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Adab Education Management in Islamic Boarding School: A Case Study

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Abstract

This research aims to discuss how to manage adab education at the TQH al-Hasyimi Tenggulun Solokuro Lamongan Islamic Boarding School. is qualitative research with a case study approach, which means this research is carried out in a natural context to understand the phenomena that occur. The methods used include various techniques to carry out in-depth interpretation of the phenomenon. The results of this research explain that adab education at the TQH al-Hasyimi Islamic boarding school uses the book "at-Tibyan fi adab Hamalah al-Qur'an" as a guide. The implementation of learning the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân" at the TQH al-Hasyimi Islamic Boarding School, with a management process that includes planning, organizing, actualling and controlling, requires time is not instant and a continuous process. In practice, students are expected to be able to apply the etiquette taught in the book, such as: (1) Cleaning the Heart: Protecting the heart from despicable qualities and always trying to gain the approval of Allah SWT; (2) Polite Appearance: Ensure a neat and polite appearance when participating in learning activities; (3) Consistency of deposit times: Prioritize deposit times in the morning to repeat memorization with discipline; (4) Getting used to night Qira'ah: Performing tadarus and night prayers regularly to increase spirituality and understanding of the Qur'an.

Shafwan & Suprapto | Adab Education Management

Introduction

Education is indeed more than just the transfer of knowledge; it plays an important role in shaping the attitudes and behavior of students. In this context, educational institutions play a central role as a forum where the learning process takes place. Effective and efficient management in educational institutions is the key to achieving educational goals. In Indonesia, the goals of education are clearly stated in the National Education System, which emphasizes increasing faith, piety and noble morals. This shows that education does not only focus on cognitive aspects, but also on the spiritual and moral dimensions of students.(Sholikhun Muhamad, 2018)

Syed Muhammad Naquib Al-Attas explained that the ideal student is someone who is not only morally and spiritually good but is also responsible for himself, God and his environment. The concept of insan adabi, or a civilized person, reflects this ideal, where students not only have knowledge but also practice adab and ethical values in everyday life. Overall, effective education must include the formation of character and morals, in line with national goals and the values taught by thinkers such as Al-Attas. Thus, education can function holistically in forming individuals who are not only intelligent but also civilized.(Ardiansyah, 2020)

Applying knowledge properly and correctly is the key to producing civilized students. Practicing knowledge is not only a matter of understanding the material, but also how to apply it in everyday life with the principles of etiquette and ethics.(Shafwan, 2021)

The following are several important steps in the educational process that can help ensure that students not only gain knowledge but develop good personalities and attitudes: (1) Instilling Adab Values: Before starting teaching material, it is important to instill adab values in participants educate. This includes respect, responsibility, honesty and empathy. By teaching good etiquette, students will be better prepared to receive and apply knowledge in the correct way; (2) Science Classification: Teaching must be adapted to the competencies and abilities of students. This means classifying knowledge based on the level of understanding and individual needs. With this approach, knowledge can be conveyed in stages and is easier for students to understand and apply; (3) Fardhu'ain Knowledge: Prioritize knowledge that is an individual obligation (fardhu'ain), such as basic knowledge of religion and ethics. This knowledge is very important because it forms the moral and spiritual basis of students. Ensuring that students understand these basic principles is a crucial first step; (4) Knowledge that Brings Benefits: After basic knowledge is met, teach knowledge that can provide direct benefits to society. This includes knowledge related to practical skills, innovation, and positive contributions to society. In this way, students not only gain knowledge but are also able to apply it for the common good; (5) Evaluation and Guidance: Apart from teaching knowledge, it is also important to carry out regular evaluations of students' progress and provide appropriate guidance. This ensures that they not only understand the material but can also apply it well.(Shafwan, 2023)

With this approach, education focuses not only on the transfer of knowledge, but also on the formation of good character and the useful application of knowledge. A successful educator

is one who is able to convey knowledge in a way that pays attention to etiquette and motivates students to become individuals who are beneficial to society..(Noer & Sarumpaet, 2017)

