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**TARIQA-BASED EDUCATION MANAGEMENT TO IMPROVE THE  
CHARACTER OF STUDENTS  
(CASE STUDY AT PESANTREN AL JAUHARI GARUT AND PESANTREN  
AT-TADZKIR MAJALENGKA)****Witrin Noorjutstiatini, Achmad Sanusi, Iim Wasliman, Hendi Suhendraya Muchtar**

Universitas Islam Nusantara, Bandung, Indonesia

Email: [witrin8@gmail.com](mailto:witrin8@gmail.com), [achmadsanusi@uninus.ac.id](mailto:achmadsanusi@uninus.ac.id), [iim\\_wasliman@yahoo.com](mailto:iim_wasliman@yahoo.com)**Abstract**

This study aims to describe, analyze and produce a hypothetical model of tarekat-based education management to improve the character of students. The research procedure used is a qualitative approach with a case study design. Data collection techniques were carried out by (1) Observation, (2) Interview and (3) Documentation. The results showed that (1) Tarekat-based education preparation in an effort to improve the character of students was quite effective, (2) Tarekat-based education in Islamic boarding schools was effective. (3) The character values of the santri (students) embodied in the Tareqa boarding school have been sufficiently realized, (4) The process of implementing tarekat-based education in the Islamic Boarding School has been quite maximal, (5) The most important problem faced in the implementation of Tarekat-based education is the pattern of student behavior that sometimes difficult to regulate, (6) The solution to the problems faced in the implementation of tarekat-based education is effective enough to overcome the problems of tareqa-based education. planning and organizing matters. Prior to the implementation, the boarding school has prepared human resources such as a teaching board that is committed to the implementation of tarekat-based education

**Keywords:** Management, Education, Order, Character Santri

Received 20 February 2021, Revised 30 February 2021, Accepted 10 March 2022

**Introduction**

Pesantren is the oldest Islamic educational institution in Indonesia which is allegedly an Indonesian institution and cannot be found anywhere else (Syafe'i, 2017). One of the strengths of the pesantren lies in the charisma of the kyai who shows a figure who is highly admired and has always been an example for his students. According to (Ismail & Saehudin, 2005), what is actually the basis for teaching tarekat in Islamic boarding schools is the teachings of the prophet himself, especially about the three pillars of Islamic teachings, namely, Islam, faith and ihsan.

Based on statistics for Islamic boarding schools in 2019 from the Ministry of Religion, West Java Province, the number of Islamic boarding schools in West Java is 8,343 Islamic boarding schools spread across various regions of West Java Province. Meanwhile, based on data from the Ministry of Religion of Garut Regency (2019) the number of pesantren is 1,030, the number of students is 24,920, and based on data from the Ministry of Religion of Majalengka Regency (2019) the number of pesantren is 253, the number of students is 17,444. Based on these data, not all Islamic boarding schools in Garut and Majalengka districts impart tarekat education. Pondok Pesantren is

the oldest religious education institution that grows independently and develops among the Islamic community in Indonesia.

In Islamic boarding schools for children or students who later became known as santri in order to adapt to the rapid changes in the impact of global technology growth and development until the industrial revolution 4.0 era or this fourth generation era, Islamic guidance and counseling services were encouraged by the founders or caregivers of the pesantren. This is done so that the Sufistic character of the santri in the pesantren is formed, considering that character or character is a combination of individual habits in the past, meaning that it takes a long time to build character through systematic (consistent) and continuous training and requires exemplary. As stated by (Al-Qodiri, 2007) character formation is a process of carving a unique, interesting soul, and becoming a differentiator for others. The process requires high discipline because it is not easy to do immediately or instantaneously. Deep reflection is needed in making all moral decisions and following up with real actions so that they become praxis, reflection, and practice. It takes a long time to make all of this a habit and shape the character or character of the santri.

In several journals it is revealed that there are problems in Islamic boarding schools such as: Phenomenology of Student Resistance Against the Order of Islamic Boarding Schools (Mutoharoh, 2017). "Most Islamic boarding schools carry out strict rules and sanctions with the intention of disciplining and shaping the personality of the santri. But in reality there is still resistance from students against the rules, including leaving the cottage without permission, not taking part in picket, not praying in congregation." Map of Santri Problems and Readiness of BK Teachers at Al-Amanah Modern Islamic Boarding School Junwangi Krian High School (Nabella, 2017). "The Islamic boarding school is to produce quality students, but there are still a lot of problems

faced by students, in the dormitory there will definitely be conflicts and various kinds of problems, because there are many different backgrounds of students, from various regions or ethnicities, therefore they often disagree, or accuse each other. So that a problem arises that causes conflict. Resulting in decreased student morals and a negative self-concept. It even gets carried away if the female students have graduated and left the Islamic boarding school, and do not practice what they get at the Islamic boarding school. They are more likely to have no respect for others and always want to win for themselves. Another consequence is that if they have a problem they avoid it instead of solving it." Parenting Patterns and Character Building of Santri in Islamic Boarding Schools (Ambarwati, 2018). "The phenomenon that occurred at the Nurul Huda Islamic boarding school, Mandiangin Village, Mandiangin District, Sarolangun Regency, where the existing parenting pattern has not been able to shape the character of the students because there are still problems that occur, namely violations of rules and regulations. When individuals are in a conducive environment, it will be easier to form the expected character. However, in reality, there are still students who do not have the expected character even though they are in an environment that supports character building.

Different facts can be found in tarekat-based boarding schools which have their own characteristics in terms of character education. Tarekat is derived from Arabic tariqah which means way. Meanwhile, in terminology, tarekat is a method or method that must be taken by a salik (a person who leads a Sufistic life), in order to cleanse his soul so that he can get closer to Allah swt. This method was initially carried out by a great Sufi, then followed by his students who eventually formed a jamiyyah (organization). The Tarekat itself is built on the foundation of the Qur'an and Sunnah. So it is not possible for people who claim to be followers to leave

the Qur'an and Sunnah. Sheikh Sayid Prof. Dr. Muhammad Fadhil Al Jilani stated that the purpose of the congregation is to bring to life the Sunnah of the Prophet Muhammad (Rahmat, 2018). "So the real goal of Sufism and the tarekat is to bring God's law to life and to be solemn to Allah's law." In general, the tharîqah-tharîqah although various names and methods, but there are several characteristics that equate, namely: (1) allegiance or talqin (2) murshid (3) students (4) dhikr (5) practice amaliyah (6) riyadoh (7) robotoh (8) adab (9) adab (Rakmad, 2018).

