



IMPLEMENTATION STRATEGY IBADURROCHMAN VALUES IN SHAPING THE CHARACTER OF SANTRI AT THE ANWARUL HUDA ISLAMIC BOARDING SCHOOL IN MALANG

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Abstract

This research aims to describe the use of strategies applied in implementing Ibadurrachman values to shape the character of the students of the Anwarul Huda Islamic boarding school. This research adopts a descriptive qualitative approach. The Anwarul Huda Islamic Boarding School employs a comprehensive strategy to shape the character and spirituality of its students, rooted in the values of Ibn Aqil, known as Ibadurrachman. These values encompass spiritual, social, and academic aspects, guiding students towards holistic development. Through a participatory approach and holistic learning, the school fosters leadership skills and empathy among students. Curriculum development integrates Ibadurrachman's values, aiming to produce individuals capable of contributing positively to society. The study employs a qualitative descriptive method, focusing on the school's implementation strategy and its impact on student character. Strategies include routine activities, environmental conditioning, and spontaneous activities, aimed at instilling values like discipline, simplicity, and responsibility. The integration of these strategies into daily life aims to cultivate habits aligned with Ibadurrachman's values, fostering character development among students. Overall, the school's approach emphasizes the importance of consistent effort and self-awareness in character formation, drawing inspiration from the exemplary character of Prophet Muhammad and contemporary scholars like KH. Moh. Baidowi Muslich.

Keywords: Strategy, Implementation, Ibadurrochman, Anwarul Huda Islamic Boarding School

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INTRODUCTION

مقدمة

The Anwarul Huda Islamic Boarding School plays an important role in shaping the character and spirituality of its students. One of the foundations that is the main basis for education at this Islamic boarding school is the application of the values of Ibn Aqil, known as Ibadurrachman. These values are not just religious teachings, but a holistic life strategy, embracing various aspects of life, both spiritual, social and academic.

The importance of the strategy for implementing Ibadurrachman values at the Anwarul Huda Islamic Boarding School is the main key in forming a generation of students who are not only qualified in religious knowledge, but are also able to become responsible leaders in society. Through implementing this strategy, this Islamic boarding school not only becomes a place for religious learning, but also becomes an institution that shapes character, morality and discipline.

In an effective strategy, there is coordination between team members, a good understanding of the supporting elements in achieving the desired goals, efficiency in providing resources, and adoption of a successful plan to achieve success (Tjiptono, 2000).

One of the implementation strategies implemented at the Anwarul Huda Islamic Boarding School is a holistic learning approach. This means not only providing theoretical religious knowledge, but also integrating these values into every aspect of daily life. In this way, students not only have good religious knowledge, but are also able to apply these values in everyday life, both in the Islamic boarding school environment and in the wider community.

Apart from that, a participatory approach is also an integral part of the strategy for implementing Ibadurrachman's values. Anwarul Huda Islamic Boarding School provides space for students to actively participate in religious, social and cultural activities. Through this activity, students can develop leadership skills, cooperation and empathy, which are values that are highly emphasized in Ibadurrachman's teachings.

Curriculum development that focuses on Ibadurrachman's values is also an important part of the implementation strategy. The curriculum not only focuses on religious aspects, but also includes the development of academic, leadership and social skills. In this way, students not only become reliable scholars, but also become individuals who can make positive contributions to the development of society.

In this context, the Anwarul Huda Islamic Boarding School is not only a place for religious education, but also an institution capable of forming a strong character and personality in accordance with Ibadurrachman's values. Through a holistic and participatory implementation strategy, this Islamic boarding school opens up opportunities for students to grow into a generation that is not only knowledgeable, but also moral, empowered, and able to make positive contributions to society.

