

Research Article

Implementation of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) Curriculum in the Development of Noble Morals Students at Khaira Ummah Islamic Boarding School Southeast Aceh

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ABSTRACT

National character building has been a priority for Indonesia since 1945 and is integrated into national development. National education plays an important role in shaping a generation that is faithful, pious, and has noble character. However, globalization and the information revolution present major challenges, including the influence of foreign cultures that can shift local values. Islamic boarding schools, as traditional Islamic educational institutions, are required to adapt in order to maintain their relevance in shaping national character in the modern era. Therefore, innovation and transformation are needed in the Islamic boarding school education system to prepare students to face the modern world while maintaining noble values. Khaira Ummah Islamic Boarding School, as a modern Islamic educational institution, adopts the learning system from the Modern Darussalam Gontor Islamic Boarding School, including the KMI (*Kulliyatul Mu'allimin Al-Islamiyah*) Curriculum. This approach combines traditional values with modern educational methods to create a conducive learning environment for the formation of character and intellectualism of students. This study aims to describe and analyze the planning, implementation, and evaluation of the KMI curriculum in fostering noble character of students at Khaira Ummah Islamic Boarding School. In this study, the researcher used a qualitative approach with a case study research type. Data collection was obtained through observation, interviews, and documentation. Data analysis techniques include data collection, data reduction, data presentation, and drawing conclusions, while checking the validity of the data was carried out by extending participation, observation accuracy, triangulation. The results of the study indicate that the implementation of the KMI curriculum in the process of fostering noble morals of students at the Khaira Ummah Islamic Boarding School has been running well and has achieved a number of significant advances. Although there is room for improvement, especially in terms of facilities and infrastructure, curriculum development, improving the quality of human resources, more effective supervision, and a more comprehensive evaluation process, the steps that have been taken show a strong commitment to improving the quality of fostering morals of students. Although there are still challenges faced, the efforts made to achieve the goal of fostering noble morals have shown encouraging results and have the potential to achieve more optimal results. The difficulties faced are seen as opportunities to continue learning and developing, as well as important steps in the process of continuous improvement that will bring the Khaira Ummah Islamic Boarding School to a higher level of success in fostering the noble morals of its students.

Keywords: Curriculum; Islamic Boarding School; Noble Morals; Aceh

1. INTRODUCTION

Globalization with its information revolution, it turns out to bring many unwanted negative influences, one of which is the entry of foreign culture and civilization without any censorship and filter, which can change and shift the moral values and wisdom that exist in society. Faced with globalization and its strong threat of clashes with civilization, it is impossible for Islamic boarding schools to survive, exist and survive in the midst of the turmoil of the times by only using old learning patterns. The demands of the global community are professionalism, mastery of science, technology and a high work ethic (Hedari, 2004). Globalization and modernization have come as something new. For this reason, Islamic boarding schools should place it in a proportional perspective, not by being apathetic, but also not completely accepting it without a critical attitude (Fauziah, 2017). The curriculum is a reference or guideline used as a guideline in all educational activities. This means that the curriculum must be made in such a way that it can adapt to the characteristics and needs of each educational unit, regional potential, and individual students (Maksum, 2020). This aims to increase the effectiveness and relevance of education for each group.

The curriculum and the formation of noble morals in Islamic boarding schools are two interrelated things. In general, the function of the curriculum is as a tool to help students develop their personalities towards educational goals, as a learning program, the curriculum is an intention, plan and hope (Rusman, 2012). While the formation of noble morals is the general goal of teaching and character education in schools (Budi Raharjo, 2010; Zaki et al., 2022). In terms of curriculum and learning methods, modern Islamic boarding schools are Islamic boarding schools that carry out renewal (modernization) in the education system, institutions, thinking and functions (Fauzan, 2017). In current conditions, the curriculum is differentiated in Islamic boarding schools, namely a curriculum designed to meet the needs of students, both their interests or talents, and their abilities, also providing skills to students, so that the output has better skills and independence (Shiddiq, 2015).

