

## THE ROLE OF THE AL-USWAH ORGANIZATION IN FOSTERING STUDENT MORALS: A CASE STUDY AT WALI SONGO NGABAR PONOROGO ISLAMIC BOARDING SCHOOL

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### Abstract

Moral decadence among teenagers today is increasingly visible. Islamic boarding schools as one of the educational institutions carry out moral development in their students. The moral development of students needs to be carried out because it is a provision for life both in this world and in the hereafter. The Al-Uswah organization is a good example and means in instilling noble morals in students, as well as accustoming students to do good habits in daily life. The existence of the Al-Uswah Organization is to foster, form, direct and guide students to have moral character. This study aims to find out and describe the role of the Al-Uswah Organization in fostering the morals of students at the Wali Songo Ngabar Ponorogo Islamic Boarding School and to know and describe the impact of the role of the Al-Uswah Organization in fostering the morals of students at the Wali Songo Ngabar Ponorogo Islamic Boarding School. This study uses a qualitative research method approach and a type of case study research. To obtain valid data, interviews, observations and documentation are carried out. The data analysis techniques used are, data collection, data presentation, and conclusion drawn. Based on the results of the study, it was found that first, the role of the Al-Uswah Organization in fostering the morals of students is to familiarize students with good morals, to provide good examples to students on how to behave and behave well, to give advice to students when they make mistakes, to supervise all student behavior, to give punishment to students who violate, and to give rewards and punishments to exemplary students. Second, the impact of fostering students' morals, namely that students have good morals and are able to adjust to life in the cottage, and with the role of habituation, advice, example, supervision, and the provision of rewards and punishments, students are aware and distinguish between good and bad deeds.

**Keywords:** *Organization, Islamic Boarding School, Students, Coaching, Morals*

### Introduction

In this increasingly advanced and increasingly sophisticated era, there is a lot of information that we absorb and have an impact on our lives. There are many positive impacts that can be taken, but it is also undeniable that there are negative impacts such as moral deterioration. Nowadays moral decadence is increasingly concerning, this moral condition indicates that all religious knowledge and moral knowledge obtained in school

has not had an impact on changing Indonesian human behavior<sup>1</sup>. One of the causes of the moral crisis that occurs in modern times is because people have begun to be complacent and lack religious knowledge. This is marked by the increasing spread of western lifestyles in Indonesia.

The issue of morality in Islamic teachings has received so much attention. Talking about morals, morals are divided into two, namely commendable morals and reprehensible morals<sup>2</sup>. According to Islamic teachings, the determination of good and bad must be based on the guidance of the Qur'an and the Hadith. If we study the Qur'an and hadith, we will find various terms that refer to good and bad. It is not enough among students who only study in formal schools, but this is also experienced by students in the Islamic boarding school environment. One of them is the real condition found in the Wali Songo Ngabar Islamic boarding school.

In the life of students, negative things are often found in order to adjust themselves to the environment around the cottage, both to the elders and with their peers. This is a problem that has a negative impact on the Islamic boarding school environment, because students will be quickly affected by the environment. The condition of the friendship environment that provides positive habits, will form the personality of students with good character as well, and vice versa, if the environmental conditions provide negative habits, it will form the personality of students with bad character as well. Therefore, students in Islamic boarding schools must have a good attitude and behavior, because a student will be a reflection or role model when they are in the community environment later. This is important to do because an individual's attitude or behavior is the main capital that will be established in real action<sup>3</sup>.

According to Ibn Sina, as quoted by Husein Khudri, Islamic education pays great attention to the moral aspect which is the focus of attention of all educational philosophical thoughts, namely educating children by cultivating religious abilities correctly. Therefore, religious education is the main foundation for achieving the goal of moral education. Moral education can be done by getting used to positive things from an

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<sup>1</sup> Kharisul Wathoni, Internalisasi Pendidikan Karakter Di Perguruan Tinggi: Studi Kasus di Jurusan Tarbiyah STAIN PONOROGO, *Didaktika Religia*, Vol. 2, No. 1 Tahun 2014. <https://jurnalpascasarjana.iainkediri.ac.id>.

<sup>2</sup> Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Raja Grafindo Persada, 2010), 199-120.

