Seven Habits of Great Teachers worth Emulating in Teaching Students

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Abstract

This study aims to explore teachers' efforts in addressing students' problems in Islamic boarding schools. The research employed a qualitative method with an ethnographic approach. Data were collected from eleven informants, consisting of teachers and students, through interview protocols. To support the interview data, the researcher conducted field observations for three months by directly participating in classroom activities. All interview and observation data were analyzed thematically using the Miles and Huberman data analysis model. The results indicate seven types of efforts undertaken by teachers to deal with students' problems in Islamic boarding schools: i) understanding students, ii) providing motivation, iii) giving advice, iv) creating engaging learning experiences, v) conducting special learning sessions, vi) collaborating with parents, and vii) implementing *ta'zir* (disciplinary actions). These findings suggest that teachers play a significant role in managing students' challenges and may serve as a useful reference for other Islamic boarding schools in developing strategies to handle similar issues.

INTRODUCTION

Education is a fundamental need for every human being. Through education, individuals are able to manage their personal and social lives effectively and achieve their life goals (Huda, 2015). Education also enables people to acquire knowledge, and through knowledge, one's status is elevated (Mahariah & Assingkily, 2021). In Islam, seeking knowledge is an obligation for every Muslim (Manik, 2020). This is affirmed in the hadith of the Prophet narrated by Sunan Ibn Majah as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

Meaning: *From Anas bin Malik, he said that the Messenger of Allah (peace and blessings be upon him) said: "Seeking knowledge is an obligation upon every Muslim. And whoever places knowledge with those unworthy of it is like one who places pearls, diamonds, and gold around the neck of a pig.* (H.R. Ibn Majah No. 20 – Kitab Mukadimah).

The hadith indicates that acquiring knowledge is a duty for every Muslim, as through knowledge, humans can recognize their Creator, distinguish between good and evil, and attain happiness in both worlds (Manik, 2020; Syam et al., 2023; Wirian, 2017). Knowledge holds a central position in Islam, as all Islamic teachings and acts

of worship are grounded in it (Firdaus, 2019).

Education is first obtained from parents; therefore, they are responsible for their children's education (Fanreza, 2017). Parents are obliged to provide both religious and worldly education in a balanced manner (Agus et al., 2023). This obligation is emphasized in the Quran, Surah At-Tahrim verse 6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

Meaning: *O you who believe, protect yourselves and your families from the fire of Hell whose fuel is people and stones, over which are appointed angels, harsh and severe, who do not disobey Allah in what He commands them and who do as they are commanded.* (Al-Quran and Translation by the Ministry of Religious Affairs of the Republic of Indonesia, 2016).

This verse instructs parents to safeguard their families through education (Sa'adah & Azis, 2018). Such protection can be implemented through advice, guidance, prohibition, habituation, role modeling, supervision, motivation, and the provision of knowledge (Ardiyanti, 2022; Usman, 2017). Without proper education, children may fall into misbehaviour, for which parents will be held accountable (Erzad, 2018). Consequently, many parents strive to send their children to the best educational institutions, one of which is the Islamic boarding school (Bakar, 2014; Tamam, 2018).

Islamic boarding schools are among the oldest forms of Islamic education in Indonesia (Abdurrahman, 2020; Akhiruddin, 2015; Sadali, 2020; Siregar, 2018). These institutions are distinctive because they integrate Islamic and Indonesian values (Abdurrahman, 2020). In Islamic boarding schools, students not only study religious knowledge but also receive general education (Hasan, 2015; Murtopo, 2016), while practicing moral values, discipline, and simplicity in daily life (Junaidi, 2017). Hence, many parents hope that their children will become intelligent and virtuous individuals through Islamic boarding schools education (Asiah & Isnaeni, 2018; Hasanah & Wahyuni, 2024; Junaidi, 2017; Syarifah, 2017). The relevance of Islamic boarding schools in educational research can also be observed from the bibliometric mapping presented in Figure 1. The visualization shows that research trends related to Islamic boarding schools, Islamic boarding schools, and students are strongly interconnected with topics such as curriculum, learning process, and motivation, indicating the growing academic attention toward Islamic education.
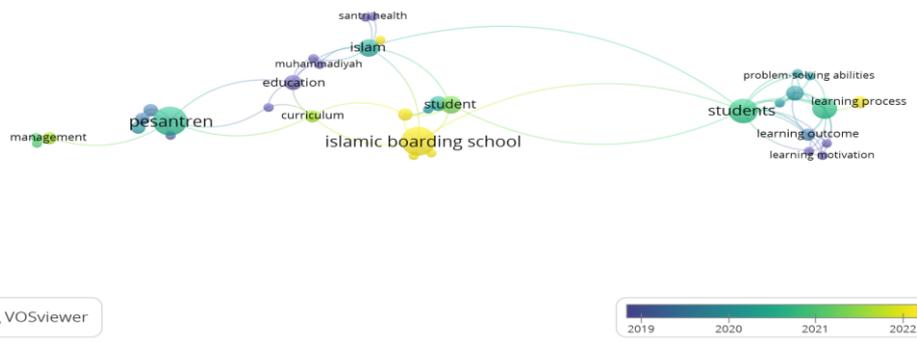

