

Moral Education And The Independence Of Students In Boarding Schools Al-Urwatul Wutsqo Jombang

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Received: March 10, 2017	Reviewed : April 5, 2017	Published: May 11, 2017
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Abstract: Boarding school as an educational institution to do various things, one of them in moral education. In *Pondok Pesantren Al-Urwatul Wutsqo* example of moral education is, all young students who are required to kiss the hands of older, in addition to the students if paying respect to the cleric, said district, class, name. In addition to moral educated, well educated independence. Independence in question is not spoiled the students are educated, competent, and can be in any field or ready to take life in the community. Data collection techniques using observation, interviews, and documentation. Data analysis included data reduction, data display, and verifying conclusion. Test the validity of the Data through an extension of the participation, persistence observers and triangulation. The study resulted in Conclusions: 1) moral education of students through formal and informal education in PP-UW, a form of education more priority to physical education than the education of the soul first. Phase-stage is done by coercion roommates Gradually no longer feels forced. 2) Education independence of students through formal and informal education in PP-UW Dare to Compete audiences teach students how to conduct interaction and not depend on others, Teaches pious charity so that students are not saturated, self-contained and ready to face the future in public life. 3) The factors supporting and morals of students items, namely internal and external factors. Internal factors that students have the will to be educated character, each input students are different, and so on. The external factor is the existence of subjects Quran, teachers at school, the school environment that is outside and figures that play a role. 4) Factors supporting and independence of students: (a) the pattern of parenting. (B) The system of life-UW School MA. (C) System of life in the hut.

Keywords: Moral Education, Education Pupils Independence, Pesantren

Introduction

1. Context Research

Education first character is the object of attention in Islam. It can be seen from one of the apostolic mission Prophet Muhammad SAW which is key to enhance a noble character.

Our Prophet Muhammad SAW Said:

انما بعثت لاتمم مكارم اخلاق
(رواه البخارى)

Meaning

Actually I was sent (Allah) to enhance the morals (manners). (HR. Bukhari). (Muhaimin, 2008: 75).

In addition, the method of moral education, especially moral outwardly, can also be done by means of coercion which gradually no longer feels forced. If education is longstanding, then the compulsion is no longer felt as coercion¹.

According to Ali in addition to the need for moral education which has been described above, was the independence of one's self is also needed to support the perfect personal self². Discussion of independence in terms of a variety of perspectives on ushering in an essence that independence is an internal state of the individual obtained through the process of individualization.

Moral education and self-reliance that were outlined above, can not be separated from the world of boarding school. Pesantren as religious educational institutions is a reality that cannot be denied³.

The cottage is a simple place that is home to clerics shared his students⁴. Education at boarding can be divided into two, namely formal and non-formal education. Formal education is summed up in the structure of school subjects were conducted on teaching and learning. In addition to formal education, there is also a Non-formal education is education Islamic Student which has its own schedule and curriculum structure. Islamic Student activities into the heart of life in boarding schools because it includes the implementation of activities for 24 hours. Among the activities at such Islamic Student diniyah Koran, prayer in congregation, Islamic studies, etc⁵.

¹ Abuddin Nata, Akhlak Tasawuf, Jakarta: Rajawali Pers, 2009, hlm. 158-166

² Mohammad Ali, Moh Asroni, Psikologi Remaja (Perkembangan Peserta Didik), Jakarta : Bumi Aksara, 2010. Hlm 107-108

³ A'la, Abdul. Pembaharuan Pesantren. Yogyakarta: Pustaka Pesantren, 2006. Hlm. 15

⁴ Hasbullah. Sejarah Pendidikan Islam di Indonesia Lintasan Sejarah Pertumbuhan dan Perkembangan. Jakarta: Rja Grafindo Persada. 1999. Hlm. 142

⁵ Abdurrahman Mas'ud , Intelektual Pesantren: Perhelatan Agama dan Tradisi (Yogyakarta: LKiS 2004). Hlm. 55

