

THE TOTALITY OF ISLAMIC BOARDING SCHOOL MANAGEMENT IN FORMING STUDENT CHARACTER DAR EL WIHDAH ISLAMIC BOARDING SCHOOL, SRAGEN

JUMLAH PENGURUSAN SEKOLAH BERASRAMA ISLAM DALAM MEMBENTUK SAHSIAH PELAJAR DAR EL WIHDAH SEKOLAH BERASRAMA ISLAM, SRAGEN

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Abstract

This research is a study on innovation in education. As times evolve, so too does innovation in educational practices. Schools, acting as miniatures of society, currently prepare students to assume leadership roles within the community and, consequently, continually implement innovative educational strategies. With the multitude of technological products integral to smart cities, it is anticipated that these can be harnessed as innovative educational tools to foster a love of the homeland through the content of Islamic education. This would ensure that today's students, who are crucial for the future, maintain their patriotism even amidst intense and rapid industrial competition. This study addresses three primary topics: smart city-based educational innovation, fostering a love of the homeland, and the content of Islamic education materials. The findings indicate that smart city-based educational innovation fundamentally serves to cultivate homeland love through the content of Islamic education.

Keywords: *Educational Innovation, Smart City, Homeland Love Character, Islamic Education*

Abstrak

Penyelidikan ini adalah kajian tentang inovasi dalam pendidikan. Apabila zaman berkembang, begitu juga inovasi dalam amalan pendidikan. Sekolah, bertindak sebagai miniatur masyarakat, pada masa ini menyediakan pelajar untuk mengambil alih peranan kepimpinan dalam komuniti dan, akibatnya, terus melaksanakan strategi pendidikan yang inovatif. Dengan pelbagai produk teknologi yang tidak dapat dipisahkan dengan bandar pintar, ia dijangka dapat dimanfaatkan sebagai alat pendidikan yang inovatif untuk memupuk rasa cinta akan tanah air melalui kandungan pendidikan Islam. Ini akan memastikan bahawa pelajar hari ini, yang penting untuk masa depan, mengekalkan patriotisme mereka walaupun di tengah-tengah persaingan industri yang sengit dan pesat. Kajian ini membincangkan tiga topik utama: inovasi pendidikan berasaskan bandar pintar, pemupukan cinta tanah air, dan kandungan bahan pendidikan Islam. Dapatan kajian menunjukkan bahawa inovasi pendidikan berasaskan bandar pintar pada asasnya berfungsi untuk memupuk cinta tanah air melalui kandungan pendidikan Islam.

Kata Kunci: *Inovasi Pendidikan, Bandar Pintar, Watak Cinta Tanah Air, Pendidikan Islam*

1.0 Introduction

National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, and Indonesian national culture and responsive to the demands of changing times. (UU no 20 th 2003). The concept of Indonesian education focuses on religious values, national culture, and responsiveness to the demands of changing times as fundamental things in the process of educating students. Religious values are the first aspect that becomes the root of national education, so the importance of religious values in the form of measuring attitudes and behavior in life that adheres to religious beliefs is the basis for the implementation of education in Indonesia, which in turn is Indonesia's noble national culture and keeps up with changing times.

The changes in the current era, especially in the field of information and communication, are changing very quickly, apart from the positive impact, of course, there are also negative impacts. We all know that the misuse of the progress of the era ultimately has a negative impact, which not insignificantly results in criminal violations, in the form of pornography, gambling, fraud, and hoax news. So, to anticipate the emergence of negative impacts of changing times, the roots of education in national education in the form of strengthening religious values must be strengthened and prioritized.

Strengthening religious values in the world of education in Indonesia has been carried out by Islamic boarding schools, these Islamic educational institutions carry out the teaching and learning process by providing material on religious values as a priority in the implementation of teaching and learning activities, the implementation of educational operations in Islamic boarding schools is carried out in conjunction with very close emotionally between students and kyai, close physically and mentally, almost every day there is interaction in teaching and learning activities from waking up to going back to sleep so that a close inner relationship is created and makes a deep impression in the hearts of the students because every process Every day there is always the involvement of teachers or kyai.

Islamic boarding schools or what people usually call simply Islamic boarding schools or Islamic boarding schools, are religious educational institutions that provide education and teaching as well as develop and disseminate knowledge of the Islamic religion. (Junaedi. 2019). The lesson material delivered to students contains the rules and prohibitions that apply in the Islamic religion, so that students are expected to know the actions that must be done and the actions that must not be done, the obligations of worship, the sunnah and things that are forbidden or forbidden to do. as humans, all of these are subjects that are taught while the students are boarding at the Islamic boarding school, so that these teaching materials will fill the students' realm of knowledge. With knowledge of the Islamic religion, Indonesian people will be born who are devoted to God Almighty.

The material presented to students in Islamic boarding schools is clear, taking material from the Qur'an and Hadith as well as various books related to the teachings, guidance and history of the Prophet Muhammad. So what is interesting to study and research further is how the learning system applies in Islamic boarding schools, what kind of patterns and mechanisms can be implemented effectively and can easily support and influence the motivation and enthusiasm of students in studying Islamic religious knowledge in Islamic boarding schools, so that The learning process at an Islamic boarding school that seems heavy and boring can become intimate and full of a family atmosphere. The learning atmosphere can familiarly take place, free from psychological pressure, thereby maximizing the quality of mastery and memorization of the material.

