

ISLAMIC BOARDING SCHOOL MANAGEMENT IN FORMING A CULTURE OF STUDENT DISCIPLINE

(Case Study at the Ulul Albab Manisrenggo Islamic
Boarding School Foundation, Kediri City District)

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Abstract: Education is a process of transformation within individuals, groups and the environment that is comprehensive and sustainable. Therefore, education is an important element that cannot be separated from human life. Education aims to form human personalities who have noble character, are independent, and comply with the norms found in society. Islamic boarding school is an Islamic educational institution which not only focuses on teaching Islamic values and forming morals, but also focuses on forming the character of students who are independent and disciplined. Education at Islamic boarding schools is famous for its dormitory model education which is structured, disciplined, and strong with Islamic values. Discipline is an attitude that must be cultivated and applied in everyday life. A disciplined attitude can shape the character of students so that they obey the rules contained in the Islamic boarding school. Implementing a disciplined attitude through Islamic boarding school culture which is carried out repeatedly will create a conducive and orderly situation in carrying out activities within the Islamic boarding school. However, in its implementation there are still several obstacles, even though if it can be implemented optimally all activities in the Islamic boarding school can be arranged and implemented in a timely manner. This research uses a descriptive qualitative research method, which is a method that reveals events or facts, circumstances and phenomena that occurred during the research and presents the facts in the field. The results of this research are that the disciplinary attitude possessed by the students at the Ulul Albab Islamic Boarding School Foundation is formed because of the application of disciplinary attitudes in every activity within the Islamic boarding school.

Keywords: Islamic Boarding School, Management, Santri Disciplinary Culture

A. Introduction

In the era of globalization, the development of science and technology is something that cannot be stopped. With the development of science and technology, almost all information from all corners of the world can be accessed very easily, not only for adults but also children. The development of science and technology has penetrated all areas of life, including education. The development of science and technology not only has a positive impact but also has a negative impact if it is not used properly, almost all information can be obtained in the palm of your hand, including negative information. This causes a degradation of values and morality in society, especially school-age children who are easily exposed to negative things they get from the internet. Because of this, we need a place to provide character education so that children do not lose their morality and character.

Humans are creatures who are the best creations of Allah SWT, the Almighty God. With the most perfect exterior and interior compared to other creations. As creatures born with ignorance, humans must be directed and educated so that they can achieve their nature, namely as the best creation of God who acts as caliph on earth. Because it is written in the Qur'an, Allah commands humans to seek knowledge from birth to the grave. Both formal education and non-formal education, apart from that, humans are also required to understand Islamic education for balance in the world and the afterlife.

Management in general is defined as organizing, supervising and controlling an individual or group. Etymologically, management comes from the English word management, which means management, implementation or management. Meanwhile, according to the term, management is the process of coordinating work activities so that they can be carried out and completed efficiently and effectively with and through other people.

Culture is a term that is very familiar in Indonesian society. In terms of terms, culture is a pattern of life or lifestyle that is implemented and developed within a community group and passed down from one generation to the next. So that culture becomes a style of life carried out by humans from the time they are in the womb until death. Psychologically, humans need to get used to carrying out activities that

become their legacy. This habit can ultimately form a culture of discipline in the students in carrying out every activity at the Islamic boarding school.

The Ulul Albab Islamic Boarding School Foundation, which is located in Manisrenggo Village, Kediri City District, East Java, implements a culture of discipline in Islamic boarding schools to form positive character habits in students so that they become disciplined people. This is done with activities contained in Islamic boarding school foundations as a tool to form a pattern of discipline in students.

Discipline is an attitude that must be present in a student. With a disciplined attitude embedded in a student, the student can carry out all activities in the Islamic boarding school well and regularly, both activities inside the Islamic boarding school and outside the Islamic boarding school. The application of a culture of discipline between one student and another student of course has different challenges, because of the differences in lifestyle and background between one student and another.

In implementing a culture of discipline at the Ulul Albab Islamic Boarding School, the boarding school administrators do not only provide the mandate to the management in supervising and controlling the students in the boarding school environment. The management also intervenes directly to supervise and control the students in activities at the boarding school such as diniyah, reciting the Koran, and congregational prayers.