Tarekat as an institution until now has proven itself to be one of the successful Islamic educational institutions. The tarekat is seen as quite successful in instilling Islamic values and changing the behavior of its followers. In fact, the tarekat's achievements in terms of behavior change have gone far beyond formal education. Tarekat is able to turn a thug into a useful person. Evidence that the tarekat has gone far from formal education is the existence of tarekat-based pesantren which are centers of rehabilitation for deviant behavior. Call it the Suryalaya Islamic Boarding School with its Qodiriyyah Naqshbandiyyah tarekat whose work in healing deviant behavior has been well-known throughout this country. Apart from that, there are many tarekat-based pesantren such as Suryalaya pesantren, but they are not very popular (Rohman, 2017).

The findings above show that character education in tarekat-based pesantren has its own strength in instilling character in santri. This is caused by several factors such as exemplary, tarekat rituals, intense and continuous education processes.

Therefore, this study aims to dig up information about how the actual management of character education in tarekat pesantren in shaping character has an impact on the growth of personality and noble character in santri. Based on the background of the problem above, the title of this research was formulated "Management of Tarekat-Based Education to Improve the

Character of Santri". With the research locus at the Aljauhari Islamic Boarding School in Garut and the Attadzkir Islamic Boarding School in Majalengka. The reasons for choosing the locus are: this pesantren has been practicing tarekat amaliyah consistently for 10 years, producing graduates who have tarekat character, and are ready to use in society, especially among congregations of the tarekat.

## Method

This research uses a qualitative approach with a case study design (Sugiyono, 2019). The use of this approach is adapted to the main objective of the study, namely to describe and analyze Tarekat-Based Education Management to Improve the Character of Santri in Islamic boarding schools. Qualitative research is used to obtain in-depth data, namely where data contains the real meaning behind the visible data. Qualitative research is aimed at understanding social phenomena from the point of view of the research subject.

## Results and Discussion

### 1. Pesantren Al Jauhari Garut

#### a) Preparation of Islamic Boarding Schools in preparing Tarekat-Based Education to Improve the character of students

##### 1) Preparation of Islamic Boarding Schools in designing tarekat-based education

In preparation for tarekat education there is no planning like in schools, because manaqiban activities need facilities and are carried out by each congregation and the facilities are usually from the manaqiban holders who are responsible for consumption and others, all of which are initiatives from the community. The Brothers, for example, the Manaqiban here, it is Abah Aos who bears all the costs of the Manaqiban who is the holder

of the Manaqiban at the end, the same as outside Manaqiban such as in mosques, in houses and so on. The person in charge of Manaqiban activities is the Manaqib holder in that place. . If the personnel, especially the talqin representative or supervisor, were the ones who placed them, the methodologies and so on had existed a long time ago and only Abah knew about it since the days of Abah Sepuh and Abah Anom, Abah Aos just continued their sunnah. If there is a change in Amaliyah, it is more precisely not a change but adding a little that adapts to the current situation and conditions, so when asked about planning, it can be said that Abah has his own policy and the ikhwans are also slightly involved in it as a form of their solemnity.

**b) Develop an amaliyah guide for the congregation**

From the results of a documentation study of several documents on TQN, it was found that there was an amaliyah guidebook known as the amaliyah mursyid book which contained guidelines for carrying out rituals after talqin dhikr. Includes amaliyah dhikr jahar and khofi, manakiban, khataman, sunnat prayers exemplified by sheikh mursyid, and inserts of tawassul and tanbih texts of Abah Sepuh. The entire contents of the book become part of the daily life of the congregation. From waking up in the morning to returning at bedtime at night.

**c) Assigning talqin representatives and madrasa coaches**

TQN Suryalaya has a pattern of assigning or giving informal authority to talkin representatives to mentally kin prospective ikhwans.

The assignment is proven in the form of a decree as a form of legality for a brother to have these duties and authorities. So whenever anyone needs to talk about dhikr, he must always be available. In addition to talkin representatives, there are also informal assignments to competent ajengan or ustad who are given the role of madrosah coach but are not as formal/documented as talkin representatives. In addition, the term head of the madrasa also appeared spontaneously for the congregation who acted as an elder or had influence among other congregations or as the owner of the madrosah as a place for manakiban.

**d) Forming regional representative madrasas**

From the brief interview, it can be seen that the TQNSuryalaya-Sirnarasa institution oversees several madrasas that function as base camps for the ikhwan in conducting amaliyah and other kethoriqohan activities. This was also legalized by the mursyid and acknowledged by all the Suryalaya-Sirnarasa TQN brothers.

**e) Make a Talkin Dhikr Guide.**

This guide is intended for talkin representatives as a reference in the talkin dhikr process. With the aim that the process of talkin dhikr is in accordance with what is done by Mursyid and does not deviate from the real teachings. The guide includes readings and a systematic series of talkin dhikr activities. Determining the miftahussudur book as the main source of literature review.

TQN has its own peculiarities in terms of the basis of literature which contains studies of

thoriqohan and moral studies. To support Sufism-based spiritual learning to educate the congregation's character, since the period of Abah Anom's role as Mursyid, the main literature in TQN was determined, namely the Miftahussudur book. The book is Abah Anom's monumental work which provides normative, logical, theoretical, and practical enlightenment on thoriqot and its impact on the personality development of the congregation. Due to the teachings of Abah Aos directly from TQN Suryalaya, it is guided by the teachings brought by Abah Anom Mursyid at that time. All the essence of the teachings of TQN received from Abah Sepuh as the first mursyid of TQN Suryalaya as well as the previous masyayikhs until Rosululloh Saw are packaged in a famous book, namely the miftahussudur (breast opener) book.

**f) Prepare an agenda containing the schedule of the regional Manakib**

On the social media of TQN Suryalaya-Sirnarasa, it was found that several managers of the madrosah at the manakiban place included a schedule for the agenda for manakiban activities. In addition, there is a special book containing the schedule of Manakiban activities in several areas. As the central figure of TQN, there is a special agenda for manakiban activities at madrosahs attended by Abah Aos. This makes it easier for brothers who come from certain areas to access the location where the brothers gather and carry out amaliyah activities communally.

**2) The Basics of Tarekat-Based Educational Studies in Improving the Character of Santri**

The concept of thoriqoh education in this pesantren prioritizes student learning etiquette in the Book of Ta'lim al-Muta'allim. Discipline learning manners towards Allah SWT, in the book Ta'lim al-Muta'allim it is not specifically disclosed about student learning manners towards Allah SWT. However, in some of the explanations in the book, it is revealed that there are several things related to a student's learning manners towards Allah SWT, including: Guidelines for good study intentions must be owned by all students in order to gain useful knowledge. These are described as follows: (1) hoping for the pleasure of Allah; (2) happiness hereafter; (3) fighting ignorance in oneself and the ignorant (increasing knowledge and providing benefits to self and society); (4) developing and preserving Islam; (5) being grateful for the favors of mind and body; (6) not having the intention of getting praise from humans. b. Trusting The word al-tawakkal literally means surrender.