Each Islamic boarding school has its own special characteristics, including the Khaira Ummah Islamic boarding school. One of the Islamic boarding schools with a modern education system adopts the learning system of the modern Darussalam Gontor Islamic boarding school in its education and teaching programs and the curriculum system in it, namely using the KMI curriculum. As one of the alternative education systems that has received official recognition from the Government of the Unitary State of the Republic of Indonesia as regulated in (Regulation of the Government of the Republic of Indonesia, Number 19 of 2005 Concerning National Education Standards, 2005) it is written "The implementation of educational units that do not refer to this Curriculum can also unite well the intellectual-emotional, religious-spiritual, and performance-psychomotor aspects. Seeing the potential in the KMI Curriculum on August 10, 2014, the Khaira Ummah Islamic boarding school started a new school year with the KMI system. The Khaira Ummah Islamic boarding school views the importance of fostering the noble morals of its students in addition to improving their academic achievements. It is hoped that the students will become reliable, tarbawi and Islamic educators (mu'allimin). However, not all activities at the Khaira Ummah Islamic boarding school that have been arranged in the KMI curriculum can develop noble morals for every student, because in general a student can implement noble moral development within himself within relatively different time limits.

Based on initial observations at the Khaira Ummah Islamic Boarding School, researchers found an opportunity to optimize the noble moral development program for students. The process of understanding and implementing teachings conveyed through ahwal (behavior), oral (advice), and written (books) can still be improved for maximum results. In this modern era, students face various challenges in maintaining the values of the Islamic boarding school, especially during adolescence which is a critical phase of character formation. The rapid flow of information and modern culture is an opportunity for Islamic boarding schools to strengthen an adaptive development system that is still in accordance with Islamic values. The Khaira Ummah Islamic Boarding School has shown a strong commitment to guiding students to develop self-control and the ability to distinguish behavior that is in accordance with religious teachings. Various development efforts continue to be carried out consistently to help students internalize and practice noble morals in everyday life. With the right approach and structured program, it is hoped that students can grow into individuals with noble morals and be able to face the challenges of the times.

2. RESEARCH METHOD

In this study, the researcher used a qualitative approach with a case study research type, which was conducted at the Khaira Ummah Islamic Boarding School located in Simpang Empat Village, Lawe Bulan District, Southeast Aceh Regency. In research, of course, data sources are needed to support data accuracy. Without data sources, research can be declared invalid, especially qualitative research. In qualitative research, data is collected from various sources to understand the phenomenon being studied in depth. Interviews, observations and documentation are used as techniques in data collection. In this study, the primary data source was taken from statements by the head of the Khaira Ummah Islamic Boarding School, the head of the Khaira Ummah Islamic Boarding School student teaching section, the Khaira Ummah student care section and the community service teacher. While secondary data was taken from documentation, both documentation of books, articles, journals, magazines and others that discuss the implementation of the KMI curriculum in fostering the noble character of students. Data validity testing is carried out so that the data obtained is scientific and can be accounted for. The data validity testing technique in this study is using triangulation. The application of this method can be achieved by comparing observation data with interview data and documentation. The point is to compare what is done (respondents), with the interview information given in the interview remains consistent and is supported by documentation data in the form of photos and other data such as scientific journals, previous research and theories that are relevant to the objectives of this study. The data analysis technique used in this study is to use the steps, namely Data Collection, Data Reduction, Data Display, and Conclusion Drawing or Verification (Moleong, 2016).

3. RESULTS AND DISCUSSION

3.1 . Results

3.1.1. KMI Curriculum Planning in Fostering the Noble Morals of Santri

Based on the understanding that curriculum planning functions as a guideline or management tool that contains instructions on the types and sources of participants needed, the media for delivery, actions that need to be taken, sources of funds, manpower, facilities needed, control and evaluation systems, then curriculum planning at the Khaira Ummah Islamic Boarding School is a series of activities to prepare, compile and produce a curriculum to be used as a guideline in the implementation of KMI education and teaching activities at the Khaira Ummah Islamic Boarding School. KMI Curriculum Planning at the Khaira Ummah Islamic Boarding School is carried out comprehensively for all curriculum activities including intracurricular, co-curricular and extracurricular. This is based on the fact that the KMI curriculum at the Khaira Ummah Islamic Boarding School is not only in the form of subjects taught in class, but also includes all student activities, both in class, in the dormitory, in the mosque, on the sports field, and so on. Regarding this, the head of the Khaira Ummah Islamic Boarding School said:

"Since the beginning of the establishment of KMI as the official curriculum of Khaira Ummah Islamic Boarding School in 2014, we have wanted to implement the KMI Gontor curriculum as a whole. The KMI curriculum in this Islamic boarding school is not only taught in class, but also activities outside the classroom including the curriculum of the boarding school. Yes, in essence, all learning and education activities are curriculums that all refer to KMI Gontor".

