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THE IMPLEMENTATION OF ISLAMIC EDUCATION IN STUDENT MORAL GUIDANCE ON TRADITIONAL AND MODERN PESANTREN INSTITUTION

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Abstract

The Islamic education cannot be separated from moral guidance or moral education. Islamic boarding school institutions are the origin of Islamic education institution in Indonesia, the Pesantren institution is famous for its moral guidance for students. In the present day, there are two types of Pesantren institutions, the traditional and modern boarding schools, which both of them has its own characteristics in the practice of moral guidance for its students. This research is a qualitative research with case study models. The object of this research is Pondok Modern Darussalam Gontor campus 2 and Pondok Pesantren Darul Huda Mayak Ponorogo. The purpose of this study was to (1) find out how the Islamic Education models in Pondok Modern

Darussalam Gontor campus 2 and Darul Huda Mayak Islamic Boarding School. (2) To find out how the moral guidance process in each Pesantren institution. The methodology of research use Qualitative Research by Case Study Model. The results of this study are (1) the models of religious education Carried out at Pondok Modern Darussalam campus 2 Refers to the curriculum of Kulliyatul Muallimin Al-Islamiyah where the coverage of knowledge is 100% religion and 100% scientific knowledge, while the implementation of religious education in the Darul Huda Islamic boarding school Mayak Refers to the principle of Salafi Hadistah, which is the education curriculum with traditional salaf and contemporary education methods. (2) The implementation of moral guidance activities at Pondok Modern Darussalam Gontor Campus 2 is to optimize the 24-hour education process based on the daily discipline and the school's curriculum.

Keywords

Islamic Education, Moral Education, Moral Guidance, Islamic Boarding School, Traditional Pesantren Institution, Modern Pesantren Institution

1. Introduction

Islamic education as a process of development of student potential, aims to realize human faith and fear to Allah, skilled, have a high work ethic noble character, independent and responsible for themselves, nation, and state and religion. (Baidlawi, 2006) Islam wants the noble morality, because of the noble morality will bring happiness for them self and for society in general. In other words, the main manners shown someone benefits are not only for themselves but also for others. (Arif Billah, 2016)

To achieve good moral required education morality, because education morality is a process of development, infusing, and teaching in humans with the purpose of creating and succeed the highest goal of Islam. Those goals are the happiness in the world and hereafter, the perfection of the soul of society, got acceptance from Allah, security, grace, and receive pleasure that has been promised by God that apply to people who are good and pious.

In moral education, the actualization of Islamic values should be seen as an important issue in the planting effort of ideological Islam as a worldview. However in an attempt actualization of Islamic moral values require a long process, so that the planting is not just upon formal aspect but has been included in the practical aspect.

Boarding School/ *Pesantren* is a community, where religious scholars (*Kyai*), teachers (*Ustadz*), students (*Santri*) and administrators of the boarding school live together on one campus, based on the values of the Islamic religion complete with their norms and habits, which exclusively different from the general population surrounding them,(Syafei, 2017) Pondok Pesantren is also a large family under the guidance of a religious scholars (*Kyai*) helped by *Ustadz*, all signs that regulate the activities and limits of action: *halal-haram*, obligation-*sunnah*, good-bad and other departed from the law Islam. All activity is viewed and implemented as part of religious worship. In other words all the events and activities of life have always been regarded with Islamic religious law. (Ulum, 2009)

As it grows boarding divided to two based teaching methods are applied. The first is a boarding school *Salafi* that keep the original tradition of past teaching schools. The second is to apply the modern *pesantren* contemporary educational system in teaching.

Apart from that difference, pesantren with its function as an Islamic institution also serves as the broadcasting of Islam where the students (*santriwati / santriwan*) are educated to be able to live in an atmosphere of shades of religious, hence the boarding school has a high level of integrity with the public surroundings and become moral references/behavior for the general public. (Hasan, 2015)

Based on the above presentation, we can conclude that pesantren education agency upholds moral values embodied in Islamic education in general. The moral value can be implanted through typical Islamic religious education schools that have been arranged in the curriculum that patent.

In this study, researchers wanted to discover how the moral development in modern and *Salafi* schools, as well as how to apply the teachings of Islamic religious education in several pesantren in Ponorogo, and what factors supporting and hindering the process of implementation of Islamic religious education in the moral development of adolescents.