**3) The Tarekat-Based Education Design is Integrated With Other Lessons**

The tarekat-based education design at the Al Jauhari Islamic boarding school is designed to be integrated with other lessons such as the yellow book lesson which is the basis for studying the existence of tarekat education in this pesantren and also the practices that must be carried out by students, such as the practice of tarekat education at the Al Jauhari Islamic boarding school, namely as detailed below: 1. Amaliyah Hariana; Practice Fardhu and Sunnah Prayers 1) Practices around 02.00 in the morning, including: Bathing Repentance; Shukrul Wudlu prayer 2 raka'at (after ablution before drying the wudlu member); Prayers Tahiyatal Mosque 2 raka'at; Repentance prayer 2 raka'at; Hajat prayer 2 raka'at;

Tahajjud prayer 6 raka'at; Prayer Tasbih 4 raka'at; Witr prayer 3 raka'at; Dhikr Jahar.

2) Practices after the Fajr call to prayer, among others: Sunnat Fajr prayer 2 raka'at; Prayer Lidaf'il Bala 2 raka'at; Fardlu Fajr prayer 2 raka'at; Dhikr Jahar.

3) Practices after the sun rises, among others: Prayer isroq 2 raka'at; Praying isti'adah 2 raka'at; Praying istikhoroh 2 raka'at; Dhikr Jahar.

4) Practices around 9 am, among others: Prayer dluha 2 raka'at; Prayer kifaratul bauli 2 raka'at; Dhikr Jahar. The practice is carried out when formal education is on vacation.

5) Practices after the dhuhur call to prayer, include: Prayer qobliyah zhuhur 2 raka'at; Fardlu Zhuhur prayer 4 raka'at; Dhikr Jahar; Prayer Ba'diyah Zhuhur 2 raka'at.

6) Practices after the asr call to prayer, among others: sunnat prayer asr 2 raka'at; Fardlu Asr prayer 4 raka'at; Dhikr Jahar.

7) Practices after the Maghrib Azan, include: Prayer Qobliyah Maghrib 2 raka'at; Prayer Qobliyah Maghrib 2 raka'at; Prayer Fardlu Maghrib 3 raka'at; Dhikr Jahar; Khotaman; Ba'diyah Maghrib prayer 2 raka'at; Prayer Awwabin 2 raka'at; Repentance prayer 2 raka'at; Birrulwalidaini prayer 2 raka'at; Hifdzil Iman prayer 2 raka'at; Prayer of Thanksgiving 2 raka'at.

8) Practices after the isha prayer, including: Qobliyah Isha prayer 2 raka'at; Fardlu Isha prayer 4 raka'at; Prayer Ba'diyah Isha 2 raka'at; Dhikr Jahar; Prayer Lidaf'il Bala 2 raka'at; Khotaman.

9) Practices before going to bed, among others: Prayer Muthlaq 2 raka'at and Dhikr Jahar.

b. Dhikr after Fard Prayer Thoriqoh Qodiriyyah Wa Naqsyabandiyyah taught at the end of every fard prayer with dhikr.

#### **4) Characteristics of Tarekat-Based Education in Islamic Boarding Schools**

From the results of interviews, observations, and documentation, it can be explained that the characteristics of tarekat education at the Al Jauhari Islamic

Boarding School are scientific amaliyah science, meaning that amaliyah science means whatever knowledge we have learned we should practice, what is the meaning of a science if it is not practiced and scientific charity This means that all the deeds we do must be based on knowledge.

The tarekat teaching has several main elements that are characteristic of the practice of a tarekat, namely bai'ah, 1 teacher/murshid and aurad (wirid practice). These three components are a condition of pillars for someone who follows the teachings of the tarekat. In the discussion of the tarekat, the author focuses more on examining the position of the teacher/mursyid in the tarekat which is the central guide for the student/salik in his spiritual journey. The guidance of a murshid in the tarekat is a must to deliver a salik to wusul ila Allah

#### **5) The specific characteristics that are expected to be achieved from the Santri**

From the results of interviews, observations, and documentation of the specific characters that are expected to be achieved at the Al Jauhari Islamic Boarding School, namely the character of having good morals, eight types of morality that exist in the Al Jauhari Islamic Boarding School, namely, (1) husnudzhan hablumminallah wahablumminannas, which is good-minded in maintaining relationships with Allah SWT. and humans, (2) Qana'ah, namely accepting all gifts from Allah SWT, (3) Sincerity, namely carrying out a good deed only because of Allah SWT, (4) Patience, namely receiving gifts from Allah in the form of favors or trials, (5) Istiqomah is a firm stance against one's beliefs, (6) Tasammuh is tolerant, open-minded, and tolerant, (7) Effort is trying or working hard to achieve goals, (8) Praying is asking Allah SWT.

In tarekat education there are values of character education contained in

the form of love, namely in religious life one must cultivate an attitude of harmony, nation and state, sincere in charity, fair in making decisions, tolerance, responsibility, democracy, and have a fear of hurting others. Human beings are therefore seen as a sin that distances themselves from the love of Allah SWT. So that when we have that fear, we can create peace in society.

Through takhalli, tahalli, and tajalli are ways that can be taken to get his love, with several stages of patience, repentance, zuhud, faqr, tawaddu, taqwa, tawakkal, rida, and love. Which is part of the values of character education, is not only related to the relationship between human beings, but also has a relationship between human relationships with God. A person who goes through a stage to get love will surely be awake in words and actions that show a bad character.

## **6) The Design of Measuring the Success of Tarekat-Based Education in Improving the Character of Santri**

Developing a meaningful life is not an easy task, because in essence it is the same as winning the struggle of life, namely changing bad luck into good, and changing meaningless self-appreciation into meaning. Therefore, there must be a strong effort and intention in understanding the meaning of life, inseparable from the support of the closest environment.

In general, finding and setting a clear and tangible meaning and purpose in life in providing life direction is very important, which is used in preparing training programs to train oneself to develop the meaning of life.

Self-understanding Recognize and understand oneself objectively the strengths and weaknesses of oneself and the environment, both those that are still potential and those that have been actualized, so that these strengths are developed and weaknesses are inhibited and reduced.

Act positively Trying to apply and implement in real everyday behaviors and actions that are considered good and useful. Positive action is a continuation of positive thinking.

Relationship Familiarity Deliberately increasing good relationships with certain individuals (eg family members, friends, co-workers, neighbors), so that each feels mutual love, need for each other and willing to help.

Tri-Value Experience Trying to understand and fulfill three kinds of values that are considered as sources of meaning in life, namely creative values (work, works), appreciation values (kindness, beauty, love, faith), and values of attitude. (accept and take the right attitude towards suffering that can no longer be avoided).

