

# Emotional And Moral Development in Pesantren: A Case Study of Ma'had Baitul Qur'an Madura

**Abdul Halim**

IAI Al-Khairat Pamekasan

abdhalim467@gmail.com

**Ahmad Hanif Fahrudin**

Universitas Islam Lamongan

kanghanif88@unisla.ac.id

**Yuliana Alfiyatin**

Vivialvi8@gmail.com

Sekolah Tinggi Ilmu Tarbiyah Al-Ibrohimy Bangkalan

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Corresponding Author: Abdul Halim

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## ABSTRACT

This study examines the influence of pesantren traditions, such as *Ta'zim*, on the emotional and moral development of santri at Ma'had Baitul Qur'an Madura. The purpose of this study is to understand how the social environment and pesantren traditions shape the moral and emotional character of santri. The research method used is qualitative with a case study approach, involving participatory observation and in-depth interviews with santri and teachers. The results show that pesantren traditions, such as *Ta'zim* and gotong royong, create an environment conducive to the development of positive morals and emotions, such as empathy and a sense of social responsibility. The findings support Kohlberg's theory of moral development and affirm the importance of social interaction in individual moral formation. The implication of this study is that the pesantren tradition can be an effective model of character education, providing new insights for the development of moral education curricula in various contexts.

**Keywords:** Boarding school traditions; *Ta'zim*; Emotional development; Moral development.

## INTRODUCTION

Pesantren, as one of the oldest educational institutions in Indonesia, has a significant role in shaping the character of the younger generation. In addition to providing in-depth religious education, pesantren is also a place where the moral and emotional values of students are formed. (Dhofier, 2018). The distinctive religious environment in pesantren offers a different atmosphere from other educational institutions, emphasizing the importance of togetherness, discipline, and devotion. In this context, pesantren not only functions as an educational institution, but also as a social space where santri experience comprehensive character building. (War'i, 2019). However, there are not many studies that examine and provide an in-depth understanding of the environment and traditions of pesantren specifically affecting the emotional and moral development of santri. Therefore, this study seeks to explore the dynamics of character building in the religious environment of pesantren, with a special focus on the emotional and moral development of santri.

Students at Ma'had Baitul Qur'an Madura face challenges in developing stable emotions and morals in the midst of a pesantren environment full of traditions. (Shiddiq, 2016). Pesantren traditions such as *Ta'zim*, which emphasizes deep respect for the kyai, and routine social activities such as recitation and congregational prayers, have a significant influence on the emotional and moral development of santri. (Sagala, 2015). However, how these traditions specifically influenced these developments has not been studied. The research questions that this study aims to answer are: How do pesantren traditions affect the emotional and moral development of santri at Ma'had Baitul Qur'an Madura? By answering this question, this study aims to identify and analyze the role of pesantren traditions in shaping the character and behavior of santri, as well as provide new insights for pesantren managers and educators about the importance of traditions in santri character education.

This research will describe the strong traditions at Ma'had Baitul Qur'an Madura that influence the emotional and moral development of santri. In the context of pesantren education, these traditions play an important role in shaping the character and behavior of santri. Ma'had Baitul Qur'an Madura is known for traditions that have become an integral part of pesantren life, such as *Ta'zim*, which is a deep respect for the kyai, and routine social activities such as recitation and congregational prayers. (Arifin, 2015).

These traditions not only function as a social mechanism but also as an effective educational tool in shaping the character of santri. (Fachrudin, 2020). The emotional and moral development of santri is an important aspect of pesantren education that has not been

studied in depth. Therefore, this study provides new insights into how these traditions can affect the emotional and moral development of santri, and makes a significant contribution to the existing literature.

The main objective of this study is to explain the influence of pesantren traditions on the emotional and moral development of students at Ma'had Baitul Qur'an Madura. Specifically, this study aims to identify the traditions that play a role in the emotional and moral development of santri, and analyze their impact. By understanding how traditions such as *Ta'zim* and routine social activities can affect the moral and emotional development of santri, this research is expected to provide new insights for pesantren managers and educators. The benefits of this research are not only limited to the development of moral and emotional education theory, but also have significant practical implications. The results of this study are expected to be used by pesantren managers to design more effective and holistic educational programs, which not only focus on academic aspects but also on the moral and emotional development of santri.

Previous research has examined moral and emotional development in various educational contexts, but there is still a gap in the literature that examines in depth the role of pesantren traditions in the emotional and moral development of santri. Most of the existing research focuses more on the academic aspects of the pesantren. (Shiddiq, 2015, Hasan, 2015), studies on kyai (Ahmad, 2021; Muhakamurrohman, 2014), transpormasi pesantren di era modern (Harmathilda, Yuli, Hakim, Damayanti, & Supriyadi, 2024; Athoillah & Wulan, 2019) or researching the general social environment without paying specific attention to the unique traditions that exist in pesantren. (Muhakamurrohman, 2014; Mubarak, 2019). The lack of research that examines in depth the role of pesantren traditions such as *Ta'zim* and routine social activities in shaping santri character indicates the need for further research.