Fig 1. Keyword co-occurrence map related to Islamic boarding school research

These research trends suggest that Islamic boarding schools have become a central focus in the study of Islamic education, especially regarding students' learning experiences and personal development. This significance also reflects in parents' growing interest in choosing Islamic boarding schools for their children, as discussed

in the following section. Parents' motivations for choosing Islamic boarding schools vary (Hasanah & Wahyuni, 2024; Kumalasari et al., 2024; Nurkhasanah, 2017). Hasanah & Wahyuni (2024) identified eight main motivations; i) to cultivate noble character, ii) parents' inability to educate at home, iii) affordable education costs, iv) parents being alumni of Islamic boarding schools, v) the balance between religious and general education, vi) equipping children with religious knowledge for self-practice and community benefit, vii) nurturing children's intelligence, and viii) the belief that Islamic boarding schools are the ideal places for Islamic education.

From these motivations, it can be seen that parents place great expectations on their children after graduating from Islamic boarding schools (Hasanah & Wahyuni, 2024; Samudi, 2016; Susanto & Muzakki, 2017). However, observations and interviews with thirteen students revealed that some enrolled in Islamic boarding schools not out of their own will but at their parents' insistence (Agus et al., 2023). This condition creates several learning challenges, such as reluctance to study, laziness, difficulty in studying religious texts, homesickness, and the desire to transfer schools. Such circumstances may affect students' learning motivation and future development (Fathurrochman, 2017; Siswanto, 2016).

Based on these findings, this study aims to explore teachers' efforts in addressing the problems faced by students who attend Islamic boarding schools not of their own volition. Teachers' efforts are expected to contribute positively to students' education and personal growth (Idris & Pandang, 2018; Suharni, 2021). Furthermore, these efforts may serve as a reference for other Islamic boarding schools in addressing similar issues.

Previous studies on teachers' efforts in overcoming students' problems have been widely conducted, such as by (Arsad, 2020; Fathurrochman, 2017; Hoerunisa et al., 2018; Hotifah, 2020; Marhamah et al., 2017; Martin et al., 2018; Mukminina & Abidin, 2020; Ridlo et al., 2022; Suharni, 2021). Faisol (2017) stated that teachers can address students' problems by performing their roles effectively, maintaining discipline, providing good examples, and fostering understanding. Meanwhile, Andriyani et al (2018); Fitriyah et al (2018); Hotifah (2020); Martin et al (2018); Tanjung & Namora (2022) highlighted the importance of guidance and counseling services, while Labudasari (2018) proposed the use of therapy.

However, previous studies have generally discussed students' problems in a broader context issues that may also occur in non-boarding schools. The distinction of this study lies in the cause of the problem, namely that students attend Islamic boarding schools not by personal choice but by parental decision. Therefore, the teachers' efforts in addressing these challenges possess unique characteristics compared to those found in previous studies.

METHODS

This study employed a qualitative method with an ethnographic approach (Cahill et al., 2018; France et al., 2016, 2016; Jamali, 2018; Morgan-Trimmer & Wood, 2016; Sattar et al., 2021). Data were collected from eleven informants through interview protocols, selected using purposive sampling techniques. The informants consisted of teachers and students from an Islamic boarding school in West Sumatra. The selected informants met four criteria: they had a good understanding of the issues being studied; they were still actively involved in the relevant field; they had sufficient time to provide information to the researcher; and they provided information consistent with the actual conditions in the field (Engkizar et al., 2023; Hamilton & Finley, 2019).

