



Implementation of the Wasoya Book in Improving the Noble Morals of Second Grade Wustho Putra Students at the Tri Bhakti At Taqwa Diniah Madrasah

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ABSTRACT

This study aims to examine the implementation of the Wasoya Book in improving the noble morals of second-grade Wustho Putra students at Madrasah Diniah Tri Bhakti At-Taqwa, East Lampung. The Wasoya Book is one of the classic books that contains advice and Islamic moral values that are relevant in fostering the character of students in the Islamic boarding school environment. This study uses a descriptive qualitative approach with data collection techniques in the form of interviews, observations, and documentation. Informants in this study include the Wasoya Book teacher, the head of the madrasah, and second-grade Wustho Putra students. The results of the study indicate that the implementation of the Wasoya Book is carried out through interactive lecture methods, discussions, mudzakarah, and giving reflective assignments to encourage the appreciation and practice of moral values. The main values emphasized include honesty, responsibility, patience, humility, and love of knowledge. Learning evaluation is carried out through observation of attitudes, oral and written tests, and practical assignments that reflect the understanding and practice of morals. This study found significant changes in the behavior of students after participating in the Wasoya Book learning, including increased discipline, politeness in speaking and acting, and a sense of caring for others. However, the process of internalizing morals also faces challenges, such as the diverse background of students' understanding, lack of support from the family environment, and the negative influence of social media. Overall, the results of this study indicate that the Wasoya Book has an important role in instilling noble moral values and is worthy of continued development in Islamic boarding school education.

Keywords: Wasoya Book, Noble Morals, Santri, Madrasah Diniah

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INTRODUCTION

Moral education has a strategic position in shaping the character of the young generation who are not only intellectually intelligent, but also morally noble. In the context of Islamic education in Indonesia, Islamic boarding schools and Islamic schools play an important role as institutions for moral development through an approach based on yellow books or tiang al-turats. (Mu'izzuddin et al., 2019) One of the books used in the formation of noble morals is the Wasoya Book, which contains a collection of advice

from Salaf scholars regarding ethics, responsibility and good morals in everyday life. The implementation of the Wasoya Book as part of the madrasah curriculum has been proven to improve the quality of the morals of students. Research at the Daarul Huffazd Islamic Boarding School shows that the values in the Wasoya book such as honesty, patience, humility, and responsibility can be internalized well by students through structured learning and daily behavioral habits.(Hidayati & Salamah, 2024)

Traditional approaches such as the sorogan and bandungan methods also help strengthen the process of internalizing moral values in the yellow book. This method allows emotional closeness between ustaz and santri and allows for a deep understanding of classical texts.(Anshori, 2019),.(Hasyim & Sodikin, 2022) This is reinforced by the implementation of the Al-Miftah Lil Ulum method in systematic reading of yellow books which increases the Islamic literacy of students.(Zidan et al., 2024)

Strengthening morals is also done through religious activities such as istighotsah, sunnah fasting, and spirituality-based learning implemented in madrasas and Islamic boarding schools. These activities have been proven to be able to significantly increase the consistency and religious attitudes of students.(Taufikin & Falah, 2020),(Caturiasari, 2017).

Other studies show that moral books such as Maulid Shint Ad-Durar also contribute to the formation of the behavior of students who emulate the morals of the Prophet, showing continuity between classical books and contemporary character formation.(Albab, 2020) In order to strengthen the involvement of students in learning, active and enjoyable learning strategies such as Joyful Learning and mind mapping are also implemented to increase interest in learning and understanding of morals.(Nashoih & Rahmawati, 2024),(Mubarak, 2025).

On the other hand, the integration between learning classical texts and developing life skills makes a big contribution to forming students who are religious as well as independent and ready to face the challenges of modern life.(Haq, 2015),(Fazlinawati & Ikrom, 2024).

In practice, the use of yellow books not only increases religious literacy, but also strengthens the Arabic language competence of students through comprehensive and contextual yellow book learning methods.(Khoiriwati & Inayati, 2019),(Musyafiah & Zamroni, 2020). Good management of Islamic education management functions is also an important factor in the success of the process of forming the noble morals of students.(Maujud, 2018)

Therefore, this article aims to comprehensively examine how the implementation of the Wasoya book can improve the noble morals of the second-grade male wustho students at Madrasah Diniah Tri Bhakti At-Taqwa, by linking the classical book approach, active learning strategies, and a character education system based on Islamic values.