This study aims to fill that gap by providing in-depth empirical data on how pesantren traditions can influence the emotional and moral development of santri. Thus, this study not only makes a new contribution to the existing literature but also provides practical insights that can be used by pesantren managers to improve their educational programs.

This research offers a new perspective on how pesantren traditions can shape the character of santri, which has not been widely explored in the existing literature. The novelty of this study lies in its in-depth focus on the role of pesantren traditions such as *Ta'zim* and routine social activities in the emotional and moral development of santri. This research is

important because it makes a new contribution to the literature on pesantren education and moral and emotional development. By providing in-depth qualitative data, this study enriches the understanding of how the social environment and pesantren traditions can influence the character development of santri. The practical implication of the findings is that pesantren managers can use these traditions as a basis for designing a more holistic education program, which not only focuses on academic aspects but also on the moral and emotional development of santri. Thus, this study contributes not only to the development of theory but also to the practice of pesantren education, making it relevant and significant for pesantren managers and educators.

## METHODS

This research uses a qualitative approach with a case study research type. (Yin, 2015). A qualitative approach was chosen because it allows researchers to understand phenomena in depth and contextually. (Sugiyono, 2018). Case study was chosen as the type of research because it focuses on in-depth exploration of the phenomenon of emotional and moral development in Ma'had Baitul Qur'an Madura.

The data in this study were collected through several techniques, namely in-depth interviews, participatory observation, and document analysis. In-depth interviews were conducted with kyai, ustadz, and santri to gain an in-depth understanding of how pesantren traditions affect the emotional and moral development of santri. Participatory observation involves the researcher directly in the daily activities of the pesantren to observe the interaction and learning process directly. Document analysis involves collecting and analyzing related documents, such as curriculum, activity records, and teaching materials.

The data collected was analyzed using Thematic Analysis. The process of thematic analysis involved several steps: data transcription, initial coding, searching for themes, reviewing themes, naming themes, and reporting findings. Interviews and observations were transcribed verbatim. Initial codes were identified from the data that were relevant to the research, then grouped into broader themes. The identified themes were reviewed and validated, then named to describe the essence of the data collected. Findings were organized in a structured narrative form.

To ensure data validity, this research used several techniques. Triangulation is done by using various data sources (interviews, observations, and documents) to verify the findings. Member checking involved participants in the process of verifying the findings to ensure the

researcher's interpretation matched their experience. Audit trail records in detail all steps and decisions taken during the research process to ensure transparency and traceability. Reflexivity involves the researcher constantly reflecting on their position and influence on the research to reduce bias.

## RESULTS AND DISCUSSION

### The Influence of Tradition on Emotional and Moral Development

The emotional and moral development of santri is an important aspect of pesantren education that has not been studied in depth. Therefore, this study provides new insights into how these traditions can affect the emotional and moral development of santri, and makes a significant contribution to the existing literature. Government regulations governing pesantren education are also a major concern in this research. Some relevant regulations include Law No. 18/2019 on Pesantren and Minister of Religious Affairs Regulation on Pesantren Education Standards. (Mustofa & Salahuddin, 2020). By analyzing these regulations, it is possible to understand the legal framework underlying the operation of pesantren and how this affects the education process in them.

This study aims to reveal how the strong traditions at Ma'had Baitul Qur'an Madura affect the emotional and moral development of santri. In the context of pesantren education, these traditions play an important role in shaping the character and behavior of santri. Ma'had Baitul Qur'an Madura is known for its traditions that have become an integral part of pesantren life.

The traditions in pesantren not only function as a social mechanism but also as an effective educational tool in shaping the character of students. (Harahap, 2019). A retrospective analysis of the data obtained from Ma'had Baitul Qur'an Madura reveals layers of complex phenomena in the pesantren tradition. One prominent phenomenon is the tradition of *Ta'zim*, which reflects the deep respect for the kyai as a moral and spiritual authority figure. (Rauf & RWZ, 2020). Data from interviews and observations show that santri who practice *Ta'zim* tend to have high respect, discipline, and obedience, all of which are important aspects of their moral development.

