



# The Role of Teachers in Fostering Positive Behavior in Students at Islamic Boarding Schools

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## Abstract

This study aims to uncover the process of moral formation of students at the Darussalam Gontor Modern Islamic Boarding School, Campus 9, Sulit Air, Solok, and to identify various obstacles and supporting factors that influence it. This study is a field study with a qualitative approach. Data were collected through observation techniques, in-depth interviews, and documentation, and used the snowball sampling method in determining informants. Data sources include the Head of the Islamic Boarding School, the Boarding School Teacher Advisory Board (Syeikh Rayon), Senior Students (Mudabbir), and students residing in the Syanggit Dormitory. The results of the study indicate that the process of moral formation of students is carried out comprehensively through two main channels, namely education in the classroom through Islamic subjects rich in moral content, and educational activities outside the classroom such as sports, speeches, and worship activities that shape the character and personality of students. The obstacles faced in this process include differences in student backgrounds, limited time and supervision, lack of student discipline, motivational crisis, psychological pressure, and minimal support from parents. On the other hand, there are several supporting factors, such as synergy and collaboration between students, the Mudabbir (Islamic youth leader), and homeroom teachers, as well as the active involvement of parents and teachers in fostering students' morals. These findings provide an important starting point for future researchers exploring similar issues in broader contexts and issues.

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## INTRODUCTION

Islamic boarding schools (pesantren) are Islamic educational institutions that play a vital role in shaping the character, personality, and morals of their students.

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Within a pesantren, the students' lives are not limited to formal learning but encompass an entire lifestyle steeped in Islamic values. (Chandra, 2020; Romdoni & Malihah, 2020; Mahfud et al., 2022). Islamic boarding schools are unique places because all elements within them, from the kiai (Islamic scholars), ustadz/ustadzah (Islamic teachers), students, to administrators, live in a community governed by a unique way of life that upholds religious values, discipline, and Islamic scholarly traditions. Their daily lives take place in an environment isolated from the lifestyle of the general public, with the aim of creating an atmosphere conducive to moral and spiritual development. This system has proven effective in producing a generation that is not only intellectually intelligent, but also morally and spiritually superior. (Idhar, 2024; Raffin et al., 2024).

One of the most fundamental aspects of pesantren education is character development. Morality plays a central role in the formation of the santri's identity and determines the quality of community life. In the context of the lives of individuals and nations, morals become a yardstick for the progress and decline of a civilization ((Mukhlis, 2023). If the morals of the community are good, a harmonious, peaceful, and prosperous social order will emerge. Conversely, if morals degrade, the very foundations of that community will be damaged. Therefore, moral development must be a priority in the Islamic boarding school education system, and this development is carried out largely through patterns of interaction, role models, and activities that occur in daily life, especially within the dormitory environment. In such a system, students are not only taught to memorize and understand knowledge, but are also formed to internalize and practice Islamic values in their entire lives (Aryanti et al., 2022; Engkizar et al., 2023).

Darussalam Gontor 9 Modern Islamic Boarding School, a branch of the Gontor Islamic boarding school network, is known for its highly structured and systematic education system and student life management. One important element in fostering the character of students at Gontor 9 is the dormitory system. At this Islamic boarding school, students not only live in dormitories as a place to sleep or rest, but also serve as the primary means of developing character, discipline, and morals. Dormitories at Gontor 9 are given special names with philosophical and historical value, such as Syanggit, Aligarh, Santiniketan, and Palestine (Perawironegoro et al., 2020; Fakhrunnisak et al., 2023). These names are not given arbitrarily, but have specific meanings and purposes, both to commemorate Islamic civilization, cities central to scholarship, and as symbols of the values of struggle and exemplary behavior that are intended to be instilled in the students. In this context, the name of the dormitory also functions as an educational medium that indirectly teaches global Islamic history and culture to the students (Rahman et al., 2023).

The Syanggit Dormitory, for example, is named after the city of Syinqit (Syanggit) in Mauritania, known as one of the centers of classical Islamic scholarship in Africa. This dormitory is home to dozens of students from various backgrounds, who carry out daily activities together under the auspices of the pondok (boarding school) rules. In this dormitory, the students are guided to live independently, respect each other, manage their time, and maintain good manners and ethics in their daily lives. To ensure the smooth running of this guidance, each dormitory is supervised by one or more mentors called Mudabbir. Mudabbir have the significant responsibility of mentoring the students, providing guidance, enforcing discipline, and serving as role models in both words and actions. Their role is highly strategic because it directly impacts the students' lives outside the classroom, where character education takes place more realistically and naturally. (Widiyastuti, 2021; Lissa, 2023).

