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# Contribution of University Partner Islamic Boarding Schools in Maintaining Moral Values in Banyumas Indonesia

## Muhammad Sholeh[1], M. MIsbah[2]

[1,2]Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri (UIN) Prof. K.H. Saifuddin Zuhri Purwokerto, Central Java, Indonesia

**ABSTRACT:** Islamic boarding schools, as educational institutions and religious institutions, contribute to maintaining community morals (moral guardians) within the Islamic boarding school environment. This is based on the reality that Islamic boarding schools are religious educational institutions that have basic values as a moral foundation for society in responding to social changes that occur. It is hoped that the religious cultures that emerge from Islamic boarding schools can be an antithesis to the moral degradation of urban society, which is caused by several things, including the influence of massive technological developments and urbanization in cities such as Purwokerto. This research aims to analyze the contribution of the UIN Saizu Purwokerto partner Islamic boarding school in maintaining community morals in Banyumas Regency. Using qualitative research methods, this research explores various educational programs and social activities implemented by Islamic boarding schools. The results of the research show that Islamic boarding schools play an important role in instilling moral values and Islamic teachings, as well as shaping the positive character of students. The approach used in teaching, which includes a relevant curriculum and daily life based on religious values, contributes significantly to increasing moral awareness in society. In addition, interactions between Islamic boarding schools and local communities strengthen social relations and create an environment that supports the practice of moral life. This research confirms the important role of Islamic boarding schools as agents of change in the moral formation of society in the modern era.

**KEYWORDS:** Moral, University, Islamic Boarding School, Banyumas

## INTRODUCTION

Islamic boarding schools have an important role in the lives of Indonesian society, especially in maintaining and forming individual morality. In Banyumas Regency, Islamic boarding schools exist not only as religious education institutions but also as centers for developing morals and community character. In this context, this research aims to examine the contribution of Islamic boarding schools in maintaining the morals of the Banyumas community, which is currently faced with various social and cultural challenges.

Islamic boarding schools try to instill Islamic character and values as part of their role as Islamic education and character education institutions. Several characteristics differentiate Islamic boarding schools from other educational institutions, namely the way of life implemented there and the education system used (Soebahar, 2013).

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The ability of Islamic boarding schools as the last bastion in maintaining the morals of suburban and urban communities in the Islamic boarding school environment depends on the Islamic boarding school's ability to respond to and challenge social changes that conflict with moral values in society. The very dynamic shift in society's morals at the moment is a challenge for Islamic boarding schools, whether they can adapt to the dynamic movements of science and technology. This is so that Islamic boarding schools are able to play their role in carrying out their role as a stronghold of society's morals.

The Banyumas people are known for their rich cultural diversity and traditions. However, rapid developments, especially in the digital era, often have a negative impact on people's morals and ethics. In this situation, Islamic boarding schools are present as institutions that play a role in providing religious education and moral values that can protect the younger generation from bad

influences. With a holistic educational approach, Islamic boarding schools are expected to be able to create individuals who are not only religious but also have noble character.

Furthermore, the challenge faced by Islamic boarding schools in the current era is how the existence of Islamic boarding schools as educational institutions affects the development of the religious culture of society amidst the diminishing role of formal educational institutions as moral strongholds for members of society. The public's opinion is that Islamic boarding schools are "moral workshops" that are the focus in the midst of dynamic social change in society. The growth and development of educational institutions in an area should be directly proportional to the development of good habits in that community. However, let's look at the Banyumas Regency BPS data. The opposite is real data on the number of crimes reported by residents to the police and the population ratio of criminal acts per 100,000 population actually always increases from 2021 to 2023, namely (2023 BPS Banyumas Regency data):

**Table 1. BPS Banyumas Regency Data in 2023**

| No | Year | Number of Crimes Reported | Population Risk of Criminal Acts Occurring |
|----|------|---------------------------|--------------------------------------------|
| 1 | 2021 | 205 | 11,45 |
| 2 | 2022 | 212 | 11,74 |
| 3 | 2023 | 306 | 16,73 |

This research will examine various aspects of the contribution of Islamic boarding schools, including teaching methods, social activities, and the role of students in society. In this way, it is hoped that a deeper understanding can be found regarding the role of Islamic boarding schools in creating a Banyumas society with morals and morals. It is hoped that the results of this research can be used as consideration for policymakers and society in strengthening moral values amidst changing times

**RESEARCH METHOD**

This article uses qualitative research methods to identify and describe the contribution of the UIN Saizu Purwokerto partner Islamic boarding school to maintaining the morals of the people of Banyumas Regency. The approach applied includes historical studies of Islamic boarding schools, as well as analysis of cases or work programs, curriculum, students' daily lives, and normative and relativism aspects.