Pondok Pesantren al Urwatul Wutsqo Bulurejo Diwek jombang established by K.H.M. Yaqub Hussein in 1946. Here students are educated character, one example, all young students who are required honoring older, in addition to the students if devote to the cleric, teachers also mentioned District , class and name. Example: Ani of Jepara Student Of MA class 2. So when Devote, Ani said 'Technically, said the district, grade, name of the road while paying respect. In addition to moral education, in *Pondok* Pesantren Al-Urwatul Wutsqo also educational independence. Self-reliance is the students are educated here in order not spoiled, competent, can be in all areas, and ready to take life in the community.

This study seeks to determine how the students moral education and self-reliance through both formal and non-formal education in *Pondok* Pesantren Al-Urwatul Wutsqo Bulurejo Diwek Jombang.

B. Literature review

Education in terminology can be interpreted as coaching, formation, direction, the intellectual level, training is addressed to all students in formal and informal with the goal of forming students who are intelligent, personable, has a particular expertise as a provision in the life of society⁶.

Behavior is the character or nature of a person, the state of the soul that has been trained, so in the soul actually has inherent qualities that gave birth to deeds - easily and spontaneously without thought wishful again .

Attention of Islam thus against moral education can also be seen from Islamic attention to the education of the soul that takes precedence over physical education, because of the good soul this is going to be born deeds either at a later stage will easily produce goodness and happiness on the entire life man, outwardly and inwardly⁷.

In certain stages, moral education, especially moral outwardly can also be done by means of coercion which gradually no longer forced terrace. Someone who wants to write and say nice words for example, at first he had to force his hands and mouth write or say the words and letters were nice. If education is longstanding, then compulsion is no longer felt as coercion.

Factors that affect the education of morality in children there are two, namely the factors of the potential for physical, intellectual and the heart (spiritual) brought the child from birth,

⁶ Hasan Basri. Filsafat Pendidikan Islam. Bandung : Pustaka Setia. 2009. Hlm 53

⁷ Muhammad Ghazali. Akhlak Seorang Muslim, terj. Moh.Rifa'i dari judul asli Khuliq al-Muslim. Semarang: Wicaksana. 1993. Hlm. 13

and external factors, which in this case is both parent at home, teachers at school and figures as well as community leaders. Through good cooperation between three educational institutions, then the cognitive (knowledge), affective (appreciation) and psychomotor (practice) will be formed doctrines taught in children. And was then known with whole human terms ⁸.

According to Sulaeman, in Ali & Asrori ⁹, the development of self-reliance is a process that involves normative elements. This implies that self-reliance is a process that direction.

Methods

This type of research is a field research (*field research*). The approach used is qualitative. The instrument of this study is the researchers themselves *Key Instrument Research* ¹⁰. Arikunto said that the source of the data here are informants caretakers cottage, cleric-teachers, teachers, and students are concerned. Data collection techniques used are: observation, interviews, and documentation. interviews with caretakers cottage, teachers, Master (the data for formal education), Students and Pupils concerned ¹¹.

According To Moleong, ¹² Data analysis techniques include: 1) reduction or simplification of data (*data reduction*). 2) Presentation of data (*data display*) ¹³. 3) Withdrawal conclusion (*conclusion verifying*) ¹⁴. While the data validity checking techniques through extension of participation, persistence observation, and triangulation. Triangulation is meant here is the triangulation of sources ¹⁵.