The selection of the KMI curriculum as the Pondok curriculum certainly has its own reasons. This is as conveyed by Ustadz MH that:

"The reason underlying the determination of KMI Gontor as the curriculum of the Khaira Ummah Islamic Boarding School is that many people have seen real evidence that alumni of the Gontor Modern Islamic Boarding School have good quality and have been tested in the community so that they are worthy of being used as a reference in organizing Islamic education in the form of Islamic Boarding Schools. The selection of the KMI Gontor curriculum also cannot be separated from the educational history of its founders. Those who initiated the establishment of the Khaira Ummah Islamic Boarding School were all alumni of Islamic Boarding Schools that used the KMI curriculum, such as the Raudlatul Hasanah and Mawaridussalam Islamic Boarding Schools, so the process was easier."

Khaira Ummah Islamic Boarding School has a planned strategy and system in fostering the noble morals of its students. According to the head of the Islamic boarding school, this planning is an important part of the effort to shape the character of students with noble morals. He explained:

"In our boarding school, there are two main ways. First, we educate them in the dormitory. They are here 24 hours a day, so we supervise them continuously. From waking up to going back to sleep, everything has rules. Eating together, praying together, studying together. The main thing is totality. Second, we educate them in the boarding school environment and in class. Here they learn religious knowledge, morals, and general lessons too. But not only theory but we also practice it. So the point is, we create an environment that supports the formation of good morals. Both in the dormitory and at school. The hope is, these children can become smart people, have good morals, and be useful to society later."

This is in line with what the Head of the Teaching Section, Ustadz MR, said that:

"At Khaira Ummah Islamic Boarding School, we implement a strategy for fostering noble character through two complementary systems. The first system focuses on fostering in the dormitory environment, which covers all aspects of the students' lives outside of school hours. This allows us to shape their character in the context of everyday life. The second system is implemented in the school environment and classrooms, integrated with the formal academic curriculum. With this dual approach, we aim to provide comprehensive moral development, ensuring that moral values are not only taught theoretically in the classroom, but also practiced and internalized in the students' daily lives at the Islamic boarding school."

At the Khaira Ummah Islamic Boarding School, researchers see a comprehensive educational approach in two main ways. First, through intensive dormitory guidance where students are cared for 24 hours with full supervision, from waking up to going back to sleep. They carry out activities together, such as eating, praying, and studying in an atmosphere of totality. Second, guidance is carried out through school and class activities, where students learn religious knowledge, morals, and general lessons. However, what is interesting is that it is not just theory, but is directly practiced. The core of this approach is to create an environment that supports the formation of noble morals, both in the dormitory and at school. The ultimate goal is to produce a generation that is intelligent, has good morals, and can provide benefits to society in the future.

Based on the results of interviews and observations, researchers found that the strategy and system for organizing noble moral development at the Khaira Ummah Islamic boarding school were divided into two systems, namely. First, the development system in the dormitory and totality in the lives of the students. Second, the development system in the school environment and in the classroom. This is in line with what was conveyed by the head of the Khaira Ummah Islamic Boarding School, Ustz HR, he said:

"In the Khaira Ummah Islamic Boarding School, the Tri-center education system is integrated into one inseparable unit, because it is related to the students who live in the dormitory in the Islamic boarding school for 24 hours, even the dormitory is an important characteristic of Islamic boarding school education."

Even the pesantren is called that because of its dormitory. By living in a dormitory, it is possible to organize education in a total and complete manner. This is in line with the results of the researcher's interview with Ustadz AJK as the head of the santri care section, he said:

"With this dormitory system, controlling discipline and fostering noble morals will be easier to do, in each room there is a room administrator whose job is to supervise and guide room members, and then tiered at the dormitory level, where there are also administrators who guide the mechanism of life in the dormitory, which will later be directly controlled by the OSKA (Khaira Ummah Santri Organization) administrators and the OSKA administrators will be directly guided by the musyrif (Rayon Supervisor) from the teacher who is fully responsible and reports to the caretaker".