Worship; Worship is an effort to get closer to the creator which in the end gives a feeling of peace, peace, and steadfastness. Worship that is carried out continuously and solemnly gives a feeling as if being guided and given direction when doing an action. Worshiping God is a form of intimate and intimate, sacred and sacred communication between a creature and its creator, accompanied by an attitude of ta'dim (full of respect), tawadhu' (low self-esteem), tadharru' (full heart), khusyu' (profound fear), taslim (full of submission), and tawakal (surrender) solely to gain His pleasure.

From the statement above, it can be concluded that the measure of the success of tarekat education at Pesantren Al Jauhari Garut is seen from the students' understanding of the benefits of life.

## **1. 2. Pesantren At Tadzkir Majalengka**

### **a. Preparation of Islamic Boarding Schools in preparing Tarekat-Based Education to Improve the character of students**

### **1) Preparation of Islamic Boarding Schools in Designing Tarekat-Based Education**

Program socialization is the process of communicating and communicating pesantren programs to the community with the aim of providing an introduction and appreciation in a certain environment.

Broadly speaking, the stages of starting the program in preparation for preparing tarekat-based education are divided into two, the first is the pre-implementation stage or the program preparation stage. Several pre-implementation or program preparation stages that can be carried out include: 1) Preparation of a Program Planning Matrix (MPP) consisting of activities or activities, targets, success indicators and program implementation time. 2) Preparation of a program blueprint which is a comprehensive description of the program that is used as a benchmark and general guideline in program implementation. In other words, the MPP and the blue print are part of the strategic stages in program implementation.

The two stages of program implementation, in general, this stage is the implementation of the previous stage. At the practical level in the field, the teaching council for students is the mudaris appointed by the pesantren leadership to teach, guide, and direct the students, while the murshid generally provides policy directions in amaliyah such as talqin dhikr, circumcision prayers, khotaman, maqiban, and riyadoh which contained in the manual that has been recorded. So, in this case the santri are not directly guided outwardly by the mursyid but they are guided by the leadership of the pesantren, the mudaris, and the administrators. The leadership of the pesantren has full authority to determine the direction of the policy of the pesantren, because the leader is religious

and learns from the mursyid, he automatically directs his students to do thoriqoh amaliyah. This stage is very important because it will have implications for the achievement of targets, objectives, and program outputs. Therefore, a mursyid must really understand the program concepts contained in the MPP and blue print programs.

### **2) The Basics of Tarekat-Based Educational Studies in Improving the Character of Santri**

From the results of interviews, observations, and documentation, it can be explained that the basics of tarekat-based education studies in improving the character of students use the Mifhus Shudur, Fadoilusshur, and Sunanul Mardiyah books.

The mifhus shudur book describes the Miftahusudur / Chest Opening Key, a book by Sheikh K.H. Ahmad Shohibulwafa Tadjul Arifin R.A. This is a book that discusses the case of dhikr, both the procedures for dhikr and the impact produced by dhikr.

The Sunanul Mardiyah book explains the sunnahs that are blessed, this book is used as conceptions that become the reference for students in studying so that they become successful students and have noble character.

### **3) The Tarekat-Based Education Design is integrated with other Lessons**

From the results of interviews, observations, and documentation, it can be explained that the tarekat-based education design is integrated with Sufism material at Madrasah Aliyah. Learning this Sufism material allows students to prioritize the affairs of the hereafter rather than the world (zuhud). For example, the class XI students interviewed by the author said that they always try not to delay prayer times and read the Qur'an after the dawn and maghrib prayers. Perform the Duha prayer during the first break. Following the dzuhur prayer in



congregation on the second break and they carry out worship without being forced by teachers and parents when they are at home.

This tarekat-based education design is not only beneficial for students with the status of students, but teachers are also patient and diligent in worshipping to get closer to Allah. MA teachers at At Tadzkir, Islamic education teachers and general subject teachers, set an example by performing the midday prayer and Friday prayers in congregation at school. A teacher stated that he often motivates students who are less diligent in terms of worship, the teacher always tells these students if they carry out mandatory worship diligently without being ordered, at school or at home, there will be additional value.

Trying to eliminate the qualities of lust, for example: riya, ujub, arrogant, miserly, etc., so that the soul becomes clean. The MA At Tadzkir teachers, apart from setting an example of a good attitude, also guide their students to be kind. The teacher always reminds how to be kind to everyone around students during class hours.

Methods and Media in the application of Al-Ghazali's teachings, there are three methods that are applied in learning which consists of three aspects, psychological, sociological, and pragmatic in terms of learning success. In Al-Ghazali's teaching, it can be exemplified from the methods used, for example, the mujahadah method and the riyadlah method, practical education in discipline, habituation, presentation of aqli and naqli arguments as well as guidance and advice. Thinking that is above the current level makes it important to do it again, in addition to modern methods and media, so that an ideal class in learning will be created, which is more monotonous and it will make students bored and bored so that in the learning there is no interaction.

good and can reduce the enthusiasm and learning outcomes of students themselves. So a teacher needs to change his mindset in applying learning methods and media which at this time are getting easier to get information and tools.

#### **4) Characteristics of Tarekat-Based Education in Pesantren At Tadzkir**

From the results of interviews, observations, and documentation, it can be concluded that the characteristics of tarekat-based education at the At Tadzkir Islamic Boarding School hold fast to the teachings of Sufism.

This study found that in the Tarekat Qadiriah Wa Naqsyabandiyah Pesantren At Tadzkir, there are educational components that work systemically, including: Educational goals that have the characteristics of a perfect ritualist, becoming an al'Abid al Kamil, educators who have characteristics (Teacher Centered). ), mursyid (tarekat teacher) becomes the main controller in education, students who have the characteristics of Resignation Religion, namely complete surrender / have strong belief in the spiritual guidance provided by the murshid in the form of (Rabithah and Wasilah).

The educational process that has the characteristics of Religious Internalization is the internalization of religious values through Dhikrullah (Dhikr, Darajah and Khasanah), and with the Takhalli, Tahalli and Tajalli methods. The curriculum which has the characteristics of Subject-Oriented Experiments is oriented to the spiritual experiences of students through amaliah and tarekat teachings (Dhikr Darjah, Tawajuhan, Khataman, Manaqiban and Dhikr Hasanah).

#### **5) Specific Characters that are expected to be achieved from the Santri**

Rasulullah SAW showed us the way that in order to have a character that is loved by Allah SWT, we must fulfill the following conditions: "Say: 'If you (really)

love Allah, then follow me, Allah will love you and forgive your sins'. ." Allah is Forgiving, Most Merciful." (Surah Ali Imran: 31).

Faith in the apostle, following his message, obeying his orders, and staying away from his prohibitions are the keys to becoming a person who is loved by Allah. This is because these activities are tangible evidence of our love and alignment with the qualities of majesty, goodness, glory, privilege and other good qualities that are the original character of Allah SWT.