METHOD

منهج

This research uses a qualitative descriptive method with a case study approach to examine the strategy for implementing Ibadurrochman's values in shaping the character of students at the Anwarul Huda Islamic boarding school in Malang. The aim of qualitative research is to obtain meaning, understanding, concepts, and to develop new hypotheses or theories (Danuari & Maisaroh, 2019). This approach allows researchers to investigate various aspects of the phenomenon that are considered significant and relevant. The data sources in this research include Islamic boarding school caregivers, heads, administrators, and students who serve as informants. Data was collected through interviews, observations, and documentation techniques.

The collected data was analyzed using the Miles and Huberman model, which involves three stages: data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1992). Data reduction involves selecting data relevant to the researcher's needs from interviews, observations, student guidebooks, and other related reference books. Rifa'i explained that data sorted based on concept units, themes, and specific categories provides a clearer picture of the observation results (Rifa'i, 2019). This structured approach helps in sharpening the analysis and deriving meaningful conclusions from the research data.

RESULT | نتائج

The strategy for implementing Ibadurrachman values is a scheme prepared to be implemented with the aim of character formation based on Ibadurrachman values. The strategy used in forming the character of students is to create activity programs that are in accordance with Ibadurrachman's values. In more detail, the strategy used to shape the character of the students is to create routine activities, including studying in bandongan, madrasah diniyah, daily and weekly cleaning, congregational prayers along with group prayers, recitation of maulid diba', simtuddurar, qasidah burdah and other religious activities that support character formation based on ibadurrachman.

Table 1. activities and types used as strategies (Yayasan Pondok Pesantren Anwarul Huda, 2018)

No	Activities	Types
1	Maktubah prayer in congregation	routine
2	Reading Surah Yasin after subuh prayers	routine
3	Reading Surah Al-Kahf and tasbih prayers	routine
4	Studying together (bandongan)	routine
5	Madrasah Diniyah	routine
6	Friday night activities	routine
7	Tahlil	routine
8	Reading Yasin Fadhilah	routine
9	Istighatsah and manaqib	routine
10	cleaning up	routine
11	Social service	incidental
12	Wali Songo Pilgrimage	incidental
13	Bulletin Publishing	incidental
14	Commemoration of the birthday of the Prophet Muhammad SAW	incidental
15	1000 Months with 1000 Orphans (Ramadan Monthly Compensation)	incidental
16	Worship Practicum	incidental
17	Bai'at Thoriqoh Qodiriyah-Naqsbandiyah	incidental
18	Khususiyah	incidental

The table from the Yayasan Pondok Pesantren Anwarul Huda (2018) presents a comprehensive overview of the various activities and their types used as strategies at the Islamic boarding school. The activities are categorized into two types: routine and incidental. Routine activities, which occur regularly, include communal prayers, Quranic recitations, group study sessions (bandongan), Madrasah Diniyah classes, Friday night activities, and other religious practices such as Tahlil and Istighatsah. These activities are fundamental to the daily and weekly religious life at the boarding school, ensuring consistent spiritual engagement and communal worship.

On the other hand, incidental activities are less frequent but equally significant, focusing on special events and additional educational experiences. These include social services, pilgrimages to Wali Songo, publishing a bulletin, commemorating the Prophet Muhammad's birthday, and special Ramadan programs like "1000 Months with 1000 Orphans." Also included are practical worship sessions, the Bai'at Thoriqoh Qodiriyah-Naqsbandiyah ceremony, and Khususiyah sessions. These incidental activities provide students with broader experiences and opportunities for deeper spiritual growth and community involvement. The combination of routine and incidental activities ensures a balanced approach to religious education, fostering both regular practice and special spiritual enrichment.

Furthermore, the balance between routine and incidental activities reflects a strategic approach to holistic education at the boarding school. Routine activities instill discipline and

consistency in the students' daily lives, fostering a strong foundation in religious practices and communal living. Meanwhile, the incidental activities introduce elements of variety and special significance, breaking the monotony and providing opportunities for experiential learning and community service. This dual approach not only enhances the students' religious and spiritual development but also promotes social awareness, practical skills, and a sense of community responsibility. Overall, this strategic blend of activities ensures that students receive a well-rounded education that prepares them for both religious and social roles in their future.