The purpose of this study was to determine the moral formation in modern schools and the *Salaf*, and knows the process of applying the teachings of Islamic religious education in coaching moral as well as factors that affect the process of passage of the curriculum of Islamic education in boarding schools.

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2. Literature Review

2.1 Islamic education

2.1.1 The concept of Islamic education

Education can be reviewed from two perspectives. First, from the point of view of the social community, education is a cultural inheritance from the older generation to the younger generation to live a sustainable society. Or in other words, people have the values and culture that wants to be channeled to the next generation so that the community's identity is maintained. On the other hand, when we viewed from the point of the individual education means the development of the potential of latent and hidden. Individuals are like the deep ocean full of pearls and a variety of fish, but not visible. It still in the towing. He needs to be fished and explored in order to become food for humans and jewelry. (Shobahussurur, 2015)

Islamic education as a process of development of the creative potential of students, aims to realize human faith and fear of Allah, skilled, have a high work ethic noble character, independent and responsible for themselves, nation, and state and religion. In Islam, humans have a basic ability is called "*fitrah*". Epistemologically "*fitrah*" means "nature of the origin, purity, talent, and disposition". The terminology, Muhammad al-Jurjani said that "*fitrah*" is: The character is ready to accept Islam. Education is one's effort to develop the potential of monotheism in order to color the quality of one's personal life. (Alhamuddin, 2005)

2.1.2 The basics of the implementation of Islamic religious education

There are three basic implementations of Islamic education in Indonesia, namely:(Arif Billah, 2016)

a. Juridical Basis

- 1) Basic principles of Pancasila, the first principle: Belief in God Almighty.
- 2) Constitutional basis in the UUD 45 in chapter XI of article 29, paragraphs 1 and 2, which reads: The state based on the divinity of the Almighty and the State guarantees the freedom of each citizen to embrace each and worship according to beliefs and religions of each.

- 3) Enhancing the basic operations of MPR Decree No. IV / MPR / 1973 which states that the implementation of religious education is directly intended in the formal school curriculum, from primary school to university.

b. Religious Basis

The religious basis is derived from the teachings of Islam. Religious education is a commandment of God that manifest by worship to Him. In the Koran there is a section showing the commandment t include:(Nasution, 2011)

- 1) QS An Nahl verse 125 which means:

"Call upon the paths of your Lord with wisdom and good lessons and reject them in a good way. Your Lord, He is more aware of who stray from His path and He knows those who are guided. "

- 2) Qs. Ali Imron, verse 104 which means:

"And let there among you a class of people who call to virtue, a guide to the right path and prevent it from being evil, they're the lucky ones"

c. Psychological Basis

The psychological aspect is fundamentally associated with the psychological aspects of people's lives.(Odit-dookhan, 2018) It is based that in life, people both as individuals and as citizens are always confronted with things that always made him uneasy and not at ease so require their foundation and lifeline. All people in this world requires an anvil and a live control is called religion. (Lestari & Partini, 2015)

2.1.3 Islamic Religious Education Function

Islamic Education for schools and *madrasas* works as follows:(Subur, 2016)

- a. Development of learners priesthood and devotion to God are implanted in a family environment.
- b. Planting the guideline values of life to find happiness in this world and hereafter.
- c. Adjusting to both the environment and the physical environment and the social environment can be altering the environment in accordance with the teachings of Islam.
- d. Fixing errors, omissions, and weaknesses of learners in confidence, understanding, experience the teachings in everyday life.

- e. Prevention of negative things from the environment and culture that can harm him and impede progress towards human beings.

2.2 Moral Education in Islam

Islamic education as a process of development of the creative potential of students, aims to realize human faith and fear of Allah, skilled, have a high work ethic noble character, independent and responsible for themselves, nation, and state and religion. In Islam, humans have a basic ability is called "*fitrah*". Epistemologically "*fitrah*" means "nature of the origin, purity, talent, and disposition".(Budiman & Sista, 2017)The terminology, Muhammad al-Jurjani said that "*fitrah*" is: The character is ready to accept Islam. Education is one's effort to develop the potential of monotheism in order to color the quality of one's personal life.(Yameen, Campus, & Iftikhar, 2018)