In replying to a friend who wanted to be part of the people whom Allah loves, the Messenger of Allah (saw) stated, "Love what Allah and His Messenger love, and hate what Allah and His Messenger hate." (HR. Ahmad).

Generally, those who have these characters are people who like to do good (muhsinin), repent (tawwabin), have piety (muttaqin) and surrender (mutawakkilin) to Allah SWT as stated in His Word as follows:

First, "Surely Allah loves those who do good." (Surat al-Baqarah: 195; QS. Ali Imran: 134 and 148; QS. Al Maidah: 13 and 93). Muhsinin here are people who continue to improve their good deeds, exceed their normal requirements, and increase the value and substance of their goodness. Their goodness exceeds the goodness of the average human being and beyond the limits of his humanity.

Second, "Surely Allah loves those who repent and purify themselves." (Surat al-Baqarah: 222). They are loved by Allah because they always desire to change the bad past into good, do not repeat mistakes (sins) and hasten themselves in the line of divinity solely out of fear of Allah and hoping for His pleasure.

Third, "Surely Allah loves those who are pious." (Surat Ali Imran: 76; QS. At Taubah: 4 and 7). Taqwa is the best

shield, adornment and provision in the world. Piety reflects faith and good deeds. Faith and good deeds lead the perpetrator to heaven.

Fourth, "Surely Allah loves those who surrender." (Surat Ali Imran: 159). Surrender is an activity that is always carried out by a believer after completing a job well and fulfilling all the necessary criteria in accordance with his capacity as a human being.

Surrender is a prerequisite for producing the expected goals. Next is the power of Allah SWT, the Essence who knows for sure the magic contained in the process leading to results and goals.

## **6) The Design of Measuring the Success of Tarekat-Based Education in Improving the Character of Santri**

From the results of interviews, observations, and documentation, it can be concluded that the design of measuring the success of tarekat-based education in improving the character of students is seen from the character of students, whether students can judge what is right, really care about what is right, and do what they believe is right. despite external pressures and internal temptations.

Tarekat-based education can affect the character of santri if it is carried out integrally and simultaneously in the family, class, school environment, and community.

First, in the family environment, parents in this case have a role to instill character values that become children's habits to behave both according to religious norms and behavioral norms that can respect themselves and others.

Second, class-based tarekat-based education. Teachers as educators and students as learners in the classroom. The context of character education is a class community relational process in the context of learning. The teacher-learner relationship is not a monologue, but a dialogue with many directions because the

class community consists of teachers and students who interact with the material. Providing an understanding and understanding of the true virtues that occur in this teaching context, including non-instructional areas, such as class management, class consensus, and others, which helps create a comfortable learning atmosphere.

Third, tarekat-based education based on school culture. This design tries to build a school culture that is able to shape the character of students with the help of school social institutions so that certain values are formed and internalized in students. To instill the value of honesty, it is not enough to give moral messages to students, but also this moral must be strengthened by creating a culture of honesty through making strict and consistent school regulations against any dishonesty behavior.

Fourth, community-based tarekat-based education. In educating, the school community does not struggle alone. Communities outside educational institutions, such as families, the general public, and the state, also have a moral responsibility to integrate character building in the context of their lives. When state institutions are weak in law enforcement, when those who are guilty have never received appropriate sanctions, the state has educated its people to become human beings who do not respect the meaning of the shared social order.

## **b. Tarekat-Based Education in Pesantren At Tadzkir Majalengka**

### **1) Tarekat education taught at the At Tadzkir Islamic Boarding School**

From the results of interviews, observations, and documentation, it can be concluded that the tarekat education taught at the At Tadzkir Islamic Boarding School is an education based on the Qadiriyyah Naqsyabandiyah Tarekat which has four main teachings which are

believed to be effective and efficient as a method of getting closer to Allah SWT. The four, among others, are the perfection of mysticism, adab (ethics), remembrance, and about muraqabah (contemplation).

All of these teachings are based on the Qur'an, hadith, and the words of the wise scholars from the salihin salafus. The first teaching is the perfection of suluk (exploring the path of Sufism to get closer to Allah), related to three basic dimensions; faith, Islam, and Ihsan.

All three are packaged in one popular method consisting of shari'a, thareqat, and haqiqat. Shari'a is understood as a rule of Islamic legislation. This is a decree of Allah SWT as syar'i through His Messenger, which involves commands and prohibitions.

The practice of sharia is also included in the tariqat domain. The main element lies in faith and the truth of the Shari'a. While the haqiqat dimension in the next phase outlines the appreciation of the practice of sharia in order to feel the sweetness of ma'rifat (faith).

In this tarekat, the second teaching, namely adab, has a special position, it can even be said to be very principled. According to his followers, without adab it is impossible for a salik (spiritual disciplined person) to be able to achieve his suluk goals.

There are four emphasis, first, adab to Allah and His Messenger, second, adab to the Shaykh (murshid or teacher), third, adab to brothers and sisters in faith (ikhwan), and fourth, adab to oneself.

Adab to Allah is done by always being grateful for all His favors and gifts. In addition, it is necessary to maintain awareness to always be grateful. Both must be imbued with every disciple so as not to forget Him.

What is also upheld is the adab of the student towards his murshid. This is the condition of riyadhoh and suluk of a student. Therefore, there is an ethic that

is built in such a way in this close environment, so that it resembles the adab of the companions towards the Prophet SAW.

Between students and murshid in *mu'asarah* (interaction) aims to preserve the *sunnah* (tradition) at the time of the Prophet. Pupils occupy the role of friends, and murshid replaces the role of the Prophet in terms of *irshad* (guidance) and *ta'lim* (teaching).

## 2) The curriculum applied in Pesantren At Tadzkir

Experience-based curriculum education means that students as students have not been fully invited to explore the problems behind the subject matter they are learning through experience. So the experience-based education development plan as described above would need to be implemented in real terms in our educational institutions.

Experience-based education has the understanding that learning will achieve its goals if it is illustrated with real events and with comprehensive involvement in accordance with the child's own activities. Building initiative from within students is the most effective way to deliver their success to maturity, exploring various potentials, being reactive to change, growing positive attitudes, and so on. Because the learning process is thinking, doing, moving, and enriching experience.

Therefore, changes in the learning process for children as mentioned above are absolutely necessary. Learning will give the best results if it is based on experience, where experience is an interaction, namely actions and reactions between individuals and the environment. Outside the process of acquiring knowledge and teaching and learning, individuals also experience environmental influences, so there is action from the environment on individuals, and vice

versa, individuals also react to environmental influences.

To anticipate bad things in children later, we need to provide them with education and knowledge based on the experience of students with habituation in the hope that children do something by considering, processing, and thinking carefully about environmental influences.

