

## Implementation of Daily Performance Monitoring in Improving Moral Education

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**ABSTRACT:** *This article aims to describe the implementation of daily performance monitoring in improving Adab education at Azmania Islamic Boarding School in Ponorogo. The research design used in this study is descriptive qualitative research. Data collection techniques include observation, interviews, and documentation, while data analysis techniques use data analysis and Miles and Huberman's model, including data reduction, data display, and conclusion drawing. The research findings show that the role of daily performance monitoring in implementing Adab education is crucial. It helps teachers to monitor, evaluate, and make policies to improve the Adab education system. Furthermore, the Adab education at Azmania Islamic Boarding School has improved over time, from initially not understanding daily Adab to being able to implement it well. The implementation is carried out through three stages of the method, namely exemplary behavior, habituation, and knowledge insight.*

**Keywords:** *Moral Education, Daily Performance Monitoring, Student Behavior.*

### I. INTRODUCTION

Islamic religious education is comprehensive as it encompasses the physical, mental, intellectual, and emotional aspects of human development simultaneously (Muali, C., 2017; Zh et al., 2024). Education cannot be separated from morality and ethical values (Suhid, A., 2007). In the view of Islamic scholars, education plays a crucial role in shaping morally upright individuals (Anwar, S., 2016). Additionally, education is a lengthy process culminating in the happiness of future generations without abandoning the world (Harun, M. H., 2015). On the other hand, Islam demands education as a means to cultivate intellectually, morally, and charitably superior individuals (Ashari, R., & Tobroni, T., 2021). Therefore, neglecting any of these principles can lead to moral degradation, which violates the increasingly sharp and uncontrollable values of students..

In addition, the weakening of student ethics over the past decade has become a major issue in today's education (Muwaffaq, A., 2022). This is evidenced by the increasing number of high-achieving students who, nonetheless, lack proper manners (Kencana, R., et al., 2022). As a result, society misinterprets the true value of knowledge, leading to a persistent decline in public decorum (Eriyanto, E., 2022). Therefore, this phenomenon necessitates a sustainable

implementation of adab (moral etiquette) education to address the ethical issues among students. Furthermore, teachers continue to strive in teaching students the value of honesty, courage, perseverance, cleanliness, and the consequences of cheating (Lubis, R. R., & Nasution, M. H., 2017). However, many students remain unwilling to apply these moral values in their daily lives (Hendayani, M., 2019), as they are overly focused on cognitive achievements (Khamalah, N., 2017). If this trend continues, it will inevitably lead to an imbalance in the educational landscape. Thus, Islam provides a clear guideline for successful learning, which is through the education of adab (moral etiquette).

The root cause of the difficulties we face today can fundamentally be linked to a crisis that is clearly identified as the loss of adab (moral etiquette) (Alfi, L., 2018). Akhlak (morality) is one of the core teachings of Islam, and every Muslim is obliged to embody it in daily life. Hence, morality plays a crucial role in shaping the relationship between humans and God, as well as among fellow human beings. Morality influences the quality of one's character; it unites one's way of thinking, behavior, actions, interests, life philosophy, and diversity (Machsun, T., 2016). The national education system in Indonesia clearly outlines its direction and objectives. The aim of the educational process is to cultivate individuals who are faithful, pious, morally upright, and civilized, as well as knowledgeable, independent, and responsible.

Pondok Pesantren Azmania is an Islamic boarding school for female students located in the village of Ronowijayan, Siman District, Ponorogo Regency. The educational units within the pesantren include a Junior High School (SMP) and a Senior Islamic High School (Madrasah Aliyah/MA). This pesantren has implemented adab (moral etiquette) education in both theoretical and practical aspects of daily life for the female students (santriwati). The application of adab and akhlak (morality) aims to nurture students who excel academically while embodying Islamic character. Furthermore, both in-class and extracurricular activities are designed based on customs rooted in the values of the Qur'an and Hadith, fostering an effective understanding of these principles. Whether interacting with classmates, staff, teachers, other school members, or parents, students are taught Islamic personality and social ethics. They are also habituated to wearing modest clothing in accordance with Islamic guidelines and are encouraged to internalize religious values into their everyday lives.