Islamic educational goals are ideals (ideals) containing values of Islam to be achieved in the process of Islamic education based on Islamic teachings gradually. (Subur, 2016) Based on the above understanding can be concluded that the Islamic Religious education is a process that is done to create fully human beings, faith and fear of God Almighty and be able to realize its existence as a vicegerent of Allah on earth, which is based on the teachings of the Qur'an and Al-Sunnah. So in this context means the creation of a perfect man after the education process ends(Kastolani, 2016), In the formulations contained the noble values in the form of divinity, spirituality, humanitarian, social, personality, nationality, knowledge and skills. To prepare learners who needed reliable leading values in the future. (Herman, 2015)

Moral Education is a process of development, planting, and teaching in humans with the purpose of creating and success highest goal of Islam, which is the happiness of two villages (world and hereafter), the perfection of the soul of society, gets Gods mercy, security, grace, and gets pleasure which had been promised by God that apply to people who are good and pious. (Yusuf, 2017)

The scope of moral education includes three patterns of relationship:(Bhatnagar, 2018)

2.2.1 The pattern of human relationship with God, as admitting God is the one by avoiding *shirk*, devoted to Him, pleading for help to him through supplication, dhikr, at any time of day or night, whether in a state of standing, sitting or even lying down and put my trust in Him.

2.2.2 The pattern of human relationships with fellow human beings.

2.2.3 The pattern of human relationship with the universe, such as the preservation of nature, protecting forests from logging without aridity due to be planted again, and preserve the natural beauty.

The values of moral education should be imparted to children is not just a good moral, but good morality should also be conveyed and taught to children. When the bad manners that are not conveyed to the child then the child will do something inappropriate and unethical in the community. (Lestari & Partini, 2015)

3. Results and Outputs Achieved

3.1 Moral Guidance in Modern Pesantren Institution (Darussalam Gontor Islamic Boardng School Campus 2.)

3.1.1 Main philosophy/principles applied in moral development in Pondok Modern Darussalam campus Gontor 2

a. Al-Quran and al-Hadith

The primary value used by Pondok Modern Darussalam Gontor in the moral guidance of students is the Koran and Hadith. It is a common thing because Gontor Islamic education institutions, where the Al-Quran and Hadith are guidelines of life.

All activities are conducted in the Gontor is the application of the values of Qur'an and undertake the maximum effort to implement the values in the hadith.

b. Soul and philosophy of life Pondok Modern Gontor

Based on interviews with Mr. Muhammad Hudaya, Lc.,M.Ag as head manager of Pondok Modern Gontor campus 2, that the moral development in Gontor 2 aside based on the Koran and the Hadith, also based on Five Life Spirits of Pondok Modern Darussalam Gontor which are:

1) Sincerity

The first cornerstone is used in students moral guidance in Gontor is the Spirit of sincerity. Sincerity mean is such as thankless task and doesn't expect any compensation. This sincerity soul according to the verses of the Koran is:

Surah Ya-Sin: 21

"Follow those who do not ask for replies to you; and they are the ones that receive guidance. "

2) Simplicity

The soul of simplicity is a representation of humility, *tawadhu* ', and avoid excessive lifestyle. Simplicity in the view of the founder of Gontor means moderation in lifestyle in accordance with the needs. The simplicity of the soul in accordance with the Quran Surah Al-Furqan: 67

“And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.”

3) Self-reliance

Self-reliance in other words is the meaning of independence. Self-reliance in Pondok Gontor was emphasized at the level of economic independence. It is intended that the cottage was not a burden on society and can give more to the community in terms of school fees in Pondok Modern Gontor as well as scholarships for students at the University of Darussalam Gontor. The essence of the spirit of independence, is reflected in the verses of the Quran Al-Baqoroh 245:

“Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.”

Understanding spends their "assets in Allah's way" includes spending for the sake of jihad, the building the universities, hospitals, businesses and the scientific research and others.

According to the verses above, the conclusion is that the economic power in the Moslem society will affect the prosperity of the community when the assets being delivered for the sake of mankind.

4) Islamic brotherhood

Islamic brotherhood spirit is one of the guidelines in Gontor in moral guiding on students. The diversity of cultures, backgrounds, and psychology of students forcing the education and moral guidance model in Pondok Modern Darussalam Gontor should be able to accommodate all of the diversity of it. Based on the diversity of the students, the spirit of the Islamic brotherhood is considered the most appropriate as one of the guidelines in the moral development of adolescents.