The tight schedule for delivering learning at Islamic boarding schools that students have to go through, starting from before morning prayers until the evening before bed, is all done by reading and discussing books, of course this will be very different from the learning of students who study outside Islamic boarding schools, the students learning is only interrupted by prayer and eating activities, without any interludes of activities such as students who study outside the boarding school who get time for entertainment and socialization activities with family or other communities, so there is potential for boredom and fatigue regarding the learning process in the form of delivering the material taught to students will be very high, especially for new students, who have just entered the world of Islamic

boarding schools, who have to adapt to different situations and conditions between the conditions before and after entering the Islamic boarding school.

These differences in situations and conditions require the kyai to try to make the world of learning in Islamic boarding schools a situation that is not much different from the family world or previous conditions experienced by the students, or if necessary, more comfortable and maximal when studying in Islamic boarding schools, as stated in conveyed by M. Takdir in his book *Modernizing the Islamic Boarding School Curriculum*, "There are some that are not owned by other educational institutions, but are owned by Islamic boarding school institutions. This difference can be seen from daily practices, as well as the presence of a kyai who always accompanies the activities carried out by the students. This means that Islamic boarding schools cannot be replaced by other ordinary educational institutions. In Islamic boarding school institutions, there is usually an integration of faith and morality in the scientific studies carried out. (Destiny. 2018).

2.0 Problem Significance

The description above provides food for thought regarding the concept of Islamic boarding school management to be researched to what extent the totality of Islamic boarding school management can shape the character of the students to anticipate changes in the times that cannot be stopped. The totality of what is done can influence the daily behavior of the students. The power of totality can move the conscience of the students to become individuals who are formed and trained to become individuals who understand the need to study seriously and well, so that they are motivated to study optimally.

Totality in the management of Islamic boarding schools creates the mindset of the students, through daily observation it has given birth to the instinct to think spontaneously and sustainably, becoming a strong encouragement to follow the learning process sincerely and maximally, totality has shown an example for the students, indirect totality is like has become a separate curriculum that makes students accept and follow the teaching and learning process at the Darul El Wihdah Kuwungsari Sragen Islamic boarding school, thereby forming their attitudes, knowledge and skills unconsciously, which is done every day.

3.0 Problem Formulation

Looking at the picture described in the background above, it is very interesting to formulate problems regarding the management of Islamic boarding schools at the Dar El Wihdah Islamic boarding school. Several interesting things about the management of Islamic boarding schools that need to be answered are as follows:

1. How is the implementation of the total management of Islamic boarding schools by the Darul El Wihdah Kuwungsari Sragen Islamic boarding school?
2. What is the total influence of the management of the Darul El Wihdah Kuwungsari Sragen Islamic boarding school in shaping the character of the students?

4.0 Method

This research uses a qualitative approach. A data collection procedure that produces descriptive data in the form of written words about certain phenomena and

behaviors. A research approach, which is directed at settings and individuals naturally and holistically (whole) so as not to 'isolate' individuals or organizations into a variable/hypothesis. (Hizkia. 2017)

Starting from the routine activity of congregational prayer which was carried out by moving from one mosque to another, we were taken to a mosque located in the Dar El Wihdah Islamic boarding school

area, Kuwungsari, Sragen without any intention of finding out more about the learning system at the Pesantren Islamic boarding school, but after seeing the situation. The cottage makes it interesting to continue observing in depth. Data collection was carried out naturally through a social approach by regularly participating in religious activities, which ultimately resulted in light interviews about matters outside the context of the research material. After the research began, data collection was further deepened using qualitative research methods.

In qualitative research methods, data is usually collected using several qualitative data collection techniques, namely; 1). interview, 2). observation, 3). documentation, and 4). focused discussion (Focus Group Discussion). (Rahardjo. 2011). Research activities were carried out after going through an introduction process between the researcher and the caregivers of the Dar El Wihdah Islamic boarding school, directly through interviews and observations.

An interview is a communication or interaction process to collect information by means of questions and answers between researchers and informants or research subjects. With advances in information technology such as today, interviews can be conducted without face to face, namely via telecommunications media. In essence, an interview is an activity to obtain in-depth information about an issue or theme raised in research. Or, it is a process of proving information or information that has been previously obtained through other techniques. (Rahardjo. 2011). In carrying out this research, interview activities were an effective method in carrying out data collection, activities were carried out on the occasion after congregational prayers.

Apart from interviews, observation is also a data collection technique that is very common in qualitative research methods. Observation is essentially an activity using the five senses, including sight, smell, hearing, to obtain the information needed to answer research problems. The results of observations are activities, incidents, events, objects, certain conditions or atmosphere, and a person's emotional feelings. Observations are carried out to obtain a real picture of an event or events to answer research questions. (Rahardjo. 2011).

From physical observations of the mosque building and the location of the boarding school which does not have a perimeter fence and is not guarded by security officers, it shows that the students are free to go in and out of the boarding house.

5.0 Basic Argument

The rapid development of the era with so many influences can shape and change a person's character, through communication technology turns out to be very effective and very quickly influences the culture and habits of the current generation, various entertainment application systems, and online economic systems have become a lifestyle and even lead to life necessities. Wisely, this can have a good effect and even bring benefits and make it easier in daily life activities, but not least for children who are still studying, most of the progress of the times through communication technology is used for negative things.

From the considerations above, we can conclude that continuously developing technology can make our lives easier and more comfortable. However, if it is not used wisely, several negative effects affect the quality of our lives. How we respond to the impact of technological developments is in our hands. (Anugrahdwi. 2023). Efforts need to be made so that developments in this era do not shape the character of the current generation who are studying. One of the efforts currently taking place is to enroll children in integrated Islamic schools or Islamic boarding schools. With the hope that a lot of time can be filled with knowledge, especially Islamic religious knowledge. So the time they spend in one day is filled with studying the Koran and Hadith, there is no time to open their cellphones.