However, based on the researchers' initial observations at the Syanggit Dormitory, several significant issues were identified that require serious attention. One of the main issues is the lack of experience and coaching skills among the

Mudabbir. Many of them have not received specific training in dormitory leadership or student coaching management. This has resulted in suboptimal interpersonal relationships between Mudabbir and students, such as weak emotional support, a lack of ability to provide constructive guidance, and limitations in being good listeners to students' problems. In this context, interactions that should be a space for coaching often become awkward or even ineffective, resulting in the goal of character development not being optimally achieved.

Furthermore, interactions between students in the dormitory also demonstrate weaknesses in the use of polite and courteous language. Some students are unable to distinguish between formal and informal language in appropriate contexts, creating the impression of a lack of respect for both peers and instructors. This situation indicates that the character development process has not been optimal and requires more appropriate strategies. The dormitory environment should be the most effective place to instill the values of politeness, responsibility, tolerance, and discipline, but the reality on the ground shows challenges in achieving this. If this situation is not addressed seriously, it is feared that it will negatively impact the development of the students' character and morality in the future.

Considering the importance of the dormitory in shaping the character of students and the urgency of the problems occurring at the Syanggit Dormitory, the researcher felt the need to conduct a more in-depth study of the guidance system in place at the dormitory. This study aims to identify the character development problems faced at the Syanggit Dormitory, analyze the role and competence of Mudabbir, and find solutions or recommendations that can improve the guidance system in the context of Islamic boarding schools. It is hoped that the results of this study can make a real contribution to strengthening the character education system in Islamic boarding schools, particularly through optimizing the role of the dormitory as a strategic non-formal educational environment. Thus, this research also becomes a real effort in responding to the challenges of the times that demand that the young generation of Muslims be not only intellectually capable, but also strong in moral and spiritual integrity.

## METHODS

This study uses a qualitative descriptive approach (Ariati & Juandi, 2022; Rahman et al., 2024), a method that aims to describe and understand in depth the role of dormitory supervisors (Mudabbir) in developing the morals of students at the Darussalam Gontor 9 Modern Islamic Boarding School. This approach was chosen because it is in accordance with the characteristics of the problem, which is contextual and requires a comprehensive understanding of the social realities that occur in the dormitory environment (Engkizar et al., 2024). The focus of the research lies not only on the final results of moral development, but also on the interaction processes, strategies, and values built in the daily life of the dormitory. This study attempts to examine how the supervisors carry out their duties as character educators through a personal approach, exemplary behavior, and intensive supervision of students. With this approach, researchers hope to explore more deeply the meaning, motivations, and challenges experienced by dormitory supervisors in instilling Islamic moral values amidst the complexity of the very dynamic lives of students. This qualitative approach also allows researchers to present a holistic picture of the reality of moral development in the dormitory, including the internal and external factors that influence its success. This type of research is crucial because not all dynamics in moral development can be measured with numbers or statistics; they need to be understood through the direct experiences of educators in the field.

The data sources for this study were obtained through several data collection techniques, including in-depth interviews, field observations, and documentation studies. Interviews were conducted with various relevant parties, including the boarding school leadership, dormitory guidance teachers (Syekh Rayon), and the Mudabbirs who directly assist the students in their daily lives. The interviews were conducted openly and in-depth so that the researcher could capture the perspectives, experiences, and concrete strategies used by the guidance counselors in fostering the students' morals. (Adiningsih et al., 2024). In addition, researchers also collected supporting data from official documents such as dormitory guidance manuals and literature in the form of scientific journal articles relevant to the theme of moral development in Islamic boarding schools. These documents were analyzed to strengthen and enrich the findings from interviews and observations. Data analysis was conducted using thematic analysis techniques, where the collected data were categorized into specific themes related to the research focus. Each theme was analyzed to discover deeper meaning, interrelationships between events, and factors influencing the success or obstacles of moral development in the dormitory environment. By using triangulation of sources and methods, researchers ensured the validity and validity of the data so that the research results have a high level of trustworthiness. This approach is expected to make a real contribution to the development of character development strategies in Islamic boarding schools, particularly through the active role of dormitory guidance counselors in the daily lives of students (Nasir et al., 2023).

## RESULT AND DISCUSSION

### The Process of Forming the Morals of Santri

The moral formation of students at the Darussalam Gontor Modern Islamic Boarding School, Campus 9, is an integrated process in all educational activities, both academic and non-academic. Based on an interview with Ustadz Mohammad Ridwan, S.H.I, M.H., as the head of the Islamic boarding school, moral formation is carried out through two main channels: in-class activities and activities outside the classroom. Subjects such as hadith, mahfudzot, and muthola'ah are designed not only to convey knowledge but also to instill the values of akhlakul karimah. Outside the classroom, various educational activities such as sports, speech practice, and religious activities serve as a medium to instill discipline, responsibility, and sportsmanship in the students.