## 3) Readiness of Educators in the Implementation of Tarekat-Based Education at Pesantren At Tadzkir

The task and function of the murshid is to guide, educate, forge, and at the same time idolize the students in understanding the spiritual paths to Allah SWT. Mursyid diligently guides students from the process of cleansing and purification (*tadzkiyah al-nafs*) until they reach deep understanding (*ma'rifah*). The duties and functions of the murshid in the presence of the *salik* resemble the Messenger of Allah in front of his companions. If the companions were diligent and full of humility in front of the Messenger of Allah, then the *salik* also did the same thing in front of their murshid.

The murshid's first task is to select who can become full-fledged students or a kind of pre-student. Mursyid uses many methods in selecting *salik* candidates. In Konya, Turkey, prospective students who will join the Jalaluddin Rumi order and then undergo Sufi dance training (*Whirling Darwishes*) are tested orally in front of the murshid at the *maktab*, in the form of halls lined up in a complex. Among the ways to determine whether a prospective student is accepted or rejected is indicated by the direction of the sandal. If the prospective student's sandals face the door of the hall, it is a sign that the candidate has passed. On the other hand, if the sandal has its back to the door, the candidate is rejected or still has to prepare.

In particular, a murshid always tries to clear the intentions and straighten the life goals of the student, knows the student's abilities, educates selflessly, adjusts speech and actions, loves the weak, purifies speech, speaks wisely, always remembers and glorifies Allah when speaking, keeps the secret of the student, forgiving students' mistakes, ignoring their own rights, giving students rights, being able to divide time for solitude (seclusion) and doing charity, always doing mahdhah worship and social services.

#### **4) Readiness of Tarekat-Based Education Support at Pesantren At Tadzkir**

Pesantren At Tadzkir Majalengka has tried to develop the concept of an environmentally friendly pesantren. They make water conservation, emphasize planting various trees to improve environmental quality in an area of 1.5 hectares. This is to create the lungs of the pesantren as well as part of maintaining and conserving water sources.

The land is allowed to form naturally and contoured. The land becomes an open space for viewing posts and a student learning park. While the building stands on the land by adjusting the contours of the land. The building is more open, so there is no need for lighting in the morning and afternoon and it is cooler so there is no need to use air conditioning.

Water is also well managed. The water that has been used for washing, bathing and washing is channeled to various plants in the pesantren fields because this pesantren has plantation areas, and the development of food crops.

#### **5) Santri Facilities and Infrastructure in Supporting Tarekat-Based Educational Activities at Pesantren At Tadzkir**

Islamic boarding schools are required to have facilities that include

furniture, educational equipment, educational media, books and other learning resources, consumables, and other equipment needed to support an orderly and continuous learning process.

Islamic Boarding Schools are required to have infrastructure which includes land, study rooms, teaching and/or educational staff rooms, power and service installations, places of worship, and other spaces/places needed to support an orderly and sustainable learning process. Have a study room according to the number of study groups. Islamic boarding schools can use other infrastructure facilities they have to support the learning process, educational equipment, media (eg blackboards), learning resource books, consumables (eg chalk, markers, etc.).

#### **c. Character Values of Santri embodied in Pesantren At Tadzkir**

##### **1) Character Values embodied in Pesantren At Tadzkir**

From the results of interviews, observations, and documentation, it can be concluded that there are seventeen character values in the practice of the Tarekat Qadiriyyah wa Naqsyabandiyah in Pesantren At Tadzkir. The seventeen character values are: tawadhu', religious, gentle, concerned with others (social spirit), forgiving (not vindictive), cheerful and cheerful face, sociable and friendly, qana'ah, grateful, sincere, patient, tolerant (tasamuh), discipline, tawakkal, do good deeds, independent, and responsible.

##### **2) Character Profile of Santri embodied in Pesantren At Tadzkir**

The At-Tadzkir Islamic Boarding School was founded in 2010, which is located in Pasanggrahan Village, Maja District, Majalengka Regency. It was built with the concept of a combination of education and da'wah. The aim is to educate and foster Muslims, especially

the younger generation, so that they have good morals, have knowledge and are capable of doing good deeds, and are ready to preach for the realization of the 'khairu ummah'.

There are four criteria for becoming the khairu ummah generation at the At Tadzkir Islamic Boarding School, namely first, the best people are people who have good moral character (noble morals), namely good, honest, trustworthy, and become people who know what is good and bad. Second, khairu ummah are people who have the nature or character of love of knowledge and love of profession. As in the verse of the Qur'an Surah Al-Alaq is iqra 'or calling to read. How can the people become a generation that is used to reading, writing, thinking, daring to master science, that is what is called the iqra' generation.

Third, people who have benefits in their lives. Khairunnas anfaahum linnas, the best person is the one who benefits others, benefits his family, benefits society, nation and state, even humanity should. Fourth, the best people are people who are meaningful in this world and in the hereafter. Because the best provision is pious deeds and be a pious and pious generation.

#### **d. The Process of Implementing Tarekat-Based Education to Improve the Character of Santri**

##### **1) Human Resources Preparation Stage**

From the results of interviews, observations, and documentation, it can be explained that the pesantren at tadzkir carries out the stages of preparing human resources by means of recognizing a mursyid in the tarekat world, by asking knowledgeable people for instructions. The reason is that many murshids are not really murshids

or are unable to guide and cleanse the hearts of their students.

According to the leader of the At Tadzkir Islamic Boarding School, a mursyid is a teacher whose words are listened to and followed and whose actions are imitated by students. He said, murshid has the ability to see the diseases that exist in the human soul, the soul of his students.

First, medical science, namely to treat the physical or human body. Second, spiritual knowledge, which is to treat diseases in the human soul. According to him, the human body and soul are the whole of humans themselves, so they need treatment if one or both of them are infected by disease. Murshid's job is not to treat physical ailments. However, to treat spiritually, the human soul that is affected by disease.

For him, a murshid is not only a person whose soul is clean, but also has good outward behavior. So a mursyid, in addition to having a strong creed, safe in his belief, must also be a fakih, a person who has an outward understanding of the right religion," he explained. This is as he quoted from Imam Malik's statement which states that Imam Malik: whoever performs Sufism without fiqh then he is zindiq. Whoever does fiqh without tasawuf, he is wicked. Whoever combines the two, he will arrive at the truth. As for the purpose of cleansing the soul of qualities that are not worthy of being carried by a person, it is to approach the most holy essence and without feeling like a person who was once holy. He continued, a person is required to purify his heart because Allah is Most Holy and cannot be approached except by pure souls.

## 2) Stages of Preparation of Supporting Resources

From the results of interviews, observations, and documentation, it can be explained that the stages of preparing supporting resources are already included in the planning document and have even become a priority for this pesantren.