Research conducted by Eni Hidayati and Umi Salamah in the journal Dimar: Jurnal Pendidikan Islam, Vol. 5, No. 2, 2024, entitled "Analysis of Moral Values in the Wasoya Book to Improve the Quality of Morals of Santri", is one of the studies relevant to this research. This research was conducted at the Daarul Huffazd Islamic Boarding School, Bandar Mataram, in the 2023/2024 academic year, with the aim of analyzing the moral values contained in the Wasoya book and their application in the lives of students.(Hidayati & Salamah, 2024)

This study uses a qualitative approach with triangulation techniques of sources and methods, namely through observation, interviews, and documentation. The results

of the study indicate that moral values in the Wasoya book, such as honesty, responsibility, humility, and politeness, have a major influence in shaping the behavior of students with noble morals. The continuous use of the Wasoya book in learning activities has been proven to be able to increase awareness and practice of students' morals, both inside and outside the pondok environment.

This study has similarities with the research conducted by the author, namely both using a qualitative approach and aiming to improve the morals of students through learning the Wasoya book. However, the difference lies in the focus of the study. Hidayati and Salamah's research emphasizes more on the analysis of the content and moral values in the book, while the author's research focuses more on the implementation of learning the Wasoya book in improving the morals of second-grade Wustho Putra students directly through the learning process at Madrasah Diniyah Tri Bhakti At-Taqwah.

METHOD

This study uses a qualitative approach with a field research type. This approach was chosen because it is considered the most appropriate for exploring a deep understanding of social phenomena that are contextual and complex, namely regarding the implementation of the Wasoya book in the formation of noble morals of second-grade Wustho male students at Madrasah Diniyah Tri Bhakti At-Taqwah. The qualitative approach allows researchers to intensively examine the processes, meanings, and interactions that occur naturally in the environment of the research subjects. (Creswell & Poth, 2016)

The research was conducted at Madrasah Diniyah Tri Bhakti At-Taqwah, East Lampung, from July to September 2024. The subjects of the study consisted of second-grade Wustho male students, ustaz who teach the Wasoya book, and madrasah managers who are involved in moral education activities. The informant determination technique was carried out by purposive sampling, namely the selection of informants based on certain considerations based on active involvement and informative capacity in describing the phenomena being studied. (Patton, 2002) (Sugiyono & Quantitative, 2009)

The data collected is divided into two categories, namely primary data and secondary data. Primary data was obtained through in-depth interviews, participatory observation, and direct documentation of Wasoya book learning activities. Meanwhile, secondary data includes madrasah administrative documents, learning records, and scientific references relevant to the focus of the research, both in the form of scientific works, accredited journals, and Islamic education literature.

The data collection techniques were implemented through three main methods. First, in-depth interviews were conducted in a semi-structured manner to obtain reflective narratives from key informants, such as ustaz and santri. Second, participant observation was used to directly record interactions, behaviors, and learning processes that took place in natural situations. Third, documentation was used to complement and strengthen other data through visual and written evidence that supported the validity of the research results.

To ensure the credibility and validity of the data, researchers apply triangulation strategies, both in terms of data sources, methods, and time. Furthermore, data quality is tested based on four trustworthiness criteria as stated by Lincoln and Guba (1985), namely: credibility, transferability, dependability, and confirmability. This approach is

commonly used in qualitative paradigms as a substitute for the concepts of validity and reliability used in quantitative approaches.(Guba & Lincoln, 1989)

Data analysis was conducted using the Miles, Huberman, and Saldaña (2014) model known as interactive data analysis.(Ridder, 2014)There are three main stages in this process, namely: first, data reduction, which is the activity of simplifying and organizing raw data into meaningful information; second, data presentation, in the form of a systematic and logical narrative display to support data interpretation; and third, drawing conclusions and verification, which are carried out continuously during the analysis process to ensure that the findings are valid, coherent, and scientifically accountable.

By applying this systematic methodological approach, it is hoped that the research will be able to provide a meaningful contribution to understanding the effectiveness of implementing the Wasoya book as an instrument of moral education in the context of traditional Islamic educational institutions.

RESULTS AND DISCUSSION

Based on the findings in the field, it can be said that learning the Wasoya book at Madrasah Diniah Tri Bhakti At-Taqwa has a significant influence on changes in behavior and character formation of students, especially for students in class two of Wustho Putra. This is reflected in the various answers and explanations given by teachers, the head of the madrasah, and the students themselves in interviews conducted by the researcher. The teacher who teaches the Wasoya book stated that the main spirit in teaching the book is not just conveying the contents of the text, but more on how students can understand, reflect on, and then live the values of noble morals in their daily lives at the boarding school.