<sup>3</sup> Lutfiyana Nanda S dan M. Syafiq Humaisi, "Upaya Guru Dalam Penanaman Sikap dan Perilaku Sopan Santun Melalui Pembelajaran IPS Terpadu", *JIIPSI: Jurnal Ilmiah Pengetahuan Sosial Indonesia*, Vol.3, No.1 Tahun 2023. (<https://ejournal.iainponorogo.ac.id>).

early age before being influenced by negative things, because it will be difficult for the child to let go of these habits once they have become habits and have been embedded in their soul<sup>4</sup>.

Islamic boarding schools as an institution that shapes the personality of a Muslim habitually make their students behave well in daily life, so that these good habits are inherent in themselves so that they have noble morals, beneficial to themselves, and others as the personality of the Prophet Muhammad SAW<sup>5</sup>. Not only that, Islamic boarding schools as one of the Islamic educational institutions in Indonesia that have long implemented character education and received the nickname Indonesian indigenaus, Islamic boarding schools are considered to have their own uniqueness and characteristics that other institutions do not have<sup>6</sup>. Islamic boarding schools have a uniqueness, namely being a social institution, an institution for spreading Islam that becomes an agent of change or as an agent of moral change, Islamic boarding schools are able to fortify and strengthen a person's faith so that they are not easily influenced by incorrect religious teachings<sup>7</sup>.

Talking about morals, a pesantren institution is also not inferior in educating its students, especially in shaping and fostering student morals. The Wali Songo Ngabar Islamic Boarding School was established about 60 years ago and has been widely known in various regions. One of the efforts of the Walisongo Ngabar Islamic boarding school in fostering the morals of students is to form an organization "Al-Uswah". This organization is an organization engaged in moral development which is used as a learning forum not only for students but also as a learning for the management of the organization. This "Al-Uswah" organization is an organization that fosters the morals of students, provides good examples or examples (uswatun hasanah), and provides materials about morals to students. The administrators of the "Al-Uswah" Organization must be a good example, because they not only deliver material about morals but also have to

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<sup>4</sup> Husein Khudri, Metode Pendidikan Akhlak Di Pondok Pesantren Yasin Banjarbaru (Studi Pembentukan Kecerdasan Spiritual). *Junal Al-Falah*, (Online), Vol. 13, No. 23 Tahun 2013. (<http://idr.iain-antasari.ac.id/6338/1/8.Jurnal>).

<sup>5</sup> Kompri, *Manajemen dan Kepemimpinan Pondok Pesantren* (Jakarta: Prenada Media Group, 2018), 4.

<sup>6</sup> Mukhlison Effendi dan Suradi, Transformasi Kurikulum Pesantren (Telaah Pemikiran KH. MA. Sahal Mahfudh dan Nurcholish Madjid), *Cendekia*, Vol. 12 No. 1 Juni 2014. (<https://repository.iainponorogo.ac.id>)

<sup>7</sup> Ali Riswan Nurma, *Manajemen Pondok Pesantren* (Yogyakarta: Lontar Mediatama, 2020), 4.

explore and apply what they have taught the students, because in fact the students and administrators both learn to improve themselves so that they have good morals.

From here, the researcher makes the boarding school as the object of research, where the boarding school as an Islamic educational institution has an important role in fostering the morals and morals of students, because in essence moral education is the soul of Islamic education itself, and to achieve perfect morals is also the real goal of education. Research on the moral development of students in Islamic boarding schools through previous organizations has been carried out by several researchers. Among them was carried out by Muhammad Ali Amrizal et al in his article entitled "Management of Student Moral Development", in his research it was explained about the success of student moral development through organizations accompanied by proper management and planning strategies<sup>8</sup>. Another research was conducted by Wahid Nur Afif et al in their article entitled "Instilling the Character of Leaders with Integrity in the Ar-Rohmah Santri Organization", in his research it was found that the cultivation of leader character through the organization can be done with careful planning, direction from the head of the organization, and regular evaluation<sup>9</sup>. Another research was conducted by Mat Syaifi in an article entitled "The Role of the al-Muttaqin Islamic Boarding School in the Formation of Santri Morals in the Industry 4.0 era"<sup>10</sup>. The similarity of this research with previous research is the success of fostering the morals or character of students in Islamic boarding schools. Meanwhile, the difference is that this study focuses on one organization in the pesantren, namely the al-Uswah organization and its role and efforts so that it succeeds in fostering the morals of students.