*"What needs to be emphasized in developing students' morals is through various activities. First, in class, almost all Islamic subjects are designed to develop noble morals in all students. For example, lessons on hadith, mahfudzot, muthola'ah (the teachings of the Quran), all aim to shape students' morals academically. Second, through non-academic activities outside the classroom. Gontor balances education and teaching. What happens in the classroom is called learning, while what happens outside the classroom is called education."*

The learning process encompasses not only cognitive aspects but also focuses on developing the affective and psychomotor aspects of students. Students are accustomed to practicing Islamic values in their daily lives, such as respecting teachers, appreciating their peers, and maintaining cleanliness and order. The instillation of these moral values forms the foundation for building strong, resilient, and virtuous characters. Therefore, the entire learning process at Gontor 9 is oriented toward achieving noble morals as the primary goal of education. The Syanggit Dormitory serves as an important space for moral development at Gontor 9. This development is not only instructional but also occurs through daily interactions between students and dormitory supervisors (Mudabbir). The Mudabbir

have a dual role as activity directors and moral role models. They are tasked with monitoring religious observances, maintaining cleanliness, enforcing discipline, and providing advice to students. The division of responsibilities within the dormitory management structure contributes to a more organized development process. Mudabbir also works closely with Sheikh Rayon (KMI teacher) to supervise the overall development of the students' character and morals.

*"If one's worship is good, it can be guaranteed that one's morals will also be good, because that is the benchmark. If one's worship is weak or not good enough, then one's morals will also be bad."*

The Mudabbir (leaders) have an emotional bond with the students because they are senior students who live together and share their daily lives. This allows for a more effective mentoring process, as the students are more receptive to advice and guidance from figures they consider to be older siblings. The collaboration between the Mudabbir and KMI teachers also creates synergy in shaping the students' morals in a holistic and balanced manner, encompassing both theory and practice. Gontor 9 implements several stages in the moral development process. First, the introduction of moral values is implemented through religious sermons (tausiah diniyah), speech practice, and the modern Islamic boarding school assembly every Friday.

*"To introduce morals to students at Gontor 9, several events are held such as Tausiah Diniyah, Speech Practice, and Tausiah which are held every Friday after prayers at the Darussalam Gontor 9 Mosque which contain information about modern boarding schools, motivation to seek knowledge, weekly tausiah which are held in the student dormitory by Gontor 9 teachers which contain information about mental education, motivation for life in the Islamic boarding school, and moral teachings."*

Second, the implementation of moral values in daily life is carried out through routine activities such as congregational prayer, communal meals, and community service. Third, development through role models, where the Mudabbir are expected to be good role models for the students.

*"As students who first gained knowledge and experience at Islamic boarding schools, we have a responsibility to emulate the noble morals demonstrated by the Mudabbir. They not only give advice, but also demonstrate through their actions how we should behave."*

Fourth, evaluation and strengthening of morals are carried out periodically through daily discussions and supervision, including providing appreciation for students who show positive development.

*"As students living in the dormitory, all students have a responsibility to maintain a conducive environment that supports the learning process and the development of good morals. To ensure this goes well, regular evaluations at the dormitory are essential."*

Fifth, cultivating morals through religious activities such as reading the Quran and Al-Ma'tsurat together. This is reinforced by Islamic boarding school programs, as conveyed by Ustadz Adiatsyah:

*"Every educational institution, especially Islamic boarding schools, expects its alumni to develop good habits and personalities, embodying character values that are developed as early as possible. These include values such as discipline, responsibility, and creativity."*



### **Obstacles Faced by Mudabbir Syanggit in Shaping the Morals of Santri**

The obstacles faced by Mudabbir Syanggit at PM Darussalam Gontor Campus 9 in shaping the morals of students can involve several aspects as follows: first, Differences in the Background of Students Students who come from various regions have different cultural backgrounds, characters, and habits. This often becomes a challenge for Mudabbir in unifying the values to be implemented in the dormitory, especially in terms of discipline and morals. Supervisors must adjust the approach to each student, which requires patience and deep understanding.

*"The comparison between their living habits at home and at the boarding school is one of our obstacles in forming the morals of the students."*

Both Time and Supervision Limitations: The large number of students often makes it difficult for the Mudabbir to provide intensive supervision and guidance to each individual. The busy schedule of activities at the pondok also prevents the mentors from optimally supporting the comprehensive moral development process.