To strengthen the interview findings, the author conducted field observations for three months by directly participating in the learning process. In addition, supplementary observations were carried out over the past three years. All interview and observation data were then analyzed thematically using Miles and Huberman's data analysis model, which consists of data collection, data reduction, data presentation, and conclusion drawing (Rukiyati et al., 2015).

RESULT AND DISCUSSION

After interviewing eleven informants consisting of teachers and students, as well as conducting direct field observations, the author obtained the results of this study, which indicate seven efforts made by teachers to overcome the problems of students who entered Islamic boarding schools not of their own volition. The seven efforts are: i) understanding the students, ii) providing motivation, iii) giving advice, iv) making learning interesting, v) conducting special lessons, vi) collaborating with parents, and vii) implementing *ta'zir*.
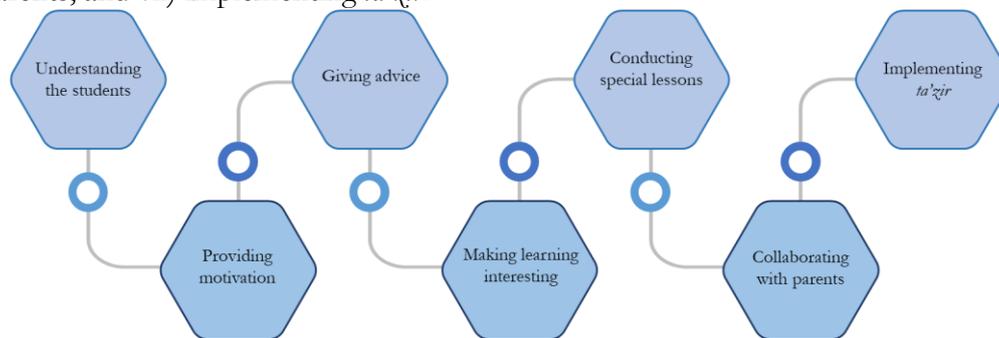

Fig 2. Description of Teachers' Efforts in Overcoming Students' Problems in Islamic Boarding Schools

To make the presentation of the research results engaging and easy to understand, the author includes excerpts from the informants' interviews. These excerpts are statements provided by the informants related to the seven themes described above.

The first theme is understanding students. This theme was consistently mentioned by informants who were teachers at the boarding school. According to them, the most important quality a teacher should possess is the ability to understand students' situations and conditions. This enables teachers to find the best ways to handle students effectively. This theme was mentioned by four informants, as shown in the following excerpts:

…We have to enter the children's world, meaning that we must adapt. When children are at a certain age, we should use appropriate methods. We must understand how they develop at each stage (Informant 1). *…Mentors should know the students' backgrounds, their parents, and their environment, so they can understand what the students are feeling* (Informant 2). *…We must study the children's psychology, their family backgrounds, and their problems. This approach should be done gradually* (Informant 9). *…Teachers should approach the children, ask about the difficulties they face, comfort them, and provide solutions* (Informant 10).

The second theme is motivation. According to student informants, teachers at Islamic boarding schools always motivate and encourage them. The motivation includes highlighting the advantages of the boarding school, explaining potential future achievements, and telling inspirational stories. Informants stated that motivation is essential because at their age, students need external encouragement to face challenges. This theme was mentioned by two informants:

…At the beginning, we try to motivate the students by telling them that this boarding school is not inferior to other madrasas, that it has many achievements, and that after graduation, they can continue to higher education (Informant 2). …I once told the ustadz that I entered this pesantren because I had no choice, and then he motivated me (Informant 3).

The third theme is giving advice. According to the students, teachers often provide advice and guidance, which helps enlighten them. The advice usually concerns studying sincerely and not disappointing their parents. According to teacher informants, advice is very important because students are easily influenced by their surroundings. Thus, giving advice helps them become aware of their responsibilities. This theme was mentioned by three informants:

…They are often reminded that spending too much time on their phones and engaging in inappropriate behavior will harm their future (Informant 1). …Students are reminded that their parents have worked hard to send them to school, so they should study diligently (Informant 9). …When I was feeling lazy to study, the teacher reminded me how hard my parents had worked, and I cried and realized my mistake (Informant 11).

