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The Role Of Murobbi In Incorporating Adab In Students: An Evaluative Case Study In Subang Islamic Boarding School

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ABSTRACT

This study aims to definitively formulate and comprehensively evaluate the role of Murobbi (close mentors/dormitory supervisors) in instilling adab (Islamic etiquette and morality) among students at Pesantren Subang. Amidst the rapid waves of modernization and digitalization that trigger various moral degradation phenomena among the younger generation, Islamic boarding schools (pesantren) consistently uphold the universal principle of prioritizing adab before knowledge. Utilizing a qualitative approach with a descriptive analysis method, this study positions the author as the primary instrument conducting direct participatory observations and intensive in-depth interviews with the Murobbi board and students at Pesantren Subang. The results indicate that the Murobbi plays a pivotal role transforming into three strategic functions: as Uswah Hasanah (a conceptual living role model), an embedded mentor (through psychological-spiritual approaches), and a dynamic daily behavior evaluator. The integration of this strategy is empirically proven to significantly improve the quality of students' adab towards teachers, peers, and the environment. This study concludes that strengthening the function of close mentors (Murobbi) is an absolute prerequisite for the successful internalisation of character values and moral revitalization in contemporary Islamic educational institutions.

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INTRODUCTION

Education is fundamentally a process of humanization that extends beyond the mere transmission of academic knowledge (transfer of knowledge). It also encompasses the transmission of values (transfer of values) and the transformation of character and spirituality (transformative education). Within the Indonesian educational framework, this objective is clearly articulated through the aspiration to develop individuals who possess faith, piety, noble character, intellectual competence, and social responsibility. However, contemporary educational practices often emphasize cognitive achievement and academic performance while placing less attention on moral, ethical, and

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spiritual development. As a result, educational success is frequently measured through grades, test scores, and institutional rankings rather than through the quality of students' character and conduct. In the epistemological tradition of Islam, these dimensions of morality, ethics, and character are comprehensively encapsulated in the concept of adab. The concept of adab occupies a central position in Islamic educational philosophy. Classical Muslim scholars consistently emphasized that adab should precede the acquisition of knowledge because it serves as the ethical foundation upon which knowledge can be properly understood and utilized. Knowledge without adab may produce intellectually capable individuals who lack moral responsibility and spiritual awareness. Such a condition can contribute to various social and ethical crises, as intelligence that is detached from moral values may become a tool for exploitation rather than a means of benefiting society. Therefore, Islamic educational institutions have traditionally regarded the cultivation of adab as an essential component of the learning process, ensuring that knowledge leads to wisdom, virtue, and societal benefit.

The urgency of strengthening adab education has become increasingly evident in contemporary society. Rapid globalization and digital transformation have significantly altered the social and cultural landscape experienced by younger generations. Unlimited access to digital media, the widespread circulation of content that undermines ethical values, and the growing influence of materialistic and individualistic lifestyles have contributed to challenges in character formation among students. These conditions are often manifested in declining respect toward teachers, increasing cases of bullying, weakened social sensitivity, and the erosion of discipline and responsibility in educational environments. Such phenomena indicate that moral and character development should receive greater attention alongside academic achievement. Consequently, revitalizing students' adab, particularly their respect and proper conduct toward teachers, has become both an educational and societal necessity.

In response to these challenges, educational institutions across Indonesia have intensified efforts to strengthen character education. The implementation of the Merdeka Curriculum, for example, emphasizes the development of the Pancasila Student Profile, which includes dimensions such as faith, morality, cooperation, independence, and critical thinking. Similarly, Islamic schools have integrated religious values into various aspects of the curriculum to reinforce students' moral development. Nevertheless, formal educational institutions often encounter limitations in fostering students' character due to restricted interaction time between teachers and learners. Students typically spend only a few hours per day under direct supervision at school, while the majority of their time is spent within family and community environments where educational monitoring may be less consistent.

This limitation highlights the strategic advantage of Islamic boarding schools (pesantren) in character formation. As one of Indonesia's indigenous educational institutions, pesantren provide a comprehensive educational

environment that operates continuously throughout the day. The boarding system allows educational values to be integrated into all aspects of students' daily lives, including worship, social interaction, discipline, and personal conduct. Character development is therefore not confined to classroom instruction but becomes an integral part of everyday experience. Through continuous supervision, habituation, and role modeling, pesantren create a learning ecosystem that facilitates the internalization of adab in a holistic manner.