Islamic brotherhood in Gontor means that there is no difference between students in many aspects even base on economic background, ethnicity, ancestry, even countries.

All students are treated equally without exception in academic and non-academic services.

The essence of Islamic brotherhood spirit in the Pondok Modern Gontor was mentioned in some verses of the Quran:

“And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.”

5) Freedom

The last of Five Spirit of Gontor is the freedom. This freedom means a freedom limited by the freedom of other people, then those freedom have restrictions or limitations based on conscience. Free does not mean free liberally who pass beyond the limit, but still controlled by milieu and schools culture that promote morality in communication and behavior.

Students are given creative freedom according to their interests and talents of each. The students are free to think and argue, but in accordance with the cultural values that exist in Pondok Gontor. Pupils were free to choose their ideals despite the background santri upon them, and the cottage provides the resources and facilities for it.

The free will is a representation of human nature that always wants to be free in everything. This is a base of creation the spirit of freedom in Pondok Modern Darussalam Gontor. The nature of human freedom has been mentioned in verses of the Quran, Surah Al-Kahf: 29

And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.

According to verse above, can be understood that humans have free will to be good and bad. Allah has provided direction and reward for those who want to do good or bad about the consequences of each.

Another philosophy in moral guiding on teenagers/students on Darussalam Gontor campus 2 is a *philosophy of life* of Pondok Modern Darussalam Gontor, which are:

- 1) **Live is Once, be Meaningful.** The point is to do everything possible to optimize human potential in order to become the most useful for others.
- 2) **Bondo, Bahu, Pikir, Lek Perlu Sak Nyawane Pisan.** This is the Javanese wisdom. The point is that in the struggle for life and religion, must be the totality sacrifice the wealth, energy, thoughts, even their lives if it necessary.
- 3) **Be The Intellectual Ulama, Not Intellect Who Knows Religion,** The purpose of this philosophy is, as Muslims, is obligatory to learn religious knowledge before learning techno-science, then will generate the Moslem scholar who good in moral religion and smart in modern knowledge.

c. The Synthesis of Life Values in Gontor

Educational foundation in Pesantren of Gontor is a synthesis or a combination of the excellence life values of some international institutions which applied by Gontor as the main spirit of life in the implementation of education and teaching. Those institutions are:

- 1) Aligarh / India (modernity).

Implementation of modernity value in Aligarh institution lied on the system that runs on Gontor life. As the first modern pesantren in Indonesia, Gontor refers the modernity to Aligarh institutions. The modernity Islamic education in Aligarh includes system administration, curriculum, and milieu then applied and refined by Gontor.

- 2) Al-Azhar/Egypt (independence of waqf).

The existence of Al-Azhar campus has been since 1000 years ago and still exists to this day. One of many factors keeps the existence of Al-Azhar university is waqf which means the campus of Al-Azhar has delivered to Moslem society for eternity. This is why Pesantren of Gontor has been delivered for eternity to Moslem society.

- 3) Syanggit / Africa (philanthropy).

In the history education world, Syanggit institutions are famous as a great institution and a lot of help Muslims in education. Students of Syanggit University are free from school tuition. This is the fundamental value of intense philanthropy principles of Gontor, which monthly tuition in Gontor uncomparable with education and living facilities of students.

4) Santi Niketan / India (peaceful).

Santi Niketan is an educational institution in India which is famous for his peace in the midst of the turmoil of conflict in the Indian country. The name Santi Niketan itself means peaceful village. This is the base principle that use in Gontor to create a peace milieu of life, there must be no fight among students and all the problems resolved by humanity communication.

3.1.2 The objective of moral guidance in Darussalam Gontor Islamic Boarding School campus 2

The objective of moral guidance in Pondok Modern Darussalam Gontor is aligned with spirit and philosophy of life in undertaking the activities of education, including in the moral development of students. According to the descriptions mentioned above, the main objective of students moral guidance in Gontor is generating the young Muslims generation of who want to struggle for the good of Ummah, have a simple lifestyle according to the life needs, self-sufficient in all aspects, have a strong sense of brotherhood among Muslims, and free to choose the way of life based on Islamic values and laws.

