

Tenku Leadership Role in Planting the Character of Students in Manarul Border Dayah Islam, Aceh Tamiang District

Khoirul Bariyah¹⁾, Zulheddi²⁾, Eka Susanti^{3)*}

^{1,2,3)} Islamic Religious Education Magister Program, State Islamic University of North Sumatra.

*Corresponding Author

Email: khoirul09barivah@gmail.com

Abstract

This study aims: 1) To analyze the concept of cultivating the morals of the Islamic boarding school students of Manarul Islam Aceh Tamiang Border. 2) To analyze the implementation of instilling the morals of students in the Manarul Islam Aceh Tamiang Border Dayah. 3) To analyze the involvement of tengku in cultivating the morals of students in the Aceh Tamiang Manarul Islam Border Dayah. 4) To analyze the results of the leadership of the tengku in instilling the morals of the students at the Manarul Islam Aceh Tamiang Border Dayah. The method used in this research is a qualitative research method. The data collection techniques used in this study were interviews, observation, and documentation. The results of the study show that: 1) In realizing the concept of moral education in the Manarul Islam Border Dayah, it is applied using various methods. These methods include the uswah method (example), the ta'widiyah method (habitation), the mauiz'hah method (advice), the supervision method, the reward and punishment method, and the rote method. 2) The implementation of cultivating the morals of students at the Manarul Islam Border Dayah takes place inside and outside the classroom. 3) Tengku Mustafa's involvement in cultivating Santri Morals at the Manarul Islam Aceh Tamiang Border Dayah can also be seen from his leadership style, such as: democratic, charismatic, trustworthy, and effective leader. 4) The results of Tengku's Leadership in Instilling Santri Morals at the Manarul Islam Border Dayah Aceh Tamiang, there are several roles played by Tengku Mustafa Manarul Islam Border Dayah in empowering his role as an important person in shaping the morals of the santri even though in fostering the morals of the santri through several processes and use effective and efficient methods.

Keywords: *Chilonga Village, Cultural Beliefs, Conflict Resolution, Lucerne Grass, And Land Conflict.*

INTRODUCTION

Dayah, when compared with educational institutions that have appeared in Indonesia, is the oldest education system today and is considered a product of Indonesian culture which is categorized as Indigenous (Native). This education was originally an Islamic religious education starting from the emergence of Islamic society in the archipelago in the 13th century. Several centuries later, the implementation of this education became more regular with the appearance of places of recitation. This form then developed with the establishment of a place to stay for students (santri/santriwati), which was then called a pesantren (in Acehnese or in NAD Province it is called Dayah). Even though the form was still very simple, at that time pesantren education was the only structured educational institution, so this education was considered prestigious. It is in this institution that Indonesian Muslims study the basic doctrines of Islam, especially concerning the practice of religious life (M. Sulton Masyhud and M. Khusnurdilo, 2003:1).

The above notes show that the basic doctrines of Islam taught in Islamic institutions show that the role of pesantren (dayah) is an educational institution that maintains the traditional implementation of education conducted in the form of recitation, meaning that pesantren (dayah) as an educational institution is identified with an institution that does not only taught only the yellow books, but also instilled religious doctrines which form the basis of belief in the concrete teachings of Islam.

Islamic boarding schools (dayah) in Indonesia are categorized into two forms, namely salaf Islamic boarding schools (dayah) and non-salaf Islamic boarding schools (dayah). Salaf Islamic boarding schools (dayah) are synonymous with traditional Islamic boarding schools, so Islamic boarding schools (dayah) that are not classified as salaf are considered modern Islamic boarding schools. This kind of categorization is actually too simplistic, because in fact the existing dayah typology shows various variants of salaf and non-salaf forms. Even though the typology of dayah is simplified in two forms, namely dayah salaf and non-salaf, in more detail Manfred Ziemek actually has several typologies of dayah in Indonesia as follows; 1) The simplest Islamic boarding school (dayah), namely by only using the mosque as well as a place for religious teaching. This type is typical for Sufis (dayah tarekat) with regular recitations in the mosque and led by a tengku. This type is often the initial stage in establishing other forms of dayah; 2) Islamic boarding schools (dayah) with mosques and equipped with separate huts, namely dormitories for santri which are at the same time a room for living and at the same time a simple place for students to study; 3) Islamic boarding schools (dayah) which have been expanded by establishing a madrasah diniyah, namely an education program with a classical system but the material is all religious sciences using the local curriculum; 4) Islamic boarding schools (dayah) which have madrasahs but the material is not only in the form of religious sciences but also in the form of general (formal) sciences. Therefore the curriculum is oriented towards official government schools; 5) Islamic boarding schools (dayah) with formal madrasah education and having additional/complementary programs (schedules) in skills and applied education for their students; 6. Modern Islamic boarding schools (dayah), besides using the classical Islamic system, they also cover all levels of formal schooling from elementary school to university. Parallel to it, skills education programs are also held (Manfred Ziemek, 2015:104-107).