Within this educational ecosystem, one of the most influential figures is the Murobbi. Etymologically derived from the Arabic root associated with nurturing, educating, and developing human potential, the Murobbi serves not merely as an instructor but as a mentor, caregiver, and role model. Unlike conventional teachers whose responsibilities are generally limited to classroom activities, a Murobbi lives alongside students within the boarding environment and accompanies them throughout their daily routines. This close relationship enables the Murobbi to bridge the gap between theoretical knowledge acquired in formal learning settings and the practical implementation of adab in everyday life. Through direct guidance, supervision, and personal interaction, the Murobbi plays a crucial role in shaping students' attitudes, behaviors, and moral character.

Although previous studies have examined the role of Islamic education teachers and boarding school supervisors in character development, most have focused on broad discussions of moral education or theoretical analyses of student ethics within Islamic educational perspectives. Empirical investigations specifically examining the role of Murobbi as a central agent of adab formation in Islamic boarding schools remain relatively limited, particularly within the context of pesantren in Subang Regency. This gap indicates the need for further research exploring how Murobbi contribute to the development of students' character through continuous mentoring and daily interaction within the boarding school environment. Therefore, this study aims to analyze the role of the Murobbi in fostering students' adab at Pesantren Subang and to examine the impact of intensive mentoring practices on students' character development. By exploring the experiences and practices implemented within the pesantren environment, this research seeks to contribute both theoretically and practically to the discourse on Islamic character education. Furthermore, the findings are expected to provide insights into the development of sustainable character-building models that may be adapted by other educational institutions seeking to strengthen moral and ethical education in the modern era.

METHOD

This study employed a qualitative research method using a descriptive-analytical approach to obtain a comprehensive and contextual understanding of the role of Murobbi in fostering students' adab at Pesantren Subang, West Java, Indonesia. A qualitative approach was selected because it enables the exploration of meanings, experiences, and social interactions that occur naturally within the educational environment. The research was conducted at Pesantren Subang,

which was purposively chosen due to its distinctive mentoring system, where Murobbi are formally integrated into the organizational structure as key figures responsible for student supervision, discipline, and character development. In this study, the researcher served as the primary research instrument (human instrument). The researcher's position as an ustadz within the pesantren provided direct access to participants and daily activities, facilitating prolonged engagement and a deeper understanding of the processes of adab internalization. Primary data were collected through participant observation and semi-structured in-depth interviews. Observations focused on students' daily interactions, religious activities, disciplinary practices, and the mentoring strategies employed by Murobbi. Interviews were conducted with five experienced Murobbi and fifteen students selected through purposive sampling to obtain diverse perspectives regarding the implementation and impact of the mentoring process.

In addition to primary data, secondary data were gathered through document analysis, including student disciplinary guidelines, mentoring journals, behavioral records, institutional documents, and relevant scholarly literature. Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification. The collected data were systematically organized, categorized, and interpreted to identify recurring patterns and themes related to character formation and adab development. To ensure the trustworthiness of the findings, the study employed source triangulation by comparing information obtained from observations, interviews with Murobbi, and interviews with students, as well as method triangulation through the integration of observation, interview, and documentation data. These procedures enhanced the credibility, dependability, and validity of the research findings, enabling a comprehensive understanding of the contribution of Murobbi to the development of students' adab within the pesantren environment.

RESULT AND DISCUSSION

Result

The Construction of the Murobbi Role at Pesantren Subang

The findings obtained through participant observation and in-depth interviews revealed that the role of the Murobbi at Pesantren Subang extends far beyond that of a dormitory supervisor responsible for enforcing regulations. Instead, the Murobbi functions as a central agent of moral transformation within the pesantren ecosystem. The analysis identified three interconnected roles that characterize the Murobbi system: role model, mentor, and behavioral evaluator. These roles collectively contribute to the cultivation of students' adab through continuous guidance, supervision, and personal interaction. First, the Murobbi serves as an Uswah Hasanah (role model) whose daily behavior becomes a living example for students. The findings indicate that students learn moral values not only through formal instruction but also through observing the conduct of their

mentors. Consistent practices demonstrated by the Murobbi, such as performing voluntary prayers, maintaining respectful communication, dressing modestly, and showing courtesy toward fellow teachers, provide students with concrete examples of proper Islamic conduct. Through this process of observational learning and modeling, adab is internalized as a practical way of life rather than merely a theoretical concept discussed in classrooms.