The dormitory system at the Khaira Ummah Islamic Boarding School creates a mini society. In it, students and teachers live together, forming a complex educational ecosystem. This is not just a collection of people, but truly a small society with its own social dynamics. In the tradition of Islamic boarding schools, students are not only passive recipients of knowledge, but become the main actors in their educational process. They learn to manage themselves and their communities through the concept of self-government. This can be seen from the various activities they manage themselves, the creativity they develop, and the social interactions they establish. All of these aspects are an important part of their comprehensive learning process. From the results of the researcher's observations. The Khaira Ummah Islamic Boarding School is equipped with various supporting facilities and a comprehensive educational environment, focusing on the formation of discipline and noble morals. The formal education infrastructure is complete, including school buildings with comfortable classrooms, administrative offices, libraries and a multipurpose hall which is also provided for various joint activities.

This boarding school prioritizes the existence of comfortable, clean, and well-maintained buildings as an important foundation in shaping the character of students. Through a structured class duty system, students are trained to develop a sense of responsibility and discipline in maintaining the cleanliness and tidiness of their environment. Special emphasis is given to the importance of disposing of trash in its place, a simple but crucial habit that reflects noble morals. With consistency in carrying out these tasks, students gradually develop positive habits that ultimately form commendable traits and noble morals. The buildings at the Khaira Ummah Islamic Boarding School, from classrooms to dormitories, are always kept clean, tidy, and healthy. This holistic approach not only creates an optimal learning environment, but also instills important values such as cleanliness, orderliness, and concern for the environment. Thus, the physical environment of the boarding school becomes a moral development, where every aspect of daily life contributes to the formation of the character of students who are noble and responsible.

Khaira Ummah Islamic Boarding School also has a strategy in fostering the noble morals of its students, especially in the classroom. According to the principal of Madrasah Aliyah Ustadz AS, this planning is an important part of the effort to shape the character of students with noble morals. He explained:

"We don't just teach ordinary lessons. We also educate children to have good morals. The way to do this is by emphasizing discipline. For example, children must come to class on time. If they are even a little late, they will be punished. So that they understand the importance of respecting time. Then, we also have class duty. So that children who get a turn must clean the class before the lesson starts. This is so that they learn responsibility, while also maintaining cleanliness. Next. Before starting to study, we always read a prayer together. Not only so that they can get blessings, but also so that children remember Allah in all their activities. The point is, we want these children to not only be smart, but also have good morals. So that when they graduate, they can be people who are useful to society."

The results of the interview above show that Khaira Ummah Islamic Boarding School applies a comprehensive and strategic approach in fostering the noble morals of its students, especially in the classroom, not only limited to religious studies. First, there is an effort to integrate moral values into every subject, not only in religious studies. For example, in mathematics learning, students are not only taught arithmetic skills, but also instilled with the values of honesty and accuracy. This approach shows that moral development is considered a shared responsibility of all components of education, not only in certain subjects. Second, the Islamic boarding school applies a role model method, where the ustaz and ustazah try to be real examples of good behavior, both in terms of how to speak, dress, and behave in class. This method is based on the understanding that character formation will be more effective if supported by the role models of figures respected by the students. Through these two strategies, Khaira Ummah Islamic Boarding School shows a systematic and holistic effort

in fostering the noble morals of students. The integration of moral values in various subjects reflects a commitment to making moral development an integral part of the overall educational process. Meanwhile, the application of the exemplary method shows an understanding that character formation is not only through the transfer of knowledge, but also through the internalization of values through exemplary behavior. Overall, these findings indicate a comprehensive and strategic effort in fostering the noble morals of students at the Khaira Ummah Islamic Boarding School, which deserves appreciation and can be an example for other educational institutions.

