

IMPLEMENTATION OF SPIRITUAL EDUCATION IN IMPROVING THE MORALS OF STUDENTS AT THE TAHFIZH MUTIARA DARUL QUR'AN ISLAMIC BOARDING SCHOOL, NGAMPRAH DISTRICT, WEST BANDUNG REGENCY

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Abstract

The purpose of this writing is to find out the implementation of spiritual education in improving the morals of students at the tahfizh mutiara darul qur'an islamic boarding school, ngamprah district, West Bandung regency. Spiritual education is very appropriate for the achievement of educational goals, especially for the improvement of student learning achievement, but in practice in the field of spiritual education question receives less attention, in fact they only attach importance to logic and methods of general methods that do not contain spiritual elements. This research uses a descriptive method of analysis, namely digging up information that is in accordance with events in the field through the person concerned or respondent. while the approach used in this study is a qualitative approach. Based on the results of the discussion of spiritual education carried out by the Islamic boarding school tahfizh Mutiara Darul Qur'an in this case is very optimal or well implemented, including when new students enter, the students are equipped with an understanding of Islam related to the interaction of men and women by explaining verses of the Qur'an and hadith related to it. An understanding of the necessity of wara' traits in male and female interactions between teenagers is also explained in the briefing. Likewise with the way of dressing, especially the female students. Furthermore, the teachers at the Tahfizh Mutiara Darul Qur'an islamic boarding school are equipped with how to teach in the classroom, including that Spiritual education is applied in all learning materials such as mathematics, science, and others.

Keywords : Implementation; Spiritual Education; Akhlak Santri

INTRODUCTION

Spiritual education is very appropriate for the achievement of educational goals, especially for improving student learning achievement, but in practice in the field of spiritual education question receives less attention, in fact they only attach importance to logic and methods of general methods that do not contain spiritual elements (Ayati, 2019).

One of the most important aspects of a Muslim's life is to have noble morals. Such was the high position of morals in Islam that the Prophet sallallahu 'alaihi wasallam made it a barometer of faith. (Puniman & Kadarisman, 2018) Since the beginning of Islam, Prophet Muhammad SAW has been very concerned with teaching and disciplining Muslims to have good behavior and morals. His personal life and behavior reflected his teachings, which God revealed to him. In the Qur'an Allah describes the Prophet Muhammad SAW with His words (meaning): *"And indeed you are truly of noble character"*. [Quran, 68:4](Mahmud., 2022). The prophet's noble morals made him an exemplary example for all Muslims to follow. The Prophet always emphasized how important morals are to Muslims. The Prophet said: *"The best among you is the best in morals."* [Al-Bukhari and Muslims].

In another shahih account, the Prophet mentions that: *"The heaviest thing to be placed on the scales of a servant of faith on the day of judgment is good behavior. And God hates people who use bad language."* [Al-Baihaqi] Someone once asked the Prophet what deeds would lead a person to heaven, and he replied: "Righteousness and good conduct."

In other accounts the Prophet made a distinction among Muslims based on their conduct; The Prophet said: *"The one who is most perfect in his faith, among the believers, is the one who is most good in morals; and as best you are the kindest to his wife."* [Ahmad] (Abdurrazzaq., 2021) He even clarified that people will be on different levels Heaven based on their good morals saying: *"The one I love the most and closest among you on the doomsday is the one who is the most morally kind..."* [Ibn An-Najjaar].

Unlike other systems, the ethical or moral system in Islam comes from the source of Ilahi. The source of Ilahi is a revelation from God. It is Allah who determines what is received and what is not.

The value of akhlakul karimah is a basic behavior that a child must have as a benchmark for success in the implementation of religious development (Sari, 2020). With the background above, the researcher took the title of implementing spiritual education in improving the morals of students at the Tahfizh Mutiara Darul Qur'an Islamic boarding school, Ngamprah district, west Bandung regency. This study aims to improve students in getting used to reading the Qur'an at all times, especially every fardhu prayer and in addition to that also with the habituation of reading The Qur'an, of course, students are expected to be good morals for their future, and also aim to foster the spirituality of students as a whole.