The division of the types of dayah as above provides a brief description of the level of diversity of dayah institutions according to the spectrum of components of a dayah. The distinctive characteristics of the typologies above have implications for the education system, education management and even the quality (output) produced. The future and superiority of a nation is determined by the superiority of its human resources. (Manfred Ziemek, 2015: 108).

Based on the above description of the dayah, the leader of the dayah is called 'tengku'. Tengku dayah (dayah leader or pesantren) is the most important figure. He is a tengku figure who is very influential in Acehnese society and especially in the dayah itself in aspects of religious as well as social and political learning (the politics in question is dayah management). As the highest leader in a dayah, the latter has the highest structural existence compared to other tengku (M. Hasbi Amiruddin, 2015:119). the owner of the highest charisma or authority, the highest respect and of course the most followed in every word and action by the people of Aceh. Because the power of his charismatic charm is irreplaceable, the mother of a tengku dayah is a lifelong leader in his father and in his community. With such a sociological reality, it can be understood that the tengku dayah statement is a haba peutoh (giving a final conclusion) to various problems which are then taken from granted by the people of Aceh.

This means (the purpose of the theory above) that the charismatic charm of tengku dayah is reflected in the belief of the people of Aceh that he is a 'holy' human figure or heir to the prophet, they always carry out their actions of political agency to defend the interests of society, based on this belief, tengku dayah in Aceh appears as ssook which has a very dominant and decisive influence in various aspects, both religious, social and political aspects as well (T. Syamsuddin, 2018:9-10). The Acehnese call this tengku dayah with various names. There are tengku dayahs who are called tengku chiek, tengku sheikh, sheikh, father, Abu, Abon, Abi, Tu, Walid, Buyah and Abuya (Mannan Nur, 2019:3). The variety of calls for tengku dayah is

influenced by the customs of the local community and is also based on the tengku dayah's own agreement regarding who exactly he is called. Nonetheless, these various calls essentially have the same meaning, namely 'our parents', that is, they are the elders and the community's reference center in the various problems they face.

Respect for tengku dayah is symbolized by the community through their attitude of never calling a respected tengku dayah by his real name, but by the name of the village where he was born or where he teaches. So (the above understanding and background) is also related to the figure of the tengku figure in the Aceh Tamiang Manarul Islam Border Dayah. namely a leader named tengku Mustafa Abdussalam Syah (tengku Dayah of the Aceh Tamiang Manarul Islamic Border) called tengku because he is the leader of the dayah or rais „am. with such a calling makes the community and including also students and female students in the dayah feel comfortable in dealing with the tengku dayah because tengku Mustafa Abdussalam Syah is a respected figure not only in the dayah, but also in the community around the dayah (the Acehnese Dayah Border Dayah Tamiang).

The figure of the tengku Dayah of the Manarul Islam Border Aceh Tamiang leadership construction has three aspects, namely sacredness, beureukat and temeureuka. these three aspects confirm his leadership figure to santri and female students. sacredness, beureukat and temeureuka were instilled in the hearts, minds and feelings especially for students and female students at the Islamic Manarul Islamic Border Islamic boarding school in Aceh Tamiang. These three aspects are a series of pillars of the tengku dayah in instilling moral education to students and their female students. The cultivation of morals by the Aceh Tamiang Manarul Islam Border Dayah tengku is carried out through the design (attribute) below:

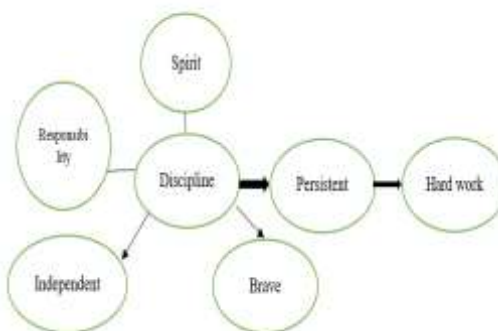


image: Discipline character attributes and their relationship to other character attributes

Based on the picture above, the relevance associated with instilling the morals of students is as in Abuddin Nata's book (2010): a) Togetherness, b) Diversity, c) Wholeness, d) Independence, e) Courage, and f) Discipline (Abuddin Nata, 2010:44).

