



Plan of Implementing Management Installation of Adab Safar Values through Islamic Religious Education to Improve Student Disciplined Behavior at NHI Bandung Tourism Polytechnic

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Abstract. The purpose of this study is to obtain an overview, describe, and reveal how the implementation of the management of instilling adab safar values through Islamic Religious Education is to improve student discipline behavior in Indonesian Universities. This study uses research methods based on case studies. Case studies (case study) is part of the qualitative method. Collecting research data using interviews, observation and review of documentation. To test the validity of the data, a data triangulation technique was carried out. Data analysis used is the theory of induction and data reduction. The research results show that the educational model applied by the two universities is a combination of theory and practical classes. The introduction and inculcation of the adab of safar values is carried out through general subjects, namely Islamic religious education. Management planning for instilling adab safar values through Islamic Religious Education to improve student discipline behavior at the Tourism Polytechnic and the NHI Bandung Tourism Academy is known that the adab safar planning implemented by these two universities makes it more focused for Muslim students to carry out their planning according to Islamic principles.

Keywords: Planning, Management, Safar Etiquette, Discipline.

1 Introduction

The importance of travel (safar) in today's modern society, is part of the mobility of life, the more advanced one's level of life, the more often one travels to meet various needs and goals. The results of initial observations in the field found that there were still many lecturers who acted as tour leaders who did not understand the importance of safar etiquette or travel regulations, even many students still behaved in a lack of discipline so that each travel agenda was delayed from what was planned. Travel or travel activities that are carried out still use conventional methods, namely the rules or customs of safar that are used are still simple, consisting of rules for preparing for departure, en route, arriving at the destination and returning to the place of origin.

Travel or safar activities will be fun and provide satisfaction for travelers if the travel activities are carried out with the right management. Proper management according to what was first introduced by George R. Terry, namely POAC is an organizational man-

agement function consisting of Planning, Organizing, Actuating, and Controlling. Behind a successful travel agenda there are management steps that are carried out by understanding that behind the success of every activity, there is a good teamwork. An activity agenda will never exist or run without an organization. So, before we understand the success of a travel agenda, it would be very helpful to have perfect organizational management, in this case the committee (human resources) for each travel activity agenda. The customer perspective discusses what must be done and provided by the organization (travel committee) for customers to achieve satisfaction and financial success [1].

Al-Ghazali [2] reveals in the book *Ihya Ulumuddin* that the journey consists of two types, namely: 1) The journey of a person from one place to another, and 2) The journey of a servant to God, which is also known as a spiritual journey. Theologically Allah commands in the Qur'an to travel or explore this world with the aim of making an outward endeavor or effort to get a life that is blessed and pleased by Allah based on the Al-Quran verse which forms the basis for the permissibility of traveling is the Quran Surah Arruum verse 42 which means, Say, make a journey on earth and see how the past people ended. Most of them are people who associate Allah. Based on sources from Minhajul Muslim, Shaykh Abu Bakar Jabir al-Jazairi stated that in Islam traveling far away is not just a worldly job without value in the sight of Allah Ta'ala. Likewise, people who travel do not only want to achieve their worldly interests, but want to get the reward and pleasure of Allah Ta'ala. Safar adab or travel procedures consisting of: 1) Istikharah before Safar, 2) Deliberation before Safar, 3) Preparing Safar supplies, 4) Not to go on a Safar alone, 5) Looking for good Safar companions, 6) Bringing friends on Safar, 7) Choosing a group leader, 8) Entrusting family, wealth, and whatever you want to Allah, 9) It is sunnah to leave on Thursdays, 10) It is also sunnah to leave in the morning, 11) Say takbir three times when you get on the vehicle, 12) Takbir when climbing (ascending) and glorifying when descending, 13) Walk at night, 14) Increase prayer when traveling, 15) Pray when stopping, 16) Go home immediately to meet family when business is done, 17) Visit family early in the afternoon or late afternoon, 18) If traveling for a long time, it is forbidden to visit his family at night, 19) Reading prayers when he sees his village, 20) Performing two cycles of prayer at the nearest mosque when he arrives, 21) Allowing multiple prayers, 22) Dianju perform prayers, 23) Mandatory prayers on the ground as long as possible, 24) read prayers outside the house, 25) say goodbye to family and neighbors, 26) read prayers on the vehicle, 27) increase prayers on the way, 28) pray two rak'ahs returning home, 29) Dinner After Safar [3].