METHOD

According to Sugiyono research methods are basically a scientific way to obtain data with certain purposes and uses. Furthermore, according to Silalahi in a broad sense, research methods are systematic and organizational ways and procedures to investigate a particular problem to obtain information to be used as a solution to the problem. According to Anggara stated that research methods are also a way and scientific steps taken to find out the problems at the research site as well as collect data and indications that are seen as answering the problems studied (Sugiyono, 2018).

The conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of descriptions or images of an object that was previously still dimly lit or dark so that after research, it becomes clear, it can be a casual or interactive relationship, hypothesis or theory. When data collection activities are carried out, a qualitative researcher begins to search for the meaning of objects, noting the regularity, patterns, explanations, possible configurations, cause-and-effect flows, and propositions. The conclusions were verified during the study. Conclusions in qualitative research may be able to answer the formulation of problems that have been formulated in the first place, but may not be, because as has been suggested that problems and problem formulations in qualitative research are generally temporary and will develop after the research is in the field. As can answer related to the implementation of spiritual education in improving the morals of students at the Islamic boarding school tahfizh mutiara darul qur'an, ngamprah district, West Bandung regency.

Based on the description above, it can be concluded that the research method that the author uses is the descriptive ptif analysis method, which is to dig up information that is g in accordance with the events in the field through the person concerned or respondent. while the approach used in this study is a qualitative approach , which intends to understand the phenomena of what the subjects of the study experience, for example behavior, perception, views, motivations, everyday actions, holistically and by the method of description in the form of words and language (narrative) in a special natural context and by utilizing various natural methods. Furthermore, this qualitative approach is a research that generates ideas and describes data related to the situation that is happening, views and attitudes that occur in a society, conflicts between two or more circumstances. (Mabruri & Musnandar, 2020).

This research was conducted on students at the tahfizh mutiara darul qur'an islamic boarding school, ngamprah district, West Bandung regency. The schedule carried out by the author is from July 04, 2022 to December 30, 2022. In qualitative research, as described above, there is primary data in the form of words and actions of people observed or interviewed. To obtain primary data, in this study a study was carried out, namely by conducting direct research on spaciousness. Among them; Chairman of the islamic boarding school tahfizh pearl darul qur'an Kyai Teguh Malik. Ustadzah Elis Darmayanti, Ustad Ilham, Ustad Solihin and the students of the Islamic boarding school tahfizh Mutiara darul qur'an.

RESULT

After research on the implementation of spiritual education with student morals, effective results include the following:

1. Implementation of moral values in the Islamic boarding school Tahfizh Mutiara Darul Qur'an in the form of wara' behavior, disciplinary behavior in obeying the law of syara', simple life behavior, and honest behavior.
2. Spiritual activities that have been applied in order to implement moral values in the form of wara' behavior, disciplinary behavior in obeying the laws of syara', simple living behavior, and honest behavior, and
3. Relevansi the spiritual values of the students in implementing moral values.

Table 1: Results of the daily activities of students of the Islamic boarding school Tahfizh Mutiara Darul Qur'an

No	Time	Information
1	03.00-03.15	Wake up and preparation of qiyamullail
2	03.15-04.30	Sh a lat tahajjud, shalat wish to be easy to memorize the Qur'an, and tahfizh
3	04.30-05.00	Shalat shubuh berjama'ah
4	05.00-06.30	Tahfizh
5	06.30-06.45	Arabic/ English vocabulary
6	06.45-07.30	Shalat dhuha, tidying up, showering, breakfast
7	07.30-09.30	Tahfizh
8	09.30-10.00	Rest