DISCUSSION

مناقشة

Determining The Implementation Strategy Used

Character is a combination of attributes, attitudes, values, habits and actions possessed by an individual. A person's character develops in line with life experiences, social environment, acceptance of values, as well as decisions and behavior taken in everyday life. Character is dynamic and can experience development throughout life. Individuals also have the ability to change and improve their character through self-awareness, reflection, and consistent effort. Thus, character can be considered as a moral that is inherent in a person, which begins with the individual's awareness of overall behavior, both in the way of thinking and acting, which is based on moral norms that apply through education and habits that train the individual's sensitivity to values. morals in the surrounding environment (Magdalena et al., 2020).

Individual character includes the qualities, traits and moral values possessed by a person. Each person has a different combination of traits that make up their personality. Flexible character can be formed through a planned program. The process of character formation involves developing certain aspects of a person's personality, attitudes, values, and behavior. Character formation does not happen instantly, but rather involves time, experience, introspection and continuous effort. Character formation is closely related to character education, the definition of which is an effort to educate children so they can decide matters wisely and apply them in everyday life, so that they can make a positive contribution to their environment (Kusuma et al., 2012).

In education or character building, you cannot suddenly tell students or students to have good character. Careful planning is needed so that the character education carried out is not wasted without results. So structured and mature planning is needed. Part of planning character formation is developing a good strategy. This is done by the Anwarul Huda Islamic boarding school in forming the character of its students, where before forming the character of the students, the caregivers develop a strategy that suits the conditions of the students, goals and environment at the Islamic boarding school.

Strategy is a combination of skills and knowledge in planning and using resources in the most efficient and effective way. In essence, strategy aims to influence future situations in accordance with predetermined expectations or goals, using various pre-planned approaches or methods (Juliansyah, 2017). Strategy is a plan or series of steps planned systematically to achieve predetermined goals. Strategy has a very important role in various sectors, including business, military, politics, sports and other fields. With the help of strategy, actions and resources can be directed properly to achieve the expected results.

The Ministry of Education and Culture created a strategy called Grand Design as a form of effort to improve the quality of character which can be used as a reference in conceptual,

operational, implementation and evaluation character formation (Abdillah Dalimunthe, 2016). At the psychological level and in a cultural context, the process of forming individual character involves all human potential, such as understanding, emotions, motivation, and physical abilities, which interact in the social and cultural environment that surrounds the individual throughout his life.

Strategy itself is part of planning. Strategy exists when it has gone through the strategic planning stage. Determining an effective strategy involves several important stages. The following are general steps that can help in determining a good strategy:

1. The first stage in determining a strategy is to conduct a comprehensive analysis of the company's internal and external factors to understand their impact. It includes economic, social, political, technological, and environmental aspects that can affect a company. In this analysis, an evaluation of the company's strengths, weaknesses, resources and capabilities is carried out.
2. Strategic formulation is the development of long-term plans to manage opportunities and challenges that exist in the environment, based on the company's strengths and weaknesses. This step includes establishing the organization's mission, determining achievable goals, developing strategies, and establishing appropriate policies.
3. Strategy implementation involves translating strategic plans and policies into concrete actions through the development of programs, budgets, and procedures. Programs refer to activities or steps that must be taken to achieve predetermined goals. A budget is a program expressed in money, with detailed costs for each program, which is used for planning and control by management. A procedure is a detailed series of steps that explains how a specific task or job should be carried out.
4. Evaluation and Control is the process of monitoring organizational activities and performance, as well as comparing actual performance with expected performance (Hunger & Wheelen, 2009).