Results research

1. Education Behavior Pupils through formal Education and Informal in *Pondok Pesantren Al-Urwatul Wutsqo Bulurejo Diwek Jombang*

Education morals of students through formal education (MA-UW) is through the existing curriculum in MA-UW precisely through the subject matter PAI (Islamic

⁸ Abuddin Nata, Akhlak Tasawuf. Jakarta: raja Grafindo Persada. 2009. Hlm 171

⁹ Muhammad Asrori, Muhammad dan Ali, Psikologi Remaja. Jakarta: PT Bumi Aksara. 2010. Hlm 112

¹⁰ John W Cresswell, Research design, Pendekatan Kualitatif, Kuantitatif dan mixed. Terj. Achmad Fawaid. Yogyakarta: Pustaka Pelajar. 2010. Hlm. 294

¹¹ Suharsimi Arikunto, Prosedur Penelitian Suatu Pendekatan Praktik. Jakarta: Rineka Reserved. 2006. Hlm 30

¹² Lexy J Moleong, Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya. 2004. Hlm 103

¹³ Nawawi, Hadari dan Mimi Martini. Penelitian Terapan. Yogyakarta: Gajahmada University Press. 1996. Hlm. 73

¹⁴ Nana Sudjana, Tuntunan Penyusunan Karya ilmiah (makalah, skripsi, tesis, disertasi). Bandung: Sinar Baru Algesindo. 1999. Hlm 7

¹⁵ Lexy J Moleong, Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya. 2004. Hlm 178

Education). For the lesson PAI in MA-UW is based on the Quran, the moral education of students in the MA-UW is based on the verses of the Qur'an were then presented by the teacher concerned, then supported by habituation, and it is habituation character / morality. the PAI applied subjects in the PP-UW is subject PPGQ (Koran Teacher Training). PPGQ here teaches "Qur-any" 1, 2, 3, 4, 5, Tafsir Ahkam (laws Tafseer of the Quran) 6a, 6b, 6c, 6d, *Amaly* Exegesis (Tafsir to be carried out). Here, students are educated in order to understand that "Qur-any" it only as a means only to understand the Quran, the most important is to a peak that is to be able to practice (Tafsir *Amaly*).

Examples of moral education through formal education that devote after school, young students who are required honoring older students / senior, lined up two rows extending backward, forward is sequence of grade 3 MA, 2 MA, and so on.

Thus, the moral education of students through formal education at the *Pondok Pesantren Al-Urwatul Wutsqo* is consistent with the theory put forward by Ghazali¹⁶ "Attention Islam thus against moral education can also be seen from Islamic attention to the education of the soul should take precedence over physical education, because of the good soul this is going to be born deeds either at a later stage will facilitate produce goodness and happiness in all of human life, both outwardly and inwardly¹⁷.

"While the moral education of students through non-formal education (at the cottage) that his students through a curriculum of moral education at boarding school. There is a character study, as well as habituation, such as paying respect when meeting with *Abah Yai / Bu Nyai* / Teachers. And in PP-UW students are terms ranging surveillance bed to sleep again. Pupils are required for the congregation, istighotsah, the Koran, schools and charitable pious. And this event has become a routine and scheduled. This activity is for new students an activity such as forced, but over time has become a habit that does not feel forced.

Thus, the moral education of students through non-formal education in *Pondok Pesantren Al-Urwatul Wutsqo* is consistent with the theory put forward by Nata¹⁸, "In certain stages, moral education, especially moral outwardly can also be done by coercion which gradually no longer feels forced. Someone who wants to write and said nice words for example, at first he had to force his hands and mouth write or say the words and letters

¹⁶ Muhammad Ghazali. Akhlak Seorang Muslim, terj. Moh.Rifa'i dari judul asli Khuliq al-Muslim. Semarang: Wicaksana. 1993. Hlm. 13

¹⁷ Muhammad Ghazali. Akhlak Seorang Muslim, terj. Moh.Rifa'i dari judul asli Khuliq al-Muslim. Semarang: Wicaksana. 1993. Hlm. 13

¹⁸ Abuddin Nata, Akhlak Tasawuf. Jakarta: raja Grafindo Persada. 2009. Hlm 165

were nice. If education is longstanding, then the compulsion is no longer felt as coercion¹⁹.