9	10.00-10.30	Tahfızh
10	10.30-11.00	Self-study
11	11.00-12.00	Take a nap
12	12.00-12.30	Shalat Dzuhur berjama'ah
13	12.30-13.00	Lunch
14	13.00-14.00	KBM 1st subject matter
15	14.00-15.00	KBM 2nd subject matter
16	15.00-15.30	Shalat ashar berjama'ah
17	15.30-16.30	Tahfiwithh
18	16.30-17.15	Sport
19	17.15-18.00	Bath and dinner
20	18.00-18.30	Shalat maghrib congregation
21	18.30-19.00	Daily Evaluation
22	19.00-19.30	Shalat isya congregation
23	19.30-21.00	Tahfızh
24	21.00-21.30	Istirahat, and the preparation of a night's sleep
25	21.30-03.00	Sleep at night.
26	03.00-03.15	Wake up and preparation of qiyamullail
27	03.15-04.30	Sh a lat tahajjud, shalat wish to be easy to memorize the Qur'an, and tahfızh

Educationsp rituals such as activities in the 1st table the students always apply Islamic morals with awareness derived from revelation so that they also practice it sincerely and carefree. Kedisiplinan in worship and charity shalih is part of Islamic morals, it can also be concluded, that with spiritual activities such as reading the Qur'an it can improve the morals of students well is also very effective.



Figure 1. Santri Spiritual Activities.



Figure 2. Santriwati Spiritual Activities

Based on Figures 1 and 2, the spiritual performance of students, both men and women, in improving good morals, one of which is by reading the holy verses of the Qur'an well and solemnly'. The students were given the task of contemplating the verses of the Qur'an that he had memorized, and he had understood the interpretation in each qiyamullail in raka'a t-rak a'at their tahajjud prayers every night and wrote down his report. The solemnity of the students in reading and memorizing the Qur'an is seen when they pray tahajjud respectively while muroja'ah memorizes the Qur'an in each rakaat, some students shed tears khusus' reading it. Also, during congregational prayers, some students weep solemnly' listening to the verses of the Qur'an read by the imam.

Table 2: Daily activities of students at home

No	Activity Name	Ket
1	Hours of sleepat night	
2	Qiyamullail activities	
3	Activities ba'da sh ubuh	
4	Prayer 5 hours of congregation in the mosque (ikhwan), at home/mosque (akhwat):	
5	Night bedtime hours	
6	Sunnah worship that has been performed	
7	Muroja'ah activities	
8	Parental assistance activities without being told (own initiative)	
9	Activities at the mosque	
10	Avoid from foods not thoyyib (unhealthy)	
11	How long is the dereliction of activity	
12	Activities dakwah	
13	Maksiat or lack of adab that should be abandoned	
14	Hours of sleepat night	
15	Qiyamullail activities	

Through the supervision of ustadz supervisors every day, a Spiritual atmosphere and Islamic morals are formed in students not only in islamic boarding schools but also at home. For the students to be encouraged to continue to practice their knowledge including noble morals at home, in addition to being reminded continuously by their mentors, they are also equipped with Qur'aniy motivations from kyai and their mentors, motivations derived from revelations Ilahi during debriefing before returning from the holidays. The

concept of morals according to Al-Ghazali emphasizes more on efforts to educate children by bringing children closer to Allah Almighty. So that in any form of activity the child leads to an introduction and approach with the Creator. Thus the process of forming morals in children applied by al-Ghazali on the basis of Aqidah and Faith in Allah Almighty (Al-Ghazali, 2021). (Al-Ghazali, 2021)

Shaikh Prof. Abdur Razzaq bin Abdul Muhsin Al-Badr hafizhahullah mentioned three ways to increase faith, namely (Abdurrazzaq., 2021): (Abdurrazzaq., 2021)

1. Studying useful knowledge, among them are reading the Qur'an and its mentadaburi, studying the name and nature of Allah Ta'ala, paying attention to the beauty of Islam, reading the sirah of the Prophet Muhammad *sallallahu 'alaihi wa sallam*, and reading the story of *Salafush Shaleh*.
2. Pay attention to the verses of God that *are kauniyyah*.
3. Be earnest in pious charity, whether by heart, oral, or limb, including proselytizing in the way of Allah Ta'ala and staying away from causes that diminish faith.