Based on the research outlined in the journal Sulton Masyhud, Muhammad and Khusnurdilo, Muhammad (Jurnal Tarbiyah, 2020; 38), that the inculcation of santri morals is as in the leadership type of a tengku. Therefore leadership in the general sense in question is a process when someone directs, guides, influences or controls the thoughts, feelings or behavior of other people. Leadership in a general sense is a process when someone directs, guides, influences or controls the thoughts, feelings or behavior of others. Knowledge is needed as a provision to lead, while art is needed to apply this knowledge so that leaders can walk in a cool

and sympathetic atmosphere. This understanding will equip us to talk about the function of leadership in organizations (Jurnal Tarbiyah, 2020; 38).

The theory above is also as in the journal Ishak (2017; 38) that the role and function of the leadership of educational institutions in educational reform is very decisive in accordance with the National Education System Law article 51 which states that education units are implemented based on minimum service standards with the principle of school-based management /madrassa. In carrying out its functions and roles, heads of educational institutions (cannot be separated from the typical *tengku* leadership) are required to develop leadership based on autonomous principles, accountability for quality assurance and transparent evaluation (Ishak, 2017: 38). Many research results prove that psychologically there is a relationship that is not simple between morals, ethics, and motivation with work productivity. Literally traditional leadership can be interpreted as a leadership that was born in the midst of a primitive society or a newly growing society.

From the notes above (in writing (Ishak, 2017: 38), regarding primitive society, the concept of leadership must emerge as an answer to the objective conditions they experience when a problem in their life and life stagnates. Knowledge is needed as a provision for leading, while art is needed to apply this knowledge so that leaders can walk in a cool and sympathetic atmosphere. This understanding will provide exemplary in talking about the function of leadership in the organization.

From the two journals above it proves that psychologically there is a relationship that is not simple between morals, ethics, and motivation with work productivity if it is typical of leadership (*tengku dayah*) especially that the leadership construction of *tengku dayah* must have three aspects, namely *keuramat*, *beureukat* and *temeureuka*. These three aspects confirm his leadership figure to *santri* and female students. Holiness, *beureukat* and *temeureuka* are instilled in the hearts, minds and feelings especially for students and female students, because this is related to exemplary in talking about the function of leadership in the organization.

Based on the theory above (in the writings of two journals written (Ishak, 2017: 38 and Jurnal Tarbiyah, 2020: 38), it can be seen that the typical or characteristics of a *dayah* leader are as follows: 1) Life is all-sufficient, not rich and not poor, because if a leader or *kiai* is rich then the assumption or mindset of the *santri* and female students will tend to prefer a life that only seeks wealth without worshipping more than what has been determined by the *pesantren's* Motto such as self-sufficiency, simplicity, sincerity, healthy body and healthy soul. Therefore the *dayah* leadership develops the mindset as contained in the *dayah* motto. If all of this is carried out with a sense of reverence and resignation, it will always continue to be regenerated to the successor to the next *dayah* leader (Abuddin Nata, 2010:44). 2) Sincerity possessed by the *dayah* leader is a soul of sincerity that can be used as a role model or example for students and female students, that the leader and being led must truly have a sense of sincerity (Abuddin Nata, 2010: 44) 3) It is typical for the *dayah* leader to adhere firmly to his stance, if he told the *santri* and female students, he had previously carried out what was meant in his *da'wah*. What he did was to maintain trust, both in the surrounding community and in the presence of Allah SWT later (Abuddin Nata, 2010: 44). 4) Being able-bodied, this is one of the mottos of the *dayah* which is used as the life motto of the *dayah* leaders in developing their vision and mission in advancing the *dayah* (Ishak, 2017: 40). 5) Be self-sufficient, the motto of this *pesantren* is also taught by the *kiai* (*dayah* leader) to the *santri* and female students, that the education they demand at the *dayah* is not education like in public schools which only relies on learning at school and then goes home but all the activities at home it is not the students who do it but the parents (Ishak, 2017: 38), therefore the *dayah* leaders always teach their students and female students to remain independent (independent) studying, washing clothes, washing dishes, scrubbing and so on what

they do is solely study and learning means that they are not only smart in class but also have to contribute, be smart and talented outside the classroom, such as being independent, presumably in this way the students and female students will not always depend solely on their parents, because in principle that the purpose of the end of life is solely because of Allah SWT in his own way too (Ishak, 2017; 38).