Other traditions, such as routine recitation activities, congregational prayers, and social activities, function as social mechanisms that help santri internalize moral values. For example, involvement in the recitation led by the kyai not only provides religious knowledge but also forms an attitude of humility and sincerity. (Kamal, 2020). These activities create an

environment conducive to moral formation, where values such as honesty, responsibility and empathy are consistently taught and practiced. This finding is in line with the research findings (Syihabuddin, Manggala, Wafi, & Maulana, 2023) The aspects of santri, barokah, and ngalap berkah are inseparable in forming a pesantren.

Ghofiniyah & Setiowati, (2017), revealed that traditions in pesantren also play a role in helping students manage their emotions. Through spiritual and social activities, santri are taught to resolve conflicts patiently, control anger, and show compassion to others. Field data shows the same phenomenon, santri who are active in these activities tend to have a better ability to manage stress and show emotional stability. The same findings can be found in the research of (Rudini, 2020).

These findings confirm that traditions at Ma'had Baitul Qur'an Madura not only function as inherited knowledge but also as an important tool in shaping the emotions and morals of santri. These traditions provide a strong framework for santri to develop into individuals who are strong in character, have high morality, and are able to manage emotions well. Through this in-depth analysis, this study provides valuable insights into how traditional values can be maintained and contextualized in an effort to improve the quality of character education in pesantren.

### ***Ta'zim* Tradition and Social Activities as a Character Building Mechanism in Pesantren**

This research identifies three main themes that influence the emotional and moral development of santri at Ma'had Baitul Qur'an Madura: "The theme "Influence of *Ta'zim* Tradition" shows that santri who practice *Ta'zim* tend to have high respect and discipline. Informant quotes such as "*Ta'zim* makes me respect others more and be more disciplined in my daily life" illustrate how this tradition plays an important role in shaping the character of santri. The *Ta'zim* tradition, which emphasizes deep respect for the kyai, serves as an important mechanism in shaping santri character.

The *Ta'zim* tradition not only teaches santri to respect authority, but also instills deep moral values. Respect for the kyai as a moral and spiritual authority figure creates an environment where santri learn to appreciate and follow the advice given. This not only establishes discipline but also strengthens the social bond between santri and kyai, which in turn strengthens the pesantren community as a whole.

In addition to the *Ta'zim* tradition, regular activities such as recitation, congregational prayers, and social activities also play an important role in helping santri manage their emotions. The recitation led by the kyai not only provides religious knowledge but also forms an attitude of humility and sincerity. Through recitation, santri are taught to reflect on religious teachings and apply them in their daily lives, which helps them develop a more patient and compassionate attitude.

Congregational prayer, as one of the routine activities, also plays a role in forming discipline and a sense of togetherness among students. Through congregational prayer, santri learn to respect time, follow rules, and cooperate with fellow santri. This activity creates a sense of solidarity and collective responsibility, which is important in shaping the moral character of santri.

Social activities such as gotong royong and charitable activities also serve as a mechanism for internalizing moral values. For example, involvement in gotong royong activities teaches santri to work together, appreciate each other's contributions, and foster a sense of social responsibility. Qualitative data show several concrete examples where santri internalize moral values through pesantren traditions. For example, stories of santri who help their friends sincerely without expecting anything in return, which reflects the value of empathy and altruism.

Through spiritual and social activities, santri are taught to resolve conflicts patiently, control anger, and show compassion to others. The data shows that santri who are active in these activities tend to have a better ability to manage stress and show emotional stability. The interpretation of this finding is that pesantren traditions not only shape the moral character of santri but also help them in developing important emotional skills. Thus, pesantren traditions such as *Ta'zim* and regular social activities play an important role in shaping the character and emotional skills of santri, which ultimately contribute to their overall moral and emotional development.

### **The Role of Social Environment and Pesantren Tradition in the Moral Development of Santri**

The findings of this study are in line with the theory of moral development Kohlberg & Hersh, (1977) which emphasizes the importance of the social environment in the moral formation of individuals. Kohlberg argues that social and environmental interactions play a key role in a person's moral development. In the context of Ma'had Baitul Qur'an Madura,

pesantren traditions such as *Ta'zim* and routine social activities create an environment conducive to the moral development of santri. Previous research by Waldan & Zainuddin, (2023) also supports this finding, indicating that the social environment and traditions of pesantren play an important role in the formation of santri character.

The qualitative data from this study show some concrete examples where santri internalize moral values through pesantren traditions. For example, stories of santri helping their friends sincerely without expecting anything in return, which reflects the value of empathy and altruism. In addition, the findings in the observation of gotong royong activities show how santri learn to work together, appreciate each other's contributions, and foster a sense of social responsibility. These findings enrich the existing literature by providing new insights into how pesantren traditions can influence the moral and emotional development of santri.

Furthermore, teori Kohlberg (Gibbs, 2019) identified three main stages in moral development: preconventional, conventional, and postconventional.