3.1.2 . Implementation of the KMI Curriculum in Developing the Noble Morals of Santri

In the implementation of the KMI curriculum for the development of noble morals at the Khaira Ummah Islamic Boarding School, both the boarding school leaders and teachers play a role and are responsible for applying the existing curriculum. At the boarding school level, the boarding school leaders are responsible for supervising to ensure the implementation of all activities covered in the KMI curriculum in the boarding school environment they lead. While at the class, dormitory and other levels, the teacher or ustad who has been appointed is responsible. The division of teacher tasks is regulated in detail and in detail to ensure the smooth implementation of the curriculum in the boarding school environment. Because teachers are the front guard in implementing the curriculum. The role of a teacher is so important that every teacher at the Khaira Ummah Islamic Boarding School is required to be a role model and must have a principle that has been taught by the founders of Gontor, namely a teacher must teach with a soul full of enthusiasm and sincerity. This is as conveyed by the head of the teaching department, Ustd MR, who said:

"As a teacher, we are taught one principle, namely: *ath-tharīqatu ahammu min al-māddah, wa al-mudarrisu ahammu min a ṭ - ṭ arīqah, wa rū ḥ al-mudarrisu ahammu min al-mudarrisu nafsuḥu*. This means: the teaching method is more important than the content of the lesson, and the teacher is more important than the method, and the spirit (soul) of the teacher is more important than the teacher himself."

The educational principles contained in the Arabic expression contain deep meanings about the hierarchy of interests in the learning process. First, this principle emphasizes that teaching methods have a more important position than the learning material itself, because the right method can make it easier for students to understand any material, even if the material is complex. While simple material can be difficult to understand if the delivery method is not appropriate. Furthermore, the existence of teachers is considered more important than learning methods, because teachers are the ones who determine and control the use of these methods. Based on the results of interviews, observations and documentation studies, it was found that in the process of implementing the development of noble morals at the Khaira Ummah Islamic Boarding School there are several methods, including: direction, assignments and habituation.

With guidance, students will be given an understanding of all activities that will be carried out, and evaluated afterwards to determine the standards for implementing the activities. This understanding is very necessary, so that they understand why to carry out the activities, how to implement the techniques, why and how to implement them, as stated by the head of the fostering section Ust AJ as follows:

"Education in this boarding school is carried out in a process, in stages and in stages. Students cannot immediately understand and comprehend discipline well. Especially new students, in carrying out boarding school activities, at first they simply carry them out even without knowing the meaning and significance of the discipline being carried out, and over time, they will be gradually understood through directions in various activities carried out based on discipline. So that students who are already in the upper classes already understand why they must be disciplined, why and for what they are disciplined. Discipline is not just a habit, routine but there is life learning and philosophical values that they will need when they enter society later".

A more fundamental aspect is the assignment system applied to the students. Through this assignment, students get the opportunity to practice and directly practice the values, wisdom, and philosophy of discipline and character building that are being instilled. The following are the results of an interview with the head of the fostering section, Ust JK:

"I have to do the assignment because the students under my responsibility at this Islamic boarding school are still very young, especially new students, sometimes they do not understand the purpose of each activity and task they do. Some of them may even feel that the activity is not important. Therefore, before doing a task, it is necessary to explain to them the purpose of the task given. I always tell them that whatever task is given at the boarding school, the benefits will return to us. When we are given the task to be on night duty for example, then we will be trained to be students who are responsible, care about others, are willing to sacrifice, and become people who are sincere in doing good."

The implementation of the habituation and exemplary system is a method that has high effectiveness in the process of fostering the morals of students in the Khaira Ummah Islamic boarding school environment. This approach is seen as a fundamental strategy in forming the character and personality of students who have noble morals. Through the habituation process that is carried out consistently and continuously, students will gradually develop intrinsic awareness in carrying out various positive activities without any elements of coercion or external pressure. Internalization of values

and norms implemented through this habituation will form a pattern of behavior that is integrated into the personality of students, so that they are able to actualize these values naturally and sustainably in everyday life. In this case, the researcher conducted an interview with the service teacher of the Khaira Ummah Islamic Boarding School, Ustad RAP, he said:

"This system is one of the most effective ways, especially in the moral development of students at the Khaira Ummah Islamic Boarding School. One form of habituation carried out by each teacher before starting the teaching and learning process is that when entering the class, students must greet their teacher and read a prayer before studying carefully."

The researcher also conducted an interview with Ustad RA as a community service teacher at the Khaira Ummah Islamic Boarding School. The results of the interview were:

"In this moral habituation, it is given with a special portion according to their age. Then from us, the service teachers themselves always provide direction to the administrators at the pondok to remind each other, for example: how to carry a good book, how to call seniors, and so on."

