



Comparative Study of Student Morality in Islamic Boarding Schools and Non-Islamic Boarding Schools

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Abstract: *This study focuses on exploring the morality of students from two different environmental groups, namely students living in a pesantren environment and students living in a non-pesantren school at MTs Salafiyah Mojogeneng. Using a quantitative approach, this study used the descriptive analysis method to analyze and compare the two contexts. The study used two independent variables in its comparative analysis to examine the differences in morality between the two groups of students. The data collection methods used in this study included the use of documentation, interviews, and questionnaires to obtain the most accurate and comprehensive picture of the morality of students in both environments. In addition, the use of these multiple data collection methods also ensured the reliability and validity of the research findings. The results showed that the moral values of students living in a pesantren environment tended to be better than those of students living in non-pesantren schools. This finding indicates that the environment and teaching methods in pesantren may contribute to the development of higher moral values. Furthermore, this study also found a significant difference between the morality of students living in pesantren and non-pesantren in MTs Salafiyah Mojogeneng. This suggests that the context of residence and educational environment can play an important role in the formation of students' morality. Thus, this study concludes that there is a significant difference between the morality of students living in a pesantren environment and a non-pesantren school in MTs Salafiyah Mojogeneng.*

Keywords: *Environment, Islamic boarding school, Morality, non-Islamic boarding school.*

INTRODUCTION

Learning takes place through online and offline systems (direct or face-to-face) during the Covid 19 pandemic. This is a very significant setback for the world of education. Positive and responsible educational institutions for building a culture of good character for the community and organizing character education for students. According to the dual objectives of the national education system, which are listed in the Law of the Republic of Indonesia No. 20 of 2003 on the Curriculum of the National Education System, Article 3, the main purpose of education is to develop students' skills and increase their understanding of the world around them. the development of potential students to become people who believe in and fear God Almighty, have noble character, are creative, independent, and become functional and responsible citizens (Muzakkir Walad, 2021).

The effects that occur when children are not educated in madrasas or Islamic boarding schools can affect the attitudes and morals of a child. Is influenced by friends or the environment. Commendable morals are morals that Muslims must have in their daily



lives because basically all people are good, both in worshipping Allah and in dealing with people. Morality can be said to be the essence (fruit) of religion. From this perspective, it can be said that religion is basically morality. A person cannot be called religious if he does not have morality (Budianto, 2020). Islam is very concerned about moral or ethical issues. This is in accordance with the mission of the apostle to improve human morality or morals. Moral issues are issues that concern everyone everywhere, both in advanced and underdeveloped societies (Efendi et al., 2022).

Currently, the pesantren environment is the oldest Islamic education in Indonesia. Islamic boarding schools were born from the traditional concept of spreading Islam in the archipelago, namely, transforming the hermitage into a boarding school inhabited by students (Tabroni et al., 2023). The development of pesantren is quite significant in Indonesia because pesantren are strong in maintaining socio-religious traditions while the community wants progress and change. The demands of the global community, millennials and modernists require Islamic boarding schools to change their management process, especially the management of the society within the pesantren environment. Whereas in non-pesantren Islamic boarding schools, it is synonymous with nationalism or is more inclined to the general public (Herdiana et al., 2021).

The Islamic boarding school has a strategic position in educating the next generation of Muslims who are polite, friendly, courteous and caring for the surrounding community. Because Pesantren is an Islamic educational institution located in an independent community environment where its role can make an important contribution to environmental conditions, both now and in the future (Aulia et al., 2017).

Through education in madrasas and Islamic boarding schools, students are expected to be able to recognize their Creator, the universe, and human beings, both themselves and others, so that students become complete human beings. In addition to madrasas, Islamic boarding schools are also one of the educational institutions that act as partners of parents in supporting the educational programs and moral development of children (Sugiarti & Baisa, 2017). There are two main factors that form morality in children, environmental (external) and genetic (internal) Lois Willian Stern's opinion says that the human person is formed from birth and the influence of the surrounding environment, which is then referred to as the theory of convergence in Ramandhan (Hantoro, 2021).