To carry out this research, researchers were involved and went directly into the field to obtain the required data and accurate and valid information. In this way, researchers are able to read and understand the reality in the field carried out by research subjects so that they obtain information in the form of words, whether in writing or speech, and existing events (Moelong, 2004).

Researchers must take steps to search for and collect data that naturally occurs and exists in the field (natural setting) in general. This is because a researcher must be able to interpret and analyze the data obtained in the research process. In this way, the researcher reveals the phenomena found in the research and seeks an understanding of data regarding phenomena that cannot yet be fully revealed (Usman, 2011).

**RESEARCH RESULT AND DISCUSSION**

**a. Islamic Boarding School**

The term hut comes from the Arabic word "Funduq" which means "dormitory or hotel or hut". Meanwhile, the term pesantren comes from the word santri and is given the suffix "pe" and added with the suffix "an" which means "the place where the students live (Dhofier, n.d.). Harun Nasution believes that Islamic boarding schools are a typical place of education and are often used by Sufis. This is based on the reality that the propagation and spread of Islam in Indonesia in the early days was dominated by ulama' who were members of the tarekat, and Islamic boarding schools were the basis on which the tarekat developed. Usually, the Kiai, as the caretaker of an Islamic boarding school, also acts as the leader of a congregation, which requires its students to practice wirid-wirid and certain other practices. In the process of his journey, apart from guiding his students in carrying out dhikr and certain practices, Kiai also taught religious books in various disciplines through the book of turaṯs (Nasution, n.d.).

Let's examine the development of Islamic boarding schools. They can be classified based on time, namely the development of Islamic boarding schools during the Wali Songo period, the development of Islamic boarding schools during the colonial period, the development of Islamic boarding schools during the independence period and the development of Islamic boarding schools during the modern era.

1. Islamic boarding school during the Wali Songo period

The Wali Songo first spread the spread and preaching of the development of Islam in Java. Thus, it is alleged that Islamic boarding school educational institutions were established and developed along with the start of the preaching of Islam by the Wali Songo. This opinion is strengthened by the theory that the first Islamic boarding school established on the island of Java was the Islamic boarding school founded by Shaykh Maulana Maghribi (Maulana Malik Ibrahim died 822H/1419M) (Kafrawi, n.d.).

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In the West Java area, specifically in Cirebon, Sunan Gunung Jati also founded an Islamic boarding school where his students studied religious knowledge and a place to worship Allah, even though the era was quite long compared to the Islamic boarding school founded by Sunan Ampel. This is based on historical records that Sunan Ampel died in 1467 AD, while the death of Sunan Gunung Jati occurred in 1570 AD (Saksono, n.d.).

During the Wali Songo era, Islamic boarding schools did not have as complex a function as Islamic boarding schools today. At that time, Islamic boarding schools only functioned as a means of preaching the Islamic religion (Islamization) in which there were three educational values, namely the element of ubudiyah in order to instill faith, elements of da'wah (*tabligh*) in the context of spreading knowledge and practice in order to practice religious values in life(Bawani, n.d.).

2. Islamic Boarding School during the Colonial Period

Islamic boarding schools were one of the educational institutions that had the most contact with society during the Dutch colonial period. It could even be said that Islamic boarding schools and the people can no longer be separated because they have become one. Islamic boarding schools during the Dutch colonial period still existed and experienced significant growth. The background to this is that Islamic boarding schools are the most feasible and alternative educational institutions for society. A reality like this caused unrest and concern among the Dutch government, and the Dutch doubted that the development and position of Islamic boarding schools would affect Dutch power in the archipelago.