Meanwhile, think based on those values and the self. Self-character is based on values and ways that must exist in each individual nation Hasanah formulates several forms of character of the Indonesia Heritage Foundation which are cited as discipline and independent, honest, respectful and polite, the universe and its contents, responsibilities, Indonesia among others; love for God and justice and leadership, kind and humble, creative, hard work and never give up, compassion, care, and cooperation, confidence, and tolerance, peace-loving and unity. (Budi Raharjo, 2020) (Budi Raharjo, 2010)

Islamic moral education of students comes from the revelation of Allah, namely the Qur'an, so the process is through increasing the faith of students so that with the awareness of the ritual, students are encouraged to do charity to improve the quality of their morals, where the nature of Islamic morals appears after faith and charity saleh. The Quran is a revelation from Allah Almighty serving as the beginning and end of knowledge that is "directed" by revelation, so it is impossible to discuss Islamic education without mentioning its source (Tatang Muh Nasir, Irawan, & Priyatna, 2022). (Tatang Muh Nasir, Irawan, & Priyatna, 2022)

In general, implementation aims to (1) implement a plan that has been carefully prepared, both by individuals and groups., (2) test and document a procedure in the

implementation of a plan or policy, (3) realize the objectives to be achieved in the plan or policy that has been designed, (4) know the ability of the community to implement a policy or plan as expected, (5) know the success rate of a policy or plan that has been designed for improvement or quality improvement. Similarly, Spiritual education at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School in various activities aims to foster the spirituality of students as a whole.

The spiritual education applied at the Tahfizh Mutiara Islamic Boarding School darul Qur'an in order to improve the morals of students and the encouragement of charity saleh.

Spiritual Education in Tahfizh Activities

One of the spiritual educations is memorizing Al-QAur'an. The method of memorizing the Qur'an at the Tahfizh Mutiara Darul Qur'an islamic boarding school is typical, which is to combine 3 abilities at once (Memorize Verses, Read According to Tajwid, and Master the Interpretation) where the student must not memorize the verses of the Qur'an before he understands the interpretation first so that the Qur'an is not only present in the brain in the form of memorization but also present in the heart by mentadabburi or pondering it through understanding the interpretation. The interpretation used that is easy for students to understand is the interpretation of the classic book of jalalain interpretation. Students are tested for understanding their interpretation first before depositing memorization of the verse. Thus came the nature of khusyu' and tawadhu' i.e., fear of Allah and inferiority of submission to Him through verses of the Qur'an. This trait is part of Islamic moral values.

The students were given the task of contemplating the verses of the Qur'an that he had memorized, and he had understood the interpretation in each qiyamullail in raka'a t-rak'a at their tahajjud prayers every night and wrote down his report. The solemnity of the students in reading and memorizing the Qur'an is seen when they pray tahajjud respectively while muroja'ah memorizes the Qur'an in each rakaat, some students shed tears khusyu' reading it. Also during congregational prayers, some students weep solemnly listening to the verses of the Qur'an read by the imam.

Spiritual Education In Daily Evaluation Activities

Every bada maghrib the students of the Tahfizh Mutiara Darul Qur'an islamic boarding school participate in daily evaluation activities guided by the ustadz or ustadzah of the student care staff, and sometimes every week are guided directly by the kyai of the cottage leader. Evaluation is a planned process and action to collect information about progress,

growth and development (students) towards goals (education), so that an assessment can be compiled that can be used as a basis for making decisions (Sawaluddin, 2018). In this activity, the ustadz evaluates the daily morals of students such as Akhlak to friends in the form of good speech, respect and love them by not hurting their hearts and not bullying them, morals to themselves by maintaining cleanliness and tidiness of themselves and their environment, and so on.

