

THE MODEL FOR THE DEVELOPMENT OF THE THALABAH CHARACTER IN THE DAYAH SALAFIYAH IN THE REGENCY OF UTARA ACEH ACEH PROVINCE

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Abstract

The moral development material for the Salafiyah dayah in North Aceh Regency is in the form of turats (bald books) written by various scholars from the Ahlussunnah wal Jamaah circles, starting from Tambih al-Ghafilin, Taisir al-Khalaq, Ta'lim al-Muta' scholars, Muraqi al-Ubudiyyah, Siraj al-Thalibin, Syarah al-Hikam and Ihya Ulum al-Din. The content of moral development material includes: 1) Morals towards Allah swt., in carrying out monotheism, worship, and reading the Koran. 2) Morals with fellow humans which include morals towards both parents, teachers, fellow students and the opposite sex. 3) Morals with the environment which includes morals towards animals and plants.

Keywords: Moral of Thalabah, Dayah Salafiyah

PENDAHULUAN

Education is a conscious effort to develop the potential of Human Resources (HR) through teaching activities. There are two educational concepts that are interrelated with each other, namely learning (learning) and learning (instruction). The concept of learning is rooted in the students and the concept of learning is rooted in the educators. In education there are many things that are learned, one of which is related to morals.

Learning and moral development is the first focus of attention in Islam. Islam stipulates that a good, noble and high-ranking human being is the one with the best morals. Asmaran (1994:34) In Islam there are teachings related to faith as the basis of life, worship as the goal of life and morals as a decoration of life or a complement. Morals are a manifestation

of faith and worship. In other words, the emergence of morality is after the functioning of faith and worship in a person's personality, so that the three are closely related that cannot be separated from one another. A Muslim has not perfected his position as a believer if these three factors are not owned, lived and practiced.

Morals are the main center in the life of the world towards the happiness of the hereafter, as the apostolic mission of the Prophet Muhammad. The main thing is to perfect noble character. This is as stated in a hadith:

عَنْ أَبِي هُرَيْرَةَ , قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رَوَاهُ الْبَيْهَقِيُّ) (1987:182), Malik Ibnu Anas

Meaning: From Abu Hurairah ra. Indeed, I was sent to perfect noble character. (HR. Baihaqi).

The above hadith indicates that the main foundation in the life of the world is noble character. For this reason, Allah swt., sent the Prophet Muhammad saw., to teach humans about noble character, he himself became the main example for humans in behaving and behaving. So Islam's attention to moral development can be seen from Islamic attention to mental development, which starts from physical development, because it is from a healthy soul that humans will do positive and productive things so as to produce happiness and peace of inner and outer life. Islamic attention to moral development can also be understood from the moral content contained in all aspects of Islamic teachings. Islamic teachings about faith, for example, are closely related to righteous deeds and commendable deeds. However, if faith is not accompanied by good deeds, it is considered as false faith, even considered as hypocrisy. Abuddin Nata, (2003:147)

In the Qur'an Allah swt., describes the faith of the hypocrites as stated in the QS. al-Baqarah verse 9 which reads::

يُخٰدِعُونَ اللّٰهَ وَالَّذِينَ ءَامَنُوْا وَمَا يَخْدَعُوْنَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ

Meaning: They want to deceive Allah and those who believe, even though they are only deceiving themselves while they are not aware. (Q.S. al-Baqarah: 9).

Moral development in Islam is a process of educating, shaping, and providing training on morals and intelligence, both formal and informal, based on Islamic teachings. In the Islamic education system, the purpose

of providing moral development is to reflect one's personality. Thayib Sah Putra, (1987:40) Moral education in Islam is defined as mental and physical that produces people who are pious, who are highly cultured to carry out their duties and obligations with full responsibility in society as servants of Allah. Moral education in Islam also means fostering integrity and instilling responsibility. Musthofa, (1997:149)

As the basis, Allah swt., said in the letter Ali-Imran verse 19 which reads:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: Verily the religion (which is pleasing) with Allah is only Islam, there is no difference between those who have been given the Book except after knowledge has come to them, because of the envy (that exists) between them. Whoever disbelieves in the signs of Allah, then indeed Allah is swift in reckoning. (QS. Ali-Imran ayat 19).