The important role of Islamic boarding schools as centers of Muslim civilization is an indication that Islamic boarding schools are alternative educational institutions that cannot be replaced by other institutions. It is not an exaggeration if Islamic boarding schools become an investment for people to develop religious knowledge and synergize them with advances in modern science so that Islamic

boarding school graduates can become role models for developing a religious and Islamic-based order of social life. (Takdir. 2018)

Life in an Islamic boarding school which is filled with learning activities from waking up until going to sleep again, of course, greatly limits the freedom of the world of children who have a world of play, not to mention the strict provisions of the boarding school regulations, which can affect the enthusiasm for learning of the students, from a physical and psychological perspective. , which ultimately results in their interest in studying at Islamic boarding schools decreasing or even feeling like it is a burden on their lives. Situations like this require Islamic boarding school administrators and caretakers to provide mental strength in the form of character building of students through the example of Islamic boarding school managers and caretakers.

6.0 Discussion

6.1.0 Implementation of total boarding school management at the Dar El Wihdah Kuwungsari Sragen Islamic boarding school

Islamic boarding schools are classical educational institutions that have long existed in Indonesia and have had a big influence on the dynamics of the nation. This institution is an indigenous institution as in the terminology of Nurcholis Madjid (1992). Islamic boarding schools are institutions that have strong cultural roots in society. Therefore, the existence of Islamic boarding schools in Indonesia has a big influence on the surrounding community. In terms of religious education, the influence of Islamic boarding schools cannot be questioned anymore, this is because since its inception, Islamic boarding schools have been prepared to educate and spread Islamic teachings to the community (Wahjoetomo, 1997). (Iskandar. 2023).

Historical reality shows that Islamic boarding schools are still an alternative education in Indonesian life. Even though they are considered conservative and traditional institutions, Islamic boarding schools have been able to create new vehicles for the development of Muslim civilization and society in general. The new facilities created by Islamic boarding school institutions have in turn led people to join the learning process at Islamic boarding school with joy without any coercion attached to it. (Iskandar. 2023).

What is the actual meaning of Islamic boarding school when viewed from the various perspectives behind the establishment of a place of religious learning? Is the definition of Islamic boarding school only limited to a group of people who study religious knowledge from a role model who is considered to have sufficient knowledge in protecting society at large? We can actually learn about the initial meaning of Islamic boarding school from a terminological review which contains the origins of the term Islamic boarding school which is widely known by the public as a place for studying religious knowledge that is most influential in shaping the character and personality of the people. (Iskandar. 2023).

Judging from the process of occurrence, an Islamic boarding school is an educational institution whose central figure is a kiai. In this case M. Habib Chirzin wrote "Islamic educational institutions with kiai as central figures and mosques as the center of the institution". (Junaedi. 2019)

In connection with the components of an Islamic boarding school, Mukti Ali concluded that an Islamic boarding school must have a minimum of four components/elements, the whole of which constitutes the system of an Islamic boarding school. According to him, these four components are: 1) kiai as a teacher or educator; 2) santri who learn from kiai; 3) the mosque is a place to provide education, congregational prayers and so on; and 4) the hut, where the students live. (Junaedi. 2019)

Kiai is a very important and most dominant element in Islamic boarding school life. The fame of the development and survival of an Islamic boarding school depends a lot on the Kiai, or in other words, the expertise and depth of knowledge and charisma of the Kiai greatly influence the Islamic boarding school. (Junaedi. 2019) The quality of the kyai really determines the progress and decline of an Islamic boarding school, starting from their knowledge to the management of the Islamic boarding school.

The life and progress of an Islamic boarding school is greatly influenced by the existence of a kyai, how he conceptualizes and teaches religious knowledge, as taught by the Prophet Muhammad. As the Prophet said. From Abu Amr, some say Abi 'Amrah Sufyan bin 'Abdulaah ra. Said: "I said to the Messenger of Allah: "O Messenger of Allah, teach me a saying that includes Islam, which I will not be able to ask anyone other than you." He answered: "Say I believe in Allah, then be firm in your stance." (Muslim History). (Zakaria. 2004).

The Dar El Wihdah Islamic boarding school is located at KH street. Wahid Hasyim no:113 kuwungsari, Sragen, Central Java Indonesia, (Facebook 2019). is one of the educational places in the Sragen regency area, with the concept of Islamic boarding school as a place that tries to produce a generation of memorizers of the Qur'an equipped with noble morals, in its journey it tries to become a place of

learning that offers a learning concept based on the formation of behavior through high levels of etiquette and manners. morals, the initiator and founder of the boarding school has made a strong determination to create a learning implementation that can shape the character of students, even though the method is not easy, the efforts made are as follows:

a. Change business ventures into worship ventures

The establishment of the Dar El Wihdah Islamic boarding school, which was initiated in 1993, by the founder of the Islamic boarding school, KH Abdul Halim Dimiyathi, began with a thought through a spiritual journey when he served as an Arabic translator for one of the assemblies who came from Pakistan in Indonesia, based on his abilities. Communicating Arabic, the kyai had the opportunity to accompany the assembly in preaching from one place to another. (Aulia 2024). In carrying out his duties, he explained all the material regarding da'wah that was conveyed by the group. After he had finished carrying out his duties as an Arabic translator, a question occurred to him to ask himself, why not practice the religious knowledge that he had so far, he who has a boarding school educational background rapidren and graduated from one of the universities, actually has Arabic language skills and religious knowledge that can be taught to other people, (Aulia 2024).