On the other hand, the implementation of adab or moral education for female students (santriwati) is also reinforced through supervision to ensure its effective execution and significant impact. The primary goal of this supervision is to cultivate inner discipline. At Pondok Pesantren Azmania, this is carried out through a program known as daily performance monitoring. This program involves daily oversight of the santriwati's activities from the moment they wake up until they go to sleep documented in a detailed report sheet. Additionally, this program serves as a monitoring tool for the ustadzah (female teachers) to track the students' activities, with the objective of ensuring the proper implementation of adab education. Ultimately, this aims to nurture students who embody Islamic manners and ethics.

## II. METHOD

This study employs a descriptive qualitative research method. This method was chosen by the researcher to examine the implementation of daily performance monitoring in enhancing adab (moral etiquette) education (Sukmadinata, N. S., 2017). The research was conducted at Pondok Pesantren Azmania in Ronowijayan, Siman, Ponorogo. The primary data sources were obtained through interviews with several key informants, including female students (santriwati), musyrifah kamar (room supervisors), the head of the dormitory, the director, and the leader of the pesantren. Secondary data included archived documents from the director and dormitory head, such as daily performance monitoring reports, as well as books and academic journals used as references. The researcher functioned as the primary instrument for observation, feedback, and data collection, while other tools served as supporting instruments. Data collection techniques included observation, interviews, and documentation. The data analysis used in this study followed an interactive model, where qualitative data analysis was conducted in an ongoing and iterative manner until completion. Data saturation was achieved through continuous analysis. The validity of the data was ensured through three types of triangulation: source triangulation, technique triangulation, and time triangulation (Moleong, L. J., 2017).

## III. RESULT AND DISCUSSION

Moral education is highly important and plays a significant role in the field of education. One example of its implementation is the daily performance monitoring program conducted at Pondok Pesantren Azmania in Ronowijayan, Siman, Ponorogo. This program emphasizes the monitoring of student performance as a means to continuously assess the learning environment and support daily developmental progress. The program is instrumental in shaping students' character and promoting good moral education by consistently supervising and evaluating students' daily activities from one activity to the next throughout the day and into the following morning. All activities are carried out in an orderly and scheduled manner, beginning with waking up, performing congregational prayers, having breakfast, attending school, and so on. Everything is implemented in accordance with a pre-established schedule and plan (Syam, A. R., 2015).

In addition, this program is implemented by providing data and documentation regarding students' behavior and moral conduct. This approach facilitates easier monitoring, evaluation, and the development of steps or policies to improve the moral education system. The implementation of the daily performance monitoring program has been running smoothly and in a conducive manner. Moreover, the program plays a significant role in enhancing moral education among female students at Pondok Pesantren Azmania in Ronowijayan, Siman, Ponorogo. The supervisory framework is intended to ensure that moral habituation and education are carried out systematically and efficiently. Moral education has a profound impact on educational development, as the quality of an individual is determined by their character. A person with good morals will live a calm and secure life. Such individuals fulfill their obligations to God which are His rights as well as their duties to themselves, to other creatures, and to fellow human beings (Sumaryanti, L., Syam, A. R., & Syukroni, A., 2020).

The implementation of the daily performance monitoring program plays a crucial role in providing data and documentation regarding students' behavior and moral conduct. This makes it easier to monitor, evaluate, and subsequently formulate steps or policies to enhance the moral education system. On the other hand, the program's implementation has generally proceeded smoothly and in a conducive manner, despite some challenges that continue to be addressed through ongoing improvements. Furthermore, the program is executed by systematically documenting students' moral behavior, allowing for structured evaluation and development of targeted improvements. The daily performance monitoring has also had a significant impact on the enhancement of moral education among the female students. This implementation is further strengthened by the role of the *ustadzah* (female religious teachers), who serve as good role models (*uswah hasanah*). This approach aligns with the words of Allah SWT in Surah Al-Ahzab, ayat 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا

Meaning: "And there has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

The implementation of daily performance monitoring is also linked to the internalization of discipline, with the aim of enhancing the application of moral education already implemented at Pondok Pesantren Azmania. This approach is in line with the findings of Katni, K., & Laksana, S. D. (2020), which include practices such as habituation, *uswatun hasanah* (good role modeling), supervision, advice, and training. By employing these various methods, it is hoped that children will receive specific guidance and lessons to prepare them for the challenges and situations they may face in the future.