Behavior is the result of all kinds of experience and human interaction with the environment which is manifested in the form of knowledge, attitudes and actions. Behavior is an individual's response/reaction to stimuli that come from outside or from within him[4]. Meanwhile, according to Wawan Behavior is part of character education[5]. According to Sauri [1] human character as an individual and as a society can be formed and directed according to the ideal demands for the development process. The expected behavior from inculcating the management values of adab traveling can improve student discipline behavior, especially in the travel activities that will be carried out. According to Mangkunegara and Octorent [6] discipline can be measured by the following

indicators: 1) On time arrival, 2) On time to go home, 3) Compliance with applicable regulations, 4) Use of prescribed uniforms. 5) Responsibilities in carrying out tasks, 6) Carrying out tasks - to completion every day. Al-Ghazali himself said that the journey to seek knowledge in order to increase knowledge and improve morals is also called the ukhrawi journey, like the journey of King Alexander. Discipline is awareness related to one's self-control of forms of rules [7]. From this definition, there are three important points about disciplinary ethics, namely awareness of self-control and rules.

2 METHODS

The approach used in this study is a qualitative approach. Qualitative research is a research that is descriptive and tends to use inductive analysis. Process and meaning (informant perspective) are highlighted in the research qualitative. This study uses research methods based on case studies. Case studies (case study) is part of a qualitative method that examines a case in more depth by involving the collection of various sources of information. A case study as an exploration of a bounded system or case. A case study is a study of the specificity and complexity of a case and attempts to understand the case in a particular context, situation and time.

The research location was carried out at the NHI Bandung Tourism Polytechnic which is located on Jl. Dr. Setiabudi No. 186, Hegarmanah, Kec. Cidadap, Bandung City, West Java 40141 and at the NHI Bandung Tourism Academy located on Jl. Raya Lembang - Bandung, Gudangkahuripan, Kec. Lembang, West Bandung Regency, West Java. In this study, the study population was students of the Tourism Polytechnic and students of the NHI Bandung Tourism Academy. The population of Tourism Polytechnic students in the 2021-2022 Travel Study Program is 126 students and 68 students from the NHI Bandung Tourism Academy. This qualitative research is descriptive in nature, the primary data source is research that takes action and children who receive action. While the secondary form of data from interviews, observations, documentation and triangulation. The instruments used in this research are shown in table 1 and table 2.

Table 1. Management Instruments for Planting Safar Adab Values

NO	INDICATOR	RATING CRITERIA				
		5	4	3	2	1
1	Istikhara before Safar					
	a. Plan a trip					
	b. Performing istikhoroh prayers before going on a safar or journey					
2	Deliberation Before Safar					
	a. Determine the destination of the trip					
	b. Determine the itinerary for the trip					

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- c. Define travel arrangements
 - 3 Prepare Safar Supplies
 - a. Determine financing
 - b. Allocating financing
 - c. Report financing
 - 4 Should Not Travel Alone
 - a. Determine travel participants
 - b. Determine the seat position on the bus
 - c. Determine accommodation distribution
 - 5 Looking for Good Safar Friends
Safar group division
 - 6 Bring friends on a trip
Determine travel companions
 - 7 Choose a group leader
 - a. Select a candidate for group leader
 - b. Determine the group leader
 - c. Determine the main tasks of the committee
 - 8 Entrust family, wealth, and whatever you want to Allah
 - 9 It is sunnah to leave on Thursday
 - 10 It is also sunnah to leave in the morning
Determine the schedule of activities
 - 11 Say the takbir three times when you get on the vehicle
 - 12 Takbir when climbing (ascending) and glorifying when descending
 - 13 Walk at night
 - \14 Increase prayer when traveling
 - 15 Pray when you stop
 - 16 Immediately go home to meet the family when the business is done
 - 17 Visit his family early in the afternoon or late in the afternoon if he is not able
 - 18 If traveling long enough, it is forbidden to visit his family at night, unless there is prior notification
 - 19 Read a prayer when seeing his village
 - 20 Perform two cycles of prayer at the nearest mosque when it arrives
 - 21 It is permissible to multiply prayers, but it is more important not to multiply them
 - 22 It is advisable to perform the prayer
 - 23 It is obligatory to pray on land as long as it is possible
 - 24 Reading Prayers Out of the House
 - 25 Farewell to Family and Neighbors
 - 26 Read the Vehicle Riding Prayer
 - 27 Multiply Prayers on the Journey
 - 28 Two Rak'ah Prayers Returning Safar
 - 29 Meals After Safar
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Table 2. Disciplinary Behavior Instruments