Based on the verse above, it can be understood that a Muslim really becomes a follower of a good religion if he obeys the teachings of Islam and keeps Allah's mercy on him, understands, lives, and practices his teachings which are driven by faith in accordance with the Islamic creed. Kahar Mansyur, (2000:137) For that purpose humans must be educated through an Islamic education and coaching process. Moral development in Islam is a teaching system that can provide a person's ability to lead his life in accordance with Islamic ideals. Omar, (1979:34)

With the provision of moral development, people can know which limits are good and which are forbidden, and can also put things in their place. People who have character can get irsyad (guidance) and taufiq (power to do good) so that they are happy in this world and the hereafter. Ambo, (2003:50) Perfection of human morals can be achieved in two ways. First, through the gift of Allah swt., who created humans with perfect nature, good morals, lust that is subject to reason and religion. Humans can gain knowledge without learning or through the educational process, humans who are classified as such are the Prophets and Messengers of Allah. Second, morals through struggle and effort in earnest (mujahadah)

and training (riyadhah) to get used to doing noble character. Zahrudin, (2004:12)

Noble morals can also be cultivated through the process of fighting lust. A person has noble character if he can fight and subdue his lust. Subduing lust does not mean killing him but only guarding and educating him to follow the guidelines of reason and religion and not fall into falsehood. Moral development is an education that has a focus (emphasis) to focus more on norms that give direction, meaning, and purpose in human life. Moral development as an appreciation of religious awareness is ideally an activity that instills ethical and moral values both specifically and universally starting from a large scope (a country and nation). Countries that have recognition of a religion will carry out moral development through moral development. Barnawie (1988:28)

Moral development can be used as a personal barometer (measurement tool). The measure of morality by some experts is placed as a weighing tool for good and bad deeds on factors that exist in humans, known as al-qanun al-dzatiy, in foreign terms it is called autonomous. Moh, (2005:59-61) Meanwhile, the tool for weighing actions that come from outside humans is in the form of customs and laws or regulations that are the product of the human mind and the provisions of Allah swt. If the measurement is from internal factors, then the pressure is the mind and conscience, while external factors are the contents of the teachings, regulations and provisions that have been set by God and reason.

A person does not have to use a measuring instrument to know the morals of others, but it is enough to know in advance his own morals, so that he is able to know the morals of others by understanding his own morals, and can even know whether or not a person's faith is perfect by knowing the perfection of his own faith. In other words, the more perfect the morals, the more perfect a person's faith will be, and conversely the more damaged the morals, the more damaged one's faith will be. Yatimin Abdullah, (2007:10) This is as hinted by a hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا (رواه الترمذی) (Nasruddin Albani:1232:102)

Meaning: From Abi Hurairah ra. Rasulullah saw. He said: The believer who has the most perfect faith is the believer who has the best morals. (HR. at-Tarmidzi)".

The above hadith clearly states that the most perfect believers in faith are those who have the best morals. Here it can be understood that there is a very close relationship between faith and morality. Someone who has good morals can be sure he has a strong faith, because morality is a manifestation of faith. Morals are a reflection of one's faith, the better one's morals, the stronger the faith, and vice versa, bad character is a manifestation of weak faith.

The main target in moral development in various educational institutions, both schools and Islamic boarding schools, is to grow and increase faith through the provision and fertilization of knowledge, appreciation, and practice of students about noble character so that they become Muslim human beings with character, and continue to develop in terms of faith, piety and loyalty. nation and state. Moral development is one of the three subjects that must be included in the curriculum of every formal and non-formal educational institution in Indonesia.

The existence of moral subjects is seen as very important and even a necessity for every Islamic educational institution to be included in the curriculum and always applied in every learning and teaching activity on all subject matter, this cannot be separated from the lives of Muslims anywhere and anytime, because Morals are a guide to achieving good deeds and avoiding bad deeds. Abu Ahmadi, (1991:111)

Moral learning in theory and practice is still very present and is found being taught in non-formal educational institutions, even morals are practically emphasized in every life of students in non-formal institutions such as pesantren or dayah in Aceh. This is driven by the purpose of learning dayah, namely educating people who are knowledgeable and have noble character.