Student management aims to regulate the entire series of pesantren activities in the field of santri so that the teaching and learning process in pesantren can run smoothly, orderly, regularly and can achieve the goals of pesantren education.

## 3) The Process of Implementing Tarekat-Based Education in Strengthening the Character of Santri

From the results of interviews, observations, and documentation, it can be explained that the process of implementing tarekat-based education in strengthening the character of students is one of the efforts to foster the spirit of attending tarekat-based education. At the same time as a step to harmonize the heart, feeling, mind and body in order to remain in line with the philosophy of Indonesian ideology, namely Pancasila. There are several elements that must be mastered. Among them is to understand that the pesantren must understand the main character of education.

The following are some of the main characters, namely that Religion does not refer to one teaching. In Indonesia, there are five beliefs held. Where each religious religion certainly teaches good things to people, humans and nature. At least this religious foundation will later shape a person's personality into a person who is obedient to his God. People who are obedient to God, certainly will not act arbitrarily.

Nationalist, Having a nationalist character is not only seen verbally. Just by saying "I'm NKRI" only. But nationalism is shown in attitude behavior.

Of course this form of nationalism is very broad. The method also varies, depending on the abilities and potential of

each person. For example, people who like to write, can work through writing and are able to give spirit to many readers. Or for those who like to paint, a form of nationalism can be shown by participating in foreign competitions and many more.

Independent, Independence is also the main character in strengthening character education. At least independent people have a soul not depending on others or anything like that.

Gotong royong, The form of the main character of the fourth character education strengthening is gotong royong. This spirit of socializing with mutual cooperation is actually what our ancestors taught us. In some areas, especially in rural areas, we still encounter a lot of gotong royong customs.

Integrity is also the main asset in strengthening character education. People who have integrity are not easily influenced by things that are not important. Be firm and stand firm in your views.

From the character sentence above, if all people have these five character values, it is certain that Indonesia is far more advanced in the future. There are, of course, many agents of change that will emerge.

In practicing the manaqib dhikr activities and readings at the At Tadzkir Islamic Boarding School, it is carried out through several processes that need to be observed, including: (1) Based on the sincere intention of lillah-billah irrasul-birrasul solely to worship and seek the pleasure of Allah SWT. (2) When making a request, it is not permissible to ask Shaykh Abdul Qadir Jailani. (3) Asking Allah SWT. through the blessing of Shaykh Abdul Qadir Jailani and the intercession of the Prophet. (4) In making a request, namely the time of muraqabah to Allah, it is better to begin with repenting for our sins, especially the seven limbs, namely, the tongue, eyes, ears, hands, feet, stomach, and genitals, because sin becomes a barrier to the fulfillment of prayer. Then, ask for faith because without faith all pleasures will be in vain. After that, we ask for our special needs

and full of confidence, that Allah SWT has the power to answer our prayers while we are very helpless in front of Allah. (5) In doing this wiridan, it is better to be in a state of purity from hadas and facing the Qibla and carried out istiqomah.

#### **4) Climate and Culture of Tarekat Islamic Boarding Schools in At Tadzkir Islamic Boarding School in Supporting Character Strengthening**

From the results of interviews, observations, and documentation, it can be explained that in culture, especially pesantren culture, there is a tradition that is usually carried out continuously and even for generations in the form of actions, works, produced by a group or individual. The habit that is often carried out certainly has distinctive values that are charismatic and independent in all respects.

The purpose of a pesantren is to create and develop a Muslim personality, namely a personality that is faithful and devoted to Allah SWT, has noble character, is beneficial to society, independent, free and firm in personality.

As done by Pesantren At Tadzkir, especially in building the character of students in achieving that goal, the pesantren must apply good character, directing students to develop character so that commendable traits can be embedded and will give birth to noble deeds. In this case, the administrators, ustadz and ustadz play an important role in building the character of the students, so that the students do not violate the rules, behave politely and respect others.

The existence of Pesantren At Tadzkir as an educational and religious institution that is fully trusted by the community who always tries to educate and foster students in religious matters, especially in the Islamic world. The activities carried out did not escape the supervision and mobilization of the Ustadzah, ustadz and caregivers who were given full trust in guiding the students. Teaching and learning activities refer to books sourced from the Qur'an and Hadith.

Pesantren At Tadzkir is a college that uses classical and modern methods in its learning system.

#### **5) How Tarekat-Based Education is carried out at the At Tadzkir . Islamic Boarding School**

From the results of interviews, observations, and documentation, it can be explained that the tarekat-based education method at the At Tadzkir Islamic Boarding School is carried out through three stages or processes, namely Takhalli, Tahalli, and Tajalli. First, TQN's amaliah activities in the Takhalli (Kuras) process are repentance, talqin and bai'at (the process of planting the light of faith occurs, as well as explaining clearly how to do TQN dhikr), and riyadhah (spiritual practice). The second is in the Tahalli process (contents), namely dhikr (remembrance of jahar and khafi), and manaqib (recitation of the history of Sheikh Abdul Qadir al-Jilani). Third, in the Tajalli (Mancar) process, there are four stages, namely mahabbah, ma'rifat, essence, and kasyaf, which are effective in awakening spirituality.

#### **6) How to Evaluate Tarekat-Based Education Outcomes at Pesantren At Tadzkir**

From the results of interviews, observations, and documentation, it can be explained that in this case, the evaluation process of activities is not entirely carried out through direct observation by the Kyai but through several parties who are directly related to the daily activities of students. Every activity that is required for students is provided with a attendance book. The attendance book is used as a guide to assess the discipline and activeness of students in participating in activities at Islamic boarding schools.

In addition, attendance books can also be used to find out which students are truant or do not participate in activities without permission. That way, the punishment given to students who play truant can be adjusted to the number and type of



activities that do not participate. The presence book will then be examined by ISPA as the head of the room when studying together at night.

After that, problems or all kinds of students' indiscipline in the room will be reported by ISPA to the central management at the coordination meeting between ISPA and the central management. Furthermore, the central management will report the results of the meeting to the Kyai. The Kyai will then have a dialogue with the students to solve the problems faced by the students.

### **7) Follow-up Activities on Evaluation Results**

From the results of interviews, observations, and documentation, it can be explained that the follow-up activities from the evaluation results of tarekat-based education at Pesantren At Tadzkir, namely character-building values that are not practiced by students are implemented both in the learning process, the formation of pesantren culture, co-curricular activities, and other activities. extracurricular. Therefore, it can be said that Pesantren At Tadzkir is a religious educational institution that implements character education in an integrated manner in the entire educational process, starting from the learning process, management of the pesantren, and the daily activities of students.