This question addressed to himself was the initial moment to change his way of thinking, even though he also taught at Gajah Mada University, his encouragement to think about the world of education turned into a plan to practice knowledge and share knowledge with others. He continues to think about determining what steps to take regarding this question, his anxiety always brings and directs his way of thinking to create an activity that can provide a means for the community to learn the knowledge of the Islamic religion that he has.

KH Abdul Halim Dimiyathi, who at that time was pursuing a family business in the form of managing a batik factory and managing the buying and selling of shoes by opening a shop that had branches in East Java and had the position of Chairman of Kadin in Sragen district, so that every day he was always busy and thinking about things. related to the business of buying and selling goods in factories and shops and also in organizations related to his position, but after having a change in his concept of thinking, he then told his wife to open a recitation at home and make one of the rooms of the house a prayer room to invite the surrounding community. learn to recite the Koran and perform congregational prayers. (Aulia 2024).

The idea conveyed to his wife received approval and even provided support and encouragement. This has increased the confidence of KH Abdul Halim Dimiyathi who already has the determination to start changing the business by changing the function of the batik factory which was originally for business ventures into one form of business in another form and can be considered This was a very big change, namely becoming a business in the form of education, namely by turning the factory into a fasting house. He changed his mind not to print batik cloth anymore, but he was determined and dreamed of setting up a factory that printed hafidz Qur'an. (Bilal 2024).

The concentration of the kyai's thinking orientation changed at that time, in his daily activities he always thought that his merchandise in the form of batik cloth and shoes could sell and make money. The orientation of profit in the form of money had changed to a question of how people around him would learn to recite the Koran and pray in congregation at home. and people come to study Islam in batik factories which have been converted into Islamic boarding schools and all of this is profit-oriented in the form of rewards in the eyes of Allah SWT. Since then, the economic business he has been pursuing for so long has become a religious effort in order to practice and teach the knowledge he has.

The decision taken by KH Abdul Halim Dimiyathi is a choice that can be said to be very difficult, how could it not be? Home assets that are used for family life and factories that are used to generating money to meet all needs and to develop further businesses have changed their function. Houses that are usually for special family activities have become public facilities for reciting the Koran and become prayer rooms, while factories that originally produced batik cloth products have turned into cottages that produce Islamic boarding school students who study religion. This situation shows that

the change in thinking from a business venture has changed to a worship business, of course it brings consequences that cannot be taken lightly, the consequence is a decrease in the level of family welfare, because by using home facilities as a place for reciting the Koran and praying in congregation, you have to prepare facilities for learning and a place for prayer, as well as changing the function of the factory into a boarding school will certainly eliminate income from selling batik cloth and even have to pay money to renovate the factory space into a place for students to study, including completing the infrastructure of the Islamic boarding school.

Islamic boarding schools are the ideals and hopes of KH Abdul Halim Dimiyathi, based on his intention to worship Allah SWT, he decided to sacrifice his wealth for the sake of Allah's religion. The passage of missionary material from the congregation from Pakistan is always remembered and has added confidence to their historic decision, the journey to accompany the group in translating Arabic in their missionary efforts, brought comfort to themselves in a short period of time, the main encouragement felt was that this life would not busy taking care of your business continuously but also don't forget to take care of your worship for the hereafter. (Mehrab 2024)

His motivation was also built from his belief in emulating the stories of the prophet's friends. His long-buried dream of being useful to society suddenly became a firm determination. His desire to change the religious life of the surrounding community is also based on the belief of the Prophet's companions that if they give charity, Allah will replace it with the same treasure, or Allah will return the treasure with sufficient needs in Allah's way which we do not know. (Mehrab 2024)

This spiritual journey and thought became the basis for the establishment of the Dar El Wihdah Islamic boarding school. With clarity of thought at the age of 40, he finally decided to try in the field of religion, by managing to improve the religious quality of the community, both in the surrounding community and in communities outside the village, with special learning scope in the form of Islamic boarding schools and studies for the community to get to know the Islamic religion in order to increase worship of Allah SWT.

Based this thought became the initial foundation for the totality of KH. Abdul Halim Dimiyathi, with all the potential that exists in him, including wealth, knowledge, and time, has been devoted to spreading the knowledge of the Islamic religion, the profits he will achieve have changed, and efforts that were originally pursuing worldly profits have been changed to seeking profits for the life in the afterlife. Mathematical profit calculations have turned into calculations of reward in the eyes of Allah SWT.

The changes that occurred in the religious business did not run easily and smoothly, in its implementation it received opposition from the surrounding community, and the implementation of worship received conflict because the cultural background was considered

b. Forms faith and good deeds

The profession that KH. Abdul Halim Dimiyathi, before establishing the Islamic boarding school, was a businessman and taught Arabic literature at Gaja Mada University, Yogyakarta. Apart from being a businessman, he also worked as a lecturer. In the surrounding community there is no significant conflict, harmony and harmony with neighbors, everything goes on in the order of Javanese life which is polite and courteous, greets each other, is caring, intimate and full of family. (Jamsyid 2024)

The challenges in starting a worship business that KH Abdul Halim Dimiyathi faced began to emerge when he set up a prayer room, place for the Koran and Islamic boarding school. After deciding to practice and teach religious knowledge, he began to apply social patterns and communication based on the Koran and hadith, he made changes. -personal changes and changes to the family, personally he began to change communication with residents with the content of da'wah, he invited people to learn about reading and the meaning of the Koran through recitation activities for the community, people were invited to pray in congregation and started opening Islamic boarding schools. Various reactions from the surrounding community began to emerge, reactions starting from words, acts of

terror experienced by KH. Abdul Halim Dimiyathi and family, insulting words from members of the local community towards him who stated that he was on Hajj in Pakistan, his wife also received the same treatment, that his wife who wore the veil was said to be like a ninja, apparently this was not enough, it was still added also with treatment in the form of throwing human waste at the Koran recitation area and when the students were doing the call to prayer, the loudspeakers were shot with air rifles. (Jamsyid 2024)