Based on the five theories above, it can be seen that the typical or characteristics of a dayah leader in cultivating santri morals are having a spirit like being independent, simple, sincere, having a healthy body and a healthy soul. So the role and responsibility of a dayah leader really instills morals that aim not only to worship but also aim to be self-sufficient, simple, sincere, healthy body and healthy soul.

RESEARCH METHODS

This research is a qualitative descriptive study. Descriptive research is designed to obtain information about the status of symptoms when the research is conducted (Donald Ary, 2004: 447). Punch (2006: 3) states that "qualitative research is empirical research where the data are not in the form of numbers". Qualitative research is field research where data is presented not in the form of numbers. Qualitative research can be interpreted as a research method based on postpositivism/interpretative philosophy, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2013: 347).

The data collection procedure carried out in this study used a technique adapted to the situation and conditions in the research field. Among them are interview techniques, observation and documentation.

The data analysis used in this study is the data analysis model of Miles and Huberman which consists of three activity lines that occur simultaneously, namely: data reduction, data presentation and conclusion/verification (Ulber Silalah, 2010: 339).

RESULT AND DISCUSSION

1. The Concept of Planting the Morals of the Islamic Santri Dayah Border of Manarul Islam Aceh Tamiang

The implementation of the concept of moral education in the Manarul Islam Border Dayah, conceptually according to the teacher of the Islamic book, has been conveyed and given an understanding to the students, and also the ustads have also provided a gradual theory of how the educational concept contained in the book *Ihya Ulumiddin* by Imam Al Ghazali is studied at the Manarul Islam Border Dayah. The concept of moral education in the yellow book, besides aiming to train the soul of the santri, is the background for the implementation of moral education in Islamic boarding schools where there is still a lack of moral education in the aspect of training the souls of the santri and also the steps in implementing it.

In realizing the concept of moral education at the Manarul Islam Border Dayah, it is applied using various methods. Ulwan (1981: 2) explains that teaching several methods as an effort to educate students' morals, including exemplary methods, habituation, advice, experience,

rewards and punishments. Another opinion expressed by Elihami (2018: 101) that the Islamic method in efforts to improve morals refers to two main things, namely teaching and habituation. There are several methods used by leaders in fostering the morals of students.

These methods include the uswah method (example), the ta'widiyah method (habitation), the mauiz'hah method (advice), the supervision method, the reward and punishment method, and the rote method. Based on the results of interviews and observations while researchers were in the field, the researchers saw and classified several methods applied by the leaders and administrators of the Manarul Islam Border Dayah, namely: a) Uswah (Exemplary) Method; b) Ta'widiyah method (habitation); c) Mau'izhah method (advice); d) Monitoring Method; e) Methods of Rewards and Punishments; f) Memorizing method.

From the programs above, the leaders have carried out the program so that the moral development of students at the Manarul Islam Border Dayah is not only carried out in daily activities, but is encouraged by providing subject matter about morals as well. As for what has not been realized in fostering the morals of students, namely tengku's actions in terms of assertiveness, so the Tengku Dayah of the Manarul Islam Border is not too firm in dealing with students and the lack of teaching staff who understand and understand matters about morals. Therefore, what the leader will do after this is continue the existing programs by improving programs that have not been realized.

2. Implementing the Planting of Santri Morals at the Manarul Islam Border Dayah of Aceh Tamiang

The Manarul Islam Border Dayah is an Islamic education institution located in Aceh Tamiang District, Naggroe Aceh Darussalam Province, Mataram, South Lampung Regency. The number of students always increases every year, they come from among children and adolescents, namely students of madrasah ibtidaiyah (MI), madrasah tsanawiyah (MTS), madrasah aliyah (MA) and Islamic boarding schools or TPA. What is most put forward in the Manarul Islam Border Dayah is especially Akhlakul Karimah. Besides that, the Manarul Islam Border Dayah has advantages including in the fields of religious knowledge, social science (fiqh) and book science. The author sees here that the tengku dayah plays a very important role in fostering the morals of the students, the leader also goes directly to the students. Based on the results of observations that the authors found in the field, it can be seen that the implementation of the inculcation of santri morals at the Manarul Islam Border Dayah occurs in the classroom and outside the classroom as follows: a) The inculcation of Santri morals in the classroom; b) Planting Santri's Morals outside the Classroom;

The habituation method is carried out by getting the students to pray in congregation, reading the Koran, reciting prayers, reciting routines, pointing something with the thumb, eating and drinking while sitting, and carrying out cleaning pickets. The teacher's modeling method for students is very influential, attitudes that can be emulated for students are like the attitude of the ustadz to other ustadz who are full of friendliness and kinship, always greeting when meeting with the ustadz, using kind words, being polite in every word between fellow teachers, when eating/drinking in a polite way by sitting, always neatly dressed, and ustadz who also obeys the rules in the dayah.