Students who are in Islamic boarding schools and those who are not in Islamic boarding schools are different. Because those who are in Islamic boarding schools are fixated on rules or regulations. In addition, the time or daily life is fixed on a schedule and must be obeyed and implemented. If it is not implemented, then there will be a



punishment. There is a lot of social media being used for learning these days. Inappropriate use of social media and lack of parental guidance have a negative impact on these students, not only do poorly in school, but also hinder their learning maximum. Every student's learning process, regardless of the format, has a significant impact on their performance, especially in their PAI learning.

Previous research has largely examined the moral differences between students living in Islamic boarding schools (pesantren) and those living outside of them. Sugiarti & Baisa (2017) aimed to describe these potential differences and showed possible moral differences between these two groups of students. Rizal (2021) found that Sufism as an educational alternative in pesantren could improve students' morality towards God, others, and the environment. Safi'ah (2018) found similarities and differences in the level of independence of pesantren students and foster children from non-pesantren backgrounds, which could be related to their moral behavior. Finally, Kamal (2018) found that students from non-pesantren backgrounds exhibited higher levels of moral behavior than students from pesantren backgrounds. While this research is more focused on the environment of students in the Bidayatul Hidayah Islamic boarding school who attend MTs. Salafiyah Mojogeneng, where the students from the boarding school and those at the Islamic boarding school are not distinguished by one class.

However, these previous studies have not provided a comprehensive understanding due to their different focuses and methodologies. This calls for further research to investigate the moral difference between students who live in pesantren and those who live outside of pesantren. The present study, unlike its predecessors, focuses on students from Bidayatul Hidayah Islamic Boarding School who attend MTs. Salafiyah Mojogeneng. It doesn't differentiate between the students of the boarding school and those of the Islamic boarding school.

The urgency of this study lies in its potential to uncover the core purpose of education: to develop an individual's potential to become a noble person. This research has academic relevance and serves as a reference for comparing the morality of students within the Islamic Religious Education program. The goal of the program goes beyond high academic achievement to include the cultivation of noble morality. Specifically, this study aims to measure the effectiveness of Tsanawiyah madrasas and Islamic boarding schools in shaping students' morality and character, a crucial component of community life.

The research gap here is the lack of studies that focus on the impact of specific educational environments such as Bidayatul Hidayah Islamic Boarding School and MTs. Salafiyah Mojogeneng, on the moral development of students. Moreover, previous research



has not clearly linked the influence of these educational environments to the broader goal of education in fostering noble character. This study aims to fill this gap by providing an in-depth examination of these specific educational settings and their role in moral and character development.

METHOD

This research was conducted in MTs. Salafiyah, Mojogeneng village, Kec. Jatirejo, Kab. Mojokerto. While the period of research was conducted from January 2022 to June 2022. The research design that the researchers used in this study was a descriptive analysis method with a quantitative approach. This comparative analysis study by comparing student morale based on differences in the environment in which they live.

The population in this study were all students of class VIII MTs. Salafiyah with a total of 560 students, consisting of students in Islamic boarding schools and students in non-Islamic boarding schools. The sample was selected as much as 10% of the existing population, namely 56 people. The sample consisted of 28 students in Islamic boarding schools and 28 students in non-Islamic boarding schools.

The sampling technique used is cluster random sampling. The data collection techniques used are documentation, interviews and questionnaires. Meanwhile, data analysis uses Product Moment Correlation Analysis technique (to test validity) and Halving Cronbach's Alpha technique (to test reliability). Then, validity and reliability were tested using the Statistical Program for Social Science (SPSS) 20 for Windows application. Data from respondents' answers to the questionnaire were processed through SPSS 20.0 software by going through several tests, namely the normality test. Before using the t-test, two independent samples must meet one of the conditions, which is that the data must be normally distributed (Anggara, Damies Surya, Anwar, 2017). Researchers used the Kolmogorov-Smirnov test to test students in Islamic boarding schools and non-Islamic boarding schools > 0.05 . The homogeneity test aims to determine the similarity of the variants of the two groups of certain data.

DISCUSSION

The results obtained in the field through the normality test to find out the data is really good and feasible to be distributed. namely the distribution of data in the form of a bell (bell-shaped). The data has a pattern like a normal distribution, i.e. the distribution of the data does not deviate to the left or right. In addition, the normality test aims to test the assumption that the sample distribution of the sample estimation error comes from a normally distributed population. Provisions for normality testing using the Kolmogorof-

Smirnov test with the criteria that is, if probability or asymmp. Sig (2-tailed) is greater than the level of significance ($\alpha = 0.05$), then the data are normally distributed.