Facing the reaction of some people who rejected this, KH. Abdul Halim Dimiyathi acted calmly and with policy, regarding this matter, from the story of the village elders, he said that the kyai had told them not to see the behavior of those who resisted and did not like the hut as bad behavior, but instead prayed for them so that one day they would be happy. with this kindness. This is by his message to his children regarding the principle of Ash sholeh wal muslih, a pious person is good for himself. Meanwhile, Muslih is doing good for oneself and inviting others to something good, so the tests of pious people and Muslim people will be different, the test for Muslim people will be tougher, the Anbiya are the Muslim people, namely those who invite people to goodness will get a tough test. heavy. So, efforts to invite faith in Allah must be carried out with full sincerity, with all available abilities. (Jamsyid 2024)

c. Equips its sons and daughters with religious education

Education acts as the foundation for a person's personal development. Through education, a person can gain the knowledge, skills, and understanding needed to face challenges in everyday life. (Cendikia. 2023). In providing his children with formal education, KH Abdul Halim Dimiyathi enrolled all his sons and daughters in various religion-based schools or Islamic boarding schools, this was all intended to enrich religious knowledge in the family. And prepared to teach at the Islamic boarding school that was established.

Islamic boarding schools, as a type of Islamic educational institution in Indonesia, have been empirically proven to be able to develop students from various aspects, including intellectual, and emotional abilities and the formation of religious character, so that Islamic boarding school output is born that has knowledge and morals or character. The success of Islamic boarding schools in forming the character of students is because Islamic boarding school students are boarded in boarding schools under the guidance and supervision of kyai, the authority and example of the kyai as leaders of Islamic boarding schools and the religious atmosphere in learning at Islamic boarding schools. Apart from that, the Islamic boarding school education process places more emphasis on aspects of aqidah, worship and morals with a unique educational approach, such as ukhuwah, obedience, example, simplicity, independence, freedom, sincerity and plurality. (Sriwahyuni 2022)

With education at an Islamic boarding school, all of his sons and daughters were prepared to teach at the Dar El Wihdah Islamic boarding school which he had started. Of the 10 children, the first and second daughters were enrolled in an Islamic boarding school in the Temboro Magetan area of East Java and were hafidzah, the third son went to school. at MAN PK Solo then continued his studies at Al Ashar University in Cairo, Egypt, the fourth son boarded at the Ta'mirul Islam Islamic boarding school in Surakarta then continued his studies in Damascus, Syria, the fifth son also boarded at the Ta'mirul Islam Islamic boarding school in Surakarta then continued his studies at Damascus, Syria and is a Hafidz of the Koran, the sixth son studied at the Isy Karima Karanganyar Islamic boarding school, Central Java, then continued at Al Ashar University, Cairo, Egypt, the seventh son studied at Yanbu'ul Qur'an Kudus and continued his studies in Damascus, Syria, is a Hafidz Qur'an, the eighth son studied at the Ma'had El Wihdah Islamic boarding school, Bogor, West Java, then continued his studies in Yemen and the person concerned was Al Hafidz, the ninth daughter studied at the Krincing Islamic boarding school, Magelang, Central Java, who was a Hafidzah, while the other The last one is still studying. (Kautsar 2024)

d. Total education at your own Islamic boarding school

Islamic boarding school is a community where caregivers (kyai), ustadz, students, and boarding school administrators live together in one educational environment, based on Islamic religious values, norms, and their own habits which are exclusively different from those of the general public,

the elite specifically. Thus, the elements of an Islamic boarding school here are at least the actors (consisting of kyai, ustadz, students, and administrators), hardware facilities (for example the caretaker's residence, students' building or dormitory, educational building, library, office and so on), and equipment facilities. soft (including curriculum, learning resources, teaching and learning methods, learning evaluation, and so on). (Juanis 2021)

ManagementDar El Wihdah Kuwungsari Islamic boarding school, Sragen, Central Java is run by forming faith and pious deeds like in the time of the prophet, at that time the prophet preached with all his abilities, KH Abdul Halim Dimiyathi decided to start his path of preaching and equip his descendants by following the verses of the Qur'an. 'an as stated in Surah Ash-Shaf (61 verse 10-11-12) (Kautsar 2024)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ۝ ١٠

O believers! Shall I guide you to an exchange that will save you from a painful punishment?

تُرْمَنُونَ بِاللَّهِ وَرَسُولِهِ ۖ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ ١١

'It is to' have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew.