Each student has a different character and lifestyle, this influences the discipline attitude of each individual. These differences in attitudes arise due to environmental factors and the background of each student. This difference produces different outputs, there are students who are disciplined and there are also some who are not easy to be disciplined. A culture of discipline can make students become quality people, because they can live their lives well and correctly. A culture of discipline needs to be implemented so that students are protected from all forms of deviant attitudes such as lazing around, moral crises and other juvenile delinquencies.

Based on the problems above, this research needs to be carried out so that we can find out what form of disciplinary culture and patterns of forming a disciplinary culture are implemented at the Ulul Albab Islamic

Boarding School Foundation so that it can form a culture of discipline for students.

B. Research Methods

This research uses descriptive qualitative research. Descriptive qualitative research describes research that reveals events or facts, circumstances, phenomena, variables or conditions that occur during research by presenting facts that occur in the field.

Qualitative research is more concerned with the process aspect than the results. This is because the relationship between the parts being studied will be much clearer if observed in the process. From the above definition of qualitative research, it can be concluded that qualitative research is humanistic research that prioritizes processes rather than results in matters of a social nature. Therefore, the data examined is data that will provide an overview and depict a more complex social reality.

There are several reasons why qualitative research needs to be applied in researching School Principal Management Strategies in improving the Learning Achievement of Education Students at the Ulul Albab Islamic Boarding School Foundation, Kediri City, namely:

1. This research data was obtained directly based on in-depth observation, direct interviews and documentation studies that support the research.
2. To obtain accurate data, researchers were directly involved in this research.
3. The accuracy of the data is more guaranteed because it is obtained directly from informants without researcher intervention.

C. Results and Discussion

1. Dicipline

Discipline comes from the Latin word *discere* which means learning. From this word comes the word "discipline" which means teaching or training. Discipline is defined as compliance with regulations (laws) or being subject to supervision and control. Discipline is also defined as training aimed at self-development so that you can behave in an organized manner. 18 Discipline is also explained in Surah AlJumu'ah verses 9-10, namely

"O you who believe, when you are called upon to perform the Friday prayer, then hurry to remember Allah and abandon buying and selling, that it would be better for you if you knew. when the prayer has been performed, then scatter you on the face of the earth; and seek Allah's grace and remember Allah much so that you may be successful. (QS Al Jumuah: 9-10)."

According to Hurlock, discipline comes from the word "disciple" which means someone learns to voluntarily follow a leader. It is likened to parents and teachers as leaders and children as students who learn how to live towards a useful and happy life. So discipline is society's way of teaching children to behave in moral ways that are approved by the group. Papalia defines discipline as a way to shape a child's character to practice self-control and be bound by behavior in order to be accepted in society.

Waison (in Shochib) explains that self-discipline is built from the assimilation and integration of moral values to be internalized by students as the basis for directing their behavior in living life in society.

This form of discipline consists of two parts, namely internal discipline and social discipline. Both are related to each other, so someone who is disciplined is someone who can guide his own behavior based on standards of behavior or behavioral boundaries accepted in his respective group or social field. This behavior regulation can be obtained through education and learning (Wantah, 2005). The form of discipline begins with moral development, because morals are habits of will that a person has carried out. When this habit is used to do something, this habit is called morality

In Islamic boarding schools, discipline is one of the attitudes that students must have. The beneficial functions of discipline in the Islamic boarding school environment are:

- a. Organize discipline life in a way together can arrange order life man on group or public certain, And through discipline can make connection between each other be good. (Wantah, 2005)
- b. Shaping personality environment Which discipline will very influence personality somebody, especially for student Which is developing his personality, of course the school environment Which orderly, calm And peace hold role Which very important in build a personality Good.

- c. Training personality orderly, obedience And obedience, demand participant For practice.
- d. Coercion discipline can force somebody For follow rule Which applies to the environment.
- e. Penalty discipline in form punishment should No only considered a way to intimidate or threaten people others to make people afraid of making mistakes. Threats or Punishment is very important because it can provide encouragement and strength to students to obey and obey. Create an environment Which support. Matter the has held with Good, impact on establishment school, And provide environment education Which conducive For activity learning. (Mirand, 2008).