NO	INDICATOR	RATING CRITERIA				
		5	4	3	2	1
1	Awareness a. Prepare your own clothes b. Prepare travel needs / safar c. Prepare your own medication needs d. Prepare supplies					
2	Self-control a. Be patient in the group division process b. Patience on the distribution of friends in the inn c. Do you want to attend the deliberations? d. Patiently waiting for departure					
3	Rule a. Arrive on time b. Come to the designated place c. Must bring personal medicines d. Must bring supplies e. Every student is required to have a Student Identity Card which is approved by the Head of STPB f. The Student Identity Card is valid as long as you are a STPB student. g. If a Student Identity Card is lost, it is mandatory to report it to the ADAK Section to get a replacement h. Students must wear uniforms according to the activity i. The uniform design is determined by the STPB leadership. j. Uniforms consist of batik uniforms, field work practices, sports, and alma mater jackets and other uniforms determined by the STPB leadership. k. Uniforms are not permitted to be decorated with any logos or attributes, except those that have been determined by the STPB Leader. l. Students are not allowed to use other clothes outside the provisions regarding uniforms that apply during activities m. Students must respect other people's religions/beliefs n. Students must respect customs, ethics, aesthetics and morals. o. Students are required to maintain Sapta Pesona in the campus environment. p. Students are required to know and introduce the Indonesian Tourism slogan (Wonderful Indonesia / Pesona Indonesia)					

- q. Students must maintain modesty and neat appearance.
 - r. Students are required to apply the world tourism code of ethics (global code of ethics for tourism).
 - s. Students are not allowed to eat/drink while walking.
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3 RESULTS AND DISCUSSION

Management Planning for Instilling Safar Adab Values Through Islamic Religious Education to Improve Student Disciplinary Behavior at Tourism Polytechnic and NHI Bandung Tourism Academy

Planning is selecting facts and connecting facts as well as making and using estimates or assumptions for the future by describing and formulating the activities needed to achieve the desired results. There are several factors to consider in making a planning, namely SMART: a) Specific; Planning must have clear aims and objectives, as well as the required resources. b) Measurable; The plan must be measurable. c) Achievable; The plans made must be reasonable, not wishful thinking, and achievable. d) Realistic; in making plans, we need to think realistically. Same as the previous point, the plans made must be in accordance with business conditions. e) Time; every time we make a plan, of course we have to set a deadline for when the plan must be started and completed. This is important because a plan will always be a plan if it is not implemented, and is useful for evaluating how the plan works or the results of it.

Discipline can be measured by the following indicators: 1) On time arrival, 2) On time to go home, 3) Compliance with applicable regulations, 4) Use of prescribed uniforms. 5) Responsibilities in carrying out tasks, 6) Carrying out tasks - to completion every day [6]. George R. Terry suggests about Planning as follows, namely "Planning is the selecting and relating of facts and the making and using of assumptions regarding the future in the visualization and formulation to proposed of proposed activation believed necessary to accept desired results"[8]. The NHI Bandung Tourism Polytechnic and the NHI Bandung Tourism Academy are two tertiary institutions which aim to produce excellent human resources in the field of tourism. To achieve this, the two tertiary institutions apply various ways to educate students both in ability and character.

The results of the interviews related to the academic planning process for the two tertiary institutions reveal some interesting things. First, both universities conduct a combination of theoretical and practical classes. In addition, real work is part of the obligations for students. Of course, both universities also emphasize professionalism and a positive attitude at work. Regarding Islamic religious education, both tertiary institutions have religious education programs under general subjects. The material in this course serves to deepen students' understanding of the Islamic religion. Given that character education is an important part of education in both tertiary institutions, lecturers and students also realize the importance of character building through religious development. Islamic religious education, in teaching Islam can be divided into three aspects,

namely aqidah, sharia, and morality. From the results of the interviews, it can be concluded that the two tertiary institutions uphold the development of morality or morals/ethics/characteristics of their students. However, of course these three aspects of Islamic teachings cannot be separated from one another. Akhlaq itself is an embodiment of one's aqidah and sharia actions. So these three things certainly need to be fostered together. The two tertiary institutions themselves conduct studies of monotheism, aqidah, and morals in their Islamic religious education courses. It can be concluded that from a planning standpoint, the inculcation of religious values, the two tertiary institutions already have the right point of view.