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْقَوْزُ الْعَظِيمُ ۝ ١٢

Allah will forgive your sins, and admit you into Gardens under which rivers flow, and 'house you in' splendid homes in the Gardens of Eternity. That is the ultimate triumph. (Depag, 2004)

Understanding verse 10 of the 61st letter of Ash Shaf "O you who believe! Would you like me to show you a trade that can save you from a painful punishment? It became a special interest for KH Abdul Halim Dimiyathi, his spiritual journey when he had reached 40 years, with all careful considerations supported by the steadfastness of his wife in the form of full support, he decided with a firm determination to start changing the trade which was originally in the form of goods. with da'wah efforts, with all the consequences. His decision to make his house a place to recite the Koran and a prayer room for holding congregational prayers and to close the batik factory which then became the center of da'wah activities to convey the Prophet's guidance to believe in Allah SWT, was his interest in answering Allah's question, that he wanted to follow Allah SWT's trade which could save from painful punishment. (Kautsar 2024)

As a shoe and batik cloth trader, KH's daily activities. Abdul Halim Dimiyathi was in business and taught Arabic literature at Gaja Mada University according to his teaching schedule. Most of his time at that time was managing his trading business, several shoe shops in the Sragen district and there were also branches in the East Java region which took up quite a lot of his time a day. day, not to mention the management of the production and marketing of batik cloth in his factory, everything already had a well-organized schedule, but as soon as guidance from Allah SWT came down with change in his desire to change his business into a business of worship in the way of Allah, he committed himself with a firm determination to change from trading goods that he had been doing well to follow Allah SWT's invitation about a trade that can save him from painful punishment, because trading is far from bankruptcy considering that we are trading with Allah, the Almighty, the owner of the world and everything in it. (Kautsar 2024)

Understanding of faith in Allah and His Messenger and fighting in the way of Allah with your wealth and soul, that is what is better if you know, it is believed that trade is a trade with faith in Allah and teaching the guidance of the Messenger of Allah as in the Qur'an and hadith with jihad, namely

changing profits in the form of assets into profits in the form of rewards. He was willing to sacrifice his wealth by losing his source of livelihood from selling batik cloth and his soul completely managed the establishment and management of the Islamic boarding school using everything he had, starting from his time, his knowledge, his family and even his social reputation have been sacrificed in the way of Allah, because he is aware that it is better for him. (Kautsar 2024)

Hope of trade that saves from painful punishment, by fighting in the way of Allah with full faith in Allah and His Messenger through wealth and life, always conveying to his wife and children that this is the best path that must be taken from today onwards until the children and his descendants, until his wife and all his children understand and carry out his noble ideals. (Kautsar 2024)

- a. Guidelines for implementing business management and direction in forming the community's faith and pious deeds through the management of Islamic boarding schools at the Dar El Wihdah Kuwungsari Sragen KH Islamic boarding school. Abdul Halim Dimiyathi has passed on messages that must be practiced to his wife and children in managing the boarding school, both for students and for the community, four main things must be practiced and reproduced together, nothing must be left out, because the four are like the wheels on a car, if you leave one behind, it won't run. the four things are:

1) Da'wah Ilallah, namely advancing in preaching, that all knowledge that has been learned apart from being put into practice is to be taught to the people with the capabilities of our wealth and soul.

2) Ta'lim wa ta'allum. The learning process at Islamic boarding schools is an activity carried out to put into practice the knowledge that has been obtained so far, as an effort to realize faith in Allah and His Messenger through the path of da'wah conveying the words of Allah written in the book of the Qur'an, conveying, memorizing and practicing until in time to teach again. In this matter Islamic boarding schools must advance in knowledge. (Kautsar 2024)

Ta'lim wa ta'allum is a very important practice to carry out, both at the mosque with the congregation and at home with family members. This is because Ta'lim wa Ta'allum was one of the practices that existed at the Nabawi Mosque during the time of the Prophet Muhammad. and the Shohabat ra. The purpose of Ta'lim wa Ta'allum is: To increase the spirit of doing good deeds (jazbah), because in ta'lim wa ta'allum the words of Allah SWT and the words of the Prophet Muhammad are always read, which talk about the virtues of doing good deeds. practices and threats for those who abandon them. Fadilah ta'lim wa ta'allum as per the hadith of Rasulullah saw: From Abu Hurairah ra. that the Messenger of Allah said: "No people gather in one house from the houses of Allah, they read the Book of Allah, teach it to each other, unless sakinah is sent down to them, mercy showers them, the angels will surround them, and Allah will mention the name those among the angels who are at His side (HR Muslim, Abu Dawud). (Fadhilah 2006)

3) Remembrance and Worship, People who come to the Bilal Mosque at the Dar El Wihdah Islamic boarding school are always invited to recite remembrance and worship, remembrance is carried out to cleanse the soul and mental impurities, congregational prayer activities and sunnah prayers, during the month of Ramadhan the tarawih prayer is prepared in the Bilal mosque which consists of three floors. The first floor carries out one juz of tarawih prayers every night, on the second floor every night it performs two juz of tarawih prayers and on the third floor it performs tarawih prayers by reading five juz of surahs. (Kautsar 2024)

4) Solemn. In matters of forming faith and good deeds, KH. Abdul Halim Dimiyathi warned to always be solemn, the real efforts made as a form of solemnity are like helping people, like helping people, people who come to the cottage or to the mosque must be helped with convenience and facilities in studying and worshipping, preparing lodging and meals for the people. guests, but when visiting a place in order to preach, try not to bother the host, all at your own expense and ability, that is a form of solemnity in faith and pious deeds. (Kautsar 2024)

- b. The division of tasks for managing Islamic boarding schools when KH Abdul Halim Dimiyathi was still alive was under his coordination and when KH. Abdul Halim Dimiyathi died in 2007 carried out by his wife and children, of his 10 (ten) sons and daughters, all of whom were prepared for education to care for and teach at the Dar El Wihdah Islamic boarding school, all of his sons and daughters

entered the boarding school and made efforts to continue their studies abroad. country, and until now the management of the lodge is almost entirely carried out by his wife and children, as for the sons and daughters of KH. Abdul Halim Dimiyathi: 1. Wahida Yasmin Hafidzah, 2. Khelida Syah Razade Hafidzah, 3. Faiz Al Kautsar, LC. 4. Maulana Jamsyid, LC, 5. Nizamudin Aulia, LC Al Hafidz, 6. Miaji Mehrab, LC, 7. Bilal, LC Al Hafidz, 8. Ahmad Dzulfaqar, LC Al Hafidz, 9. Nabila Balqis Hafidzah, 10. Muhammad Nahwi Majrouh