The fourth theme is making learning interesting. Informants stated that engaging learning activities increase students' enthusiasm for studying and make them enjoy learning at the boarding school. Interesting learning activities include lessons interspersed with jokes or giving rewards for achievement. Students mentioned that they enjoy classes where teachers share stories, make jokes, or give prizes for meeting targets. This theme was mentioned by four informants:

…Don't make classes monotonous; sometimes we should ask what students like, joke with them, and make them laugh this helps them enjoy learning (Informant 1). …The teacher often tells stories about the struggles of the prophets, companions, and scholars (Informant 3). …I once won a competition for memorizing a book, and the prize was a hijab. It made me more motivated to study (Informant 6). …After completing the reading, there would sometimes be a competition or a shared meal (Informant 7).

The fifth theme is conducting special lessons. According to informants, one factor that makes students want to leave the boarding school is their inability to read the Quran, which also affects their ability to study other religious texts. To address this, the school's leaders and teachers organize special lessons for Quran reading and book study, guided by senior students. This theme was mentioned by three informants:

…For Islamic junior high school students, special lessons are provided to help them study religious books more effectively (Informant 1). …Those who cannot yet read the Quran attend daily recitation sessions, starting with iqra' (Informant 8). …Senior mentors are asked to help children who cannot read the Quran (Informant 10).

The sixth theme is collaboration with parents. Informants explained that cooperation with parents can be carried out in two stages: before and during the boarding period. Before entering the boarding school, parents should inform their children several years in advance to prepare them mentally. They should also familiarize their children with activities such as Quran recitation, voluntary fasting, and self-reliance. During the boarding period, parents should avoid visiting too often or supporting their children's desire to go home or transfer schools prematurely. This theme was mentioned by two informants:

…Ideally, parents should inform their children about enrolling in a boarding school several years beforehand (Informant 2). …Parents should not visit their children too often or immediately agree to transfer requests, as this usually happens before students adapt to the environment (Informant 10).

The seventh theme is the implementation of *ta'zir*. *Ta'zir* refers to a disciplinary

punishment aimed at instilling awareness. According to informants, students who violate rules or skip learning activities receive punishment. At this boarding school, *ta'zir* is implemented by making violators wear a cardboard sign describing their offense in front of the school community. Informants stated that this has effectively deterred further violations. This theme was mentioned by two informants:

> …*I once skipped congregational prayer and was made to wear a cardboard sign with my offense written on it in front of everyone. I was very embarrassed* (Informant 3). …*Those who break the rules receive ta'zir, a form of humiliation that helps raise awareness and prevent repeat offenses* (Informant 9)

The teachers' efforts discussed in this study focus on addressing problems that arise when students attend Islamic boarding schools due to parental insistence rather than their own choice. The seven identified efforts illustrate how teachers strive to help such students adapt and succeed. The discussion below analyzes these findings in light of relevant theories, expert opinions, and previous studies conducted in similar contexts.

First, understanding the students. A good teacher is one who is able to understand the obstacles and problems faced by students (Sakerebau, 2018). Students who are forced to enter Islamic boarding schools will certainly feel pressured, and teachers must be able to understand this (Witarto & Pathiassana, 2020). Such feelings of pressure are caused by the discrepancy between students' expectations and the reality they face when entering a boarding school (Baihaqi & Yani, 2017). Teachers who understand students' problems are those who can listen to complaints, provide solutions and encouragement, and avoid assigning tasks that exceed students' abilities (Sakerebau, 2018). It is the duty of a teacher to consistently guide students in all activities, both personal and general. Through this guidance, students will feel cared for and not neglected (Makmun, 2016; Ridlo et al., 2022; Witarto & Pathiassana, 2020).

Second, providing motivation. The age of student is a period of instability, during which they are not yet able to make sound decisions and therefore need encouragement or motivation from others (Amiruddin & Fahmi, 2022). Motivation can be defined as a person's internal energy that generates a willingness to perform an activity (Muhammad, 2017; Oktiani, 2017; Suharni, 2021). The motivation that comes from within the individual is called intrinsic motivation, while the one that comes from external sources is called extrinsic motivation (Suharni, 2021). The motivation given by teachers is categorized as extrinsic motivation since it comes from outside the students (Amiruddin & Fahmi, 2022; Jainiyah et al., 2023).