Evaluation is given by motivating students through a Qur'anic approach. The Qur'an is recited and understood according to the theme of evaluation. The evaluation of daily morals is always linked to verses of the Qur'an. Anshari explained that the spiritual motivation of a Muslim is divided into three: akidah motivation, worship motivation and muamalat motivation. (Shofwa, 2013) The motivation of spiritual aims to encourage students to evaluate Islamic morals easily and practice Islamic morals with their own consciousness so as to practice Islamic morals without burden because they arise from a strong consciousness. The students seem enthusiastic about practicing morals derived from the Qur'an and every charity always associates it with the Qur'an. Although sometimes they are negligent and forget, with this daily evaluation, the students return to practicing daily Islamic morals in the cottage, no longer bullying their friends, easily apologizing to their friends, forgiving each other, who had not paid attention to cleanliness again paying attention to them, and so on. Implemented spiritual education in the environment of the Tahfizh MDQ Islamic boarding school has a huge impact in shaping the habits of students to be better.

Spiritual Education in Upholding Cottage Discipline

Discipline at the islamic boarding school tahfizh Mutiara Darul Qur'an aims to make the students accustomed to doing charity saleh daily. Islamic morals will be easier to apply if you are used to it. Discipline is an attitude of obeying all rules and regulations, that attitude of discipline is commanded by Allah Almighty and Rasulnya. I slam dap at enforced if the Islamic ummah is disciplined in carrying out the rules of Islam. Discipline is the main capital for achieving success, all progress and success begins with disciplined behavior. On the contrary, failure is the result of a lack of discipline in carrying out the established regulations. Similarly, in daily life at the Tahfizh Mutiara Darul Qur'an islamic boarding school, students must carry out all activities with discipline. For example, every

day should not be late to get up at 3 o'clock in the morning because there are qiyamullail activities and shubuh prayer preparations to do.

Spiritual Education in the Interaction of Men and Women in the Cottage

In the Tahfizh Mutiara Darul Qur'an islamic boarding school, dormitories, classrooms, and all activities of the male and female student huts are separated. This is in line with the rules of Islam itself where interaction between men and women is allowed if there are interests such as teaching and learning, buying and selling, treatment, and so on (Taqiyuddin., 2022) Pondok Pesantren Tahfizh Mutiara Darul Qur'an accustomed its students to be wara' in interacting opposite sex. Wara' is an attitude of fear that encourages a person to abandon the deeds that are allowed, as an attitude of prudence. Ibn Hajar rahimahullah said: "In this hadith it becomes a postulate that whoever does not guard himself from the syubhat in his efforts and life, means that he has offered himself to be reproached. And in this case it becomes a gesture to maintain the ag ama cases and maintain the attitude of muru'ah(Al-'Asqalani, 2019). "Moreover, the world of teenagers today is a world with many temptations, especially in terms of the opposite sex, so the interaction of female men allowed by Islamic rules is prohibited in the islamic boarding school tahfizh Mutiara Darul Qur'an to maintain the caution that is part of the nature of wara', one of the Islamic morals.

The spiritual education carried out by the islamic boarding school tahfizh Mutiara Darul Qur'an in this case is that when new students enter, the students are equipped with an Islamic understanding of the interaction of men and women by explaining the verses of the Qur'an and the hadith associated with it. An understanding of the necessity of wara' traits in male and female interactions between teenagers is also explained in the briefing. Then the old students are sometimes equipped with this understanding over and over again so that they always remember and do not forget.

Therefore, from the nature of wara' comes another islamic moral trait, namely the nature of shame. This shame appears in male and female students when they meet accidentally even though they understand that it is actually allowed in Islam, but because of the ingrained nature of wara' then the shame arises and then tries to avoid it. Likewise with the way of dressing, especially the female students. They cover their faces with masks or veils if they encounter male students on the grounds of caution, not because they are forbidden by Islam. This happened especially to those among students only and among

teenagers and when meeting with young male teachers or ustadz at the boarding school. When the teacher teaches, the female students cover their faces with veils or masks.