Second, the Murobbi functions as an embedded mentor who nurtures students through psychological and spiritual guidance. Interview data revealed that Murobbi dedicate substantial time outside formal learning hours to engage with students personally, listen to their concerns, provide emotional support, and offer religious advice. This mentoring approach reflects the educational philosophy articulated by Imam Al-Ghazali in Ayyuhal Walad, which emphasizes compassion, sincerity, and personal guidance in the educational process. The close relationship established between Murobbi and students fosters trust, reduces emotional barriers, and facilitates the effective internalization of Islamic values and moral principles. Third, the Murobbi acts as a dynamic evaluator of students' daily behavior. Unlike classroom teachers whose interactions with students are limited by instructional schedules, Murobbi continuously monitor students' conduct throughout their daily activities. The findings show that when students exhibit inappropriate behavior, such as using disrespectful language, neglecting communal responsibilities, or violating ethical norms, immediate corrective interventions are provided. These interventions are not punitive in nature but are designed as educational and restorative measures intended to cultivate self-awareness and personal responsibility. This continuous monitoring system ensures that character formation remains an ongoing process integrated into everyday life.

The Impact of the Murobbi Role on Students' Adab Development

The findings demonstrate that the implementation of the Murobbi mentoring system has significantly contributed to the development of students' adab. Data collected from observations, mentoring journals, and interviews consistently indicated positive behavioral changes among students. These improvements were evident across three major dimensions of adab: respect toward teachers, interpersonal relationships among students, and responsibility toward the boarding school environment. Regarding adab toward teachers and religious instructors, students exhibited a substantial increase in respectful behavior. Practices such as greeting teachers, shaking hands respectfully, maintaining appropriate speech etiquette, and attentively listening to advice became more common after the strengthening of the Murobbi system. This improvement was largely attributed to the consistent role-modeling practices demonstrated by the Murobbi and the reinforcement of respectful habits within the dormitory environment.

Similarly, notable improvements were observed in students' relationships with their peers. Prior to intensive mentoring, minor conflicts, insensitive

communication, and a lack of empathy toward new students were occasionally observed. However, the findings revealed the emergence of stronger solidarity, empathy, and mutual assistance among students. Group mentoring sessions, nightly reflections, and discussions centered on Islamic brotherhood (ukhuwah Islamiyah) contributed significantly to reducing interpersonal conflicts and eliminating bullying behaviors within the pesantren environment. Furthermore, students demonstrated greater awareness of environmental responsibility and communal care. Previously, cleanliness and facility maintenance were often viewed as obligations performed merely to avoid sanctions. Following the implementation of structured mentoring and collective responsibility programs, students increasingly regarded cleanliness as a religious and moral obligation. Voluntary participation in maintaining dormitories, bathrooms, prayer facilities, and communal spaces became more prevalent. The use of periodic evaluations and positive reinforcement strategies further strengthened students' intrinsic motivation to care for their environment.

Critical Analysis of the Principle of "Adab Before Knowledge" in Contemporary Education

The findings of this study provide empirical support for the classical Islamic educational principle that adab should precede the acquisition of knowledge. Students who demonstrated stronger ethical conduct, self-discipline, and respect toward teachers also appeared more receptive to learning and more engaged in educational activities. These findings align with the epistemological perspective of Syed Muhammad Naquib Al-Attas, who argues that knowledge is not merely the accumulation of information but a form of wisdom that can only flourish within individuals who possess proper moral and spiritual dispositions. From a contemporary educational perspective, the results suggest that character development cannot be effectively achieved through classroom instruction alone. The success of the Murobbi system at Pesantren Subang highlights the importance of continuous mentoring, role modeling, and behavioral supervision in fostering moral development. In contrast, educational institutions that focus exclusively on academic achievement while neglecting character formation risk producing individuals who are intellectually competent yet ethically deficient. Such conditions may contribute to broader social problems, including declining respect for authority, weakened social responsibility, and the erosion of communal values.

Therefore, the Murobbi model implemented at Pesantren Subang offers an important contribution to contemporary discussions on character education. By integrating behavioral habituation, spiritual mentoring, and continuous supervision, the model demonstrates how educational institutions can effectively cultivate students' moral character alongside academic excellence. Beyond its relevance to the pesantren context, this approach provides valuable insights for educational policymakers and practitioners seeking to strengthen character education in schools and other learning environments. Ultimately, the

development of students who are both knowledgeable and morally grounded represents a crucial foundation for nurturing future generations capable of contributing positively to society and national development.

Discussion

The findings of this study highlight the significant role of the Murobbi in fostering students' adab within the Islamic boarding school environment. The results demonstrate that character formation is not solely influenced by formal classroom instruction but is strongly shaped by continuous mentoring, role modeling, and daily supervision. The three major roles identified in this study—Murobbi as a role model, mentor, and behavioral evaluator—collectively create a comprehensive framework for character development. This finding supports the view that effective moral education requires not only cognitive transmission of ethical principles but also sustained interaction between educators and learners in real-life contexts. The presence of the Murobbi enables students to observe, imitate, and internalize moral values through direct experience, making character education more meaningful and sustainable.