3.1.3 The methods of moral guidance in Pondok Modern Darussalam campus Gontor 2

In order to optimize the moral guidance process of students in Pondok Modern Gontor, then there are two methods applied are moral development through education and teaching, as well as through the regeneration process.

a. Education and Teaching

Education and teaching is a core activity in Pondok Modern Gontor. Through education and the teaching, Pesantren of Gontor transform the values to the students by formal class activity which taught the equal knowledge of religious and science.

Educational activity held within 24 hours. The scope of Gontor education includes all the activities of Islamic daily life, the discipline of worship, military-like discipline, security and language, department assignment, and extracurricular activity.

The school's curriculum used is *Kulliyatu-l-Mu'allimin Al-Islamiyya* which adopted from Sumatra Thowalib schools, and that curriculum received an acknowledgment from the Ministry of Religion Indonesia.

The pesantren's curriculum is every principle of life on Gontor philosophers mentioned above, includes *Panca Jiwa* (Five Spirit of Gontor), *Motto Pondok*, *Panca Jangka* (Five Long-

Term Plan), and Philosophy Life of Gontor. Any moral guidance process shall go back to the foundation that has been determined above.

b. Regeneration

One contributing factor is the existence of Pondok Modern Gontor is regeneration process. Regeneration aims to produce competent human in a specialized field which then can be beneficial to the pesantren. Regeneration is part of the education at the Pondok Gontor, but because it is a vital aspect for the existence of the Pesantren, the regeneration activities received special attention from the Head of the Pesantren.

Regeneration begins when the students assigned to some departments in the student's organization of Pondok Modern. Students are assigned to the certain department have to be responsible for his mission. Refuse the assignment, in Gontor environment, a social violence that made a special black note for students who refuse the assignment. It might be a problem for a student who refuses the assignment in the future.

3.1.4 The implementation of the moral development process in Pondok Modern Darussalam Gontor campus 2

According to research findings, the outline of the process and teaching activities implemented as follows.

- a. Curriculum applied in Pondok Modern Darussalam Gontor is curriculum *Kulliyatul Mu'allimin Al-Islamiyah* (curriculum focused on generating young teachers), with the lesson taught is 100% religious science and 100% technoscience.
- b. The teaching process is held three times in one day. Morning lesson starting at 07.00 until 12.30. The afternoon lessons begin at 02:00 noon until 03:00. Night lesson starting from 20:00 until 22:00.
- c. The educational process held for 24 hours nonstop with various activities, made up situations, living environment, discipline, up to the dress code.
- d. Discipline lives in Pondok Gontor very tight and firm. Starting from the discipline of class, language discipline, daily life discipline, even to the discipline of worship. It aims to create a militant graduate, immoral and inherit the spirit and philosophy of life.
- e. The punishment form in the Pesantren Gontor diverse according to the violations. Starting from balding, calling parents, moved to another branch campus of Gontor, suspended for one year, until the return of students to parents.

Many things found in research related regeneration system at the Pesantren Gontor are as follows:

- a. Regeneration held with the assignment of students to the department of the student organization by the Principal of Institution.
- b. The assignment of responsibilities aims to train students on the task at hand during one school year.
- c. Another objective of the assignment is to train and educate students who are competent in specific areas were hereditary, so the manager does not lose the competent human resources in the field.
- d. Pupils who are assigned to some department of a student organization will be penalized if he refuses the assignment, or deliberately making negligence in carrying out the task.
- e. The negligence penalties are not much different to disciplinary punishment. Starting from balding, calling parents, moved to another campus of Gontor, suspended for one school year, until the return of students to parents.

3.2 Moral Guidance at Traditional Pesantren Institution (Darul Huda Mayak Islamic Boarding School Ponorogo.)

3.2.1 The pillars of philosophy/principles used in the moral development of students at boarding Darul Huda Mayak.

- a. Al-Quran and al-Hadith

As pesantren in usual, the main principle of educational activities in boarding schools is the values of the Quran and al-Hadith.

- b. *Salafi Haditha* principle. Pesantren Darul Huda Mayak as traditional Pesantren, do the maximum effort to preserve the originality of the traditional Islamic education model, but because of the demands of the global era, Pesantren Darul Huda Mayak required to reform teaching model which capable of supporting learners to compete in this global era, Therefore, the pesantren Darul Huda Mayak apply the principle of Salafi Haditha, the traditional Islamic education with a mix of modern methods.