Spiritual Education in Every Return of the Santri Holiday

The holiday for returning students at the Tahfizh Mutiara Darul Qur'an cottage consists of two times a year, namely the odd semester holiday of 2 weeks and the Eid al-Fitr holiday of 2 weeks as well. In every approaching the return holiday, the students are given a briefing of knowledge and motivation related to the holiday, including material, namely understanding the purpose of the vacation, and how it should be at home. For the Islamic boarding school tahfizh Mutiara Darul Qur'an, the purpose of vacation is not as a place to vent free from the provisions of the cottage and a complete rest from charity sholeh. For Pondok, the return holiday aims as a test of istiqamah santri in charity saleh, meaning that charity sholeh is not only in the cottage but wherever it is. The students were tested to where their keistiqomahan was in daily sholeh charity at home as he usually did in the cottage such as the discipline of praying 5 hours of congregation in the mosque, qiyamullail, tidying up cleaning the rooms and rooms where he lived, murojaah memorizing the Qur'an, and others. Not only that, for students of the Islamic boarding school tahfizh Mutiara Darul Qur'an, the return holiday aims to allow students to practice the knowledge that has been taught in the cottage, namely noble morals to their parents at home, and also for students to care about their environment at home such as being active in mosques, proselytizing, being active in social activities, and others. During the homecoming holiday, the students are assigned to report their daily activities at home in accordance with the direction of the Islamic boarding school via online by being guided by their ustadz or ustadzah in each group.

Spiritual Education in Classroom Teaching and Learning Activities

The teachers at the Tahfizh Mutiara Darul Qur'an Islamic boarding school are equipped with kyainya how to teach in the classroom including that Spiritual education is applied in all learning materials such as mathematics, science, and others where the teachers deliver Qur'an verses and hadiths that are in accordance with the learning material so that the atmosphere of faith is maintained in the students so that with the knowledge they have they have noble morals derived from his faith.

Spiritual Education in Eating, Resting, and Exercising Activities

The students at the Islamic boarding school Tahfizh Mutiara Darul Qur'an at every start or before eating with them either breakfast, lunch, or dinner, in addition to reading the joint prayers they usually do, there is a brief *tausiyah* delivered by senior students who are assigned to alternately deliver verses of the Qur'an or hadith and explain them briefly about 2 or 3 minutes which relates to gratitude for the blessings of eating and the food that God gives, straightening out the intention of eating aimed at the spirit of worship, and so on. Everytime they start or before going to bed, the senior students are also assigned to take turns leading prayers before going to bed and short *tausiyah* delivering verses of the Qur'an or hadith and explaining them briefly about 2 or 3 minutes related to the pleasures of sleep that Allah gives, straightening the intention of sleep so that the spirit of worship, and so on. The same thing they do every start or before a workout. Such ritual spiritual education is applied with the aim that they always have the nature of gratitude, sincerity and so on in any activity. And it is part of the noble *akhlaq* that every Muslim should have.

DISCUSSION

In general, implementation aims to (1) implement a plan that has been carefully prepared, both by individuals and groups., (2) test and document a procedure in the implementation of a plan or policy, (3) realize the objectives to be achieved in the plan or policy that has been designed, (4) know the ability of the community to implement a policy or plan as expected, (5) know the success rate of a policy or plan that has been designed for improvement or quality improvement. Similarly, the implementation of Spiritual values at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School, especially the implementation of spiritual values, aims to foster the spirituality of students as a whole. The implementation of spiritual values applied at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School in order to increase spiritual intelligence.

1. Tawadlu's behavior

The *tawadlu* behavior in this activity, was apparent when the caregiver was present entering the classroom. At that moment the whole student fell silent instantly and the position of the head lowered while facing the yellow book to be studied. Even when answering greetings, they dare not look at the nanny's face. During the learning process, when a student asks a caregiver, they lower their voice in chromo language by wearing it in a soft, soft voice. *Tawadlu* behaviors such as lowering their heads, are also