Research on efforts to foster the morals of students through organizations needs to be carried out considering the severity of the current moral decadence, and pesantren as an educational institution is a great hope for the community to be able to produce a golden generation with good morals. Based on this background description, the researcher is interested in knowing in depth the role of the "Al-Uswah" organization in fostering the morals of students at the Wali Songo Ngabar Ponorogo Islamic Boarding

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<sup>8</sup> Muhamad Ali Amrizal, Nurhattati Fuad, and Neti Karnati, "Manajemen Pembinaan Akhlak Di Pesantren," *Jurnal Basicedu* 6, no. 3 (2022): 3602–12, <https://doi.org/10.31004/basicedu.v6i3.2706>.

<sup>9</sup> Wahid Nur Afif, Afiful Ikhwan, and Happy Susanto, "Penanaman Karakter Leader Berintegritas Pada Organisasi Santri Ar-Rohmah," *JIE (Journal of Islamic Education)* 8, no. 2 (2023): 224–37, <https://doi.org/10.52615/jie.v8i2.319>.

<sup>10</sup> Mat Syaifi, "PERAN PONDOK PESANTREN AL MUTTAQIN DALAM PEMBENTUKAN AKHLAK SANTRI DI ERA INDUSTRI 4.0," *Journal GEEJ* 7, no. 2 (2020).

School. The purpose of this study is to find out and describe the role of the al-Uswah organization in fostering the morals of students at the Wali Songo Ngabar Islamic boarding school and the impact of the al-Uswah organization in the development of student morals at the Wali Songo Ngabar Islamic Boarding School.

## **Method**

This study uses a qualitative approach with a case study type of research<sup>11</sup>. A case study is a comprehensive research that covers the physical and psychological aspects of an individual/person, with the aim of gaining an in-depth understanding of the case being studied<sup>12</sup>. In accordance with the research method, qualitative approach and type of case study, this research seeks to understand in focus and depth the role of the Al-Uswah organization in fostering the morals of students at the Wali Songo Ngabar Ponorogo Islamic boarding school. The source of data in this study is the subject from which the data is obtained. In this study, the author uses two data sources, namely, primary data sources collected directly by the researcher from the first source, namely the administrator of the Al-Uswah organization, the administrator of the education section, and the students of the Wali Songo Ngabar Ponorogo Islamic boarding school. The secondary data source is data collected by researchers and the data is used as data support and is compiled in the form of documents, namely the al-Uswah organizational program.

## **Result and Discussion**

### **The Role of the Al-Uswah Organization in Fostering the Morals of Students at the Wali Songo Ngabar Islamic Boarding School**

The Wali Songo Ngabar Islamic Boarding School has an organization called the Al-Uswah Organization,. The purpose of the formation of this organization is as a forum for fostering the morals of students and to assist the ustadzah in directing, shaping, and growing the morals of karimah in students. This organization consists of 37 students consisting of class IV students and intensive class III students. Ustadzah and the management work together in guiding the running of this organization, while student activities in the dormitory are controlled by the central organization management. With

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<sup>11</sup> Hendrik Poltak and Robert Rianto Widjaja, "Pendekatan Metode Studi Kasus Dalam Riset Kualitatif," *Local Engineering* 2, no. 1 (2024): 31–34, <https://doi.org/10.59810/lejlace.v2i1.89>.

<sup>12</sup> John W. Creswell, *Penelitian Kualitatif Dan Desain Riset* (Yogyakarta: Pustaka Pelajar, 2015).

the cooperation between the ustadzah and the management, this organization will run smoothly and can achieve the desired goals.

In line with the theory put forward by Syukron, et al. stated that an organization is a unit that is deliberately established over a long period of time, by being coordinated, having a certain work pattern that has been arranged and established to achieve common goals. An organization must have goals to achieve. By achieving this goal, a cooperation of a group of people is needed that has been formulated and also clearly defined<sup>13</sup>.

Pondok is a place where a student seeks knowledge, explores religion, and faith, but knowledge alone is not enough, the most important thing is morality, because good morals will be a fortress in every step of human life on earth. So, when a person has noble morals, he will know how to seek knowledge well and know how to live life as he should. Manners or morals are on top of knowledge, it is useless for someone to have knowledge but not accompanied by good morals it will all be in vain. The purpose of the formation of the Al-Uswah Organization is to help the existing regulations in the boarding school so that activities related to morals become directed and planned in order to realize a good and effective educational institution. This is in accordance with the theory put forward by Maryam Huda who explains that the organization management is the guide of the organization while the activities of the students in each dormitory are handled by the student organization. The management of the student organization itself is an effort made by the student organization in helping the management of the pesantren so that the activities carried out are better and more effective<sup>14</sup>.