*"The large number of students and the busy schedule means we can't always monitor each individual in detail. Therefore, we rely heavily on cooperation between students and the participation of their peers."*

Third, Lack of Student Discipline: Some students still have difficulty adjusting to the Islamic boarding school's discipline, especially at the beginning of their stay. This requires extra effort from the Mudabbir to provide direction, examples, and tactful reprimands.

*"Initially, many students were not used to waking up before dawn, or following strict rules. But over time, through habituation and gentle but firm reprimands, they began to adapt."*

Fourth, the Student Motivation Crisis: The motivation crisis presents a unique challenge. Internal factors such as laziness, lack of self-confidence, and mental fatigue often affect students' enthusiasm for maintaining their morals.

*"We need to be more proactive in providing personal motivation, especially to students who seem unmotivated or often withdraw from activities. Sometimes a simple invitation or a little attention is enough."*

Fifth, Psychological Pressure: Students experiencing homesickness, anxiety, or difficulty adapting often exhibit unstable behavior. Therefore, a gentle but firm approach is needed to ensure they feel comfortable and accepted.

*"There are students who cry silently every night because they miss home. We usually approach them, have a heart-to-heart talk, and invite them to participate in positive activities to distract their minds." (Al-Akh Fajar)*

Sixth, Lack of Parental Support Lack of involvement and support from parents in developing the morals of students at Islamic boarding schools can be an obstacle to the consistency of character education.

*"Some parents don't understand the values we instill at the Islamic boarding school. When children are on vacation, these values often erode because they aren't reinforced at home. We hope for good communication between the Islamic boarding school and the students' guardians." (Ustadz Mohammad Ridwan, S.H.I., M.H.)*

### Supporting Factors in Shaping the Morals of Students

Supporting factors are crucial for the successful development of students' morals. One of the most important is cooperation between the Islamic boarding school and the students' parents.

*"The purpose of this collaboration with the parents of students is that when the students return home, they are given a mental report card to be reviewed by the students' guardians. Parents are advised to always remind their children to maintain the morals taught at the Islamic boarding school, for example by waking them up for the morning prayer." (Ustadz Yusuf Ali Dziki, S.Ag.)*

Support for daily worship activities and a conducive environment in the dormitory are also key factors. Through the practice of congregational worship, communal Quran reading, and tahsin (religious practice), students become accustomed to living by Islamic moral values.

*"At this Islamic boarding school, students not only learn religion in the classroom, but are also accustomed to applying religious values in their daily lives. For example, we encourage them to pray in congregation, recite the Quran together, and hold Quranic recitation activities." (Ustadz Hasan)*

Furthermore, the exemplary behavior of the Mudabbir serves as a pillar for developing strong morals. Students more easily emulate the good behavior demonstrated directly by their mentors.

*"As Mudabbir, we must be role models in all things. If we want students to be disciplined, we must be disciplined too. If we want students to be polite, we must demonstrate that politeness. Because they learn not only from words, but from what they see every day." (Ustadz Rashikbul Ilmi)*

*"When students see a mentor speak politely, keep to time, and maintain cleanliness, they indirectly follow suit. We are like mirrors; if we're cloudy, they can't see the light." (Ustadz Adiatsyah)*

Through habituation, exemplary behavior, and collaboration between elements of the Islamic boarding school and the family, Gontor 9 has succeeded in creating a unified and holistic educational ecosystem. Moral development is an integral part of the entire student life system at the boarding school.

### CONCLUSION

Based on the research results, it can be concluded that the moral development of students at the Darussalam Gontor Modern Islamic Boarding School, Campus 9, is carried out comprehensively through two main channels: education inside and outside the classroom. Education inside the classroom is implemented through formal learning activities integrated with Islamic values, especially in religious subjects. Meanwhile, education outside the classroom is realized through various extracurricular activities and daily life in the dormitory, which consistently instill the values of discipline, responsibility, and exemplary behavior. In this process, the Mudabbir plays a central role as a mentor and moral role model for the students. However, this moral development process is not without various obstacles. Mudabbir faces challenges in the form of heterogeneous student backgrounds that affect their level of adaptation to the values of the Islamic boarding school, limited time and supervision due to the large number of students, and low discipline and motivation of some students. In addition, psychological pressure experienced by new students and a lack of

support from parents also contribute to optimal moral development. On the other hand, there are supporting factors that strengthen the process of developing students' morals, including good cooperation between students, Mudabbir (leaders), and homeroom teachers, as well as synergy between the Islamic boarding school administrators and the students' parents. The presence of a religious environment, regular worship activities, and the exemplary behavior of the mentors are important elements in shaping the character of students with noble morals. Therefore, the results of this study are expected to serve as an initial reference for further research in the study of students' moral development, particularly those that highlight the role of mentors in Islamic boarding schools within a broader context and with broader challenges.

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