The forms of discipline are divided into three, namely:

a. Time Discipline

Time discipline is the main focus of the work of teachers and students. Entry time is usually the main parameter for teacher and student discipline. If teachers and students enter before the bell rings, it means they are called disciplined people. If you enter when the bell rings, you could say you lack discipline, this is considered undisciplined and violates the established Islamic boarding school rules. Students in the dormitory usually have activities from dawn. For example, waking up at 3.30 to do midnight prayers and so on.

b. Discipline Enforces Rules

Discipline to follow the teacher's rules. In enforcing the rules, discriminatory sanctions must be excluded. Because today's students are very intelligent and critical, they will use their own methods to lower their teacher's self-esteem, for this reason justice must be upheld under any circumstances. Because justice is what will lead life towards progress, happiness and peace.

c. Attitude Discipline

Attitude discipline to control one's own behavior or regulate the behavior of others. Because every time there are lots of interesting things that tempt us to break the rules. One should not offend and judge someone quickly just because of trivial things. In addition, it must be that no one can stick to the principles and behavior of this life, success will surely come.

2. The Islamic Boarding School

Islamic boarding schools are the only Islamic educational institutions that were born and developed from Indonesian culture. The existence of Islamic boarding schools cannot be separated from the development of the religious, social and intellectual education of the Indonesian nation. The existence of Islamic boarding schools is a pioneer in the development of Islamic educational institutions today. Uniquely, the existence of Islamic boarding schools continues to exist and does not become obsolete along with the development of the modernization of education in Indonesia, including all the changing and futuristic consequences. Based on this, it is not surprising that Islamic boarding schools have been used as objects of study by researchers and education experts to this day.

The concept of Islamic boarding schools has been known since ancient times, as an Islamic educational institution that is run using a traditional system that cannot be separated from the work of a charismatic leader who is usually called a *kiyai*. There are various different terminologies and definitions regarding the meaning of Islamic boarding school. If traced, *pesantren* comes from the word "*santri*" which means people who study religious knowledge. Then, the word *santri* gets the prefix "*pe*" and the suffix "*an*" which indicates the place, namely the place where the students study. Apart from that, the word *pesantren* is considered to be a combination of the syllable "*sant*" which comes from Sankrit which means good human and the syllable "*tra*" (Sankrit) which means helpful. This is where the word *pesantren* comes to be interpreted as a place for good human education (Ziemek, 1986). Meanwhile, according to Nurcholis Madjid, Islamic boarding school comes from the word "*santri*" which is then described into two meanings, namely, firstly, the word "*santri*" comes from Sanskrit which means literate. This is based on the beginning of the growth of Islamic political power in the Demak kingdom, that the *santri* were the " literary " class for Javanese people. This nickname is due to their knowledge of religion which is learned through written books and in Arabic. Then it can be assumed that being a *santri* also means being a person who understands religion (through these books). Second, *santri*

comes from Javanese, precisely from the word "cantrik", which means someone who always follows a teacher wherever the teacher goes and stays. The goal is to learn from him about a skill. The pattern of the "teacher-cantrik" relationship was then continued in the Islamic era. In the next process, the nickname "guru-cantrik" changed to "guru-santri". Because teacher is used widely, which has a broad meaning. Meanwhile, for prominent teachers, the word Kyai is used, which means old or sacred, sacred and powerful. In subsequent developments, the terms Kyai and santri were known (Madjid, 2000).

Talking about Islamic boarding schools, Husein Nasr argued, as quoted by Azyumardi Azra, that: Islamic boarding schools are a term for the traditional Islamic world. This means that Islamic boarding schools are a world that inherits and maintains the continuity of Islamic traditions developed by ulama (kiyai) from time to time, not limited to certain periods in Islamic history (Azra, 2010). According to Manfred Ziemek, Islamic boarding schools are multi-functional institutions that are not only concerned and involved in the development of Islamic education, but also play a major role in the progress of development of the surrounding environment. In fact, he suggested that a separate study should be carried out between the function of Islamic boarding school religious education and the function of environmental development. Meanwhile, based on the results of M. Yacub's research, it is known that Islamic boarding schools have a very comprehensive role. Namely, apart from carrying out its main duties as an educational institution, it is also directly involved in development and empowerment activities, especially for village communities. Development covering social, economic, technological and ecological fields, several Islamic boarding schools have helped improve the lives of the surrounding community. Even Islamic boarding schools with kiyai figures can influence a village institution. Along with the development of Islamic boarding schools in Indonesia, a famous word emerged that accompanied the word Islamic boarding school itself, namely the word "pondok". So among the people the word "Islamic boarding school" is familiarly called Islamic boarding school.