Before independence, there were several non-formal educational institutions that developed in Indonesia, namely pesantren (pondok) in Java, surau in West Sumatra and dayah in Aceh. The dayah educational institution was built with non-governmental funds and also assistance from the government which aims to educate and teach Islamic teachings to the community, especially teenagers. Dayah is an early Islamic

educational institution in Aceh as well as a pillar of Islamic education in Indonesia whose existence has been carved out long before the independence of the Indonesian state, which characterizes the Islamic identity and authenticity (indigenous) of Aceh. The term dayah comes from the Arabic language, namely zawiyah which means corner or corner. In the Acehnese language, the term zawiyah eventually changed to deyah or dayah due to the influence of the Acehnese language which actually does not have a "z" sound and tends to shorten. Tuanku Abdul Jalil, (1991:12-13).

Muhammad Arifin stated that the purpose of pesantren education or dayah in general is to guide students to become knowledgeable people and have Islamic personalities, useful for themselves, their families, the nation, and the country. This goal is then elaborated into several points specifically, namely: first, to foster a religious atmosphere in the pesantren or dayah as best as possible, so that it will impress the students. second, providing religious understanding through the transformation of Islamic sciences. Third, develop religious attitudes through worship practices. Fourth, realizing ukhuwah Islamiyah. fifth, providing skills education, health, and sports. and Sixth, strive for the realization of all educational facilities to achieve the goals that have been set. Muhammad Arifin, (1981:110-112)

Dayah education is unique, without any direct intervention from the government but can run a fairly good character education system with proud results. When compared with formal education such as schools, there are contrasting differences, especially with regard to the morals of students. It is certain that the dayah students have better character than school students. This can be seen from the high level of discipline and obedience in worship, both in fostering relationships with fellow students and the community, as well as the great respect for parents, teachers and older people. It is rarely heard that there are brawls between students, involved in promiscuity and using drugs, even students have never demonstrated against the leader of the dayah. This is inversely proportional to the reality of school students who are often found doing various negative actions such as brawls between students, demonstrations, using drugs, promiscuity and so on. Garin Nugroho, (2011:1-2)

The morals of Indonesian teenagers are currently experiencing a critical period, where teenagers can be said to have low morals or even lack morals, especially when they no longer respect their parents, do not respect teachers, engage in promiscuity, fall into using drugs, so that people Parents who are worried about this situation choose dayah as a place to study for their children when the school is considered to have failed to foster the morals of its students.

Meanwhile, when the lives of teenagers are generally involved in moral problems, including the thalabah who enter the dayah. They are teenagers who are going through that period, so when they enter dayah, it doesn't mean they are teenagers who have good morals, even many of the thalabah before entering dayah are teenagers who are not good in morals, some of them are criminals . Some of the thalabah in dayah who became the object of this research were at first they stole, fought their parents, engaged in promiscuity, then became good after going through the learning process and moral development in dayah.

The morality of thalabah in the dayah as mentioned above is the result of the author's initial observations in various dayahs in North Aceh Regency (namely in the three dayahs that are the object of this dissertation study), the santri and alumni of the dayah have good morals in the dayah environment. as well as in society. The most basic thing in forming the character of students like that lies in the seriousness of moral development in the dayah, the teacher's teaching methods and the material received by the students. One of the principles that are always emphasized by teachers to students is the ease of obtaining knowledge and the usefulness of the knowledge that has been learned if obedient, obedient, and ta'zim to teachers and scholars. This principle is firmly engraved in the soul of the santri, giving rise to the behavior of tawadhu '(low self-esteem), obedient, obedient to worship, and staying away from all forms of immorality.

The reality of students' morals like this is interesting to study in order to find out the form or model of moral development that is applied to dayah educational institutions in fostering the morals of their students. So far, public education institutions in Indonesia can be said to have not been able to shape the character of children to be good even though children have been able to be smart. In simple language, formal educational institutions (schools) are able to educate the brains of students

who are filled with various kinds of knowledge, but fail to instill morals in the souls of children, so that many children are smart but not true. Meanwhile, dayah has shown a success in this field which is exemplary by other educational institutions.

Based on the above background, the authors are interesting to examine the model of moral development of students in the salafiyah dayah in North Aceh Regency, Aceh Province, as well as to investigate the model of santri moral development that has been applied so far in the salafiyah dayah so that it succeeds in forming good thalabah (santri) characters or good manners.