Against the background of the development of Islamic boarding schools, which are very close to the community, and the concerns of the Dutch government, these Islamic boarding schools always experience friction with the interests of the Dutch government. In order to limit the proximity of Islamic boarding schools to the community, the Dutch government then provided strict supervision to Islamic boarding schools by adopting educational political policies, namely the Wild School Ordinance or Wild School Ordinance. This policy aims to concentrate public education in this institution and close educational institutions (madrasas, schools, Islamic boarding schools) that do not have permits. More than that, this policy aims to monitor, limit and prohibit the teaching of Islamic books, which, in the Dutch government's opinion, the study of Islam books will give rise to the potential for resistance movements among the Islamic community and Islamic boarding school students (Qomar, n.d.)

The Dutch government's policy then resulted in the obstruction of education carried out in Islamic boarding schools; moreover, even Islamic religious activities in society were also restricted. This was the reason that Islamic boarding school education during the colonial period was very restricted and could not be separated from the supervision of the Dutch government. Furthermore, the Dutch government considers Islamic education to be very bad, both in terms of educational content, teaching methods and educational objectives, so the Islamic education system cannot be included in the educational plans prepared by the Dutch government (Wahjoetomo, n.d.).

3. Islamic Boarding Schools in the Modern Era

The portrait of Islamic boarding schools today cannot be separated from the role of an Islamic boarding school Kiai assisted by the community and students so Islamic boarding schools today have different shapes and styles based on differences in tastes and viewpoints of Kiai and socio-cultural culture, geographical location. from Islamic boarding schools as well as insights from the local community.

In the current era, society has quite high hopes for the role of Islamic boarding schools, not only regarding the development of religious knowledge but also other scientific developments. To answer the needs of society and the challenges of the times, Islamic boarding schools try to adapt and improve to make changes and make Islamic boarding schools more modern (Zulhimma, 2013).

Based on this reality, currently 2 types of Islamic boarding schools have emerged, namely:

1. Traditional Islamic boarding schools, namely Islamic boarding schools, still implement traditional education systems (using the Sorogan and Bandungan learning methods) and present teaching material from classical books (the Turats book).
2. Modern Islamic boarding schools, namely Islamic boarding schools that have combined and integrated traditional and modern education systems (classical and school systems into Islamic boarding school learning). -only classical methods such as *sorogan* and bandongan, but were innovated into learning that was followed by students both individually and together (Zuhaerini, n.d.).

**b. Islamic Boarding Schools as Guardians of Community Morals**

Etymologically, the term "moral" is a loanword from the Dutch that means morality and character. Meanwhile, according to W.J.S Poerwadarminta, morals are defined as teachings relating to whether behaviour and actions are good or bad (morals, obligations, behaviour and so on)(Effendy, n.d.).

If we describe the construction of morality in society, it has three main components, namely the affective component, the cognitive component and the behavioural component. First, the affective component is also called the emotional component, this component consists of various types of feelings such as feelings of shame, feelings of guilt, concern for other people and so on. These feelings produce right and wrong actions which have an impact on a person's motivation to take action. Second.

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The cognitive component this component is the centre of a person's conceptualization of something they encounter, whether it is considered right or wrong; from this conceptualization, it will be used as a basis for someone in making decisions about what behaviour that person will carry out. Third. The behavioral component is a person's response to everything they encounter in the form of a person's actions and behavior (Hasan, n.d.).

The term moral is often associated with ethics, morals, and character. A person's morals are an aspect of personality that must be possessed in relation to society's social life so that harmonious, fair, and balanced relationships can be established (Asmaran, n.d.).

The morals that develop in society will be directly proportional to the values of religious beliefs held by the community. In its development, morals must maintain the following principles:

a.  Honesty: as part of society, we must interact with other people with complete honesty.
b.  Integrity: In interacting with society, a person must be able to bind himself to a code of values, such as moral and artistic.
c.  Fairness is an attitude in which a person is able to hold the view that all members of society must receive the same treatment, rights and obligations in society.
d.  Freedom: Every member of society has the same freedom, but this freedom must be accompanied by responsibility for one's actions (Zakiyah, 2014).