Based on the observations conducted, the researcher also found that the targets of moral education at Pondok Pesantren Azmania in Ponorogo have been met, despite encountering some challenges, such as one or two students displaying rebellious behavior. However, overall, the students have demonstrated very good conduct in adhering to the rules and regulations in place. Nevertheless, the daily performance monitoring program has had a positive impact on the improvement of moral education among the female students. This is evident from how they initially did not understand the concept of moral conduct in their daily lives, but have since gained understanding and are able to implement it effectively. As a result, moral education has steadily improved, and the students have become accustomed to practicing good behavior. This educational process involves three key stages: exemplary modeling, continuous habituation, and the provision of relevant material and knowledge.

Moreover, the impact of the daily performance monitoring program has been quite significant. Initially, the students were unaware of proper etiquette, but they have become more courteous and are now able to apply these behaviors in their daily lives. For instance, when walking to the *madrasah*, they greet their *ustadzah* with a *salam* while lowering their heads. They also adhere to wearing modest clothing in accordance with Islamic guidelines, ensuring that their *aurat* is covered, and they wear socks. They prepare themselves for congregational prayers, filling the rows

from the front, never forgetting to perform voluntary prayers. Additionally, they eat in an orderly manner, remembering to recite the prayer before meals. They eat calmly, and after finishing, the students tidy up their eating utensils.

Moral education, closely related to emotional and spiritual intelligence, has a significant impact on the success of individuals both in this world and the Hereafter. Therefore, moral education can be likened to fertile soil, cultivating all human life skills to master various disciplines of knowledge. When one possesses good morals, they become a source of mercy for the world, aligning with Laksana, S. D.'s (2021) assertion that when something positive within an individual (the soul) interacts with the external world, it develops into a positive, healthy, and strong soul. On the other hand, when something negative within an individual meets the external world, it fails to develop optimally, instead cultivating desires and leading to numerous negative behaviors (Ikhwan, A., Febriansyah, F. I., & Syam, A. R., 2022). Every program or activity has supporting and inhibiting factors. Based on interviews with several informants, there are several supporting and inhibiting factors in enhancing moral education through the daily performance monitoring program at Pondok Pesantren Azmania in Ponorogo.

Moreover, the implementation of the daily performance monitoring program to enhance moral education is also influenced by both supporting and inhibiting factors. The supporting factors include: (a) the active involvement of all members of the pesantren in the program's implementation, ensuring its successful execution; (b) the design of the system for recording students' behavior; and (c) the organizational structure and spatial arrangements, which facilitate the smooth implementation of the daily performance monitoring activities. On the other hand, the inhibiting factors include: (a) the lack of readiness among many human resources to directly implement the daily performance monitoring program, requiring further training and habituation; (b) the novelty of the program, which may not have been implemented in other pesantren; (c) limited facilities, which may lead to the loss of data at specific times and locations (for example, the absence of CCTV in the dining area or other public spaces); and (d) frequent changes in the ustadzah responsible for the supervision, such as due to marriage.

#### IV. CONCLUSION

The role of daily performance monitoring in the implementation of moral education is crucial in providing data and documentation regarding students' behavior and conduct. This makes it easier to monitor, evaluate, and subsequently develop steps or policies to improve the moral education system. So far, the implementation of the daily performance monitoring program has been running smoothly and in a conducive manner. The improvement in moral education at Pondok Pesantren Azmania has steadily progressed, with students initially lacking understanding of daily etiquette now becoming able to practice it effectively. This education process involves three key stages: exemplary modeling, continuous habituation, and the provision of relevant material and knowledge.

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