This is in line with what was conveyed by the service teacher of the Khaira Ummah Islamic Boarding School, Ustad AS, he said:

"In my opinion, as a service teacher at an Islamic boarding school, the main strategy in the process of fostering the morals of students is through role models. This is manifested in two important aspects: first, through polite dress and in accordance with the identity of the students; second, through polite speech but still maintaining familiarity with the students. The basic principle of fostering morals begins with the formation of one's own character as an educator, who then becomes a real example for the students. This approach is in line with the vision of the Islamic boarding school in producing a generation of students with noble morals and a global perspective."

From the results of the research that has been conducted, both through interviews, observations and documentation studies, it was found that the implementation of the KMI Curriculum and Pondok Discipline in the framework of fostering noble morals at the Khaira Ummah Islamic Boarding School is supported by several factors, including the implementation of the dormitory system; where all residents of the boarding school, both kyai/caretakers, teachers and students live together on campus. So that there is active interaction between them, this facilitates the process of transforming disciplinary values in fostering noble morals. This transformation process can run well because of the creation of a patterned educational environment. With this dormitory system, the three centers of education are integrated into one unit, namely; school education, family education (as occurs in the dormitory) and community education (as in the life of the boarding school as a whole). With a dormitory system supported by adequate facilities and infrastructure, academic activities can be carried out well, which include intra-curricular, co-curricular and extra-curricular activities. Even all existing activities which constitute the totality of life in Islamic boarding schools are included in the curriculum which plays a major role in instilling discipline in the context of character development.

3.1.3. Evaluation of KMI Curriculum in Fostering the Noble Morals of Santri

The evaluation of the KMI curriculum implemented at the Khaira Ummah Islamic Boarding School includes institutional evaluation. Institutional evaluation is carried out once a week on Thursday after the Isha prayer involving the caretakers and the board of teachers, which is carried out in the form of a coordination meeting. as interviewed by the researcher with the head of the Khaira Ummah Islamic Boarding School, Ustad MH, he said :

"As the head of the pondok, I routinely gather the *asatidz* which is held every week to align their perceptions so that they are integrated with the system, values, and soul of the pondok. In this meeting, in addition to evaluating tasks and responsibilities, it is also a *tajdidunniyyah* to remind us that serving in the pondok is to fight, not just to earn a living. This routine meeting also builds closeness between me and the teachers, which then creates an environment of mutual understanding, and forms a community of the extended family of the Khaira Ummah Islamic Boarding School. This ultimately gives birth to harmony and a conducive work climate."

This is in line with the results of the researcher's interview with Ustad MR as the head of the santri teaching section, he said:

"This Islamic Boarding School holds regular evaluation meetings every week. In this meeting, the administrators and supervisors of the Islamic Boarding School conduct a comprehensive discussion regarding the development of the moral development of the students and analyze various disciplinary violations that occurred during the week. This evaluative meeting is a forum for identifying challenges and obstacles in the development process, formulating solutions to emerging problems, and planning the necessary corrective steps. Through this periodic evaluation, the Islamic Boarding School can monitor the effectiveness of the moral development program implemented and at the same time take preventive and corrective actions against various disciplinary violations committed by students."

Based on the results of research conducted through interviews and field observations, he routinely holds meetings with the *asatidz* which are not only formal, but also very familial. This meeting is not just an ordinary evaluation meeting. The leader of the *pondok* always includes touching advice, reminding that teaching at the *pondok* is not merely to earn a living, but more than that, this is a form of struggle and devotion to religion and education. From the researcher's observations, this routine meeting also creates a very warm atmosphere between the leader and the teachers so that there is no significant distance, everyone can talk openly, share problems and solutions, and sometimes even interspersed with laughter that makes the atmosphere more fluid. What is more impressive is that this relationship does not stop in the meeting room, but continues in everyday life at the *pondok*.