Based on the findings it is known that the NHI Bandung Tourism Polytechnic and the NHI Bandung Tourism Academy have an organizational goal to produce graduates who have high competence in the field of hospitality and tourism. This high competence of course also needs to be accompanied by a professional attitude from graduates. Based on the results of the interpretation of research findings, it appears that the Bandung NHI Poltekpar and Akpar have an education program for traveling adab and noble character which refers to efforts to improve the quality of campus learning. The quality of campus learning has considered the input, process, output, and impact. First, whether the condition of human resource input is good or not, such as directors, lecturers, laboratory assistants, administrative staff and students. Second, fulfill material input in the form of teaching aids, books, curriculum, campus infrastructure and facilities. Third, fulfill software inputs such as regulations, organizational structure and job descriptions. Fourth, the quality of inputs that are expectations and needs, such as vision, motivation, perseverance and aspirations. The quality of learning implies that the ability of school resources to transform multiple types of input and situations to achieve a certain degree of added value from students. The implementation of the noble character education program shows that the campus pays attention to the developments and complexities of life that must be faced by students. This step is in line with Sanusi's conception [9] that in an effort to deal with the complexities of life, humans must have a foundation of six value systems, including: theological, logical, ethical, physiological, aesthetic, and teleological values. It is this life value system, basically, that must be developed in character education

The value system as one of the stages in program planning developed at the Bandung NHI Polytechnic and Akpar already refers to the quality of educational indicators consisting of: 1) Performance is related to the functional aspects of the product and is the main characteristic that customers consider when they want to buying a product, namely the main characteristics of the core product, 2) Features are the second aspect of performance that adds to the basic functions, related to choices and development, namely additional features or features or complementary/additional characteristics. 3) Reliability relates to the possibility of a product functioning successfully within a certain period of time under certain conditions. Thus, reliability is a characteristic that reflects the possible level of success in the use of a product, 4) Conformity relates to the level of conformity of the product to predetermined specifications based on customer wishes, 5) Durability relates to how long the product lasts can continue to be used, 6) Serviceability is a characteristic related to speed/politeness, competence, con-

venience and satisfactory handling of complaints, 7) Aesthetics (aesthetics) is a characteristic related to beauty that is subjective in nature so it is related to personal considerations and reflection of individual preferences or choices, 8. Perceived quality, characteristics related to reputation (brand name, image).

The NHI Bandung Polytechnic and Akpar in addition to using indicators of the quality of education also use indicators of the success of character education, strategies and methods of character education. Indicators of success in adab safar education consist of (1) the success of the character education program is manifested in indicators of graduate competency standards (SKL) in the individual students as a whole [10]. Indicators of the success of character education programs on campus can be seen from various daily behaviors that appear as follows: awareness, honesty, sincerity, simplicity, independence, caring, freedom of action, accuracy, and commitment. Campus Poltekpar and Akpar NHI Bandung education strategies for adab safar that are commonly applied in shaping student behavior starting from: 1) Exemplary Strategy (Uswah Hasanah). Behavioral education through exemplary is education by providing concrete examples for the students. On campus, giving exemplary examples is highly emphasized. Lecturers and directors always provide good uswah for students, in ritual worship, daily life and others, 2). Exercise and Habituation. This training and habituation method provides exercises on norms and then accustoms students to doing them. In education on campus this method will usually be applied to religious services, such as congregational prayers, politeness in taking lessons from every event. 3) Advice (mauidzah). This method contains warning advice on goodness and truth in a way that can touch the heart and awaken it.

4 CONCLUSION

Based on the results of the research, it can be concluded that management planning for instilling adab traveling values through Islamic Religious Education to improve student discipline behavior at the Tourism Polytechnic and Tourism Academy of NHI Bandung starts from planning a value system as one of the stages in program planning developed at the Bandung NHI Polytechnic and Akpar, this already refers to the quality of educational indicators which consist of: 1) Performance, 2) Features, namely additional characteristics or features or complementary/additional characteristics. 3) Reliability, 4) Conformance, 5) Durability, 6) Serviceability, 7) Aesthetics is a characteristic related to beauty that is subjective in nature so it is related to consideration personal and reflection of individual preferences or choices and 8) Perceived quality

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