In the environment of the Wali Songo Ngabar Islamic Boarding School, there are a very large number of students and come from various regions and of course have different characteristics. For this reason, the manager of the Al-Uswah Organization guides, fosters and provides instructions to students in accordance with the rules that have been set in the boarding school. Therefore, the role of the Al-Uswah Organization management is needed in fostering the morals of students. The Al-Uswah organization uses various ways to foster the morals of students. There are many methods in fostering student morals, but in their application to Al-Uswah activities, not all of them can be used because they adjust to the conditions of the boarding school environment. At the

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<sup>13</sup> Muhammad Syukron, et al., *Konsep Organisasi Dan Pengorganisasian Dalam Perwujudan Kepentingan Manusia*, Jurnal Manajemen Sumber Daya Manusia, Vol. IX, No. 1, 2022. 98

<sup>14</sup> Maryam Huda, *Manajemen Organisasi Santri Dalam Mewujudkan Pesantren yang Lebih Baik*, Tadbir: Jurnal Manajemen Dakwah, 2 (2018) 35-62

Wali Songo Ngabar Ponorogo Islamic Boarding School, researchers found 6 methods used in moral development, namely through habituation, advice, example, supervision, punishment and reward (reward), association (good friends). The management of the Al-Uswah Organization has obligations and duties that must be carried out as best as possible in fostering the morals of students because, the existence of the role of the management of the Al-Uswah Organization has a very important role in line with the theory according to Pasmah Chandra with the following description:<sup>15</sup>

### ***The Role of the Al-Uswah Organization as an Example for Students***

Exemplary in education at the Wali Songo Ngabar Ponorogo Islamic Boarding School is a very influential method for students, both from the moral and spiritual aspects of students. Because a person who is used as an example is the administrator. Exemplary means that the behavior of people educating is an example for people to see it, including their students. Example is an excellent imitator. All information that comes in, both through the sight and hearing of the people around them<sup>16</sup>. The administrator is someone who is the best figure or role model who will be emulated in the eyes of the students. This exemplary method can be applied to adolescents, for example, exemplifying prayer procedures, speaking good words, dressing modestly, behaving in accordance with Islamic teachings and other good deeds.

Based on the above data, it can be analyzed that the role of the Al-Uswah Organization is by providing a good example or example, or being a good example for its students. The management of the Al-Uswah Organization has passed the selection stage, the people who are included in the Al-Uswah Organization are the chosen people of the ustadzah who have a good example or morals, the management of the Al-Uswah Organization not only orders students to do prayers, dress neatly and politely, speak well and so on, but the management also does what they are told, follows and obeys the rules that have been set by the Al-Uswah Organization, because if you just order but not do it, then the administrator is not appropriate to be imitated and the administrator must also introspect himself, not only be an example for others, but an example for himself because if someone has a good example, good morals will be instilled, be it morality towards

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<sup>15</sup> Pasmah Chandra, "Peran Pondok Pesantren dalam Membentuk Karakter Bangsa Santri di Era Disrupsi," *Belajea: Jurnal Pendidikan Islam*, 2 (2020), 254-255.

<sup>16</sup> Supendi S. et al., *Pendidikan Dalam Keluarga Lebih Utama* (Jakarta: Lentera Jaya Madina, 2007),

yourself, morality towards Allah and morality towards fellow human beings and that way it is hoped that all students will be able to imitate what positive from the management of the Al-Uswah Organization.

### ***The Role of the Al-Uswah Organization as an Advisor for Students***

Advice is a suitable method for teenagers, especially students who are growing up, this method is quite successful in shaping the morals of students in the boarding school. This method can prepare students to be mature both morally and emotionally. The advice method is suitable for adult students because with good, firm but not rude sentences can make it easy for students to accept the advice given. The purpose of giving advice to students is to make students aware of the mistakes they have made.