Third, giving advice. Imam al-Ghazali states in *Ihya Ulumuddin* that teachers must not neglect giving advice to their students (Idris & Pandang, 2018; Munawir et al., 2023). Advice serves as a reminder that all actions have consequences (Arsad, 2020; Ginanjar, 2013; Marhamah et al., 2017). The advice given can become a benchmark and a new perspective for students, encouraging them to improve themselves after making mistakes (Setiardi, 2017). Through advice, students who were initially lazy and unmotivated can become aware and change their learning behavior (Marhamah et al., 2017).

Fourth, engaging learning. Engaging learning is learning that is conducted effectively, pleasantly, and without boredom so that students are actively involved in the process (Fauziyyah et al., 2018; Jayawardana, 2017; Saleh, 2013; Satriani, 2018; Wulandari, 2016). Learning objectives cannot be achieved if the process is stressful, monotonous, or uninteresting. Therefore, teachers are required to create an enjoyable and stimulating classroom atmosphere (Satriani, 2018; Wulandari, 2016). When

students engage positively in the learning process, the material becomes easier to comprehend.Teachers can make lessons more engaging by using creative learning media (Abdullah, 2017; Nurrita, 2018). Learning at the boarding school is often interspersed with humor and rewards for students who successfully meet learning targets. When students participate in learning with a positive attitude, they will feel more comfortable in the school environment (Junaidi, 2017).

Fifth, conducting special learning. Special learning refers to lessons designed for specific objectives and targets (Asrori, 2016). It is similar to supplementary learning, with materials tailored to students' particular needs (Sulastri et al., 2022). Special learning sessions at the boarding school focus on reading the Quran and religious texts. This activity is very beneficial for students who are still struggling with Quranic recitation or scriptural comprehension (Fuadah & Sanusi, 2017; Wardani & Rofiq, 2021). Through such sessions, students can catch up with their peers, reducing the likelihood of transferring to other schools.

Sixth, collaborating with parents. Collaboration involves joining forces to complete a task and achieve a goal while providing mutual support (Fatoni, 2017; Natsir et al., 2018). Adolescents who are adapting to boarding school life still require emotional and material support from their parents. Therefore, teachers need to collaborate with parents to address students' challenges (Mega, 2013; Sa'idah & Laksmiwati, 2017).

At the boarding school, collaboration with parents occurs in two stages: before and during the students' stay. The first stage helps prepare students mentally, while the second ensures ongoing communication during their stay. The author observed that excessive parental visits can distract students, whereas limited visits allow them to focus better on their studies and social interactions (Cikka, 2020; Febriani et al., 2022; Zulkarnain, 2017).

Seventh, implementing *ta'zir*. In Sharia law, *ta'zir* refers to disciplinary measures for offenses not covered by *hudud*, *kafarat*, or *qisas* laws (Abdurahman, 2018). It involves imposing sanctions for violating agreed-upon commitments or breaking communal rules (Rahmatullah, 2021). *Ta'zir* serves as a corrective punishment intended to educate and deter wrongdoers (Hidayah & Susilo, 2020). The method of applying *ta'zir* at the boarding school, *ta'zir* is applied by publicly reprimanding students who break the rules. This approach helps control student behavior, especially since many students were initially reluctant to attend boarding school and tend to neglect their studies and worship (Alhadi et al., 2023). The implementation of *ta'zir* fosters discipline and ensures that all students participate properly in all activities (Djalaluddin et al., 2023).

CONCLUSION

This study revealed seven key motivational factors influencing parents and students in choosing Islamic boarding schools as educational institutions. The findings indicate three primary motivations from parents, namely the desire to strengthen their children's religious foundation, to protect them from negative social influences, and to encourage positive personal transformation. Meanwhile, four motivations were identified from students, which include intrinsic desire, parental encouragement, the aspiration to deepen religious understanding, and the goal of becoming *hafidz* or *hafidzah*. These motivations collectively reflect the integral role of Islamic education in shaping students' moral, spiritual, and personal development.

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