"Examples of when the car teacher (*Abah*) pass, the students stopped and read Fatihah for teachers (*Abah*). Another example of the students always read Fatihah before the exit gate (good for pious deeds or other activities), even though the *Abah* not in the cottage.

2. Pupils Independence education through Formal and Non-formal Education in *Pondok Pesantren Al-Urwatul Wutsqo Bulurejo Diwek Jombang*

Independence example students through formal education in MA-UW that can be trained in their duties, such as the task group / task independently. Especially in MA-UW equipped laboratories, such as the practice of Biology per group, each individual will make a report on their own, and each child has a different answer, although one group. In addition, there is also the practical activities in cooperation with the cottage, for example, eye patch (grafting), grafting, etc. While the examples of physics, for example, students are taught the practice also on the furniture by measure using a right angle, and so on. And this theory has been explained in the School. In theory MA-UW children gain knowledge from school, but in practice they carry out, or before school hours.

Another example of independence education students through formal education and is one of the characteristics of the MA-UW is class 1, 2 MA-UW has been trained to live independently so it can cooperate with institutions MI / SD around Diwek and surrounding areas to teach Qur'any 1.2 , 3,4,5, ahkam interpretation, interpretation *Amaly* or summarized in school lessons are subject PPGQ (Training Teachers quran) ". This activity is commonly called "*PPL*". PPL is a task of the school, but conducted outside school hours or before school hours are 7:00 s / 11.00. But the schedule rotation, so each child gets 1 week / no 2 weeks to PPL.

PPL activity teaches students to be able to show itself, dare to compete public how to conduct social interaction or relationship with another individual, and not depend on others.

Thus, educational independence of students through formal education is consistent with the theory put forward by Kartadinata²⁰, "Independence of social, is the ability to hold interaction on others and does not depend on the actions of others."

While education in self-reliance of students through including non-formal education through the process of self-reliance can be done by way of giving *charitable pious*. *Pious charity* is the good deeds can be said to help the lodge without asking a fee from anyone except Allah.

¹⁹ Abuddin Nata, Akhlak Tasawuf. Jakarta: raja Grafindo Persada. 2009. Hlm 166

²⁰ Sunaryo Kartadinata, dkk. Bimbingan di Sekolah Dasar. Bandung: Depdikbud. 1998. Hlm. 114

In agricultural fields unit, students are invited pious charity for planting, grafting, stick to the eye, tree planting cassava, etc. In the field of carpentry unit, students are invited to create their own chairs, tables, doors, cabinets, making their own wooden shelves. And in the field of construction unit, which students are invited to create a mosque, cottage building, campus, building MI, bathroom, and so on.

Thus, educational independence of students, according to the theory put forward by Dahlan Al Barry and Partanto Pius²¹, "Independence is usually characterized by the ability to self-determination, creativity and initiative, set behavior, and responsibility, able to refrain, make your own decisions, able to overcome the problem without any influence of people.

3. Supporting and Inhibiting Factors in the Implementation of Moral Education Students through formal and Informal Education in *Pondok Pesantren Al-Urwatul Wutsqo Bulurejo Diwek Jombang*.

Factors that support the implementation of moral education of students through formal education such as:

- a. Lesson of existence of the Quran that supports not violate morals and books provided.
- b. Teacher their set up and develop at the School at the same time in the cottage called UK (Teacher Class).
- c. Their sons and daughters grade separation, which minimizes the sexual transgression.
- d. PAI teacher is concerned, that when teaching not only deliver teaching materials, but also educate, nurture student morals.
- e. Between Schools and in their quarters cannot be separated. Life in the cottage is very supportive. Because together, for example, want to do the work a lot of friends.