Based on the data above, it can be analyzed that the role of advice in the boarding school is always applied with the aim of providing encouragement or motivation for students to become better. And this advice aims to prevent students from doing bad deeds and then directing them to good deeds to be safe from the dangers that will be faced. In the boarding school, there are various types of student characters that are diverse, therefore the advisory function is needed. As an administrator of the Al-Uswah Organization, you must be able to understand various types of student characters, give advice firmly and speak well that is easily accepted by students so that students feel comfortable when they want to express their complaints or opinions when they make a mistake. Giving advice by reprimanding, giving a warning first and then if he repeats his mistakes repeatedly, punishment will be given. Students really need advice because in fact humans are servants of Allah who are not free from mistakes and sins and humans are places of forgetfulness, so reminders are needed, namely giving advice to students continuously, not only students, but administrators can also take lessons that giving advice is very important to be used as a reminder to always introspect ourselves when making many mistakes and also we must often advise ourselves. When we make mistakes, so that we always remember when ordering or forbidding others, we must reflect or reflect on ourselves whether we are good or not good, either from our own point of view or from the views of others. Then this advice can be in the form of motivation, command, prohibition or advice.



### ***The Role of Al-Uswah Organization Through Familiarizing Students with Akhlakul Karimah***

According to Muhammad Robbi, habituation is a continuous method. The personality is basically abl Sixth, the role of the Al-Uswah organization by maintaining a friendly environment for students can make students know which friends have a good and bad influence. Because the circle of friendship has a great influence on the morals of students. Therefore, students must be more careful in choosing who they are friends with, so that they do not fall into negative things that can harm themselves and others<sup>17</sup>.

The strategy of the Al-Uswah Organization when educating old students and new students is certainly very different, for new students must be extra in the sense that they must be more patient because teaching and getting used to something new is difficult and takes a long time. The Al-Uswah organization has a strategy in fostering the morals of students such as how to teach new students must be given good examples or examples directly so that they understand more quickly and can do it themselves happily without any coercion, the management must be firm but not too rude because new students still have a vulnerable heart in this adaptation process and must be reminded often, advised and always provide motivation and enthusiasm so that students begin to feel comfortable living in the cottage and can produce a good impact from all roles carried out by the management of the Al-Uswah Organization.e to accept all efforts to form through habituation. If man gets used to doing evil, he will become a bad person.

According to the theoretical study above, it can be analyzed that habituation is a process of forming attitudes and behaviors that will certainly be automatically embedded in the soul of students. As applied by the management of the Al-Uswah Organization, namely habituating students continuously so that they are embedded in the students good habits such as getting used to carrying out prayers in congregation, getting used to students dressing modestly, speaking well and other good refractions need to be habituated so that good habits are embedded in the students and are carried out continuously and carried out regularly so that it finally becomes a automatic habits to be applied in the daily life of students both inside and outside the cottage environment. According to researchers, this habituation method is very important to be applied in the life of students, because a person who has good habits will easily carry out all good

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<sup>17</sup> Muhammad Robbi Jauhari, *Keistimewaan Akhlak Islami* (Bandung: Pustaka Setia, 2006), 95.

deeds automatically and when he makes a mistake then that person will not feel comfortable because he has been embedded and used to doing good habits every day, even everything that has been embedded at a young age is difficult to change when he is old.

### ***The Role of the Al-Uswah Organization as a Supervisor for Students***

According to Nurhasanah Namin, supervision is a method that devotes full attention and follows the development of children in the aspects of children's faith and morals, monitors children's mental and social readiness and accompanies children in various social environment situations<sup>18</sup>.

According to the theoretical study above, it can be analyzed that the role of the Al-Uswah organization in addition to the one mentioned above, namely the role through supervision, the management of the Al-Uswah organization always supervises and pays attention to the behavior of students in their daily lives, both from the way they dress, behave and so on. Sometimes the management often finds some students who are still committing acts that violate the rules of the boarding school, therefore the management of the Al-Uswah organization gives warnings and reprimands to the students who violate the above to be given advice and motivation so that he does not repeat his mistakes again. If you repeat the mistake again, you will be punished, namely by cleaning the mosque yard, memorizing short letters and so on. The purpose of this punishment is so that students do not repeat the same mistakes and to provide a deterrent effect to students. And instilling in the students that Allah always supervises all deeds, both good and bad.