Over time, the word pesantren became attached and became part of the word pesantren itself. Abuddin Nata said that the word cottage itself was adopted from the Arabic "funduq" which means hotel or dormitory. However, this dormitory is a very simple type of dormitory because it is a temporary and simple shelter for students who are far from their place of origin to study (Nata, 2002).

Based on several definitions of Islamic boarding schools, the term Islamic boarding school can be interpreted by researchers as a place or educational institution for studying and studying religious knowledge with a teacher or kiyai who has extensive abilities and knowledge about religion who leads with a charismatic leadership model, usually an Islamic boarding school building. in the form of small rooms filled with several students to show its simplicity. Along with its development, currently many Islamic boarding schools are adopting modern learning systems in their learning curriculum, of course without eliminating the characteristics of traditional learning in the form of classical books or what is better known as the "yellow book".

Judging from its initial objectives, in the initial stages of establishing Islamic boarding schools, the aim was to provide religious education facilities to the lower classes of society. Islamic boarding schools were also not founded by someone who was "highly educated" with various development theories and so on. However, Islamic boarding schools were founded by ordinary people who had deeper knowledge of the Islamic religion. So, at the beginning of its establishment, no special institutional order was created to manage and run the educational system of an Islamic boarding school. At that time, the ulama or kiyai who founded Islamic boarding schools used a copy and paste system that they learned from where they first studied. No matter how simple the Islamic boarding school education system was at that time, the aim of its establishment was as an educational institution that could develop the spread and propagation of the Islamic religion. Meanwhile, the specific objectives of Islamic boarding schools include (Qomar, 2005).

Educate students who are members of the community to become Muslims who fear Allah. Have noble character, have

intelligence, skills and be physically and mentally healthy as a citizen with Pancasila.

Educate santri to make Muslim people into cadres of ulama and preachers who are sincere, steadfast, tough, entrepreneurial in implementing Islamic teachings completely and dynamically.

Educate students to acquire personality and strengthen the national spirit so that they can grow development people who can develop themselves and be responsible for the development of the nation and state.

Based on this description, in principle, the special aim of Islamic boarding schools is to produce human beings who can position themselves as perfect manifestations of God's creation, who are perfect in their body and soul so that they can uphold the teachings of the religion of Rahmat lil 'alamin. Therefore, Dhofier makes the assumption that the aim of education (Islamic boarding school) is not solely to enrich students' minds with explanations, but to improve morals, train and heighten enthusiasm, respect spiritual and human values, teach appropriate attitudes and behavior. honest and moral, as well as preparing students to be taught about religious ethics above other ethics. The aim of Islamic boarding school education is not merely to pursue worldly interests and satisfy human desires, but to instill good morals and the understanding that studying is an obligation and a form of devotion to God (Dhofier, 1982).

In the current context, in the era of globalization and modern developments, Islamic boarding schools have a complex role in society. Islamic boarding schools have the role of teaching religion, namely basic values and elements of Islamic rituals. And Islamic boarding schools are social and cultural institutions, meaning their functions and roles are aimed at forming an ideal society. As well as the function of Islamic boarding schools as a social and political force, in this case Islamic boarding schools as a source or political action, but more directed at creating moral conditions that will always exercise control in social and political life (Rahardjo, 1985).

Looking at the aims and functions of Islamic boarding school education based on the description above, it can be concluded that the purpose of Islamic boarding school education is to create and develop

Muslim individuals who believe and are devoted to God, have commendable morals, and are useful in social life .

3. Management

In terms of etymology, management comes from the Latin manus which means hand and agere which means to do. These words are then combined into a verb, namely managere , which means to handle. The word managere was then absorbed into English to become the verb manage/to manage , the noun management , and manager which means a person who carries out management activities. Management has been defined as both a science and an art, so management does not yet have a definite and completely accepted meaning. Because of this, it is necessary to explain the definition of management according to several experts.

Maurice R. Hecht defines that: Management is an activity, and if you start by looking at little processes here and there you can destroy the understanding of the whole (Hecht, 1980). This means that management is an activity and if you start looking at small pieces here and there you can destroy the overall understanding. Based on this opinion, management can be said to be a practice that is carried out continuously to form and run an institution or organization so that it can run well and achieve the goals of the organization.