While the inhibiting factors in the implementation of Moral education of students through formal education as between the other:

- a) an assortment of student input, there is a moral good child, and there has not been good.
- b) Some children in formal school education but not the mole, and it is difficult to control.
- c) Schools and office locations rather distant. Examples of the practice of grafting is the place of planting seedlings in front of PP-UW campus.
- d) Teachers from outside *Pondok* not understand the material content PAI at UW, so that the material presented less than the maximum.
- e) Not wearing tools such as books from PP-UW about PAI.

²¹ Dahlan Pius, Partanto dan Barry, Kamus Ilmiah Populer. Surabaya: Arloka. 2007. Hlm 115

While supporting factors in the implementation of moral education of students through non-formal education, namely:

- a) availability of tools such as pocket books / props, Ahkam interpretation, interpretation *Amaly*, and so on.
- b) 24 hours to educate students, as student boarding
- c) Willingness to students who want to be educated character
- d) cleric-Teacher sincerity who always educate and nurture students morals.
- e) The existence of the Koran Quran
- f) their full control in *Pondok*
- g) their Koran in *Pondok* sometimes filled *Abah Yai* to establish morals students.
- h) Their supervisors, their Teacher class, and added more class president.

While the inhibiting factors in the implementation of moral education of students through non-formal education (at the cottage), namely:

- a. Occasionally permit exit abused
- b. Time available underutilized
- c. Pupils will be educated character that permits many
- d. Unwillingness of students to be educated morals.

Based on the description described above, we can see that the supporting factors and obstacles in the implementation of moral education of students through formal and informal education are internal factors and external factors. Thus, supporting factors and obstacles in the implementation of moral education of students through formal and informal education, according to the theory put forward by Nata²², "Factors affecting the moral education of children, there are two, namely the factors of the potential for physical, intellectual and the heart (spiritual) brought the child from birth, and external factors, which in this case is both Parent at home, teachers at school, and figures as well as community leaders. Through good cooperation between three educational institutions, then the cognitive (knowledge), affective (appreciation) and psychomotor (practice) will be formed doctrines taught in children. And was then known as human beings.

4. "Supporting and Inhibiting Factors in Implementing Independence Education Students through formal and Informal Education in *Pondok* Pesantren Al-Urwatul Wutsqo Bulurejo Diwek Jombang.

²² Abuddin Nata, Akhlak Tasawuf. Jakarta: raja Grafindo Persada. 2009. Hlm 171

The factors supporting the implementation of the independence of students through formal education are:

- a. They are trained first so they can live independently in cooperation with agencies around Diwek and surrounding areas.
- b. Teachers teach independence early
- c. Students willingness to learner independence
- d. in *Pondok* Between school and could not separated. The tasks given at the School, sometimes done in the cottage, and life in the cottage is very supportive for doing something together.

While the inhibiting factors in the implementation of self-reliance education students through formal education, namely:

- a. Division of time when teaching to SD / MI around sometimes asked him to interfere with school hours.
- b. Lack of transportation when the pediatric teaching in SD / MI around Diwek and surrounding areas.

While supporting factors in the implementation of self-reliance education students through non-formal education, namely:

- a. availability of adequate facilities and infrastructure in each element (landless, woodworking tools, building materials, etc.).
- b. Human resources who want to be educated self-reliance, and gradually become capable, so begins would then be rendered by God.
- c. Intention, determination and the willingness of students to be educated independence although not paid.
- d. Their motivations are always given by the supervisor every chance that made each students work with the maximum for optimal results.
- e. Supporting their families.
- f. Can eliminate boredom, because charity beyond
- g. There the lure of *Abah Yai* as encouragement pediatric population. Children's spirit, because for one tree grafting if successful, it gets money USD 1000, so the children the spirit of grafting and vying to get as much as possible.
- h. All students have a talent and interest
- i. When recitals in the cottage they were also taught about the sincerity in the world so many pious deeds in the hereafter will go to heaven forever. Spearhead mole here are pious

charity. In this case the children vying for pious deeds.