RESEARCH METHODS

Research sites

The location of this research is salafiyah (traditional) days in North Aceh Regency, Aceh Province.

Research Methods and Approaches

This research is included in qualitative research using descriptive method which aims to explore, uncover and so on describe an object of research objectively, systematically and comprehensively.

Data source

The data sources that the authors use in this study are the main data sources (primary) and supporting data sources (secondary).

Data collection technique

In researching this problem, the authors need data to support research in accordance with the selected object. So as for the data collection techniques that the author will use are as follows: 1, Interview; 2) Observation; 3) Documentation.

HASIL DAN PEMBAHASAN

Talabah Morals Development Material

Regarding the material for developing thalabah morals in Aceh's salafiyah dayah, there are two things that need to be addressed here, namely, first, the curriculum or moral books that are the guides in

learning. Second, the moral material contained in the book is given in the classroom, as well as the moral material that is implanted and fostered directly through lectures and advice delivered outside the classroom. The following is a description of each of these two aspects.

- a) Book of Study of Talabah Moral Development Materials
- b) Contents of Talabah Moral Development Materials
- c) Morals Choose a Place of Prayer

Talabah Moral Development Model

The model of moral development for thalabah in the salafiyah day in North Aceh Regency, Aceh Province can be explained as follows:

- a. a. Giving Advice
- b. b. Exemplary
- c. c. Practice and Habituation in Worship
- d. d. Guidance and Mentoring
- e. e. Collaboration with Wali Thalabah
- f. f. Cooperation with the Community
- g. g. Rewards and Funishment

Moral development in the dayah includes rewards and funishment. The reward and funishment method is carried out by referring to the final assessment results from the homeroom teacher. According to the narrative of one of the dayah teachers, he stated that each thalabah must have a different attitude from one another, so the teacher council made rules to be carried out properly, but if there were thalababs who violated them, they would be subject to sanctions based on the level of error that was violated.

Langkah-Langkah Pembinaan Akhlak Thalabah

The activity of developing thalabah morals for salafiyah dayahs in North Aceh Regency, Aceh Province, in addition to implementing various models, also applies stages or steps to realize noble and perfect morals of thalabah. Moral development aims to realize a complete thalabah soul (insan kamil) from a physical and spiritual perspective. The steps for moral development in the salafiyah dayah of North Aceh Regency are three, namely:

- a. Tazkiyat al-Nafs (purifies the soul)

To realize the goal of moral development with tazkiyah, it is necessary to go through several stages such as:

- 1) Purify oneself, namely the effort made in purifying oneself by repenting of sins that have been committed and promising not to repeat all actions that can pollute the soul or heart.
- 2) Efforts to decorate oneself with al-kharimah (takhallaq) morals. After doing self-purification, the next step is to try to fill his personality with noble character.
- 3) Efforts to realize noble positions or commonly called maqamatul qulub/tahaquq. In this effort is the culmination of these stages, where one must obtain a noble position in the sight of Allah swt., by trying to be as close as possible to Allah swt. Tgk Azis, (2019)

The means for the process of tazkiyah nafs are various deeds that affect the soul directly by curing it from illness, freeing it from obstacles or realizing morals in it. The means of doing tazkiyah are:

1. Prayers
 2. Zakat and Infaq
 3. Fasting
 4. Remembrance and thought,
 5. Remembering death
 6. Amar ma'ruf and nahi munkar
- b. Tarbiyah Dzatiyah (Soul Education)

Tarbiyah dzatiyah is defined as a means of coaching (tarbiyah) carried out by a thalabah to himself to form a perfect personality from all sides such as scientific, moral faith, social, and so on. Tarbiyah dzatiyah can also be interpreted as coaching (tarbiyah) a person towards himself.

The means in tarbiyah dzatiyah, among others, can be explained as follows:

1. Meditation,
2. Repentance from all sins,
3. Seek knowledge and broaden horizons,
4. Doing the deeds of faith,
5. Pay attention to aspects of morality (moral).
6. If a Muslim really carries out moral development towards himself then he will get the results of tarbiyah dzatiyah activities, which include obtaining the pleasure of Allah swt.,

and His Heaven, obtaining happiness and peace of mind, being loved and accepted by Allah swt, awake from all evil, and the soul feels safe and peaceful. Tgk Azis, (2019)*Halaqah Tarbawiyah (Joint Study)*

Halaqah tarbawiyah is one of the methods in moral development by being guided and guided by a murabbi to jointly develop themselves both in terms of knowledge and experience. Halaqah means a way of learning or teaching by sitting on a mat in a circular or lined position. One of the concepts of moral development with halaqah can be seen in tariqah practitioners. Where these tariqah practitioners gather themselves in a tariqah group with the guidance of a murshid.