Strategy For Implementing Ibadurrachman Values

Anwarul Huda Islamic boarding school also applies strategic planning formulated by Hunger and Whelen. Bearing in mind that this institution is an Islamic educational institution in terms of its environment and identity which aims to shape the character of its students based on the Islamic values contained in Surah Al-Furqan verses 62-73 which are famous for the verse Ibadurrachman. The values contained in it are used as the basis for all Islamic boarding school activities. The values contained in it are aqidah (faith), the focus of which is to instill discipline and consistency or istiqomah in carrying out the Shari'a which consists of the habit of carrying out obligatory and sunnah worship, avoiding immoral acts, and repenting for mistakes or mistakes made. Apart from that, there are also social values which aim to form a simple and balanced life, develop intellect, build a good family and society. The third value is personal, which means a personality with noble character that leads to being a person who is humble, polite in communicating, patient in responding to bad actions, full of enthusiasm and responsible.

In Islam, character education makes the Prophet Muhammad a role model because he was a perfect human being with all the character and personality attached to him. This is supported by QS. Al-Ahzab verse 21 which means: *Indeed, there is in (the person of) the Messenger of Allah*

a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot (Qur'an Hafalan Dan Terjemahan, 2015).

This verse tells us that the Prophet is the best role model for every individual in the world. There was no lack of any morals in the Prophet. This is reinforced in the QS. Al-Qalam verse 4 which means: *And indeed you really have great character (Qur'an Hafalan Dan Terjemahan, 2015).*

It can be seen from the verse above that the best example we can follow is the Prophet. He has extraordinary character. We should take a good example in his behavior and words, because the Messenger of Allah is the most honorable human being in this world and will provide help in the last day.

We cannot know directly about the noble qualities of the Prophet because of differences in life span. His morals can be known from the Koran and other books which explain the nobility of his personality. As individuals living in the current era, we can see the glory of the Prophet's character in the ulama'. In other words, ulama' is a representation of the Messenger of Allah because ulama' are the heirs of the prophets. As the hadith of the Messenger of Allah means: *Ulama' are the heirs of the prophets (Asfahani, 1407).*

Ulama' in the Islamic tradition are scholars and religious experts who master various religious disciplines, including Islamic teachings, sharia law, theology, interpretation of the Koran, hadith, and others. They have an important role as guardians and interpreters of Islamic teachings and provide guidance to Muslims in religious practices (Muhtarom, 2005).

In this context, stating that ulama' are the heirs to the morals of the prophets refers to their responsibility in maintaining and passing on the moral and ethical values taught by the prophets in Islamic history. The prophets are considered perfect examples of good behavior, and the ulama' are considered their spiritual heirs who are responsible for practicing moral teachings in everyday life.

KH. Moh. Baidowi Muslich is a scholar who is a role model for his students. A noble character that can be identified through several traits. First, have extensive religious knowledge and wisdom in providing guidance and advice to the community. Second, live simply, teach the values of simplicity and avoid worldly wealth. Third, act as a guardian of justice and balance, resolve conflicts and promote peace and tolerance between religious communities. Fourth, they set an example with good behavior (worship of Allah and social) and morality. Lastly, it plays an important role in Islamic education and learning, teaching religious values and social responsibility to the younger generation. Making KH. Moh. Baidowi Muslich as a role model for his students is one of the strategies used in character formation.

Another strategy used is spontaneous activities, where students often receive requests to do something. The activity most often asked to be carried out impromptu without any scheduling is roan. Routines that are often carried out include moving sand, lifting bricks, cleaning the yard and so on. In addition to spontaneous activities, there are also warning strategies, environmental conditioning and routine activities.