As for the handling of students if there are minor and moderate violations in everyday life, it can be done at the scene with a warning or other educational actions, because physical actions have been abolished and may not be carried out in this boarding school. There are many ways to give punishment without physical action, such as verbal instruction, memorizing vocabulary in Arabic and English, memorizing letters in the Qur'an, and so on. For violations in the moderate to severe category, this is specifically handled by the student care staff. The handling is in the form of written warnings, calling parents, suspension and being expelled from the boarding school or returned to parents. Based on this evaluation, it is hoped that the programs that have been planned can run optimally, so that what is expected together can be realized as well as possible. In the evaluation of student learning outcomes, so that the results obtained by children can be known objectively, to find out the extent of the success of early teaching, several types of evaluation systems are carried out, including daily tests, semester tests and final semester exams. While all questions are made and carried out and corrected by teachers in each field of study.

Evaluation of moral development of students at the Khaira Ummah Islamic Boarding School is carried out systematically and continuously through various comprehensive assessment methods. This evaluation process is not only focused on cognitive aspects, but also includes an assessment of changes in behavior, attitudes, and character of students in everyday life. The Islamic boarding school realizes that moral development is an ongoing process and requires careful supervision and evaluation to ensure the achievement of the expected educational goals. As the researcher's interview with the head of the Khaira Ummah Islamic Boarding School, Ustad AJ, said:

"In this Khaira Ummah Islamic boarding school, the evaluation of moral development is carried out systematically and continuously using various comprehensive assessment methods. We do not only evaluate the cognitive aspects, but also pay close attention to changes in the behavior, attitudes, and character of students in everyday life. We do this because we realize that moral development is an ongoing process and requires careful supervision and evaluation to ensure the achievement of the expected educational goals."

In its implementation, the evaluation is carried out through several stages and involves various parties in the *pesantren* environment. The *ustadz* and *ustadzah* conduct direct observations of the behavior of students during learning activities in class and outside the classroom. The dormitory administrators also play an active role in monitoring the activities of students in the dormitory environment, including discipline in carrying out worship, interaction with fellow students, and compliance with *pesantren* regulations. The results of the evaluation are periodically communicated to the parents/guardians of students through meetings and written reports. This aims to build synergy between the *pesantren* and the family in fostering the morals of students. In addition, the results of the evaluation are also used as a consideration in developing and improving the moral development program in the *pesantren*. The *pesantren* periodically reviews and improves the moral development method based on the results of the evaluation that has been carried out, so that the moral development process can run more effectively and achieve optimal results.

3.2. Discussion

At this planning stage, the personal abilities to be achieved have been set in the vision of the Islamic boarding school, namely "As an educational institution that produces cadres of the Khoiro Ummah, who are highly moral and knowledgeable while still having the soul of an Islamic boarding school". Meanwhile, the function in the community is poured into the orientation of the boarding school education, namely "Society". This community orientation is based on the principle that the boarding school is a laboratory of life for its students (Martino et al., 2018). So that various things that students will face in society have been introduced to them from an early age. They are trained to organize with full discipline, leadership, responsibility, struggle, spirit of dedication, and also a spirit of togetherness (Annisa, 2019). The KMI Curriculum Planning of the Khaira Ummah Islamic Boarding School is carried out comprehensively for all curriculum activities including intracurricular, co-curricular and extracurricular. This is based on the fact that the KMI curriculum at the Khaira Ummah Islamic Boarding School is not only in the form of subjects taught in class, but also includes all student activities, both in class, in the dormitory, in the mosque, on the sports field, and so on.

Khaira Ummah Islamic Boarding School has a planned strategy and system in fostering the noble morals of its students through a comprehensive educational approach in two main ways. First, through intensive dormitory guidance where students are cared for 24 hours with full supervision, from waking up to going back to sleep. They carry out activities together, such as eating, praying, and studying in an atmosphere of totality. Second, guidance is carried out through school

and class activities, where students learn religious knowledge, morals, and general lessons. However, what is interesting is that it is not just theory, but is directly practiced. The essence of this approach is to create an environment that supports the formation of noble morals, both in the dormitory and at school. The ultimate goal is to produce a generation that is intelligent, has good morals, and can provide benefits to society in the future (Hidayati et al., 2022; Siahaan et al., 2022). So that there is active interaction between them, this facilitates the process of transforming disciplinary values in fostering noble morals (Budi Raharjo, 2010; Fitri, 2022). At the Khaira Ummah Islamic Boarding School, the division of teacher tasks is regulated in detail to ensure the smooth implementation of the curriculum, considering that teachers are at the forefront of implementing education. Every teacher is required to be a role model and apply the teaching principles inherited from the founders of Gontor, namely teaching with high enthusiasm and sincerity.