3.2.2 The aims in the moral development of the institution at boarding Darul Huda Mayak

The aims in the moral development of Darul Huda Mayak adjusted to vision and mission of Darul Huda Mayak Islamic boarding school is Generating knowledge character of Muslim, charity and devoted fortified with good moral in order to religion and social empowerment.:

3.2.3 Moral guidance methods at Darul Huda Mayak Islamic boarding school

In order to expedite the moral development in Darul Huda pesantren Mayak, the manager of pesantren apply some moral development of the following methods:

a. Education and Teaching

- 1) Darul Huda Islamic boarding school Mayak has two components of education, the first is: Formal Education who follow the government curriculum, and the second is MMH or *madrasah diniyah* focused at studying the religious sciences and *Pesantren* culture.
- 2) This two-part does not stand alone but walks together to achieve the goal that is generating Moslem scholar depending on Islamic value.
- 3) All of the learning process as classroom and dormitory divided between men classroom and women classroom.
- 4) *Pesantren* program includes *sorogan* (lecturing by reading a traditional Islamic Studies books) and *wetonan* held within a certain time. *Sorogan* program held after *Maghrib* until 19:30.
- 5) Not all students stay all day in the cottage, but there are leaving the house if the house is close to the location of the cottage.
- 6) MMH (Special *Pesantren* Education) curriculum using specialized curriculum while the learning process using the books of *Pesantren* Lirboyo and Ploso, such as books *Imriti* and *Jurumiyah*.
- 7) MMH level placement adjusted to the ability of students based in result from entrance test. Tests include tests read and write Arabic, reading test of *Kitab Kuning* and the test write *pegon* (Arabic letter with Java pronunciation). Extracurricular activities held on Friday. The activities include scouts, khot / calligraphy and PMR (First Aid Training for Teenagers).

- 8) Students are educated to be able to follow the norms of society as well such as could lead *tahlilan*, and help neighbors who need a help.

b. Method of *Salafi Haditha*

The application of *Salafi Haditha* method shows that the Darul Huda Mayak Islamic boarding school preserve the old methods and develop new and better methods of Islamic education.

This method is applied in Pondok Pesantren Darul Huda Mayak in the form of formal and nonformal education. The formal education includes: junior high school (equivalent), *Madrasah Aliyah* (High School) and *Madrasah Diniyah* (MMH). While non-formal education held as lectures of traditional Islamic Studies books

By undertaking those method, Darul Huda Mayak Islamic boarding school students learn the science-religion of Islam as one part, not only learn science in Islam as shariah, monotheism, and Sufism in order *Tafaqquh Fiddiin*, but also learn the science of Islam that is general such as physics, chemistry, biology and others in order *Tafakkur fII kholqillah* (Believes in God by think and observing to the creation). So with these methods will generate the students who have a tough faith, strong and able to live in a society flexibly, compatible in this modern age.

3.2.4 The moral guidance process at Darul Huda Mayak Islamic boarding school

Based on the result found by the researchers, the process of moral guidance in Pesantren Darul Huda Mayak held by the following practices:

a. Internalization of values of the "*Kitab Kuning*" (Islamic Studies Traditional Books)

One of moral guidance process performed in Pesantren Darul Huda Mayak is examining the books of the Salaf (*Kitab Kuning*) by issuing values moral of the book, and follow the teachings of Kiai or Ustadz, and then will conduct the behavior of *tawadlu'*, sincerity, self-reliance, simplicity, and another moral character. If every time it appears the problem, both concerning the matter of irregularities in the social environment of the community, it will easy to solve through the advice of moral guidance which comes from the book of the Salaf, such as books *Adabul Islamiyah*, *Ihya 'Ulumudiin*, *Ta'limul Muta'allim*.

Kiai (The Principal of Boarding School) is the savior of his students from taking a step toward the possibility of error. "*Kitab Kuning*" mentioned above is the main pillar that contains a number of religious subject matter.

b. The habituation of Religious activities in Pesantren

Among the traditions of Darul Huda Mayak Islamic boarding school which show the effort to maintain and socialite Moral values is learn to sincere in undertake all the schools religious activities, such as habituation to recite the book of the Salaf (the traditional Islamic studies book,) by rising and showing the moral value of a book, and follow the teachings of kiai or chaplain at the time to teach the book of the salaf.