### ***Role through the provision of Rewards and Punishments***

The management of the Al-Uswah Organization gives punishment to students if they violate the rules repeatedly. The punishment given is in the form of educational punishment such as memorizing short letters, cleaning the bathroom or cottage yard. The punishment applied aims to provide a deterrent effect to students in the hope that students will not repeat the same mistake and will not repeat a violation that exceeds the limit. According to researchers, punishment is not necessary, but in reality human life is not all the same in various ways, so moral development will still apply special punishments for people who are difficult to regulate and do not want to follow existing regulations and it

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<sup>18</sup> Nurhasanah Namin, *Kesalahan Fatal Islami Mendidik Anak* (Jakarta: Kunci Iman, 2015), 64.

is not enough just to be given examples and advice, so punishment is very necessary to apply to students so that they have a sense of responsibility for their actions. If they violate the regulations, the students must accept the consequences. In essence, a student is a reflection of morals when they are in the community, if the student does not have noble morals, it will be a highlight that the student does not deserve to be called a student, because those who are out there think that a student is someone who has noble morals and deserves to be emulated or imitated. Because punishment is applied in the cottage to train morals, character, so that good morals are formed. Not only students are given punishments, but administrators who violate the regulations of the Al-Uswah Organization will also be given the same punishment as the punishment given by students, regardless of which administrators and students, all are equalized because administrators also learn and take experience from the roles that have been given by the administrators.

Then the role through the provision of rewards or prizes is to give gifts or rewards to students who have good examples and students who excel in the Al-uswah exam, with the aim that the exemplary students are more enthusiastic in improving themselves, and more enthusiastic in exploring material about morals. Rewards can also be called rewards, a person who has good morals or a good example will not only get praise, gifts, rewards from humans, but when someone has good morals, they will be given rewards that are multiplied by Allah SWT, even much more rewards given by Allah than humans. Good morals before Allah are much better than good morals before men because Allah's judgment is better than man's judgment. So, when we have good morals to Allah, we will automatically always be close to Allah, morals are against Allah such as doing all Allah's commands and staying away from His prohibitions by performing the five-time prayer, covering the awrah, doing good, behaving politely and so on. Because it is God who created man<sup>19</sup>. Likewise with punishment, the punishment given by man is not proportional to the punishment given by God. So when we make a mistake, we are not punished only by humans, but we will be punished by Allah in the hereafter. So, the purpose of giving punishment is so that we know and realize where the mistakes we make are so that we want to change and correct the mistakes we have made.

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<sup>19</sup> Abuddin Nata, *Akhlaq Tasawuf Dan Karakter Mulia* (Jakarta: Rajawali, 2013) 127

### ***The Role of the Al-Uswah Organization by Maintaining a Friendship Environment for Students***

Making friends has an important and decisive role in shaping morals. If the friend is a pious and pious person, has a role in creating commendable morals. On the other hand, if the friend is a bully and likes to violate religion, he has the influence of causing reprehensible morals. When the friend is sincere and honest in his friendship, his or her role in shaping commendable morals is very memorable and very large. Because he becomes an observer of the behavior and deeds that accompany him, then it will encourage him to good and stop evil.<sup>20</sup>

According to the above theoretical study, it can be analyzed that the role of the Al-Uswah organization by maintaining the friendship environment of students is to provide direction to students in choosing who they associate with because there are students who teach deviant behavior to their peers. Because, in Islamic boarding schools there are many students who have different characters. Because students come from various regions and will automatically have different characters brought from their environment. The friendship environment in Islamic boarding schools has a great influence on the morals of students. If students choose or associate with friends who have good personalities, then students will imitate good behavior, and vice versa, if students associate with friends who have bad personalities, then students will imitate bad deeds. Therefore, as a student, we must be good at choosing who she is friends with, choose friends who have good morals so that we can make them an example, or a good role model to be used as motivation for us to do good deeds to be applied in daily life.

The implementation of Al-Uswah Activities is carried out once a week on Monday afternoon after school and the students who take part in Al-Uswah activities are required to wear white robes and hijabs. This activity began with the organizers of the Al-Uswah Organization traveling in each room to control the students. Then the management divided the Al-Uswah group according to the class, for the place of each group was different, namely there were those located in front of the Siti Hajar building, the field, the mosque and in front of the kitchen. After that, the administrator provides material on morals, teaches about many things such as how to eat, dress, walk and manners to the elders, etc. The books used are women's fiqh books, nisaiyyah, akhlakul

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<sup>20</sup> Muhammad Robbi Jauhari, *Keistimewaan Akhlak Islami...*, 99.

lil banat, bulugul maram and ta'lim muata'lim. The provision of materials and practices also includes the role of the Al-Uswah organization in fostering the morals of students at the Wali Songo Ngabar Ponorogo Islamic Boarding School.