Some experts believe that the increase in student delinquency is caused by inappropriate educational policies. Policies that only focus on cognitive aspects seem unable to shape students' character into individuals with good character. Apart from that, an educational approach that only emphasizes skills also tends to produce individuals who are pragmatic and less sensitive to the surrounding environment.(Karlina, 2020)

Ideally, educated people should be good examples for society. However, in reality, they are often involved in violations that can even exceed those committed by people without education.(Aslamah, 2013)

Teachers often teach their students the importance of honesty, courage, working hard, and maintaining cleanliness, as well as explaining the evils of cheating. However, often these values are only understood theoretically and memorized solely for exam purposes, without actually being applied in everyday life..(Ginanjar, 2013)

In practice, many students ignore the practice of these good traits in everyday life. They often only consider these values as theoretical knowledge, without applying them in real action.(Abdullah, 2022)

This phenomenon indicates a mismatch in the current education system. Therefore, a reorientation of educational goals and policies is needed. In this context, Islam offers a clear concept to ensure educational success, namely adab education. The importance of adab education can be seen from the great attention given by the ulama to this issue. Imam Malik said, "Study adab before studying knowledge." Meanwhile, Imam Abu Hanifah stated, "I prefer the stories of the ulama when sitting with them rather than studying several chapters of fiqh, because in these stories there are lessons about good manners and morals."(Sanad et al., 2018)

The term adab has received great attention from scholars, in fact their attention to adab often exceeds attention to science itself. In the learning process, etiquette is considered the main priority that must be instilled before studying science. When manners are well ingrained in a student, understanding and accepting knowledge becomes easier. The importance of adab is proven by many scholars who emphasize the importance of adab in their works. Imam al-Bukhari, for example, compiled a book entitled "al-Adab al-Mufrad", which describes the hadith about the life of the Prophet Muhammad SAW in educating and setting an example regarding adab. Imam al-Ghazali also wrote a treatise entitled "al-Adab fî al-Dîn", which includes seventy-four adabs in various aspects of life. Apart from that, in his book "Bidâyah al-Hidâyah", al-Ghazali explains various etiquette that need to be practiced in everyday life, such as etiquette when waking up, going to the bathroom, being in the mosque, as well as etiquette that must be applied at other times. certain.

Imam al-Nawawi also wrote a special book about adab related to the Qur'an, which was entitled "al-Tibyân fî Âdâb Hamalah al-Qur'ân". In this book, various aspects of etiquette related to the Qur'an are discussed, including etiquette for Al-Qur'an teachers, Al-Qur'an students, Al-Qur'an readers, as well as etiquette towards manuscripts of the Al-Qur'an. . This book includes guidance on the etiquette of writing and glorifying the Qur'an. This work is very important for students and memorizers of the Qur'an to study.(Al-Nawawi, 2015)

This article will discuss the concept of adab education, especially in the context of memorizing the Qur'an. A memorizer of the Qur'an is not only expected to be able to memorize the verses of the Qur'an fluently and have a melodious voice when reading them, but also must be able to use the Qur'an as a guide in everyday life, which includes implementation of good etiquette. In this modern era, many educational institutions focus on teaching the Qur'an, especially in tahfīẓ al-Qur'an. Therefore, it is important to formulate the concept of adab education in the curriculum and implement it in educational institutions to ensure that adab becomes an integral part of the learning process for memorizers of the Qur'an.

The TQH al-Hasyimi Islamic Boarding School located in Tenggulun Solokuro Lamongan is an educational institution that focuses on tahfidz al-Qur'an and hadith, by applying the concept of adab education as contained in the book "al-Tibyân fî Âdâb". This is interesting to research, especially in how this Islamic boarding school manages and applies adab education management to its students.

Method

This research is qualitative research with a case study approach, which means this research was conducted in a natural context to understand the phenomena that occur. The methods used include various techniques to carry out in-depth interpretation of the phenomenon. (Hadi et al., 2021).

In accordance with this type of research, all facts in the form of words and writing from human data sources and related documents will be presented and described accurately for analysis and interpretation. Therefore, the role of researchers in the field is very crucial, because researchers act as the main instrument in collecting data through in-depth observation and active involvement in research. (Fadli, 2021).