1. In the preconventional stage, individuals tend to obey rules to avoid punishment or get rewards. In the context of pesantren, santri may initially follow the rules out of fear of negative consequences. However, over time and through intensive social interactions, they begin to understand the moral values underlying the rules.
2. In the conventional stage, individuals begin to internalize social norms and behave in accordance with the expectations of society or their social group. In pesantren, santri learn to respect and comply with applicable traditions and norms, such as *Ta'zim* to teachers and fellow santri. This tradition not only strengthens social ties but also forms a strong moral character.
3. In the conventional stage, individuals begin to internalize social norms and behave in accordance with the expectations of society or their social group. In pesantren, santri learn to respect and comply with applicable traditions and norms, such as *Ta'zim* to teachers and fellow santri. This tradition not only strengthens social ties but also forms a strong moral character.

This study also found that pesantren traditions such as *Ta'zim* and gotong royong not only serve as a means of moral learning, but also as a mechanism to develop positive emotions such as empathy, gratitude, and happiness. For example, gotong royong activities not only teach cooperation and social responsibility, but also strengthen the sense of community and solidarity among santri.



Thus, these findings confirm the importance of social environment and tradition in the moral and emotional development of santri at Ma'had Baitul Qur'an Madura. This research makes a significant contribution to the existing literature by showing how pesantren traditions can be an effective tool for shaping strong moral and emotional character.

This finding enriches the literature on the role of tradition in the moral and emotional development of santri by showing that pesantren traditions such as *Ta'zim* and routine social activities have a dual function. In addition to being a social mechanism that strengthens community cohesion, these traditions also serve as an effective educational tool in shaping the character of santri. This shows that pesantren traditions not only play a role in maintaining cultural and religious values, but also in supporting the moral and emotional development of santri. Thus, this study makes a significant contribution to the theory of moral and emotional development, especially in the context of pesantren education. The findings also open up opportunities for further research on how other elements of tradition can influence moral and emotional development in different educational contexts.

The practical implications of these findings are very relevant for pesantren managers in designing more effective and holistic educational programs. Based on these findings, pesantren managers can develop programs that not only focus on academic aspects but also on the moral and emotional development of santri. For example, pesantren managers can strengthen the tradition of *Ta'zim* and routine social activities as an integral part of the educational curriculum.

Thus, santri can internalize moral values and develop important emotional skills through daily experiences in pesantren. In addition, these findings can also be used as a basis for developing training programs for kyai and ustadz. This training program can be designed to help educators understand and implement a holistic approach to education, which includes academic, moral, and emotional aspects. Thus, pesantren can create a more comprehensive educational environment that supports the overall development of santri.

## CONCLUSION

This study reveals that traditional values embedded in pesantren culture, particularly *Ta'zim* (respect for teachers and elders) and *gotong royong* (cooperation), play a pivotal role in shaping the moral and emotional development of santri at Ma'had Baitul Qur'an Madura. These traditions facilitate internalizing core ethical values such as empathy, altruism, cooperation, and social responsibility. Through daily interactions, rituals, and social

participation, santri builds strong communal bonds and develops a deep sense of moral identity and emotional resilience.

The findings support and enrich Kohlberg's theory of moral development, particularly emphasizing social interactions as key drivers in the moral formation process. However, this study also offers a culturally grounded expansion of the theory by demonstrating how collectivist values and spiritual traditions within pesantren contexts can accelerate moral development in ways that are underrepresented in Western-centric models. The study contributes to a more inclusive, cross-cultural understanding of moral education, emphasizing the importance of community-based and faith-informed pedagogical approaches.

These insights highlight the need for pesantren to systematically integrate traditional practices into their formal moral education curricula. Educators and administrators are encouraged to adopt reflective teaching strategies rooted in pesantren traditions, such as structured Ta'zim sessions, collaborative service projects, and communal reflection activities. Teacher training programs should also be developed to equip educators with the skills to facilitate these practices effectively. Furthermore, pesantren networks are urged to share best practices and collaborate in documenting and disseminating effective moral and emotional education models.

Its single-site, qualitative design limits this study, which restricts generalizability. Future research should adopt comparative, and mixed-methods approaches to explore how similar traditions function in diverse pesantren settings across Indonesia. Longitudinal studies are also recommended to assess the sustained impact of these traditions on santri's moral growth and emotional well-being over time.

In conclusion, this study affirms the profound role of pesantren traditions in fostering ethical character and emotional maturity among youth. As global education systems increasingly seek to integrate emotional intelligence and ethical reasoning, the culturally embedded practices of pesantren offer a rich and time-honoured model that deserves greater recognition within international moral education discourse.

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