Instead, there are several factors that can hinder the implementation of self-reliance education students through non-formal education, namely:

1. Internal factors. Internal factors are factors originating from itself, for example lazy to charitable pious, do not execute orders from his superiors, slow in pious charity, and some even harmful. External factors, namely, for example of students not support his family on pious charity in the cottage, on the grounds that the mole is usually the students occupied the Koran, not even in order to the paddy, the building, the furniture, etc.
2. Sometimes if management is not good, then the non-formal schedule could clash with formal education in modern school activities.
3. Transportation also can inhibit this activity.
4. The lack of proofreading by the chairman and the chairman of the lack of coordination between the members.
5. In one work should be taken into account the amount of work by many workers.
6. Because the pious charity which is quite far away, making tired. Which could eventually make the reasons for the students, and when it was the location plus indirect pious charity work.
7. This pious charity work sometimes clash with other activities. Examples : pious charity klengkeng time, there was a job wrapping stickers, folding Qur-any, etc. Although this does not happen every day, but it could be an obstacle.

In addition to those already described above, there are still some factors that may affect the independence of the students, among others, as follows:

- 1) Pattern foster parent. Parents who create a safe atmosphere in the interaction of the family will be able to encourage the smooth development of the child.
- 2) School life system. MA-UW in this school and the cottage can not be separated. The theory gained in the School, will be practiced in the cottage, and vice versa. For example, as noted above, the task of grafting Biology will be practiced outside school hours, and so on. This could prevent, because it is contrary to the designs that have been made by the caregiver for smooth and speed.
- 3) Cottage's living systems. In this case, the system of life in the cottage can be a support in the implementation of self-reliance education students in both the formal and non formal education. Instead, the system of life in this cottage could be an obstacle, if the students do not take advantage of cottage life in the fullest. As an example lazy, slow in pious deeds, etc.

Thus, the factors that affect the independence of these students, according to the theory put forward by Ali & Asrori, (2010: 118-119)

5. Factors Affecting Independence:

- a. Pattern foster parent. How parents caring for or educating children will affect the development of their teenage child's independence. Parents are too many prohibit or exclude the word "do not" to children without being accompanied by a rational explanation would hinder the development of the child's independence. Instead, parents create a safe atmosphere in the interaction of the family will be able to encourage the smooth development of the child.
- b. The education system in schools. Educational process that emphasizes the importance of respect for the child's potential, granting rewards, and the creation of positive competition will expedite the development of self-reliance.
- c. The system of life in society. The system of life in society too stressed the importance of hierarchical social structure, feeling of insecurity or lack of respect for gripping and potential manifestations of youth in productive activities without hampering the smooth development of adolescent independence. Conversely, a safe community environment, appreciate the potential expression of young people in the form of a variety of activities, and not too hierarchical will stimulate and encourage self-reliance development ²³.

D. Conclusion:

1. moral education of students through formal education and non-formal at *Pondok Pesantren Al Urwatul Wutsqo Bulurejo Diwek Jombang*, prefers physical education as devote after school, grade separation sons and daughters, women students must cover the genitalia and poked her head scarf, etc. than the education of the soul first. While the phase-stages can also be done by means of coercion which gradually no longer feels forced.
2. Independence education students through formal and non-formal education to teach students to be able to show itself, dare to compete public how to conduct social interaction or relationship with another individual, and not depend on others. As examples of activities PPL Class 1, 2 MA to SD / MI Diwek and surrounding areas. Examples again on the subjects of Biology students are taught practical eye patch, grafting, in physics, students are taught the practice of the furniture by measure using a right angle, etc. to make chairs, etc.

²³ Mohammad Ali, Moh Asrori, Psikologi Remaja (Perkembangan Peserta Didik), Jakarta : Bumi Aksara, 2010. Hlm 118-119

In addition, the independence of the students here to teach students to charity pious, and with pious charity students, both in the agricultural unit, unit construction and carpentry unit makes students not saturated, students independent and ready to face the future in public life.