To achieve goals of activities, Darul Huda Mayak Islamic boarding school launched special programs calls *Tafaqquh fid-din*, the empowerment of students, and community development. According to the research in the field, the efforts which held by Pondok Pesantren Darul Huda Mayak on *Tafaqquh Fiddin* program through by:

- 1) Deep Learning Value of Islamic Studies books.
- 2) Memorizing Al-Quran and Hadist
- 3) Deep Pray of Shalat

Pesantren Darul Huda Mayak, aside from known as *Tafaqquh Fiddin* (Deep Religious Learning) institution, those institutions develop and synthesize other aspects of students' empowerment. Such as empowering the student's talents with Calligraphy art skills and *Musabaqah Qira'atil Qutub* (Reading Islamic Traditional Book Competition). In order to keep their mind busy, preserve the distinctiveness and excellence of Pesantren and avoid sexual deviance on students.

To help the reader for understanding this analyze of research, all of explanation about research analysis will shortly mentioned in the table bellows.

Table 1: *How does the moral guidance are applied in Pesantren Institutions*

	Modern Pesantren Institution	Traditional Pesantren Institution
Main philosophy/principles	1. Al-Quran and Al-Hadith, 2. The Life Philosophy of Pondok Modern Gontor	1. Al-Quran and Al-Hadith 2. <i>Salafi Hadistah Approach</i>

	3.Synthesis value of Gontor	
The objective of moral guidance	The generation of Muslims with: 1. A will to struggle for the good of Ummah. 2.Simple lifestyle. 3.Self-sufficient. 4.Sense of brotherhood. 5.Free to choose the way of life	The generation of Muslims with: 1. Knowledgeable character, 2. Be charity 3. Fear of good.
The methods used in moral guidance	1. Comprehensive educating and teaching 2. regeneration of Human resources	1. Education and teaching 2. Salafi Hadistah method.
How the moral guidance are implemented	By optimize the educational process for 24 hours based on the daily discipline and curriculum of pesantren	By internalization of the values of the <i>Kitab Kuning (traditional Islamic studies books)</i> in the daily lives days and habituation religious activities in boarding schools

4. Conclusion

According to the research results, some conclusions can be conveyed are:

4.1 The philosophy base of moral guidance in Gontor is Al-Quran and Al-Hadith, the Life Philosophy of Pondok Modern Gontor and Synthesis value of Gontor. Pesantren Darul Huda Mayak has a Philosophy base which not much different from the Gontor, the Al-Quran and Al-Hadith and Salafi Hadistah foundation value.

4.2 The objective of moral guidance in Pondok Modern Darussalam Gontor 2nd campus is to generate the generation of Muslims who able and will to struggle for the good of Ummah, have a simple lifestyle according to the life needs, self-sufficient in all aspects, have a strong sense of brotherhood among Muslims, and free to choose the way of life

based on Islamic values. The objective of moral guidance in Pesantren Darul Huda Mayak is generating a knowledgeable Muslim character, be charity and fear of good.

4.3 The methods of moral guidance in Pondok Modern Gontor 2nd campus is (1) a comprehensive educating and teaching methods (2) regeneration methods, while the moral development method implemented in Pesantren Darul Huda Mayak is (1) education and teaching and (2) Salafi Hadistah method.

4.4 Implementation of moral guidance in Pondok Modern Darussalam Gontor Campus 2 is by optimize the educational process for 24 hours based on the daily discipline and curriculum of pesantren, while the implementation of moral guidance in Pesantren Darul Huda Mayak by (1) the internalization of the values of the *Kitab Kuning* (traditional Islamic studies books) in the daily lives days and (2) habituation religious activities in boarding schools.

In some cases, this research is less able to describe more detailed information and internal information on the institution. Like problems in adolescent moral development in each institution, how to solve the problem of diversity in each boarding school, both modern and traditional. The information obtained by researchers regarding this matter is very little, so it cannot be described properly in this paper.

However, the results of the studies above are not intended to compare traditional Pesantren institution and modern pesantren institution, so that critics are not raised regarding the students' moral guidance method. Significant differences may be seen in the managerial patterns of each institution, so that the advantages and disadvantages of each institutional pattern will emerge. So in further research, researchers will discuss related with the patterns/models of institutional management in traditional Islamic boarding schools and modern Islamic boarding schools.

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