In the distribution of tasks to manage the Dar El Wihdah Islamic boarding school, almost all of the children of KH. Abdul Halim plays a role in all positions and teaches according to the material required and by each person's knowledge. The division of tasks is as follows:

- 1) Child number one serves as Mudir (leader) of the girls' hut.
 - 2) Child number three is the head of the boarding house and sheikhul hadith (the highest teacher in the science of hadith).
 - 3) Child number four is in charge of the social community, in charge of all collaboration with parties outside the boarding school.
 - 4) Child number five is the Mudir (leader) of the boys' boarding school and caretaker of the boys' Ta'lim Ali
 - 5) Child number six is the caretaker of the Ruqun or Qur'an house.
 - 6) Child number seven as head of the men's tahfidz
 - 7) Child number eight is the caretaker of Ta'lim Ali's daughter
 - 8) Child number nine as head of the female tahfidz (Aulia 2024)
- c. The framework for the total management of the Dar El Wihdah Islamic boarding school is carried out in a family deliberation forum which is held every Thursday. In the past, the deliberations were led by KH. Abdul Halim Dimiyathi, but since his departure, activities have been led by his wife. Every time there is a problem or suggestion, input will be discussed in the weekly family meeting. In her position as a mother, she always binds togetherness in managing the Islamic boarding school with unity of heart. It is not permissible for her children to see other people's work differently, for example, prejudiced against your sibling's work. while others judge that our work is more, this pattern of thinking must be reversed with the view that this is a work of worship, in fact if what we do feels like a lot it is a form of trust in us and if we do it sincerely it will be worth the reward. In deliberation there is respect and appreciation from juniors to seniors, in resolving a problem the way to decide is not to use a voting mechanism or majority vote but to seek blessings from the deliberation, when a proposal is accepted the one who proposes it will say *astaghfirullah*, but on the contrary those who have a proposal but it is not accepted the forum will say thank you, *Alhamdulillah*, (Mehrab 2024)
- d. Parenting patterns in the totality of educating students at the Dar El Wihdah Islamic boarding school.

Patterns are shapes or models that have regularity, both in design and abstract ideas. Pattern-forming elements are arranged repeatedly in certain rules so that their continuation can be predicted. Patterns can be used to produce something or part of something, examples in the world of design are such as wallpaper and fabric patterns. The simplest patterns are based on repetition: several copies of the same type are combined without modification. (Wikipedia 2024)

Parenting according to the Big Indonesian Dictionary comes from the basic word *foster* which means 1. Look after (care for and educate) small children. 2. Guiding (helping to train and so on) so that they can stand on their own (about the person or country). Parenting: the process, method, act of caring. (KBBI 2024)

The parenting pattern applied at the Dar El Wihdah Islamic boarding school is directly cared for by KH. Abdul Halim Dimiyathi was still alive with his wife and children until now. Apart from having

personal responsibility to teach according to academic knowledge, each of them also carries out pickets to wait for the students who are active 24 hours a day in 12-hour shifts. For the management of male students, activities are located in the office on the first floor below the student dormitory, right in front of the foyer of the Pondok Mosque which is the center of activities for male students. Meanwhile, female students are placed 100 meters apart and tightly closed. Most of KH's children. Abdul Halim Dimiyathi lives and resides in the Islamic boarding school area, except for the second daughter who follows her husband and the 10th son who is still studying. (Al Kautsar 2024).

With the children of KH. Abdul Halim Dimiyathi around the location of the Dar El Wihdah fast school, supervision and service to the students can run optimally, both physically and mentally, the presence of the entire family can be felt every day.

The pattern used is:

1) Taujih

The presence of the ustadz, in this case the children of KH Abdul Halim Dimiyathi, for 24 hours is in order to provide guidance services to the students, both regarding learning process problems and even personal problems.

2) Murrabi

At all times, from halaqah activities, worship studies to independent activities and breaks, we are always guided and nurtured with love and kinship, everything is a process together between the teacher and the students.

3) Student viewing program

When the students take a night's rest, KH Abdul Halim Dimiyathi makes it a habit to spend special time looking at his students who are sleeping at night, paying attention to the students one by one to check whether they are asleep or not? And if someone hasn't slept, ask what the problem is.

6.2.0 The total influence of the management of the Dar El Wihdah Kuwungsari Sragen Islamic boarding school in shaping the character of the students.

Character according to the Big Indonesian Dictionary (KBBI) is a character, psychological traits, morals, or manners that differentiate a person from others. (KBBI 2024) Specifically defined, the character is uniquely good values (knowing the value of goodness, wanting to do good, actually living a good life, and having a good impact on the environment) that are embedded in oneself and manifested in behavior. (Salahudin 2013)

Character education not only aims to provide knowledge, but also forms moral awareness, develops social skills, and strengthens universal values such as honesty, cooperation, and empathy. Character education also teaches individuals about responsibility towards themselves, others and the environment. (Eka 2023)

The basic form of moral education is the treatment we receive. A moral educator from England, Peter McPhail, stated that: "Children will feel happy if they are treated kindly and warmly; their main source of happiness is being treated that way. Furthermore, when children are supported by such treatment, they will be happy to treat other people, such as animals, even inanimate objects with kindness and warmth." (Lickona. 2013)