Table 1. Kolmogorov-smirnov normality test summary

No	Variable	Sig. (2 tailed)	$\alpha = 0,05$	Description
1	morals of students who live in a pesantren environment (X1)	0,896		Normal
2	morals of students who live in a non boarding school environment (X2)	0,818	0,05	Normal

From Table 1, we can conclude that all sample data for each variable are normally distributed. The normality test can also be demonstrated by looking at the value of the skewness and p-p plots.

The second requirement test is the homogeneity test. The homogeneity test is used to determine whether the variance of the data population between two or more groups has the same or different variance. Both variables can be said to have the same variance if the value of sig. both variables are greater than the level of significant ($\alpha = 0.05$). And the results can be seen the significance of the moral variables of students who live in a pesantren (x1) and non-pesantren (x2) environment of 0.690. Since the significance of the variable is greater than ($>$) 0.05, it can be concluded that the two groups of data are homogeneous or have the same variance.

The hypothesis test for this study uses an unpaired sample t-test, which in SPSS uses the independent sample t-test. The unpaired sample t-test was used when the analysis was conducted on two samples with different subjects and different treatments, and the point is to find out whether there are significant differences between students in the Islamic boarding school environment and students in the non-Islamic boarding school environment.

The statistical test criterion is that H_0 is accepted if $t \text{ count} < t \text{ table}$ (the t value can be seen from the t distribution table). Another way to see H_0 is accepted / H_1 is rejected can also be from the probability value where the sig value is > 0.05 . H_0 is rejected / H_1 is accepted at other values, it means that when $t \text{ count} > t \text{ table}$ (the t value can be seen from the t distribution table). Another way to see H_0 is rejected can also be from the probability value where the value of sig < 0.05 .

From the results of the hypothesis test above in the column of Levene's test for equality of variances in the first row (equal variances assumed) we get the value of sig 0.00 because the value of sig < 0.05 and in the column of t-test for equality of means we

get a t-value of 10.950 and a value of 10.950 t-table (see the distribution table t where $n-k = 28 - 2 = 26$) can be 2.056. So t count $10.950 > t$ table 2.506 or probability value $\text{sig} 0.00 < 0.05$. This means that H_0 is rejected / H_1 is accepted, the conclusion is: there is a significant difference between the morality of students living in Islamic boarding schools and non-Islamic boarding schools at MTs Salafiyah Mojogeneng.

The results of the empirical research showed that there is a significant difference between the morals of students living in a pesantren environment and non-Islamic boarding schools at MTs Salafiyah Mojogeneng. The results of hypothesis testing indicated that H_0 was rejected and H_1 was accepted based on the value of tcount (10.950) > ttable (2.506) at a significance level of 0.05. As for the value of sig. (2-tailed) of variables X_1 and X_2 $0.00 < 0.05$ which means that there is a significant difference between the morality of students living in Islamic boarding schools and non-Islamic boarding schools at MTs Salafiyah Mojogeneng.

This result is also supported by the interview data conducted by the author with the resource person (Head of Madrasah Tsanawiyah Salafiyah Mojogeneng). Based on an interview with the head of Madrasah MTs Salafiyah Mojogeneng, he said that according to him, the morals of students living in Islamic boarding schools are better than students living in non-Islamic boarding schools. This is because in the pesantren the students are supervised by the teachers, so they are more controlled while in the pesantren. In addition, there are several factors that influence the morality of students, namely social factors, environment, family and friends.

Islamic education leads to the development of human morality to be better in accordance with Islamic values and the apostolic mission of the Prophet Muhammad, namely the perfection of noble character. Islamic education will guide and direct people in spreading the message of Islam throughout the world. To inculcate the belief in human unity. With this belief, it will be possible to build an attitude of mutual respect and esteem for fellow human beings.