Many experts provide different views on management boundaries, so it is not easy to create a definition that is accepted by everyone. However, from various experts' thoughts on the definition of management, the majority state that management is a process of utilizing people or other resources to achieve organizational goals effectively and efficiently. Therefore, Koontz and Wehrich explain a broader definition of management, namely:

- a. Like managers, people carry out managerial functions such as planning, organizing, staffing, leading, and controlling.
- b. Management is applied to every type of organization.
- c. Managerial functions are assigned to every manager at any level of the organization.
- d. Management pays attention to productivity. (Wehrich, 2007).

The universal nature of management when viewed from a scientific perspective can be applied in every organization at the government, educational, religious, social and so on levels. This is because management uses a systematic scientific framework which includes rules, principles and concepts that tend to be true in all managerial situations. Therefore, management is needed in every organization. If a manager has knowledge about management and knows how to apply it, then he will be able to carry out managerial functions effectively and efficiently (Sulistiyorini, 2009).

Paying attention to the existing definition of management, management in the world of Islamic education is absolutely necessary. Because this will be the most important part of managing an Islamic educational institution. In other words, good management will make a difference in the quality of the educational institution as well as the quality of its students. Therefore, it is clear that as an educational organization, Islamic boarding schools really need management. This is because the main aspect of management is to set direction, goals and targets. Apart from that, the need for management is to administer or organize cooperation so that it occurs and can run well in order to achieve the goals of an organization.

4. Islamic Boarding School Management

Talking about Islamic boarding school management certainly cannot be separated from the type or typology of Islamic boarding school leadership. An Islamic boarding school is generally led by a kiyai, with a charismatic leadership pattern. A kiyai is the most essential and vital characteristic for the existence of an Islamic boarding school. (Saputri, 2021). Basically kiyai or anregurutta is a title given to someone who has extensive religious knowledge, is charismatic and authoritative (Ghazali, 2001). Kiyai has a very central role and position in society, many people from the upper class to the lower middle class use the figure of the kiyai as a place to ask for opinions on various problems that occur, both economic, social, political, and even in terms of finding a soul mate/partner. So it is not surprising that the figure of a kiyai is at a high level in the social strata of society. This position cannot

be separated from the kiyai's enormous role in guiding and empowering the people in his environment.

In leading an Islamic boarding school, the type of leadership of a kiyai is a charismatic leadership type. This type of leadership basically has the characteristic that a leader is the main driving center who determines the rules and steps to be taken by the organization, all decisions he takes are fully approved and carried out by his followers, because every step taken is considered as something that is absolutely correct by his followers. Charisma is a special ability (wahyu, pulung) that exists in a person. This charisma is attached to a person because of the grace of Almighty God. The people around them will acknowledge the existence of this ability on the basis of belief and worship, because they assume that the source of human ability has generally been proven to be beneficial and useful for society (Soekanto, 1990).

In view of the spiritual leadership model, God is the inspiration for true leaders who always inspire, enlighten, cleanse the conscience, and soothe the souls of His servants in a very wise way through an ethical and exemplary approach. From an Islamic perspective, this leadership model has been inherent in the Prophet Muhammad SAW. In carrying out his leadership, the prophet has been able to embody the qualities of God within himself so that he has his own charisma and is able to influence others by inspiring without indoctrinating, awakening without hurting, awakening without forcing, and inviting without commanding. On this basis, if a leader is able to apply his spiritual leadership model, a charismatic type of leadership will emerge within him.

As a leader of an Islamic boarding school, a kiyai has a large and complex role. As a kiyai leader, he is expected to be someone who is capable, capable, tenacious, skilled, and of course also has a great desire and sincerity to carry out his duties effectively and efficiently. A kiyai controls all sectors in the Islamic boarding school. Teachers and students must ask permission from the kiyai before doing anything in the Islamic boarding school, especially if it is out of the ordinary. Kiyai is a key figure who determines educational success or failure. Apart from that, kiyai are also models, representations and idols of the people

around them. The position of a kyai gives absolute authority. Zamakhsyari shows that most kiyais in Java think that Islamic boarding schools are like small kingdoms where the kiyai is the absolute source of power and authority in the Islamic boarding school. That is why, all Islamic boarding school policies such as objectives, implementation and evaluation are decided by the kiyai.