As quoted by Muhammad Abdurrahman, Muhammad Abdullah Darraz believes that morals can be classified into five categories, namely (Abdurrahman, n.d.):

a.  Individual values *(Fardhiyāh)*
b.  Family values *(usuriyāh)*
c.  Social values *(ijtimā'iyāh)*
d.  National values *(daulah)*
e.  Religious values *(diniyah)*

According to Lickona, as quoted by Natasya Febrianti and Dini Anggraeni Dewi in their journal entitled Moral Development of Students in Citizenship Education Learning, states that the following aspects will greatly influence a person's moral awareness:

a.  Awareness, namely the ability that a person has to recognize the prevailing morals, moral standards in society and have an attachment to doing everything.
b.  Control, namely the ability possessed by a person to control and maintain the heart and satisfaction in order to produce appropriate actions.
c.  Low conscience, namely the ability possessed by a person to carry out things that are permitted or not permitted through self-limitation and individual rationalization.
d.  Habits, namely the ability a person has to get used to creating a positive personality.
e.  Will, namely the ability possessed by a person which shows a person's willingness to carry out things that are considered positive (Dewi, 2021).

**DISCUSSION**

The process carried out by the UIN Saizu Purwokerto, a partner Islamic boarding school, in maintaining community morals starts with teaching its students religious principles and morals. Santri is not only taught religious knowledge; more than that, they are taught good behaviour such as honesty, good manners, helping others, respecting others, and nurturing others. In the next process, students who have been thoroughly processed in Islamic boarding schools will become the front guard in strengthening their Islamic values in society.

Islamic boarding schools with openness to all levels of society (inclusive) are a characteristic of Islamic boarding schools, with the number of Islamic boarding schools in Banyumas district as a whole reaching 183 Islamic boarding schools spread across all sub-districts in Banyumas is the main capital to maintain the morale of the people in Banyumas district, both in rural and urban areas amidst globalization and developments in science and technology. With the inclusiveness of Islamic boarding schools, this is the main capital for Islamic boarding schools to play their role as moral guardians. The more Islamic boarding schools there are in Banyumas district, it will be directly proportional to the more moral guardians there are in Banyumas district.

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**Picture.1 Graphic image of the existence of Islamic boarding schools by sub-district**
(***Source.** PD Pontren Kemenag Banyumas Regency*)

Suppose we look at the journey of the Indonesian nation from the colonial period to the present. In that case, we cannot ignore the contribution of Islamic boarding schools, especially in maintaining and shaping the morality and character of Indonesian society in general. This is the biggest contribution made by Islamic boarding schools to the Indonesian nation (Hery Saparudin, 2018).

The main function of Islamic boarding schools is to become a center for in-depth and integrated Islamic learning through its character, namely presenting the book of turaṯs as their main reference in discussing Al-Qur'ān issues, tafsir, hadith, monotheism, fiqh and other religious sciences, which in The next process is that Islamic boarding schools have a very important role in providing a moral foundation and understanding for society, such as the values of honesty, the values of mutual respect and appreciation, the values of integrity and equal rights and simplicity which are universal in Islamic teachings that can be taught and practiced. flexibly in Islamic boarding schools such as the UIN Saizu Purwokerto partner Islamic boarding school.

The tradition built by the Islamic boarding school by instilling character and manners education in all its students while participating in activities at the Islamic boarding school is a very strong capital for the students to enter society and become the front guard in practicing all the aspects that have been taught in the midst of public. and in the next process the community will be able to imitate and emulate the character and morals possessed by the students when taking part in society. It is through this process that Islamic boarding schools have a very important role in shaping and maintaining the character of society (Mahfud, 2019).

More than that, in the learning process, Islamic boarding schools provide portions for their students to develop social attitudes and leadership skills. The very communal environment of Islamic boarding schools provides opportunities for students to interact well with fellow students, with Kiai and Kiai's families, and with the community around the Islamic boarding school (Nurul Badrianzah, 2019). This will provide students with social experience, communication skills, the ability to collaborate with other people, and high empathy. With a reality like this, Islamic boarding schools have a contribution in forming a society that has responsibility, can adapt well and has high social awareness.