Obstacles Faced by Teachers in Fostering Morals of Thalabah and Their Solutions

- a. Obstacles in Moral Development
- b. Solutions to Face Obstacles in the Implementation of Moral Development

CONCLUSION

From the descriptions in the previous chapters, conclusions can be drawn from the results of this study based on the formulation of the problem that has been determined, namely:

1. The moral development material for the Salafiyah dayah in North Aceh Regency is in the form of turats (bald books) written by various scholars from the Ahlussunnah wal Jamaah circles, starting from Tambih al-Ghafilin, Taisir al-Khalaq, Ta'lim al-Muta' scholars, Muraqi al-Ubudiyyah, Siraj al-Thalibin, Syarah al-Hikam and Ihya Ulum al-Din. The content of moral development material includes: 1) Morals towards Allah swt., in carrying out monotheism, worship, and reading the Koran. 2) Morals with fellow humans which include morals towards both parents, teachers, fellow students and the opposite sex. 3) Morals with the environment which includes morals towards animals and plants.
2. The model of moral development in the salafiyah dayah, North Aceh Regency by applying the Qur'anic pattern, exemplary, advice, ibrah, habituation, reward-punishment and cooperation with

guardians of thalabah and the community. Moral development also uses various learning media such as speakers, wall magazines, information boards and others to maximize thalabah's understanding of moral material. All material that has been taught by the teacher to thalabah must be applied in everyday life, both aspects of worship and muamalah. The practice of knowledge and respect for teachers is a must to obtain blessings and increase knowledge.

3. The steps for fostering thalabah morals in the salafiyah dayah of North Aceh Regency include; 1) Tazkiyat al-nafs, which is the purification of the soul from all diseases and disabilities to realize the state in him and make asthma' and Allah's nature as his morals, 2) Tarbiyat al-dzatiyah, namely coaching (tarbiyah) carried out by a thalabah to himself to form perfect personality from all sides such as scientific, moral faith, social, and so on, and 3) Halaqah al-tarbawiyah is one of the methods in moral development by being guided and guided by a murabbi to jointly develop themselves both in terms of knowledge as well as experience
4. 4. The obstacle faced by teachers in fostering thalabah morals at the salafiyah dayah, North Aceh Regency is the lack of parental participation in supervising and evaluating thalabah learning. So that results in thalabah less achievement in learning and less than optimal in the practice of science. Parents should also remind their children to study hard and ask about their studies when visiting their children at the dayah or when their children are at home. Another obstacle is the inadequate availability of dayah facilities and infrastructure to support the development of thalabah morals. The solution to these obstacles is to strengthen the relationship between the teacher and the guardian of thalabah, all developments in learning thalabah are reported to the guardians of thalabah through the WA group and give more attention to the thalabah, in addition it is also necessary to provide a special room for counseling guidance for those who have problems.

SUGGESTION

1. The government is expected to give great attention to the dayah facilities and infrastructure to support learning. Dayah is an Islamic

- educational institution that has been clearly proven to be able to produce human resources with Islamic insight and noble character.
2. To the guardians of thalabah to be more serious in monitoring and evaluating their children's education in the dayah in order to increase the enthusiasm and learning achievement of children. Parents/guardians should not give up their hands and completely leave their children's education to the dayah, it will not be effective. There needs to be good cooperation between parents and dayah teachers in the success of children's education.
 3. The leaders of the dayah are expected to always seek information about the development of the model of moral development of thalabah from other educational institutions both general and religious and adopt it if it is considered relevant to the world of dayah. Leaders should also seek to provide a special space for the moral development of troubled children.
 4. It is recommended for formal educational institutions to apply the model of moral development applied by the Acehnese salafiyah, to shape the character of students and students. Collaboration between dayah educational institutions and formal education is needed in fostering community morals to succeed as expected.

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