Significant differences between the morality of students living in Islamic boarding schools and students living in non-Islamic boarding schools may reflect differences in educational methods, supervision, or other relevant factors. The method of education in Islamic boarding schools gives priority to the morality of the students, who are educated and nurtured every day according to the rules and schedules established by the Islamic boarding school consistently, while the students in non-Islamic boarding schools are educated without rules and inconsistently. In terms of supervision, in the Islamic boarding school environment, students are supervised 24 hours a day in the formation of their

morals. In a non-Islamic boarding school environment, there is only a moment in terms of supervision without a schedule.

In addition, madrasa education in the Islamic boarding school environment has undergone very significant changes due to the ongoing modernization of Islamic boarding schools in Java since the New Order era. Education is a social institution in forming individuals in socialization to enhance human dignity. Education is the responsibility of the community as parents and the government, therefore education needs to adapt to the demands of development that require different types of skills from different fields (Bashori, 2022).

Islamic education in Islamic boarding schools is different from Islamic education in non-Islamic boarding schools, because the rules and learning curriculum and delivery are different. Moreover, the inculcation of moral values in Islamic boarding schools is given by the kyai as the bearers of tradition and ustadz who have the aim of forming an independent personality, strengthening morals and equipping them with science and knowledge. This reflects the difference in the morality of students in Islamic boarding schools and non-Islamic boarding schools.

The results of this study indicate a significant difference between the morality of students living in a pesantren environment and students living in a non-pesantren environment. This is consistent with Sugiarti & Baisa's (2017) research, which showed a potential moral difference between the two groups of students.

However, this finding seems to contradict Kamal's (2018) research which found that students from non-pesantren backgrounds showed higher levels of moral behavior than students from pesantren backgrounds. This difference may be due to differences in research method, sample, or research context.

Rizal's (2021) research found that Sufism as an alternative to pesantren education can improve students' morality toward God, others, and the environment. This supports this study's finding that the morality of students in a pesantren environment is better than that of students in a non-esantren environment.

Safi'ah's research (2018) found similarities and differences in the level of independence of pesantren students and foster children from non-esantren backgrounds, which may be related to their moral behavior. This suggests that there are many factors that influence the moral behavior of students, and their educational environment is one of them.

Based on the theories of Ibn Miskawaih, morals are values and traits inherent in the soul, which encourage a person to take action without requiring prior thought or

consideration (Putra & Hayeesama-ae, 2022). In the context of this study, students in pesantren and non-pesantren demonstrate these morals spontaneously when needed, without requiring strong external encouragement. Pesantren is a place where students learn the Qur'an and religious knowledge. In this environment, students are supervised 24 hours a day and must follow the rules and schedules set by the pesantren (Nizar, 2007). The results show that the morals of students in the pesantren environment are better than students in the non-pesantren environment. This may be due to the consistent education and supervision in the pesantren environment.

In contrast, in a non-pesantren environment, students do not get the consistent supervision and education as in pesantren (Hinayatullohi et al., 2023). They are expected to perform activities in their family and social environment, both explicit and implicit activities (Lisnawati & Al Rahmah, 2019). The results show that the morale of students in the non-pesantren environment is lower than that of students in the pesantren environment. This may be due to the lack of consistent supervision and education in these environments.

In a practical context, the findings of this study can be used by educators, administrators or parents to improve students' morale in both types of educational environments. In addition, this study also provides recommendations for future researchers to explore topics related to pesantren and non-pesantren environments from a broader perspective.

Overall, the findings of this study make an important contribution to the literature on students' morality in pesantren and non-pesantren environments. Although there are some previous studies on this topic, this research provides new insights by focusing on the pesantren and non-pesantren environments at MTs Salafiyah Mojogeneng.

CONCLUSION

This study found that there is a significant difference in the morality of students living in a pesantren environment compared to those living in a non-pesantren environment at MTs Salafiyah Mojogeneng. These findings suggest that the educational environment affects the moral and character development of students.

However, this study has several limitations. Firstly, this study was limited to only one location, namely MTs Salafiyah Mojogeneng. Secondly, this study did not take into account other factors that may affect students' morality, such as family background and peer influence.

Nevertheless, the results of this study make an important contribution to the literature on education and moral development. This study also shows the need for further

research to understand other factors that play a role in the development of students' morals and character, both in pesantren and non-pesantren environments, as well as research in other locations to get a broader and more comprehensive picture.

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