discussion

### 3.1. The moral condition of santri which is experiencing decadence

Nowadays, we often see news on television and the media of bullying cases between seniors and juniors among students. In fact, what is quite sad is that the act of bullying has led to the loss of human life [24]. This kind of incident is very unfortunate to occur in Islamic boarding schools. The positive stigma of Islamic boarding schools as a creator of moral human beings [7]. The positive stigma of boarding schools as a creator of moral and religious people seems to have disappeared and has become a scourge for parents who have or will send their children to boarding schools.

The results of the existing news are also reinforced by the results of researcher observations at an Islamic boarding school in Pekalongan City, where it turns out that acts of seniority, bullying, theft of sandals and other items as well as acts of violence such as beatings and fights do occur. This data was obtained from interviews with several students, especially the new generation or grade 7 junior high school students and several teachers or ustadz.

According to the teacher or ustadz, it also shows that santri are currently more difficult to advise. This can be seen when in the classroom students often arbitrarily lie on the floor while the teacher is explaining. Leaving the class on their own barefoot often occurs. Punishment after punishment does not seem to deter them. Even some time ago, students were caught carrying sharp weapons into the room, namely *clurit*. In addition, there are also those who make a large number of firecrackers.

In addition, the act of running away from the boarding school without permission also often occurs. Various reasons for students to say this is still an act that is not justified. The attitude of respect that used to exist when there were guests, parents, and ustadz who passed in front of the students, namely by bowing and quietly waiting to pass, is no longer visible. The way of communicating is also no longer fully polite, namely with Indonesian or manners, but rather like friendship language.

These facts are quite astonishing considering that such things happen in Islamic boarding schools. The question is what are the underlying factors so that these actions occur. Because *pesantren* should not experience decadence in moral education and *adab*, because it is not in accordance with the ideals of Islamic boarding schools in general, namely producing students who have morals and have a depth of religious knowledge.

### 3.2. Factors that cause the decadence morals and manners

The decadence of morals and manners is certainly influenced by several factors, both internal and external to the santri themselves [10]. The following are some of the factors underlying the decadence of morals and manners:

#### 1. Internal factors

Internal factors are factors that are influenced by the students themselves. The internal factors that researchers obtain include:

- a. The personality brought by the santri is from childhood upbringing. Students who have received poor upbringing since childhood, such as acts of violence, or not being paid attention to tend to be hard and difficult to control. They have their own way of behaving that they think is right.
- b. Past trauma. Students who have experienced bullying or other traumatizing actions from childhood to elementary school have the potential to do the same to their friends.

Internal factors are not far from personality issues, parenting, and also the condition of childhood trauma. Because children who from an early age are well educated and given an understanding to understand others tend not to bully [25].

#### 2. External factors

External factors are factors that are influenced from outside the santri, such as the santri's family and environment [10]. The external factors that researchers obtain include:

- a. Family. Family education when before entering the boarding school and during the holidays has a big role in the morals and manners of students [26]. There are parents who when students are at home are allowed to access social media without restrictions. Allowed to hang out with anyone. This is what has a big influence on the morals of students. Because the spectacle and friends will bring santri behavior, such as saying dirty, disrespectful, and even behaving violently.
- b. Environment. The environment of the boarding school, room, class, and home environment has a big impact as well [27]. Supervision of students when in boarding schools, rooms, classes, and around the house will affect the personality of students [28]. Because when in the *pesantren* when there is no punishment for deviant actions, it will be normalized. When in the room when there is no supervision, bullying, theft, and even violence will occur. In the classroom, when there is no discipline to follow the rules,

teachers will be underestimated, and when there is no supervision around the house, it will be affected by promiscuity.

### 3.3. Possible solutions

From the statement of the principal and also several asatidz and santri guardians, what was given was the tightening of santri regulations in the boarding school both during diniyah and amiyah activities. There must be maximum assistance between the room, namely the room guardian who always stands by in the room supervising the students, the homeroom teacher who always guides and the santri guardian also always supports the regulations at the boarding school because everything is solely to educate the students. The synergy between educational institutions and families is the key to successful education for children [29]. Because the 3 components of education that must be balanced are family, school, and the environment[1].

Especially when at home, parents must also carry out the mandate as a mentor for students [30]. Because the act of education is not about children at school / in the boarding school. But the synergy between boarding school, family at home, and also the environment. Supervision at the boarding school must be maximized accompanied by tightening regulations, at home parents must guide and direct as well, and in the environment children must be accompanied to choose their social friends [31].

Another solution is to provide an understanding of the use of social media [32]. Because it cannot be denied that social media cannot be avoided today. So it is necessary to provide understanding so that when accessing social media, they are able to choose and sort out good content [33]. Because of course not all parents can monitor their children 24 hours at home. Only some time parents can monitor their children. Again, to realize this, it is necessary to be in harmony between the school, boarding school, and parents/family [34].

## 4. Conclusion

The current condition of the morals and manners of santri is experiencing a lot of decadence. From actions towards peers, teachers or ustadz, also to the parents of students. This is exacerbated by many news reports that show the seniority of students which leads to bullying and the death of students. The attitude towards ustadz, teachers, guests, and also parents is very decadent. This is not in line with the spirit of the boarding school which prioritizes religious education as well as morals and manners.

Some of the factors that influence or cause the decadence of morals and adab santri are internal factors in the form of personalities brought from parental upbringing as well as childhood trauma factors that cause psychological loss of empathy. Then external factors, namely family and environmental factors, both the family environment and the boarding school environment from room to class.

The solution that can be applied so that this decadence can be overcome is by synergy between the family, boarding school, and the community. Regulations and supervision at the boarding school must be tightened, then parents must help supervise when at home, and parents are able to place students in a good community environment. So that all students are not influenced by bad habits and words. This synergy is very important, because without the role of parents, education at the boarding school will not be maximized. Because the influence of the home and family environment is very strong on the personality of students.

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