Islamic boarding schools also make a very important contribution to protecting, caring for, and maintaining traditional culture. Through education that refers to traditional values and local culture, Islamic boarding schools help to strengthen their identity in society by preserving the values of mutual cooperation, mutual help, tolerance, mutual respect, and justice. We need to prioritize this in the midst of the era of globalization, which often presents challenges that are not in line with the cultural values and traditions of the Indonesian nation (Alfurqan, 2019).

In its historical course, in maintaining and shaping the morality and character of the Islamic boarding school community, Islamic boarding schools have played a very big role. Islamic boarding schools are the key to teaching religious values, forming a strong community character, and preserving the cultural heritage of the Indonesian nation. Thus, if we look at this role, Islamic boarding schools as educational institutions still have relevance as educational institutions that stand firmly to erode the negative impacts of advances in technology and science, as they do today.

Islamic boarding schools in Indonesia, including in Banyumas Regency, are Islamic-based educational institutions that have an important role in forming society's moral habitus. Islamic boarding schools function as social agents that teach deep religious and moral values, influencing the habitus of students, more broadly, and the surrounding community. If viewed in this context, Islamic boarding schools have a very big role in maintaining community morals through several aspects, as follows:

a. Religious Education as a habitus shaper. Islamic boarding schools provide in-depth religious education, which includes Islamic teachings regarding ethics, morality, and ways of life. This education forms students' habitus with norms that are in accordance with religious teachings. In the long term, the habitus formed will influence the attitudes and behavior of students in society. For example, if a student learns the importance of honesty and integrity, he will bring these values into his daily life and influence his social environment.

b. Social Practices and Religious Rituals. Islamic boarding schools also teach social practices and religious rituals which are part of the santri's habitus. Rituals such as congregational prayers, fasting, and other religious activities form habits and thought patterns that are in line with Islamic values. By engaging in these practices, students internalize social norms which then contribute to strengthening the morals of society as a whole.

c. Social Interaction and Social Networking. Students at Islamic boarding schools are often involved in various social activities, both inside and outside the school. This interaction forms a social network that supports the spread of moral values. Islamic boarding schools function as centers for habitus formation that influence social relations in society. When santri return to their communities, they bring with them the habitus that has been formed and contribute to the preservation of moral values in society.

In general, UIN Saizu Purwokerto partner Islamic boarding schools have a very big role in maintaining the morale of the people of Banyumas district in several aspects as follows:

a. Strengthening Moral Values. Islamic boarding schools play an important role in maintaining and strengthening the moral values of the people of Banyumas Regency. Through religious education and training, Islamic boarding schools help form a habitus that reflects strong moral values, such as honesty, simplicity and social responsibility. This helps prevent deviant behavior and increases moral awareness among society.

b. Character Development. Apart from teaching religious knowledge, Islamic boarding schools also focus on building the character of students. This process involves training in discipline, ethics, and responsibility, which is then applied in everyday life. This formed character contributes to community morality and strengthens a harmonious social structure in Banyumas Regency.

c. Maintenance of Local Traditions and Culture. Islamic boarding schools are often also involved in maintaining local traditions and culture that are in harmony with religious teachings. By involving themselves in local cultural and traditional activities, Islamic boarding schools help maintain a harmonious relationship between religious values and local culture. This strengthens community identity and maintains a balance between modernity and tradition.

**CONCLUSION**

The UIN Saizu Purwokerto partner Islamic boarding school plays a significant role in maintaining the morale of the Banyumas community through various activities and educational programs. As an educational institution that integrates religious values with general education, this Islamic boarding school not only focuses on teaching religious knowledge but also plays an active role in forming the character and morality of students and the surrounding community. The programs implemented, such as teaching the yellow book, skills training, and social activities, have had a positive impact in increasing society's moral and ethical awareness. The collaboration between the Islamic boarding school and UIN Saizu Purwokerto strengthens the synergy in this effort by providing the necessary resources, training, and academic support. Islamic boarding schools also contribute to social and da'wah activities that educate the public about the importance of moral and ethical values. Through these various activities, Islamic boarding schools help create a more harmonious and cultured environment while reducing negative influences that can damage people's morality.

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