In addition to carrying out learning activities about morals, the Manarul Islam Border Dayah also has a program to instill moral values in the Islamic boarding school environment. The implementation of moral values is carried out as an effort to develop religious values and

noble character in the students which are implemented in daily life in the Islamic boarding school environment which is applied by all who are in the Islamic boarding school, from the Islamic boarding school leadership to the Islamic boarding school students.

3. Tengku's involvement in cultivating Santri Morals at the Manarul Islam Aceh Tamiang Border Dayah

Every human being is born as a leader, meaning that humans are expected to be able to lead themselves, be able to serve their own needs and be able to bring themselves to adapt well in their living environment. Things that can be done by humans so that they can bring themselves to adapt to their environment, humans are expected to have good behavior and not violate existing laws and regulations. If humans can do this, then these humans can be considered able to lead themselves because they have been able to regulate their behavior in a positive direction. Once deemed capable of leading himself, these humans will face another challenge, namely leading others, including within an institution or organization.

The role of the leader is very decisive in the course of Islamic boarding schools from time to time. Therefore, the leadership factor is an important essence in Tengku's personality. Being a leader is a mandate that must be carried out and carried out properly by a leader, because later Allah will hold him accountable for his leadership.

Mr. Mustafa as Tengku as well as the leader of the Manarul Islam Border Dayah said that the thing that is done to apply for someone to become an administrator is to provide direction, provide debriefing, and provide programs. This provision includes providing training or experiences and then there is a process in the field and there is supervision (control).

Someone can be a good leader if they have more traits than those being led. A leader should have positive forms and characteristics so that his subordinates can become good subordinates, and provide support to their subordinates.

According to Tengku Mustafa, inculcating morals at the Manarul Islam Border Dayah is one of the main objectives to shape the character and personality of the students for the better, this is in accordance with the vision statement of the Manarul Islam Border Dayah which reads: "Forming Humans Who Have Faith and Piety, Have Morals, Achieving and Creating Islamic Intellectuals with the Spirit of the Qur'ani"

Tengku Mustafa also said that he took part in inculcating morals. Tengku Mustafa's involvement in cultivating Santri Morals at the Manarul Islam Aceh Tamiang Border Dayah can also be seen from his leadership style as follows: a) Democratic; b) Charismatic; c) Trust; d) Effective.

The leader of the Manarul Islam Border Dayah also seeks to establish practical and effective work procedures by giving trust to the management by continuing to accompany and provide the things needed. Such as assisting administrators in determining learning materials (maddah) as well as mentoring and providing material on morals for the students of the Manarul Islamic Border Dayah. The leader in fostering the morals of the students is meant to be the role of a leader in improving the morals of the students at the Manarul Islam Border Dayah by increasing the moral development program so that they can achieve the expected goals, namely forming a young generation of noble character. This development also includes morals, behavior, and human behavior in forming a noble personality.

Perfect coaching must have rules that must be passed which start with the exemplary aspect and then use the methods as well. At the Manarul Islam Border Dayah, leaders play a very important role in fostering, changing, and shaping the morals of the students. The leaders here are directly involved in fostering the morals of the students. What the leader puts forward most at the Manarul Islam Border Dayah is Al-Karimah Morals, what the leader does is with Ibda'

Binafsik, namely starting from oneself. So before the leader teaches the students, the leader first sets an example in terms of (behavior or deed) by giving advice and providing knowledge. Because if the students are given real examples directly, the students themselves will see and get used to it even though applying it takes a long time. The Islamic values that the leaders apply in the Manarul Islam Border Dayah cannot be separated from directing students as taught by Rasulullah SAW, namely Zuhud (leaving something that is not useful), trust, sincerity, tawadhu' (not arrogant), mandate, honest, broad. chest, hold on.

Based on the results of observations at the Manarul Islam Border Dayah in Aceh Tamiang District, that the role of the tengku/leader in fostering morals and developing the morals of the santri is a very basic component and is a figure that regulates the smoothness or continuity of the dayah and he also determines the style or color of the dayah he manages.