Another activity of the Al-Uswah Organization is reading Al-Ma'tsurat every afternoon and continued with sharing together, this aims to solve the problems they face besides that so that they remain enthusiastic in forming, improving the morals of students and continuously providing support and motivation. For example, in sharing activities such as students asking about menstruation because sometimes there are students who do not menstruate for up to three months, ask about how to clean sanitary napkins correctly, there are also those who confide in personal problems such as new friendships, so it is not surprising that friendship disputes often occur, problems about manners and attitudes towards ustad and ustadzah and so on related to morals. This is where the role of the Al-Uswah Organization is to help solve problems faced by students by providing input, advice, guidance and direction.

### **The Impact of the Role of the Al-Uswah Organization in Fostering the Morals of Students at the Wali Songo Ngabar Islamic Boarding School**

According to Rahmat Effendi, et al. stated that the development of morals in religious life cannot be separated from the development of personality as a whole. Because religious life is a part of life itself, a person's attitude or actions in his life are nothing but a reflection of his personality that has grown since he was born, even since a person is in the womb<sup>21</sup>. According to the study of the theory above, it can be analyzed that if a person is allowed to do good deeds from a young age, he will be embedded in good morals, if the morals do bad deeds, then automatically the morals will be sensitive to something bad, because when a person is used to a good habit, he will feel uncomfortable with bad habits. This is in accordance with the theory put forward by Yunahar Ilyas who reveals that morality is a good deed which is the result of the right attitude of the soul towards the creator and towards fellow humans<sup>22</sup>.

The role of the Al-Uswah Organization in fostering the morals of students takes a long time, about two to three months, and some even reach a semester, especially the

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<sup>21</sup> Rahmat Effendi, dkk, *Memperbaiki Gonjang-Ganjing Akhlak Bangsa* (Bandung: Al-Fikriis, 2013), 10.

<sup>22</sup> Yunahar Ilyas, *Kuliah Akhlak* (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam, 2005), 7.

coaching carried out on new students, but after a long time the students live in the cottage are very fruitful. The impact of the role of the Al-Uswah Organization is that students become students who have manners and manners, have good morals, dress neatly, pray five times, speak well and students already understand how to live in a cottage with all the rules that have been set and students can already understand the science of moral character. They are used to living an adequate life, and are still affected by a poor friendship environment, but in the cottage they will be given direction and guided to live independently, live with rules and good habits so that noble morals are embedded in the students. Therefore, it is necessary to personalize Al-Uswah in fostering the morals of students to be better, because the duties and obligations of the Al-Uswah Organization management include the roles that are carried out in accordance with their positions. In line with the theory according to Soerjono Soekanto, namely that role is a dynamic aspect of position (status), if a person exercises his rights and obligations in accordance with his position, then he carries out a role<sup>23</sup>.

The following are some of the impacts of the role of the Al-Uswah Organization in fostering the morals of students through the provision of advice, habituation, example, supervision and the provision of punishment and rewards. First, the impact of the role of the Al-Uswah Organization through giving advice, by giving advice to students, students have begun to realize and correct the mistakes that have been made and not repeat their mistakes repeatedly. And by being given this advice, students know and can distinguish between good and bad deeds. And with the provision of this advice, it can make students open their hearts and minds to do good, change themselves for the better, know the dangers and causes of the mistakes made. Giving advice can be in the form of orders, prohibitions and suggestions.

Second, the impact of the role of the Al-Uswah Organization through habituation, by getting students used to doing good habits continuously, these good habits will automatically be embedded in the soul of the students, then from the habituation that is done repeatedly will become a habit of the students that will be applied in the daily life of the students the impact in question is that the students are used to doing the five-time prayer in congregation, Accustomed to using neat and polite clothes, students already know how to behave, know manners, manners both inside and outside the cottage,

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<sup>23</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT. Raja Grafindo Persada, 2013), 57

students' morals begin to improve, can distinguish between good and bad deeds, are able to adjust to life in the cottage or already know how to live in the cottage, namely the procedures for behaving, behaving, dressing according to the applicable rules and so on. If morality has been embedded in a person, then it will be easy for the morality to do good things without orders. In line with the theory put forward by Ibn Miskawih said that it is the state of a person's soul that encourages him to do deeds without first consideration<sup>24</sup>.