seen when students cross paths with Kyai or caregivers in the islamic boarding school environment. So, tawadlu's behavior in Tahfizh Mutiara Darul Qur'an, includes an attitude of courtesy in acting and attitude, and lowering the voice when talking to Kyai or caregivers. Both of the above behaviors are also applied in formal schools, although the teacher who teaches is not from the pensantren hut. All students will behave and act politely and will lower their voices when talking to the teacher, both in the classroom and outside the classroom. The behavior of tawadlu at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School has been proclaimed in every activity. This is carried on the wall of the cottage so that indirectly all students can easily read and understand everything related to the spiritual applied in the islamic boarding school. To prove the value of spiritual education in the form of discipline in improving daily spiritual intelligence. In line with spiritual Education is the spiritual strengthening of children and the cultivation of faith in them as a form of fulfilling their religious instinctive needs, arranging their nature with manners and increasing their inclinations (determination, talents), and directing them to the spiritual values, principles, and suri tauladan that they get from the true faith in Allah Almighty, his angels, his books, his apostles, the last day, and his good and bad destiny. The results of the researcher's observations on the study of the yellow book of Riyadhus Sholihin, that tawadhu's behavior is very visible. That the implementation of the value of spiritual education applied in the environment of Tahfizh Mutiara Darul Qur'an has a great impact in shaping the spirituality and habits of students to become better. That significant impact on the spiritual formation of students. So that spiritual care will gradually be transmitted to students in everyday life. Especially spiritual to teachers, respecting others and so on, but there is another way to apply the spiritual education of Tahfizh Mutiara Darul Qur'an students in daily life, namely by forming administrators who deal with ethical and adab santri issues. And an indicator of tawadlu's behavior when reviewing the yellow book, namely tawadlu' behavior in daily life in islamic boarding schools or outside cottages. That the value of tawadhu in terms of dressing is not excessive shows the equality of each student, this is reflected when there is a recitation activity. Likewise, the value of tawadhu about manners in acting and behaving, is reflected when students meet pangasuh or kyai on the street of the cottage environment. The satri fell silent and looked down until the nanny or kyai passed by. The caretaker claims that Tahfizh Mutiara Darul Qur'an belongs to the typology of

pesantren kholaf (modern), even though it behaves kholaf, but still maintains the values of tawadhu'. as a result of an interview with the main caregiver as well as one of the sons of the founder of Tahfizh Mutiara Darul Qur'an. It is also conveyed by other caregivers that the value of tawadlu' starts with a small thing that for example can imitate people who are more senior than us, so that we can take away important things that we can imitate, in this case spiritually. The attitude of imitating the attitudes and behaviors of seniors (students who have been in the dark for a long time) both trivial things such as arranging the nanny's slippers, which are face-to-face are changed backwards so that when the caregiver comes home immediately put on. In addition, be respectful, and submit to every Kyai, Ustadz and Ustadzah when they cross paths and chat.

2. Disciplinary Behavior

Dnature Following Activities Disciplinary behavior is applied at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School through the process of fostering in the cottage room, the educational process, and also daily associations, such as bathing, eating and praying congregations in the mosque. This means that disciplinary behavior is applied in formal education (public schools) and non-formal education (madrasah diniyah). In addition, this disciplinary behavior is applied so that every student has disciplinary values, such as being present on time to school or studying the yellow book, ceremonial activities in Ibtida'iyah madrasah, Tsanawiyah madrasah, or in Aliyah madrasah, let alone congregational prayer activities in mosques. In particular, non-formal education is education that aims to replace, supplement, and complement formal education, including spiritual values. The form of implementation of spiritual values such as discipline in non-formal education such as Islamic boarding schools, especially at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School refers to the results of observations in mujahadah activities that this Mujahadah activity is routinely carried out every Tuesday after the Dhuhur congregational prayer. The activity of the mujahadah is also called usbusyah. After the Dhuhur berjma'ah prayer, the priest of the mujahadah of the nanny or ustad ponpes begins by giving tausiah to the students to bring the students to the atmosphere of khusu' and silence for 15 minutes. Then with a special atmosphere', politeness and discipline of the place according to the straight prayer sof. It begins with the aurat sholawat wahidiyah which is useful for delivering santri, ma'rifat to Allah and his Messenger through the path of inner strengthening or