Therefore, it can be said that the progress and development of a dayah often depends on the personal qualities of the leader who manages it. The Manarul Islam Border Dayah is a Islamic boarding school in Aceh Tamiang Regency which emphasizes Akhlakul Al-Karimah, which is expected to make students a young generation who have noble morals. The position of the leader in the Islamic boarding school has a very large role in developing the morals of the students, because the existence of leaders in the Manarul Islam Border Dayah besides functioning as caregivers, mentors, controllers, helpers for every action and behavior of students, as well as moral development is the responsibility of a leader, in where good morals are a symbol of Islam, the foundation of religion, and a sign of the perfection of people who have this trait.

Therefore, there are several roles played by the leader of the Manarul Islam Border Dayah in empowering his role as an important person in shaping the morals of the students even though in fostering the morals of the students through several processes and using effective and efficient methods.

4. The Results of Tengku's Leadership in Instilling Santri Morals in the Manarul Islam Border Dayah of Aceh Tamiang

The role of the tengku in fostering morals and developing the morals of the santri is a very basic component and is a figure that regulates the smoothness or continuity of the Islamic boarding school and he also determines the style or color of the Islamic boarding schools he manages. Therefore, it can be said that the progress and development of a boarding school often depends on the personal qualities of the leader who manages it. The Manarul Islam Border Dayah is a Islamic boarding school which emphasizes Akhlakul Al-Karimah, which is expected to make students a young generation who have noble morals. The position of a tengku in a dayah has a very large role in developing the morals of the students, because the existence of the tengku besides functioning as a caregiver, guide, controller, helper for every act and behavior of the students, is also the moral coach is the responsibility of a tengku/leader, where Good morals are a symbol of Islam, the foundation of religion, and a sign of perfection for those who possess this quality. Therefore, there are several roles played by the tengku dayah of the Manarul Islam Border in empowering his role as an important person in shaping the morals of the students even though in fostering the morals of the students through several processes and using effective and efficient methods.

There are two kinds of approach of a tengku/Leader in Santri Moral Development, namely the trait approach and the behavioral approach. After the writer observes the Manarul Islam Border Dayah, the writer can understand that the approach taken by the Manarul Islam Border tengku dayah in terms of fostering the morals of the students is a character approach and

a behavioral approach. However, the majority used by the tengku and the administrators of the Manarul Islam Border Islamic boarding school is the trait approach because this trait approach is more effective in fostering the morals of the santri and many successes have been achieved after using this trait approach. An example of the trait approach is that the leader conducts individual da'wah to the santri, so the leader explains the sciences of religion and amar ma'ruf nahi munkar.

Based on the results of observations and interviews with the students, the writer can conclude that in carrying out coaching to students, support is needed from the character of the leader (tengku) itself and there is good cooperation between teachers in fostering the morals of students who are clearly visible in their daily lives who always show concern. highly on all the behavior of his students. The existence of a tengku (leader) at the Islamic Manarul Border Dayah besides functioning as a caregiver, guide, controller, helper for every action and behavior of students, also moral development is the responsibility of a leader, where good character is a symbol of Islam, the foundation of religion, and become a sign of perfection of people who have this trait.

Therefore, there are several roles played by Tengku Mustafa Dayah Border Manarul Islam in empowering his role as an important person in shaping the morals of the students even though in fostering the morals of the students through several processes and using effective and efficient methods. The leader in fostering the morals of the students is meant to be the role of a leader in improving the morals of the students at the Manarul Islam Border Dayah by increasing the moral development program so that they can achieve the expected goals, namely forming a young generation of noble character. This development also includes morals, behavior, and human behavior in forming a noble personality.

CONCLUSION

1. The Concept of Planting the Morals of the Islamic Santri Dayah Border of Manarul Islam Aceh Tamiang

Conceptually, according to the teacher, the Islamic Dayah book has been conveyed and given an understanding to the students, and also the ustads have also provided a theory in stages regarding how the educational concept contained in the book *Ihya Ulumiddin* by Imam Al Ghazali is studied at the Manarul Islamic Border Dayah. The concept of moral education in the yellow book, besides aiming to train the soul of the santri, is the background for the implementation of moral education in Islamic boarding schools where there is still a lack of moral education in the aspect of training the souls of the santri and also the steps in implementing it. In realizing the concept of moral education at the Manarul Islam Border Dayah, it is applied using various methods. These methods include the *uswah* method (example), the *ta'widiyah* method (habitation), the *mauiz'hah* method (advice), the supervision method, the reward and punishment method, and the rote method.

2. Implementing the Planting of Santri Morals at the Manarul Islam Border Dayah of Aceh Tamiang

The implementation of cultivating the morals of students at the Manarul Islam Border Dayah occurs in the classroom such as: 1) praying in congregation, 2) wearing school uniforms, 3) getting used to greeting and greeting each other, 4) eating and drinking while sitting, 5) When the ustadz comes students get used to standing and sitting back when the ustadz is already seated.