The influence that can be felt and the results can be seen on the character formation of the students from all the efforts that have been made by KH. Abdul Halim Dimiyathi and his family in establishing and managing the Dar El Wihdah Kuwungsari Sragen Islamic boarding school which was carried out wholeheartedly with the implementation of all aspects can be realized in the real behavior of the students, a picture of the students' daily attitudes and behavior as well as the students' steadfastness in following the learning process and life at the boarding school with full sincerity and comfort, the character description formed by the students is as follows:

1. Changes in the business managed by KH. Abdul Halim Dimiyathi went from a batik business to an Islamic boarding school to become an inspiration when this became known to the students and became a story that was passed down from generation to generation to the next students. The strong determination and full sacrifice of the Kyai has strengthened the foundation of the students' intentions in undergoing the learning process at the boarding school for minimum of 3 years, the belief that the boarding school they choose is born of real sacrifice so that the students also have the same strong determination, namely being willing to make sacrifices.
2. Formation of faith and good deeds of local residents and efforts to start a boarding school that KH is involved in. Ahmad Halim Dimiyathi went through the process full of obstacles in the form of rejection from local residents, faced by remaining patient and sincere, the principle of ash shaleh wal muslih, that Muslim people will get tough tests, making the students feel that establishing a boarding school is more difficult than becoming a student. all that remains is to study, the problems of students only come from within themselves, but if you set up an Islamic boarding school you have to fight against opposition from outside, this builds determination, hard work, not being a crybaby and never giving up.
3. Provision of education for KH children. Abdul Halim Dimiyathi, with his Islamic boarding school education and continued with overseas education, has become a magnet in itself for students, with the variety and style of Islamic boarding school education available among the teachers at the Dar El Wihdah Islamic boarding school and most of whom are al Hafidz, their enthusiasm for learning and love of religious knowledge is very high. high, so that the character development of students is formed with a love of knowledge, a love of learning, creativity, a love of reading and asking questions.
4. The process of managing education at the Dar El Wihdah Islamic boarding school which was used as a field for jihad by KH, Abdul Halim Dimiyathi, with various strategies, including methods, division of tasks, evaluation and innovation, which was well prepared, apparently also has an important role in shaping the character of the students with the following explanation:
 - a. The concept of four things that must be done and increased, namely activities that must not be abandoned, one of which is da'wah ilallah, ta'lim wata allum, remembrance and worship and khidmat has made the students have aspirations to practice and teach the knowledge they have learned at the boarding school. Islamic boarding school, so that they carry out the learning process diligently and persistently, the implementation of remembrance and worship has taught them to be clean in heart, always have good attitudes and have high sensitivity and social awareness, and like to help anyone and everywhere, which is reflected in their real attitudes and actions.
 - b. The division of tasks implemented at the Dar El Wihdah Islamic boarding school by most of the children of KH, Abdul Halim Dimiyathi for the students has illustrated the importance of organizing, working together, accepting, respecting and implementing decisions.
 - c. Family deliberation forums in solving problems or in the context of evaluating activities are used as a learning tool so that students develop social communication characters in managing a problem or assessing an activity collectively, they are taught to observe, propose, explain opinions and accept opinions.
 - d. The close relationship between teachers and students with the implementation of parenting patterns at the Dar El Wihdah Islamic boarding school which lasts 24 hours without interruption has created a family atmosphere that is very warm and intimate, there is no distance between teachers and students, this atmosphere is reflected in the close proximity of the grandchildren. KH. Abdul Halim Dimiyathi with the students during break time, the closeness in caring for him was so close, his grandchildren felt comfortable in the arms of the students, because the students considered them to be their own little brothers, because the students were considered like their own children. The feeling of compassion and affection, and sincerity really feels beautiful in parenting at the cottage. (Hasan. 2024)

The Islamic boarding school management process implemented at the Dar El Wihdah Islamic boarding school is closeness like family, the close relationship between teachers and students feels like the relationship between a child and a father, this has a big influence on the personality of the students, when carrying out the Koran at the boarding school the students feel like studying at home, a relationship between students is also built like brothers and sisters, this warmth has created a comfortable atmosphere so that the students feel at home living and studying at the Dar El Wihdah Islamic boarding school. (Hasan. 2024)

The Dar el Wihdah Putra Islamic boarding school has its own uniqueness, namely that it does not put up a signboard to indicate the location, and there is also no fence surrounding the boarding area to limit the students from the outside world, there is no guarding by security units, let alone the installation of CCTV, but the students still guard it. attitude and obeying the rules, by not leaving the cottage area without permission from the teacher, when they go out they must comply with the teacher's orders and permission, and when outside they maintain good manners starting from clothing, speech and attitude when meeting with people. (Hasan. 2024)

The advice that the students always remember is that studying at the boarding school is not to seek intelligence, but studying at the boarding school is to form manners and morals, because it is believed that if manners and morals have been formed then knowledge will come. However, on the other hand, if you study without manners and morals, arrogance will arise. (Hasan. 2024)

7.0 Conclusion

From the result of conducting research related to character formation, researchers can draw several conclusions as follows:

1. With everything that KH. Abdul Halim Dimiyathi's dedication to the Islamic boarding school, starting with his wealth, knowledge, time, attention, affection, education, and devotion to his children, has shaped the character of his children, so that all his children follow the ideals of establishing an Islamic boarding school as a place to study religion. His exemplary figure has produced children who are devoted to their parents, religion, community, nation, and state.
2. The totality of what KH. Abdul Halim Dimiyathi and his family, in managing the Islamic boarding school as described above, have undeniably become a living curriculum that can easily and without realizing it have shaped the character of the students and is directly put into practice by the students in their daily lives. Exemplary is an effective method in forming maximum character.

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