In qualitative research, primary data sources include words and behavior, while secondary data includes documents and other materials. The informants in this research consisted of school principals, teachers, students and graduates of the al-Hasyimi Tahfidz Qur'an-Hadits Islamic Boarding School (PTQH). Determining the data source was carried out using a purposive sampling technique, namely selecting samples that were tailored to the research objectives or needs. (Mardawani, 2020).

In this qualitative research, data collection techniques involve observation, interviews, documents and audio-visual material. Observation involves recording behaviors and interactions as they naturally occur, providing contextual insights into daily practices. Interviews with key stakeholders such as teachers, administrators, and students capture in-depth perspectives and personal experiences, enriching the understanding of adab implementation. Document analysis of curricula, policies, and instructional materials offers tangible evidence of the management strategies in place. Additionally, audio-visual materials, such as recordings of classroom activities and photographs of the environment, provide a multi-sensory perspective and support the triangulation of findings. Together, these methods ensure a holistic and nuanced exploration of the research topic. Data analysis steps are carried out through several stages, namely: organizing data, transcribing data, coding, describing data, determining themes, and representing findings. (Creswell, 2012). During the process of data collection and analysis, researchers must ensure that the information and interpretation of findings are accurate. Validating findings means that researchers check the accuracy or credibility and reliability of findings through strategies such as member checking, auditing, or triangulation (Zuchri Abdussamad, 2021).

Results and Discussion

Results

Tahfidz Qur'an-Hadith Al-Hasyimi Islamic Boarding School

Tahfidz Qur'an-Hadits Islamic Boarding School (PTQH) al-Hasyimi is an Islamic boarding school educational institution located in Tenggulun village, Solokuro District, Lamongan Regency, with the main focus on education for memorizing the Qur'an and Hadith. The aim of this institution is to produce hafidz and hafidzah and produce cadres who have Qur'anic morals. The vision of this institution is to create huffadz who are superior in both morals and achievements.

The mission of this Islamic boarding school includes several main objectives: producing hafidz and hafidzah, forming cadres with Qur'anic morals, producing preachers who can contribute to building a Qur'anic society, implementing the values and teachings of the Qur'an and Sunnah in daily life, as well as improving achievement development in both academic and non-academic fields.

Al-Tibyân fî Âdâb Hamalah al-Qur'ân Book of Guide to Adab Education at Islamic Boarding School Tahfidz Qur'an-Hadith al-Hasyimi

This book consists of 200 pages for the original version and 214 pages for the translated version. This book discusses the manners that must be possessed by bearers of the Qur'an as

well as the qualities that are important for memorizers of the Qur'an and students of knowledge. There are 10 chapters in this book, with short and concise explanations in the form of important points. Each chapter has a title for easy reminder and memorization. Apart from that, this book includes several propositions from the Qur'an and hadith, as well as opinions from friends and scholars.

Imam al-Nawawi wrote the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân" as a response to the spirit of the people of Damascus that he observed. While in the city, Imam al-Nawawi saw the enthusiasm of the people in studying knowledge, increasing the number of recitations of the Qur'an, as well as teaching and discussing it both individually and in groups. Seeing this, Imam al-Nawawi felt compelled to write a book that discusses the etiquette of interacting with the Qur'an and the qualities that must be possessed by memorizers of the Qur'an. Apart from that, he emphasized that Allah glorifies people who always interact with the Qur'an, because in the Qur'an there is news, advice and proof of the oneness of God. Allah also gives multiple rewards to those who respect the Qur'an through reading, teaching, practicing and obeying the etiquette related to the Qur'an.