The role of the Murobbi as an Uswah Hasanah (role model) reinforces the importance of observational learning in Islamic education. This finding is consistent with behaviorist learning theory, which emphasizes that individuals acquire behaviors through repeated exposure to models and reinforcement mechanisms. Students at Pesantren Subang were more likely to practice respectful behavior, discipline, and religious commitment when these values were consistently demonstrated by their mentors. The findings also support previous studies that emphasize the critical role of educator exemplarity in shaping students' moral conduct. In Islamic educational philosophy, moral values are most effectively transmitted through personal example rather than verbal instruction alone. Consequently, the effectiveness of the Murobbi system can be attributed to the congruence between what mentors teach and what they practice in their daily lives.

Another important finding concerns the mentoring function of the Murobbi. The close relationship established between mentors and students created an atmosphere of trust and emotional security that facilitated the internalization of values. This result aligns with Al-Ghazali's educational philosophy, particularly as articulated in Ayyuhal Walad, which emphasizes that educators should guide learners with compassion, sincerity, and personal concern. The findings indicate that students were more receptive to moral advice when it was delivered through personal interaction rather than formal disciplinary measures. Such an approach allowed mentors to address not only behavioral issues but also the emotional and spiritual needs of students. This demonstrates that successful character education requires attention to the affective dimension of learning, where emotional bonds between educators and students become a catalyst for moral transformation. The study also reveals the importance of continuous behavioral evaluation in maintaining and

strengthening students' adab. Unlike conventional schools, where teacher supervision is often limited to classroom settings, the pesantren environment allows for ongoing observation and immediate intervention. This continuous monitoring creates opportunities for corrective feedback and behavioral reinforcement, which are essential components of character formation. The findings suggest that students developed stronger habits of discipline, responsibility, and social awareness because ethical behavior was consistently monitored and reinforced. These results support previous research indicating that character development is most effective when values are integrated into everyday routines and supported by a structured system of accountability.

Furthermore, the improvements observed in students' relationships with teachers, peers, and the surrounding environment demonstrate that adab is a multidimensional construct encompassing social, moral, and environmental responsibilities. The development of respectful communication, empathy, cooperation, and environmental awareness indicates that the Murobbi system contributes to holistic character formation rather than merely promoting compliance with institutional rules. These findings support contemporary perspectives on character education that emphasize the integration of personal virtues, social responsibility, and ethical citizenship. In this regard, the pesantren model offers a practical example of how educational institutions can cultivate well-rounded individuals who are intellectually, morally, and socially competent. From a broader perspective, the findings provide empirical support for the classical Islamic principle of adab before knowledge. The study demonstrates that students who possess strong moral foundations are better positioned to benefit from educational experiences and to use knowledge responsibly. This finding resonates with Al-Attas's concept of education, which views knowledge as inseparable from ethical and spiritual development. In an era characterized by rapid technological advancement, moral uncertainty, and increasing social challenges, the emphasis on adab becomes increasingly relevant. Educational institutions that prioritize academic achievement while neglecting character formation may produce graduates who are intellectually capable but lack ethical responsibility. Therefore, the Murobbi model implemented at Pesantren Subang offers a valuable framework for integrating character education into contemporary educational systems and contributes to ongoing efforts to develop future generations who are both knowledgeable and morally grounded.

CONCLUSION

This study concludes that the Murobbi plays a pivotal role in fostering students' adab at Pesantren Subang through a comprehensive system of mentoring, role modeling, and continuous behavioral supervision. The findings reveal that the Murobbi functions not only as a dormitory supervisor but also as a moral educator who serves as an Uswah Hasanah (role model), an embedded mentor, and a dynamic evaluator of students' daily behavior. Through these

interconnected roles, the Murobbi creates an educational environment that facilitates the effective internalization of Islamic values and character development. The continuous interaction between Murobbi and students enables moral values to be practiced, reinforced, and transformed into habitual behaviors within everyday life.

The study further demonstrates that the implementation of the Murobbi system contributes significantly to positive changes in students' character, particularly in the dimensions of respect toward teachers, harmonious relationships with peers, and responsibility toward the pesantren environment. These findings provide empirical support for the classical Islamic educational principle of adab before knowledge, emphasizing that strong moral foundations are essential for the successful acquisition and application of knowledge. Therefore, the Murobbi model offers an effective framework for character education that can serve as a reference for Islamic boarding schools and other educational institutions seeking to strengthen students' moral, spiritual, and social development in the contemporary era. Future studies are encouraged to explore the long-term impact of Murobbi-based mentoring on students' academic achievement, leadership development, and social engagement beyond the pesantren environment.

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