5. Implementation of Santri Disciplinary Culture

According to Language, culture interpreted as idea, custom customs, something that develops into a habit is difficult to change. Term culture Can defined as pattern behavior, art, trust Which created and thought about by humans with different social conditions or populations Which transmitted together (Fathurrohman, 2015). Discipline comes from the Latin "disciplina" and refers to learning and teach. The word is very close to that word "disciple" is a person who follow a leader to learn. In conversation discipline is called two term Which It means almost The same but The same order other. Second say this is discipline and order. Discipline is encouraging management actions by members of an organization to fulfill various regulations, more attention is given to discipline in the application of elements of personal awareness must follow those that apply to the organization (Nur, 2008).

disciplined character can start from moral development, because morals are the attitudes and will that a person has carried out. When this habit is used to do something, this habit is called morality .

Forms of discipline are divided into three types, namely:

a. Time Discipline

Time discipline is the main focus of the work of teachers and students. Time admission is usually the main parameter of teacher and student discipline, If Teacher And Students enter before bell reads, means they are called disciplined people. If you come in when the bell rings, you can said to lack discipline, this is considered undisciplined and a violation predetermined Islamic boarding school rules. For students those in the dormitory usually have activities from dawn. For example get up O'clock 3.30 do pray tahajjud and etc.

b. Discipline Enforces Rules

Discipline to follow the teacher's rules. In enforcing the rules, discriminatory sanctions must be excluded. Because today's students are very intelligent and critical, they will use their own methods to lower their teacher's self-esteem, for this reason justice must be upheld under any circumstances. Because justice is what will lead life towards progress, happiness and peace (Asmani, 2013).

c. Attitude Discipline

Attitude discipline to control one's own behavior or regulate the behavior of others. Because every time there are lots of interesting things that tempt us to break the rules. One should not offend and judge someone quickly just because of trivial things. In addition, it must be that no one can stick to the principles and behavior of this life, success will surely come.

Form regulation will accompanied with penalty or appreciation regulations as a form of effort to discipline students, meanwhile ta'zir as form penalty for Students Which violate regulation the.

As is common in Islamic boarding schools, education at the Ulul Albab Islamic Boarding School places more emphasis on aspects of morals and discipline in every activity at the Islamic boarding school. Learning at this boarding school prioritizes two programs, namely the learning program for classical books (yellow) and the tahfidz Qur'an program.

Based on observations made, to create a conducive teaching and learning process, this Islamic boarding school also schedules lessons with varying subjects each day, where in one day book learning is carried out three times, namely after Maghrib, after Isha, and after midnight. morning prayer, so that students do not easily get bored with the lesson material at the Islamic boarding school. Because students' boredom with the learning material will affect the students' understanding of what is being taught.

The form of discipline at the Ulul Albab Islamic boarding school is time discipline and discipline in your duties as a student. Time discipline is carried out when carrying out Islamic boarding school activities, for example arriving on time to class during diniyah activities, arriving on time at the prayer room when congregational prayer time arrives, following the learning process (diniyah), and participating in

activities such as congregational prayer and wirid from start to finish. finished in an orderly manner.

The pattern of forming a disciplinary attitude carried out at the Ulul Albab Islamic boarding school is carried out through several approaches, including providing guidance where the students are given understanding and direction regarding the importance of cultivating a disciplinary attitude in the students and providing good role models and in accordance with ethics in the Islamic boarding school by the caregivers and the entire community. Islamic boarding school, and through Islamic boarding school culture, namely providing habits in the form of a series of rules and activities carried out in Islamic boarding schools.

The instilling of discipline carried out at the Ulul Albab Islamic Boarding School Foundation aims to control the behavior of students, so that tasks and regulations in the Islamic boarding school can run optimally, and it is hoped that disciplinary values can grow in each student.

The regulations at the Ulul Albab Islamic Boarding School Foundation have been prepared in such a way with various considerations so that the regulations implemented are not too restrictive and limit the creativity of the students, because the Islamic boarding school itself is also aware that if the freedom of the students is too restricted and in educating the students is too restricted, then the students will rebel and will experience anxiety, so that students become brutal and increasingly difficult to discipline.