Management of Adab Education at the Tahfidz Qur'an-Hadith Al-Hasyimi Islamic Boarding School

The Tahfidzul Qur'an Islamic Boarding School is an educational institution that focuses on tahfidz Qur'an with an emphasis on cultivating manners in memorizers of the Qur'an. The process of learning adab education at this Islamic boarding school is carried out using the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân". The implementation of adab education and its achievements at the Tahfidzul Qur'an Islamic Boarding School can be seen from 4 things, namely planning, Organizing, Actualling and Controlling, here's the explanation:

Planning

Effective management begins with careful planning, so that the implementation of activities can achieve the set goals and run efficiently. This also applies to educational institutions, both those based on formal and non-formal systems. Planning is the process of determining the future direction and goals of an educational institution by setting targets to be achieved. This involves drafting a plan that covers aspects such as time, day and month qualitatively, as well as answering questions about when, where, how, why and who will be responsible.

Planning for adab education at the Tahfidz Qur'an-Hadits al-Hasyimi Islamic Boarding School is carried out comprehensively with an approach that suits needs and is short term in nature. The planning stages in this Islamic boarding school involve several key steps:

1. Formulation of Vision, Mission and Goals: The first stage involves the formation of a leadership council consisting of the chairman of the foundation and directors, namely Ust Drs. H. Khozin, Dr. Din M Zakariya, M.Pd.I (general director), Ahmad Faizun, M.Pd.I (director of ketahfidzan), and Ust. Abu Alaq (director of the Islamic boarding school). They are responsible for formulating the vision, mission and goals of the Islamic boarding school.

2. Program Formulation: Next, the programs that will be implemented at the Tahfidz Qur'an-Hadith al-Hasyimi Islamic Boarding School are formulated. These programs cover various aspects of education and etiquette according to the needs of the institution.

3. Target Setting: Each program is given a clear target. The program focused on in this research is the tahfidz Qur'an program for adult/kibar level. The target is to produce a generation of Qur'an adherents with steps such as producing hafiz and hafizah, forming Muslims and Muslim women with Islamic personalities, and producing Qur'an teachers..

4. Determining the Application Method: the method for applying adab education is determined based on the vision and mission of the Islamic boarding school and the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân". The method applied includes learning that leads to the ability to become a teacher of the Qur'an.

With these steps, the Tahfidz Qur'an-Hadith al-Hasyimi Islamic Boarding School seeks to ensure that adab education planning can be implemented effectively and achieve the expected goals.

Organizing

At this stage, the formulation of a formal structure is carried out by dividing and grouping tasks and roles among institutional members to achieve the stated goals. The organizational structure is structured based on the capabilities of each individual within the institution, ensuring that each member has a role that is appropriate to his or her expertise and capacity. With effective division and arrangement, it is hoped that all tasks can be carried out well, supporting the achievement of planned targets.

Organizing adab education involves all stakeholders and requires a clear understanding of the functions and duties of each member. At this stage, communication also plays a very important role. Based on Imam Al-Nawawi's thoughts in the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân", organizing adab education includes:

1. Management of Educators and Education Personnel: This involves ustadz and ustadzah, both from a functional and structural perspective, including halaqah (muhâfidzah), musyrifah, as well as teachers who teach the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân".

2. Distribution of Duties and Responsibilities: Duties and responsibilities are arranged according to the expertise of each ustadz and ustadzah, under the coordination of the ketahfidzan director and male and female adult coordinators.

3. Formation of a Special Team: The male coordinator forms a special team for the ustadz who will handle teaching for male students, while the female coordinator forms a special team for the ustadzah who teaches female students.

With a clear structure and organized division of tasks, it is hoped that every aspect of adab education can run effectively, in accordance with the principles contained in the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân".

Actualling

Implementation (actualling) is a management function that includes the application of various means, techniques and methods to ensure that all members of an educational institution work sincerely and as well as possible. The aim is for each individual to be actively and productively involved in achieving the institution's goals effectively and efficiently. In this stage, it is important to ensure that all plans that have been prepared can be implemented properly, so that the desired results can be achieved.

The implementation of learning the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân" at the Tahfidz Qur'an-Hadith al-Hasyimi Islamic Boarding School has had a significant impact on students who are studying the Qur'an, both in reading, memorizing and teaching al-Qur'an. -Qur'an. The main focus of this learning is to improve the etiquette of interacting with the Qur'an. Mahasantri are expected to be able to understand and apply the virtues of the Qur'an seriously. They are expected to not only participate in learning attentively, but also pay attention to important etiquette in the process of memorizing and studying the Qur'an, such as etiquette for reading, studying and memorizing the Qur'an.