The Wasoya Book itself is seen as a classic work rich in moral and spiritual advice. Teachers try to convey the material of this book in ways that are appropriate to the age and comprehension of the students, such as through interactive lectures, open questions and answers, small group discussions, and mudzakarah, which is learning together by complementing each other. This method allows students not only to receive the material passively, but also to think and contribute actively to the learning process. Teachers do not only give memorization or note-taking assignments, but also invite students to reflect on the meaning contained in the advice of the book, then write it down in the form of reflection or practice it directly in daily interactions.

In terms of content, the values that are most emphasized in the Wasoya book include honesty, patience, humility, love of knowledge, and a sense of responsibility. The teacher said that these values were not chosen without reason, but because they are the main foundation in forming a strong and civilized personality. To find out to what extent the students understand and apply these values, the teacher does not only assess from the answers during the exam, but also from their daily lives – the way they speak, behave, complete assignments, and interact with peers. The evaluation is carried out comprehensively and is not limited to the classroom.

However, teachers also do not turn a blind eye to the challenges faced. One of the things that is quite difficult is the different backgrounds of the students, especially in terms of their understanding of religion and their habits outside the boarding school. There is also the negative influence of social media which sometimes forms instant and less reflective characters. In addition, not all students' families provide full support for the moral development carried out at the boarding school. This situation is certainly a separate homework for teachers and caregivers at the madrasah.

From a managerial perspective, the head of the madrasah explained that the Wasoya book is not only used as a complement in learning, but has become an important part of the pondok curriculum. This book is used as one of the pillars in moral education because its contents are indeed dense, clear, and close to the daily lives of students. The head of the madrasah also said that since the Wasoya book was taught seriously, there have been real changes that can be seen from the behavior of students. For example, there are fewer violations of discipline, the atmosphere of the pondok is more orderly and peaceful, and students appear more sensitive to responsibility and manners.

To support the success of this learning, the boarding school provides various facilities such as study rooms, special time for evaluation between teachers, and training so that teachers are able to deliver the book material with a relevant and communicative approach. The boarding school also implements a multi-layered system of monitoring and evaluating the behavior of students – from supervision of the musyrif, reports from dormitory guardians, to coordination between boarding school administrators. With a system like this, the moral values taught do not just stop in the classroom, but are truly observed and monitored for their application in the daily lives of students.

Meanwhile, the results of interviews with the students provided an equally interesting picture. Many of them said that before they knew the Wasoya book, they only knew morals from general theories or advice from their parents. However, after taking this lesson, they began to realize that morals are not just about knowing, but must be lived. They said that values such as honesty, trustworthiness, patience, and humility began to feel close to them, and some of them admitted that they had begun to get used to speaking more politely, helping friends, not retaliating when insulted, and maintaining cleanliness and discipline without having to be told.

Interestingly, some students also said that the advice that left the most impression on their hearts was about sincerity in doing things and the importance of guarding one's tongue. For them, these two things are daily reminders, especially when interacting with friends or facing difficulties. The students also said that they were encouraged to continue trying to become better people from day to day, even though they were not always perfect.

From all these findings, it can be concluded that learning the Wasoya book has a real influence in shaping the character of students. This influence does not appear instantly, but grows through an intensive, interactive learning process, supported by a consistent environment. The success of the implementation of this book seems to lie not only in the content of the book which is full of advice, but also in the educational way of delivering it, the supportive atmosphere of the boarding school, and the shared commitment between teachers, administrators, and students. In other words, the Wasoya book is not just a learning material, but has become part of the lives and habits of students in forming true Islamic morals.

CONCLUSION

This study aims to explore the application of the Wasoya Book in an effort to improve the noble morals of second-grade Wustho Putra students at Madrasah Diniah Tri Bhakti At-Taqwa, East Lampung. The findings of the study indicate that learning the Wasoya Book has a significant impact on behavioral changes and character formation of students. Through the use of interactive lecture methods, group discussions, and reflective assignments, students are encouraged to understand and apply moral values, such as honesty, responsibility, patience, humility, and love of knowledge.

This study also identified a number of challenges in the process of internalizing morals, including variations in the background of students' understanding and the negative impacts of social media. However, the support provided by the madrasah environment, such as the provision of adequate learning facilities and an evaluation system that takes into account the daily behavior of students, contributes significantly to the success of the learning carried out.

Overall, the Wasoya Book has proven to be an effective instrument in instilling noble moral values that are relevant to the daily religious studies of students. Thus, it is very important to continue to develop and integrate the Wasoya Book into the educational curriculum in Islamic boarding schools, in order to form a young generation that is not only superior in intellectual aspects, but also has high morality and ethics.

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