Based on the results of research conducted at the Ulul Albab Islamic boarding school, the way for boarding school administrators to form a disciplined attitude among students is by instilling discipline in every activity in the Islamic boarding school, there are many activities including instilling discipline in congregational prayer activities, diniyah activities, compulsory education activities, muroqobah activities, prayer meetings, ro'an or cleaning, entrepreneurship, cottage picket activities and Tuesday night recitation activities with local residents.

Imam Bukhori narrated from Abdulloh bin Umar ra, Rasulullah SAW said, "ibnu Umar said," "if you are in the afternoon, don't put off

charity until the morning, if you are in the morning, don't postpone charity until the afternoon, take advantage of your health before you get sick, and use your life before you die." (HR. Bukhari) (Baqi, 2012).

The forms of discipline that exist in the Ulul Albab Islamic boarding school environment are time discipline and task discipline. This discipline is carried out by obeying all the regulations in the Islamic boarding school, for example by entering early in the morning on time, participating in activities in an orderly manner, praying in congregation, and not going in and out of the boarding school beyond the time limit without permission from the management or the boarding school caretaker, and the Islamic boarding school will provide Sanctions for students who violate are in the form of verbal warnings in accordance with the violations committed, this is done so that all students do not delay in carrying out Islamic boarding school activities, so that student discipline will automatically be formed and Islamic boarding school activities can be carried out well and optimally. This is in accordance with the theory according to M Qadiri that time discipline is being able to use and divide time well.

The implementation of this discipline is supported by the role models of caregivers, ustadz/ustadzah and the boarding school management who can help in improving the students' disciplinary attitudes. In this research, the students of the Ulul Albab Islamic boarding school appeared to be obedient to their caregivers and ustadz/ustadzah, where when they walked all the students submitted and those who were devout immediately shook hands with full solemnity, and the students also realized that a caregiver had a higher position than them. so that what the administrators do is really paid attention to by the students, the students naturally feel embarrassed and reluctant to the administrators if they are late in participating in activities, for example when the administrators have noted the attendance of the students in class but the students are still outside, the students feel like they want to enter the class either. yes and no, because of the fear and shame he felt.

In the book *At Tarbiyah wa Taklim*, it is explained that discipline is a strength that is instilled by educators to instill in the souls of

students' personal behavior and form habits in themselves to submit and strictly obey the regulations that apply in the world of education.

In its implementation there are factors that hamper the discipline of the Ulul Albab Islamic Boarding School students, namely the lack of awareness of the Ulul Albab Islamic Boarding School students regarding the importance of discipline in everyday life and egos that are difficult to change, in addition to the wrong friendship environment, where they make friends with friends who lack discipline. can influence the discipline of other students.

Lack of awareness of the importance of discipline makes it difficult for the ego to change, some students sometimes obey the rules because of emotional factors, for example after the students receive the takzir the students feel frustrated and regretful so they think they will not commit the violation again, and with such feelings the student's attitude of discipline will formed, namely with habits that he has changed, namely obeying the rules that exist in the Islamic boarding school environment.

The results of research at the Ulul Albab Islamic boarding school show that aspects of personality and discipline are targets developed by the Islamic boarding school. And the existence of rules and regulations is an effort made by caregivers and administrators to control the behavior of students so that a disciplined attitude is formed. Supervision by caregivers and administrators is carried out strictly so that the regulations in the Islamic boarding school can be implemented in an orderly manner. Therefore, the Islamic boarding school has prepared several activities with the aim that these activities will form a disciplined attitude among students.

The implementation of discipline at the Ulul Albab Islamic Boarding School starts from when the students enter the Islamic boarding school, at the beginning of entering the students are taught to be able to be independent, the habits of the students begin to be changed, (trained) to change the habits at home into the usual habits of a student at the Islamic boarding school, namely with all existing regulations and activities, good role models and advice from the boarding school administrators and teachers.

D. Conclusion

Pesantren as the oldest Islamic religious educational institution in Indonesia, which was founded and developed by ulama (Kyai), was established with the aim of creating people who have good morals and religious morals. Students who graduate from Islamic boarding schools are expected to be role models and can excel in society. One of the characteristics that can be distinguished from students who graduate from Islamic boarding schools is their high level of discipline. Managing discipline in Islamic boarding schools is not an easy thing, this requires a long and continuous process to make it happen.

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