### **8) The Process of Formulating the Character of Santri embodied by the At Tadzkir Islamic Boarding School**

Referring to the description of the implementation of character education developed by the Ministry of National Education, Islamic boarding schools at Tadzkir appear to have carried out these stages for a long time. Even tarekat-based education in the learning process is carried out integrally in all subjects. Likewise, tarekat-based education in daily activities in the form of school culture.

At the At Tadzkir Islamic Boarding School, the pesantren culture has been created since the pesantren was founded

until now, the culture of sincerity, simplicity, independence, ukhuwwah Islamiyyah, and freedom is a culture that has been transformed from generation to generation in the pesantren environment. The pesantren culture is also formed through an intervention process in the form of daily, weekly, monthly, and yearly activities carried out to familiarize students so that a distinctive culture is formed that is different from school cultures outside the pesantren and the excellence of pesantren in character building lies in the system. dormitories that allow pesantren to implement co-curricular and extra-curricular learning for all pesantren residents.

### **9) Indicators of Achievement of Santri Characters that Pesantren At Tadzkir wants to realize**

From the results of interviews, observations, and documentation, it can be explained that there are two indicators of the achievement of the character of the santri that can be developed to achieve the success of character education.

First, indicators for pesantren and classes. This indicator is used as a marker for pesantren leaders, mursyids, and pesantren personnel in planning, implementing and evaluating schools as institutions for implementing cultural and national character education.

Second, subject indicators. This indicator relates to the effective behavior of students with regard to certain subjects.

**10) Measuring the Achievement of the Character of the Santri that the At Tadzkir Islamic Boarding School wants to realize**

From the results of interviews, observations, and documentation, there are eighteen values that must be developed in Islamic boarding schools in determining the success of character education, namely: (1) religious; (2) honest; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) independent; (8) democratic; (9) curiosity; (10) national spirit; (11) love for the homeland; (12) rewarding achievements; (13) friendly/communicative; (14) peace-

loving; (15) likes to read; (16) care for the environment; (17) social care; (18) responsibility.

These eighteen character values must be applied in education, both in theoretical subjects and in practical lessons. By applying character education to subjects, for example in the form of interactions in class, assignments, and the development of ideas that can lead to a feedback process or reciprocity between ustadz/ustadzah and students.

#### **e. Problems faced in the Implementation of Tarekat-Based Education in Strengthening the Character of Santri**

##### **1) Problems related to students**

From the results of interviews, observations, and documentation, it can be explained that problems related to students are patterns of student behavior which are sometimes difficult to regulate.

The pattern of student behavior that is sometimes difficult to regulate, for example, there is still a sense of laziness in participating in tarekat-based education programs.

In Islamic boarding schools, the leadership of the pesantren has a major role for the students in managing every activity and outside the activities of the students. The leadership provides a method by not shouting at the students but giving warnings slowly, because many students have different characteristics and behavior, because there are still students who leave the pesantren environment without asking for permission. In addition, the administrators can appreciate everything that is done by the students even though there are mistakes, but the administrators try to praise the results of the students. This makes the students better and feel comfortable in the Islamic Boarding School.

##### **2) Problems related to ustadz**

From the results of interviews, observations, and documentation, it can be explained that the problem related to

the ustadz is the limited number of teachers in the pesantren which is a separate obstacle to educating and caring for students.

##### **3) Problems related to students' parents**

From the results of interviews, observations, and documentation, it can be explained that the problem related to the parents of students is the lack of parental support in the educational process. So, it is as if the santri hand over their responsibilities to the pesantren without wanting to know the development of their children at the boarding school so that the students are less enthusiastic about participating in the educational process.

##### **4) Problems related to the community around the pesantren**

From the results of interviews, observations, and documentation, it can be explained that the problem related to the community around the pesantren is that there are still some people who do not believe in the tarekat-based education program at the At Tadzkir Islamic Boarding School. The lack of trust from the surrounding community resulted in a lack of interest from the surrounding community to send their children to the At Tadzkir Islamic Boarding School.

##### **5) Problems related to resources**

From the results of interviews, observations, and documentation, it can be explained that the existing facilities and infrastructure at the At Tadzkir Islamic Boarding School are still minimal, especially in the Madrasah Aliyah environment, such as places of worship joining the study room, laboratories joining the MA, even though the facilities and infrastructure are supporting activities. The good implementation of an educational institution, the lack of facilities and infrastructure makes it difficult for us to study, such as the practice of biology, computers, languages and others.

From the results of interviews regarding facilities and infrastructure, it can be concluded that the facilities and infrastructure in this Islamic boarding school are still minimal, this is very minimal. This must be addressed by the school, because facilities and infrastructure are supporting tools in the implementation of education in every educational institution.

**f. Islamic Boarding School Solutions to the Problems faced with Relating**

**1) Solutions to Student Problems**

From the results of interviews, observations, and documentation, it can be concluded that in dealing with the problems of santri, the pesantren always tries. First, every santri generally gets the opportunity and service to develop optimally. Second, there are differences in the abilities, intelligence, talents, interests and environmental backgrounds of each student. Third, the teaching system in Islamic boarding schools always provides opportunities for students to advance according to their abilities and, fourth, to deal with the problems faced by students, the Islamic boarding school always presents special tutors who are more intensive in dealing with students by increasing knowledge, an open attitude and sharpening skills in identifying students' learning difficulties.

**2) Solutions to Problems related to Ustadz**

From the results of interviews, observations, and documentation, it can be concluded that in dealing with ustadz problems, the pesantren seeks to increase the number of ustadz personnel so that the dual tasks that used to be the burden of one person are divided and each ustadz can focus more on their respective jobs.

**3) Solutions to problems related to students' parents**

From the results of interviews, observations, and documentation, it can be concluded that in dealing with the

problems of students' parents, the pesantren always tries to invite the parents of students to come to the pesantren before implementing the program they will run for one year. However, the reality is that there are still parents of students who cannot come to the pesantren due to their busy schedule.

**4) Solutions to Problems related to Surrounding Communities**

From the results of interviews, observations, and documentation, it can be explained that related to problems with the surrounding community, the pesantren always tries to invite the surrounding community to take part in participating in activities at the pesantren. However, the solutions that have been implemented have not been maximized so that there are still local people who are not familiar with the program from the pesantren at tadzkir.

**5) Solutions to Problems related to Resources**

From the results of interviews, observations, and documentation, it can be explained that related to the problem of resources in Islamic boarding schools is trying to have other income by setting up small businesses in Islamic boarding schools. The income is used to increase funds in the construction of pesantren facilities and infrastructure.

**CONCLUSION**

Tarekat-based education management in improving the character of students in Islamic boarding schools is quite maximal, especially in terms of planning and organization. Prior to the implementation, the pesantren had prepared human resources such as the teaching council who had already adhered to the implementation of tarekat-based education.

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