3. Supporting factors and obstacles in the implementation of moral education of students through formal and informal education at the *Pondok* Pesantren Al-Urwatul Wutsqo Bulurejo Diwek Jombang ie internal factors and external factors. Internal factors which each students have a willingness to be educated character, input any different students, and so on. While external factors are the subjects of the Quran that supports teachers in the school were very influenced, figures *Abah Yai*, the Teachers are always to foster and school environment that is outside is also very affecting, etc. But here the obstacles can be overcome by PP-UW.

Supporting factors and obstacles in the implementation of self-reliance education students through formal and informal education, namely: a) The pattern of parenting. In this case, the parents can be a contributing factor, the opposite could be a limiting factor. b) Systems in the School of life. School and his cottage can not be separated. The theory gained in the School, will be practiced in the cottage, and vice versa. But life in the school system can turn into problems when there are several parties who are not loyal to the institution. c) The system of life in the hut. In this case, the system of life in the cottage can be a support in the implementation of self-reliance education students in both the formal and non formal education.

E. Conclusion

Education morals students through formal and informal education at the *Pondok* Pesantren Al Urwatul Wutsqo Bulurejo Diwek Jombang, form of education more priority in education is like devote after school, the separation of class sons and daughters, female students to cover their genitalia and poked her head scarf, etc. than the education of the soul first. While the phase-stages can also be done by means of coercion which gradually no longer feels forced. As examples of activities that have been scheduled then it must be carried out unless absolutely forced to be abandoned. The timing of the Koran then shall the Koran, the time the congregation, the congregation shall ff. And if it is not implemented, including one example of a moral offense / ban students. But because it was used to perform activities such as above, does not feel forced.

Independence education students through formal and informal education at the *Pondok* Pesantren Al-Urwatul Wutsqo Bulurejo Jombang Diwek teaches students to be able to show

itself, dare to compete public how to conduct social interaction or relationship with another individual, and not depend on others. As examples of activities PPL Class 1, 2 MA to SD / MI Diwek and surrounding areas. Examples again on the subjects of Biology students are taught practical eye patch, grafting, in physics, students are taught the practice of the furniture by measure using a right angle, etc. to make chairs, etc. In addition, the independence of the students here to teach students to charity pious, and with pious charity students, both in the agricultural unit, unit construction and carpentry unit makes students not saturated, students independent and ready to face the future in public life.

Supporting factors and obstacles in the implementation of moral education of students through formal and informal education at the *Pondok* Pesantren Al-Urwatul Wutsqo Bulurejo Diwek Jombang ie internal factors and external factors. Internal factors are factors from the inside, where each students have a willingness to be taught morals, input any different students, and so on. While external factors are external factors such as the subjects of the Quran that supports teachers in the school were very influenced , figures *Abah Yai*, the Teachers are always to foster and school environment that is outside is also very affecting, etc. But here the obstacles can be overcome by PP-UW.

Supporting factors and obstacles in the implementation of self-reliance education students through formal and informal education, namely: a) The pattern of parenting. Parents who create a safe atmosphere in the interaction of the family will be able to encourage the smooth development of the child. In this case, the parents can be a contributing factor, the opposite could be a limiting factor. b) Systems in the School of life. MA-UW in this school and the cottage cannot be separated. The theory gained in the School, will be practiced in the cottage, and vice versa. But life in the school system can turn into problems when there are several parties who are not loyal to the institution, such as the teachers are concerned not wear UN and the Koran books from PP-UW. c) The system of life in the hut. In this case, the system of life in the cottage can be a support in the implementation of self-reliance education students in both the formal and non formal education. Because education in *Pondok* that is 24 hours of sleep until sleep again, there is the Builder, there was a Teacher who watched, there is class President, etc. Instead, the system of life in this Cottage can be a constraint, if the student does not utilize its full potential in life. As an example of lazy, in person a lot, and so on.

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