Third, the impact of the role of the Al-Uswah Organization through example, namely the management of the Al-Uswah Organization by carrying out its role to be a good example for students, making the management begin to introspect themselves, improving themselves to be better so that students can imitate the good example of the management of the Al-Uswah Organization, with the existence of this exemplary role can have a good impact on students, students will imitate and follow the good deeds of their administrators and then will be applied in their daily lives, because students actually like to imitate someone who is an example, the management not only orders something to the students but the management also carries out the orders that the management has given to the students. Al-Uswah Supervisor participates in supervising the development of students, according to Al-Uswah Supervisor the students have improved a lot, after being given a good example from the Al-Uswah Organization management such as more enjoyed, relaxed and happy to enjoy life in the cottage because they have a good example that deserves to be imitated. In addition, the management also felt many changes experienced by the students, namely that the students already had good manners and could take care of themselves. The students also feel changes in themselves such as being more able to behave and act well and later if they have been involved in the community, it will be seen that they are students of the Wali Songo Ngabar Islamic Boarding School, because they have good manners and have a good personality and noble character.

Fourth, the role of the Al-Uswah organization through this supervision students know how to behave and behave towards anyone and wherever the students are, the impact of this supervision students are encouraged not to do despicable acts and by always supervising the behavior of the students, the students will feel cared for by the management and they will feel afraid when they will violate the rules of the cottage,

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<sup>24</sup> Ibn Miskawih, *Tahdzib al-Akhlaq* (Beriut: American Univ. Press, 1966), 3-4.

However, we as administrators instill in the students not to be afraid of humans but to fear Allah, because Allah always supervises all the behaviors we do, both good and bad behavior.

Fifth, the role of the Al-Uswah Organization through Punishment and Reward (reward), through punishment of students can make students have a sense of responsibility for the mistakes that have been made and will not repeat the same mistakes, the provision of punishment aims to provide a deterrent effect to students so that students obey all existing regulations. Then rewards, by giving rewards or gifts to students, students will be more enthusiastic in improving themselves and more enthusiastic in exploring material about morals, the provision of this reward is given to exemplary students and outstanding students in Al-Uswah exam activities and Allah SWT will reward someone who has noble morals with double rewards. Thus the impact of the role of fostering students' morals through punishment and reward yields results, namely the growth of good attitudes and behaviors, students begin to obey the rules of the boarding school, take responsibility for their mistakes because where the characteristics of students who have good morals are those who have good manners, know how to behave and behave towards older people, know good and bad deeds and have good morals.

Sixth, the role of the Al-Uswah organization by maintaining a friendly environment for students can make students know which friends have a good and bad influence. Because the circle of friendship has a great influence on the morals of students. Therefore, students must be more careful in choosing who they are friends with, so that they do not fall into negative things that can harm themselves and others.

The strategy of the Al-Uswah Organization when educating old students and new students is certainly very different, for new students must be extra in the sense that they must be more patient because teaching and getting used to something new is difficult and takes a long time. The Al-Uswah organization has a strategy in fostering the morals of students such as how to teach new students must be given good examples or examples directly so that they understand more quickly and can do it themselves happily without any coercion, the management must be firm but not too rude because new students still have a vulnerable heart in this adaptation process and must be reminded often, advised and always provide motivation and enthusiasm so that students begin to feel comfortable



living in the cottage and can produce a good impact from all roles carried out by the management of the Al-Uswah Organization.

## Conclusion

This study examined the role of Al-Uswah Organization in fostering moral development among students (santri) at Pondok Pesantren Wali Songo Ngabar Ponorogo. Key methods such as habituation, exemplary behavior, supervision, counseling, and the use of rewards and punishments effectively instilled *akhlaq al-karimah* (noble character), enabling students to adapt and distinguish between good and bad behaviors. The organization's emphasis on a positive peer environment further highlights the importance of social context in shaping morality. The findings provide a practical framework for other Islamic educational institutions to address moral challenges in youth, emphasizing holistic character development rooted in Islamic values. Al-Uswah's approach bridges the gap between theoretical knowledge and practical behavior, offering a replicable model for integrating moral education into pedagogy. Future studies could explore long-term impacts of such programs on students' lives and conduct comparative analyses across diverse educational settings to enhance understanding and effectiveness of moral education initiatives.

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