ruhani santri. The recitation of Wahidiyah's sholawat as the mujahada of the students. This lasts approximately 75 minutes. After the mujahadah was over the students shook hands with the mujahadah priest, and other fellow students were polite and maintained discipline. The activity of studying the moral books after the ba'da maghrib prayers became considered important and considered great manfa'at so that the students felt lost if they were not present. Discipline, and affection towards others, mutual respect, striving to always, not hurting others. For more details, there are several learning activities, namely: (1) recitation of the Nanny, (2) recitation of the book of Sufism, (3) sholawat Wahidiyah, (4) manaqib, congregational prayer and wirid, (5) Tahajud and Witir prayers. As Aminuddin's view cites the opinion of Ibn Maskawah (d.421H/1030M) which explains the definition of the word spiritual is a state of the soul that always influences to behave without thought and consideration.

3. Simple Living Behavior

Simple means abandoning luxury and an attitude of exaggeration in the world's fortitude is a commendable attitude. Whether in clothing, food, drinks, vehicles, shelter and others. The simplicity taught in islamic boarding schools also includes simplicity in words and deeds. The behavior of not going beyond the limits in words and deeds to the point of being included in the category of vain or forbidden by Allah swt is the purpose of a number of prohibitions on wearing perhiasaan for female students, let alone taking other people's findings. Ihwal appearance, as stated in the code of ethics of students, namely students must look simple and neat when outside the Tahfizh Mutiara Darul Qur'an complex, this also produces a lot of results in educating the spiritual students. As stated by the resource person, as a teacher of Tahfizh Mutiara Darul Qur'an, that the implementation of the value of spiritual education in the form of simple behavior carried out by Tahfizh Mutiara Darul Qur'an starts from a regulation which will then become a culture that hopefully can be inherent in each student. Based on the statement from the above view, it can be concluded that the application carried out by Tahfizh Mutiara Darul Qur'an in educating spiritual students in daily life is by escorting the entire Tahfizh Mutiara Darul Qur'an code of ethics in the form of discipline, especially simple clothes.

4. Honest Behavior in Deeds

The most popular form of behavior in society is honesty in speech. A person who always speaks the truth will gain the trust of others and is certainly loved by Allah swt, but if that person lies, then others will not believe it. Honesty in friendship can expand associations, because people who have honest behavior will certainly be liked by many people, and do not make feelings of worry and suspicion towards their friends, especially in living a peaceful and peaceful society, more than getting joy from Alloh swt. The behavior of honesty, especially in the words in Tahfizh Mutiara Darul Qur'an is applied in every action and deed done by students when participating in formal or non-formal activities. This honesty behavior is related to the value of honesty that has been presented in focus 1, namely the spiritual values applied at the Tahfizh Mutiara Darul Qur'an Islamic Boarding School in the last part.

CONCLUSION

Based on the results of the discussion of spiritual education carried out by the islamic boarding school tahfizh Mutiara Darul Qur'an in this case is very optimal or well implemented, including when new students enter, the students are equipped with an understanding of Islam related to the interaction of men and women by explaining verses of the Qur'an and hadith related to it. An understanding of the need for wara' traits in male and female interactions between teenagers is also made clear in the debriefing. Then the old students are sometimes equipped with this understanding over and over again so that they always remember and do not forget.

Therefore, from the nature of wara' comes another islamic moral trait, namely the nature of shame. This shame appears in male and female students when they meet accidentally even though they understand that it is actually allowed in Islam, but because of the ingrained nature of wara' then the shame arises and then tries to avoid it. Likewise with the way of dressing, especially the female students. Furthermore, the teachers at the Islamic boarding school Tahfizh Mutiara Darul Qur'an are equipped with kyainya how to teach in the classroom including that Spiritual education is applied in all learning materials such as mathematics, science, and others where the teachers convey Qur'an verses and hadiths that are in accordance with the learning material so that the atmosphere of faith

continues to be maintained in the students so that with the knowledge they have noble morals derived from his faith.

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