3. Keterlibatan Tengku dalam Penanaman Akhlak Santri di Dayah Perbatasan Manarul Islam Aceh Tamiang

Tengku Mustafa also said that he took part in inculcating morals. Tengku Mustafa's involvement in cultivating Santri Morals at the Manarul Islam Aceh Tamiang Border Dayah can also be seen from his leadership style, such as: 1) democratic, charismatic, trustworthy, and effective leader.

4. Results of Tengku's Leadership in Instilling Santri Morals in the Manarul Islam Border Dayah of Aceh Tamiang

The existence of a tengku (leader) in the Islamic Manarul Border Dayah besides functioning as a caregiver, guide, controller, helper for every action and behavior of students, also moral development is the responsibility of a leader, where good character is a symbol of Islam, the foundation of religion, and become a sign of perfection of people who have this trait.

Therefore, there are several roles played by Tengku Mustafa Dayah Border Manarul Islam in empowering his role as an important person in shaping the morals of the students even though in fostering the morals of the students through several processes and using effective and efficient methods. The leader in fostering the morals of the students is meant to be the role of a leader in improving the morals of the students at the Manarul Islam Border Dayah by increasing the moral development program so that they can achieve the expected goals, namely forming a young generation of noble character. This development also includes morals, behavior, and human behavior in forming a noble personality.

REFERENCES

- Abdullah Sani, Ridwan, Manajemen di Pondok Pesantren. Jakarta: PT Raja Grafindo Persada Press. 2011.
- Al-Syaibany, Mohammad Al-Toumy, Falsafah Pendidikan Islam. Jakarta: Bulan Bintang, 1979.
- Amiruddin, M. Hasbi, The Response of the Ulama Dayah to the Modernization of Islamic Law in Aceh. Malaysia: UKM, 2015.
- Anselm dan Juliet Corbin. Penrjmh. Muh.Siddiq & Imam Muttaqien, Dasar-Dasar Penelitian Kualitatif. Judul asli Basics Of Qualitative Research. Edisi Revisi ke-VIII. Yogyakarta: Pustaka Pelajar, 2013.
- Arifin Hakim, Muhammad, Ilmu Budaya Dasar, Teori Dan Konsep Ilmu Budaya, Bandung, Pustaka Satya cet 1, Juni 2011.
- Armia.Nirzalin, Tengku Dayah dan Kekuasaan Panoptik. Jurnal Sosiologi FISIP Universitas Malikussaleh Lhokseumawe. Vol.16 No.1. 2014.
- Azra, Azyumardi, Pendidikan Islam, Tradisi dan Modernisasi Menuju Milenium Baru, Jakarta: Kalimah, 2011.
- Azmi, Fachruddin, Manajemen Pendidikan Islam. Edisi Revisi ke-IX. Medan: Medan Press. 2014.
- Hadi, Amirul & haryono, Metodologi Penelitian Pendidikan, Edisi Revisi ke-IV. Bandung : Pustaka Setia, 2015.
- Hafiduddin, Didin dan Tanjung, Henri, Manajemen Syariah dalam Praktik, Jakarta: Gema Insani Press, 2013.
- Hasbi Amiruddin.M. The Response of the Ulama to The Modernization of Islamic Law in Aceh. Malaysia:UKM,2015.