Reprimands are given when students make mistakes in carrying out activities. The reprimand given was not in the form of loud shouts but in a heart-to-heart manner. In fact, it is not uncommon to be directly called to the ndalem to get a warning or advice. Then the environmental conditioning carried out at the Anwarul Huda Islamic boarding school is by providing good facilities and infrastructure. A visible example is the Darul Kutub Wal Mudzakaroh

& Birrul Walidain Mushollah. There are five complexes of male student dormitories consisting of 38 rooms, Nurul Huda Salafiyah Madrasah Building, Central Building, Font Office, Secretariat Office, Security and Order Office, Salafiyah Madrasah Office Nurul Huda, guest rooms, Halaqah I, II, III, IV and Raudhoh, Library and many more. Apart from that, there is also a notice board which functions as an information center for students.

The last one is routine activities. Routine activities are activities that are carried out regularly or repeatedly within a certain period of time (Jannah, 2019). The goals and functions of routine activities can vary depending on the context and type of activity carried out. However, in general, the following are the general goals and functions of routine activities:

1. Efficiency: Routine activities help in achieving efficiency in carrying out daily tasks by optimizing the use of time and resources.
2. Consistency: Routine activities help in maintaining consistency in the execution of tasks that need to be done regularly, thereby maintaining a stable level of quality and productivity.
3. Time Management: Routine activities help in more effective time management by creating a daily schedule that includes routine activities.
4. Achievement of Goals: Routine activities help in achieving long-term goals by performing small actions regularly.
5. Improves Organization: Routine activities help in increasing the level of organization in daily life, including managing tasks, maintaining cleanliness, and avoiding chaos.

Routine activities at the Anwarul Huda Islamic boarding school are called daily and temporal activities (weekly, monthly and yearly). The activities carried out contain elements of ritual values or direct worship of God, individual, social and environmental values. These four values are values that are based on the study of religious values, social norms, legal regulations, academic ethics and human rights principles (Maemonah, 2015). And these four values are also the core of Ibadurrachman which are realized in the form of routine activities. Routine activities aim to create awareness of characters that include the values of Ibadurrachman. Then, after realizing this and being accompanied by self-awareness, there is great hope that the students of the Anwarul Huda Islamic boarding school will have good habituation so that over time the expected character is embedded in the students' personality and becomes a character.

Habits are very significant in everyday life because people often behave and act automatically based only on habits that have been formed. Habits have the power to direct and accelerate behavior, and without habits, a person will experience difficulties in living their daily life because they have to always think about what action to take before doing it (Nawali, 2018).

The strategy used by the Anwarul Huda Islamic boarding school is an integration strategy in daily activities and integration in programmed activities. This is because parts of the integration strategy in daily activities and integration in programmed activities are fulfilled. The integration strategy in daily activities consists of example, spontaneous activities, warnings, environmental conditioning and routine activities (Jannah, 2019). The strategy implemented can be said to be successful if it has an impact on the daily lives and habits of the students. These actions include awareness, honesty, sincerity, simplicity, independence, care, freedom of action, accuracy, thoroughness, and commitment (Mulyasa, 2016).

CONCLUSSION

خاتمة

The comprehensive strategy employed by the Anwarul Huda Islamic Boarding School effectively integrates the Ibadurrachman values into the students' daily lives, fostering their holistic development. The use of routine, environmental conditioning, and spontaneous activities ensures that students consistently practice discipline, simplicity, and responsibility. By embedding these values in both academic and extracurricular activities, the school creates a nurturing environment where students can develop leadership skills, empathy, and a strong sense of self-awareness. This approach not only shapes their character but also prepares them to contribute positively to society, reflecting the core principles of Ibadurrachman.

Furthermore, the participatory and holistic learning methods adopted by the school highlight the importance of community and mutual support in the character development process. The curriculum, influenced by the teachings of Prophet Muhammad and contemporary scholars like KH. Moh. Baidowi Muslich, provides a balanced blend of spiritual, social, and academic guidance. This well-rounded educational framework ensures that students are equipped with the necessary skills and values to navigate the complexities of modern life while maintaining their ethical and spiritual integrity. Overall, the study demonstrates the effectiveness of integrating traditional values into modern educational practices to achieve meaningful and lasting character development.

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