As a memorizer of the Qur'an, there are several things you need to pay attention to during the memorization process, one of which is maintaining etiquette when interacting with the Qur'an. This is important to ensure that a person can be said to have "Al-Qur'an morals", namely reflecting the values and ethics taught by the Qur'an in everyday life.

The appropriate etiquette in implementing the study of the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân" which must be applied by resident students at the Tahfidz Qur'an-Hadith al-Hasyimi Islamic Boarding School are as follows:

1. Cleaning the Heart and Hoping for the Pleasure of Allah SWT: Santri are expected to cleanse the heart of despicable qualities and focus on getting the approval of Allah SWT. As stated in the hadith narrated by Bukhari and Muslim: "Know, indeed in the human body there is a lump of flesh, if the flesh is good, the whole human body will be good. But if the flesh is corrupted, then the whole body will become corrupted, and that flesh is the heart." A clean heart will make it easier to receive knowledge, while a dirty heart will make it difficult. Imam al-Ghazali also reminded students of knowledge to stay away from heinous acts to make the learning process easier. In Islamic boarding schools, heart cleansing is

carried out through the tazkiyah al-nafs program such as Monday-Thursday fasting and qiyamullail prayers, as well as by renewing the intention in every activity to seek the approval of Allah SWT. Rasulullah SAW said: "Indeed, deeds depend on intentions and indeed a person will receive a reward according to his intentions." (HR Bukhari dan Muslim).

2. Polite Appearance: Students must come to the halaqah forum with a neat, clean appearance and not be distracted by other activities. When attending the morning halaqah or deposit, they are expected to greet the ustadz and friends, and choose seats that do not overstep their friends' positions. This polite attitude reflects respect for the forum and fellow participants.

3. Consistency in Deposit Time: Students must be consistent in repeating their memorization at morning deposit time and not put other people first if there is already a turn order. Morning deposits should be a priority before continuing with other activities, ensuring that each student completes their tasks well.

4. Getting used to evening Qiraah: After dinner, students are expected to do tadarus and study at night, especially in the third part of the night. All students must get up to perform qiyamullail prayers in congregation, strengthening spiritual bonds and discipline in learning.

By applying these manners, students at the Tahfidz Qur'an-Hadith al-Hasyimi Islamic Boarding School can undergo the learning process better, in accordance with the principles taught in the book "al-Tibyân fî Âdâb Hamalah al-Qur'ân".

Yazid Ar-Riqasyi once said, "The virtue of night prayer and reading the Qur'an lies in its ability to unite the heart, distance it from worldly busyness, negligence, and contemplation of daily needs. "This activity also helps guard against riya' and things that can make charity go to waste."

A hadith narrated from Abdullah bin Amr bin Ash states that Rasulullah SAW said: "Whoever prays at night by reading ten verses, then he is not recorded as a negligent person. Whoever prays at night by reading one hundred verses, then he is recorded as someone who God-fearing. And whoever prays at night by reciting a thousand verses, then he is recorded as someone who gets abundant rewards." (HR. Abu Daud and others). After the qiyâm al-lail prayer in congregation, all the students continued with the ziyâdah verse activity, namely adding to their memorization of the Al-Qur'an which will be deposited at dawn.

Controlling

Supervision (controlling) in organizational management aims to ensure that the planned program can be achieved in accordance with the objectives, as well as to check the conformity between the implementation of activities and the initial plan. Monitoring also helps in identifying errors or deviations that may occur.

At the Tahfidz Qur'an-Hadits al-Hasyimi Islamic Boarding School, supervision is carried out by the adult program coordinator under the auspices of the director. This monitoring process

includes various time levels: daily, weekly, monthly, and semi-annually. The aspect monitored in this adab education is the attitude of students while in the halaqah.