- Hendyat, Soetopo, *Perilaku Organisasi: Teori Dan Praktik Di bidang Pendidikan*, Bandung: PT Remaja Rosdakarya, Cet I, 2010.
- Ishak, *Pengantar Manajemen Operasi (E-Learning)*, Edisi Revisi ke-XII. Perpustakaan Universitas Sumatera Utara Medan, 2017.
- Ishak, *Manajemen Pesantren; Teori dan Aplikasinya*. Jurnal Edukasi UIN syarif Hidayatullah Jakarta. No ISSN: 389-4920, 2017.
- Ismail, Badruzzaman, dkk (ed), *Perkembangan Pendidikan di Nanggroe Aceh Darussalam*. Edisi Revisi ke-IX. Banda Aceh: Majelis Pendidikan Daerah Aceh. 2012.
- Indrafachrudi, Soekarto. *Pendidikan di Dayah*. Jakarta: Cita Pustaka Media. 2016.
- Jamaluddin, Muhammad Mukarrom al-Anshari, Ibn, Manzur, *Lisan Arab*, Kairo: Dar al-Misriyah li Ta'lif wa Tarjamah, t.t., Jilid XV.
- Mahmud, *Pemikiran Pendidikan Islam*. Bandung: Pustaka Setia, 2011.
- Miles and Huberman, *Qualitative Data Analysis*, Edisi Revisi IX. Beverly Hills, Calif, Sage, 2014.
- Miles, Matthew B. dan A. Michael Huberman, *Analisa Data Kualitatif*. Jakarta : UI-Press, 1992.
- Moeloeng, Lexy J. *Metodologi Penelitian Kualitatif edisi Revisi Ke-IX*. Bandung: Remaja Rosdakarya, 2017.
- Mohammad Nor Wan Daud, Wan, *The Philosophy of Education*. Terj. Abdul Gani, *Filosofi Pendidikan*. Bandung: Remaja Rosdakarya. 2017.
- Nata, Abuddin, *Manajemen Pendidikan*, Jakarta: Kencana, 2010.
- Nur.Mannan. *Studi Tentang Dayah di Samalanga*. Edisi Revisi ke-IV. Banda Aceh: Pusat Latihan Penelitian Ilmu-Ilmu Sosial. 2019.
- Permadi, Dadi dan Arifin, Daeng. *Pendidikan di Dayah; Teori dan Aplikasinya*. Jakarta: Rajawali Press. 2010.
- Putra Haidar, Daulay, *Pendidikan Islam di Indonesia*, Edisi Revisi ke-IX. Bandung: Citapustaka Media, 2011.
- Putra Haidar, Daulay, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia*, Edisi Revisi Jakarta: Kencana Prenada Media Group, 2011.
- Poerbakawatja, Soegarda, *Ensiklopedi Pendidikan*, Edisi Revisi Ke-IX. Jakarta: Gunung Agung, 2011
- Sulton Masyhud, Muhammad dan Khusnurdilo, Muhammad, *Manajemen Pondok Pesantren*, Edisi Revisi ke-III. Jakarta: Diva Pustaka, 2013.
- Sulton Masyhud, Muhammad dan Khusnurdilo, Muhammad, *Kelembagaan Dayah dalam Teori dan Aplikasinya di Masyarakat*. Jurnal Tarbiyah; UIN Syarif Hidayatullah, No ISSN: 390-3829, 2020.
- Salim dan Syahrur, *Metodologi Penelitian Kualitatif*, Edisi Revisi ke-XII. Bandung: Citapustaka Media, 2015.
- Sedarmayanti dan Syaripudin Hidayat, *Metodologi Penelitian*, Bandung: Mandar, 2002.
- Silalahi, Ulber, *Metode Penelitian social*. Bandung : Refika Aditama, 2010.
- Syafaruddin dan Nurmawati, *Pengelolaan Pendidikan*, Medan: Perdana Publishing, 2011.
- Syafaruddin, Asrul dan Mesiono, *Inovasi Pendidikan: Suatu Analisis Terhadap Kebijakan Baru Pendidikan*, Medan: Perdana Publishing, Cet 1, 2012.
- Syamsuddin.T, *Kaum Elite Dalam Pembangunan*. Banda Aceh: Unsyiah Press. 2018.
- Sulton Masyhud, Muhammad dan Khusnurdilo, Muhammad, *Manajemen Pondok Pesantren*. Jurnal Tarbiyah; UIN Syarif Hidayatullah Jakarta, No ISSN: 390-1892, 2020.
- Taliziduhu Ndraha, *Budaya Organisasi*, Jakarta: RIneka Cipta, 2010.
- Thoha, M. *Kepemimpinan Dalam Manajemen : Suatu Pendekatan Perilaku*, Edisi Revisi ke-IX. Jakarta: Raja Grafindo Perkasa, 2015.
- Tgk Mohd Basyah Haspy, *Apresiasi Terhadap Tradisi Dayah: Suatu Tinjauan Terhadap Tata Krama dan Kehidupan Dayah*. Banda Aceh: Panitia Seminar Apresiasi Pesantren di Aceh. Persatuan Dayah Inshafuddin. 2017.

Tim reality, Kamus Bahasa Indonesia, Edisi Revisi ke-IX. Surabaya: Reality Publisher, 2018.

Usman, Husnaini. Manajemen Pondok Pesantren, Jakarta: Diva Pustaka, 2013.

Ziemek, Manfred, Pesantren Dalam Perubahan Sosial, Butche B. Soendjono, pent, Edisi Revisi ke-IX. Jakarta: LP3 ES, 2015.