Based on the results of the study through interviews, observations, and documentation studies, it was found that the process of fostering noble morals at the Khaira Ummah Islamic Boarding School uses several main methods such as direction, assignments, and habituation. These methods are in line with the opinion of (Mulyasa, 2021) which states that creating a conducive environment for fostering noble morals can be done through a variety of methods including assignments, habituation, training, learning, direction, and role models. The Khaira Ummah Islamic Boarding School applies various strategies in fostering the morals of its students, with the main focus on providing intensive direction and assignments. This assignment method is seen as a very effective instrument in the character formation process, because through carrying out these tasks, students can develop their potential and strengthen their mentality. The more students are involved in various activities and responsibilities at the boarding school, the more their abilities will be honed in facing challenges. Active involvement in various activities and assignments not only helps students develop practical skills but also provides them with valuable experience in overcoming various problems. Thus, students who are proactive in taking on roles and carrying out their duties seriously will grow into individuals who are tough, skilled, and able to solve various life problems wisely (Suparno et al., 2022).

The evaluation approach to moral development at the Khaira Ummah Islamic Boarding School shows a deep and holistic understanding of the character-building process. The evaluation system implemented reflects a comprehensive educational philosophy, recognizing that moral development is a complex process involving various aspects of students' lives. The main strength of this approach lies in its systematic, continuous, and comprehensive nature (DPA, 2022). Evaluation does not only focus on cognitive aspects, but also includes an assessment of changes in students' behavior, attitudes, and character in everyday life. This shows an understanding that moral formation cannot be measured only through written tests or formal exams, but must be observed in a real-life context (Sawaty & Tandirerung, 2018).

4. CONCLUSION

In the process of planning the development of noble morals of students. Khaira Ummah Islamic Boarding School has implemented a system of planning the development of noble morals of students through two strategic approaches that are mutually integrated. *First*, through a dormitory system that emphasizes the totality of the students' lives, where every daily activity of students is designed and supervised comprehensively to form character and noble morals. *Second*, through a development system that is implemented in a structured manner, both in the Islamic boarding school environment and in the classroom, by creating a conducive atmosphere for the development of morals. These two systems run simultaneously and continuously, creating a comprehensive educational environment where every aspect of the students' lives, both inside and outside the classroom, is directed at the formation of noble morals. Based on the implementation of the development of noble morals of students at Khaira Ummah Islamic Boarding School, it can be concluded that this Islamic boarding school implements three systems that are mutually integrated and continuous in forming the character of its students. The first system is in the form of a briefing before the activity, which functions as a guide and initial motivation for students to understand the moral values that will be applied in each of their activities. Then continued with a systematically designed assignment system as a direct practice medium for students to implement the moral values that have been previously directed. The third system that is the main foundation is habituation and exemplary behavior, where the ustadz and pesantren administrators not only provide instructions, but also become role models in exemplifying noble morals in everyday life.

In the process of evaluating the development of noble morals of students at the Khaira Ummah Islamic Boarding School, a comprehensive and structured approach is shown in measuring the development of morals of students. This evaluation includes three main components that complement each other. *First*, through a suluk assessment that focuses on three important aspects, namely morals (behavior and attitude of students), perseverance (consistency in worship and learning), and cleanliness (personal cleanliness). *Second*, through a mental report system that functions as documentation of the development of student character periodically, providing a clear picture of the progress of their personality formation. *Third*, there is a system of action that involves the parties responsible for handling student violations, where each corrective action is carried out with an educational and coaching approach, not merely *punishment*. The realization of the KMI curriculum in the development of noble morals of students at the boarding school has several supporters, including; all students and teachers live in the same environment and are separated from the life of the outside community which makes it difficult for the influence of free association that is increasingly far from good morals or character, all activities

are carried out with systematic rules. The success of the implementation of the KMI Curriculum in fostering the noble morals of the students of the Khaira Ummah Islamic Boarding School is closely related to the academic activity program, both intra-curricular, co-curricular and extra-curricular without neglecting habituation, role models, direction, assignments and the creation of a positive environment.

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