1. Daily: Every day, the halaqah ustadzah records the students' morals and deposit results in the mutâbaah book provided by the tahfidz director.
2. Weekly: Every week, the results of the students' observations and achievements are announced on pamphlets posted on the walls to motivate the students and provide encouragement.
3. Monthly: The halaqah teacher conducts monthly evaluations to assess progress and provide feedback to students.
4. Semester: All ustadzah who teach halaqah hold an evaluation meeting to assess achievements during one semester and provide a comprehensive evaluation to the students. With this structured supervision method, it is hoped that every student can follow the ethical education process well and in accordance with the standards set by the Islamic boarding school.

The management of education in Islamic boarding schools, or pesantren, has been a significant area of study, reflecting the unique challenges and opportunities these institutions face in the context of Islamic education. Various studies have explored different aspects of educational management within these schools, emphasizing the need for effective leadership, quality management, and the integration of traditional and modern educational practices.

One foundational study by Saputra et al. highlights a model of school management based on Islamic education, identifying four key functions: planning, organizing, coordinating, and monitoring. This research underscores the necessity for pesantren to adapt to the rapid advancements in science and technology, advocating for continuous improvement in organizational and management practices to remain relevant in the educational landscape (Saputra et al., 2020). Similarly, Zakaria and Yusmaliana discuss the internal and external challenges faced by Islamic boarding schools, emphasizing that effective management is crucial for the success of educational activities within these institutions (Zakaria & Yusmaliana, 2023). Moreover, Sobry's research on the management of moral development at Ihya' Ulumuddin Islamic Boarding School illustrates the importance of traditional learning methods, such as sorogan and weton, in fostering student character and moral integrity. This study indicates that the management of learning processes is closely tied to the moral development of students, suggesting that educational strategies must align with the overarching goals of character formation (Sobry, 2022).

In the context of quality management, Arribath et al. propose a Total Quality Management (TQM) model tailored for Tahfidz al-Qur'an Islamic Boarding School, emphasizing the need for an integrated approach to educational management that aligns with quality standards (Arribath et al., 2021). This perspective is echoed by Ismail, who argues that quality management in Islamic boarding schools should incorporate clear quality standards and evaluation metrics to enhance educational outcomes (Ismail, 2023). Furthermore, the role of leadership in

educational management is critical, as highlighted by Dacholfany, who discusses the interplay between educational leadership and management in addressing the crises faced by Islamic boarding schools (Dacholfany, 2024). This notion is further supported by the findings of Munawiroh et al., which emphasize the importance of evaluating educational programs to ensure they meet the needs of students and the community (Munawiroh et al., 2022).

Additionally, the integration of community-based education management, as explored by Zulkarnain and Zubaedi, illustrates how Islamic boarding schools can leverage community involvement to enhance educational practices and outcomes (Zulkarnain & Zubaedi, 2021). This community-centric approach is vital for fostering a supportive environment that aligns with the educational goals of these institutions.

Conclusion

The essence of adab education lies in instilling adab values in students, with the ultimate goal of shaping them into good individuals with noble character. Adab is a crucial prerequisite for every seeker of knowledge, and its application in the educational process is indispensable. As Ibn Jama'ah emphasized, "Practicing one chapter of adab is better than knowing seven chapters of knowledge without application," highlighting that adab is integral to wisdom and justice, and its absence can lead to injustice, ignorance, or even chaos. At the Tahfidz Qur'an-Hadith al-Hasyimi Islamic Boarding School, the implementation of adab education through the study of the book al-Tibyân fî Âdâb Hamalah al-Qur'ân follows a management process encompassing planning, organizing, executing, and supervising. This process requires time and a continuous effort to instill the desired values effectively. In practice, students are encouraged to embody etiquettes taught in the book, such as cleansing the heart by avoiding despicable qualities and seeking Allah's approval, maintaining a polite and neat appearance during learning activities, adhering to disciplined deposit times in the morning for memorization, and practicing night qira'ah by engaging in tadarus and night prayers to enhance spirituality and understanding of the Qur'an. Through these practices, students are expected to optimize their learning experience, internalize the teachings of the Qur'an, and grow into individuals with exemplary character.

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