

USWAH HASANAH MANAGEMENT BASED ON STUDENT CHARACTER BUILDING IN MODERN ISLAMIC INSTITUTION

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Abstract:

Lately, parents are faced with problems that should not be ignored, namely moral and moral issues, which will become a severe problem in the future. This article is here to explain clearly the implementation of *uswah hasanah* education in character building in Islamic boarding schools as exemplified by Rasulullah SAW in everyday life, especially in the dormitory of the new students of Pondok Modern Darussalam Gontor campus 10 Jambi. In this study, the authors used a qualitative approach with case study. From the research that has been carried out, it is found that the role of the dormitory supervisor teacher and dormitory administrator in terms of good, especially the habit of living disciplined in all things and inculcating the spirit of *ukhuwah Islamiyah* is a vital instrument in the formation of the Islamic character of new students.

Keywords : *Uswah Hasanah, Pesantren, Islamic Character*

Abstrak:

Akhir-akhir ini orangtua dihadapkan pada permasalahan yang tidak boleh diabaikan begitu saja, yaitu masalah moral dan akhlak, di mana hal ini akan menjadi masalah yang teramat serius jika menyangkut masa depan. Artikel ini hadir untuk menguraikan secara jelas implementasi pendidikan *uswah hasanah* dalam pembentukan karakter di pesantren, seperti yang di contohkan Rasulullah SAW di dalam kehidupan sehari-hari, khususnya diasrama santri baru Pondok Modern Darussalam Gontor kampus 10 Jambi. Dalam penelitian ini penulis menggunakan pendekatan kualitatif jenis studi kasus. Dari penelitian yang telah dilakukan didapatkan data bahwa, peran guru pembimbing asrama dan pengurus asrama dalam hal keteladanan khususnya pembiasaan hidup berdisiplin dalam segala hal dan penanaman jiwa *ukhuwah Islamiyah* menjadi instrument yang sangat penting dalam pembentukan karakter Islami santri baru.

Kata Kunci: *Uswah Hasanah, Pesantren, Karakter Islami*

INTRODUCTION

The culture of education based on pondok pesantren is an extraordinary gift that Allah SWT has bestowed upon the Indonesian nation, and this should be grateful by all elements of the country (Sutisna et al., 2019; Nuraeni & Irawan, 2021). How not, in the condition of a society experiencing degradation of transparency, humanity, and science, boarding schools are present as solutions to the problems that occur in community today (Arif & Pratama, 2021). Multi-dimensional damage has been brought to the fore in society so that this cannot be overcome only through the dimension of transformation of science (*ta'lim*) alone. Still, it is necessary to be accompanied by the change of *akhlaq al-karimah* (*ta'dib*) through the example (*uswah hasanah*) of educators, as well as mujahadah and prayer to achieve divine guidance.

Sutisna et al., (2019) said that the education of the example to form an Islamic character is the responsibility of all parties: kyai, teachers, administrators, and parents. This is also by what has been discussed Kamaludin (2020) in his article on the supporting factors of the application of teachers' exemplary values. Sulaiman (2017) argues that the example of a teacher also needs to apply a humanist approach between teachers and students so that learners can absorb the process of transparency carried out by teachers. Likewise, Sulaiman (2017) stated that the cooperative system is also influential in character education in addition to the humanist approach. Otherwise, science will only become mere information without any real action, and exemplary (*uswah hasanah*) will only be a heroic story that is hereditary without being qualified with the mastery of qualified science. Cahyaningrum et al., (2017) said two essential elements must walk side-by-side to achieve the goals to be completed in education by Islamic character, namely the teaching of example and science.

The curriculum in pesantren covers almost all aspects of students' lives, not just a narrow curriculum that is limited to the transformation of science in the classroom only (Amir, 2021; Monaziroh & Choirudin, 2021). So that student's behavior in maintaining their mind, behavior, and heart can be reflected in everyday life both in the classroom and outside the classroom. This is because the transformation of science is only part of life, so the education of example that boils down to Islamic character education (Mahmudah, 2018; Dakir, 2019), the content must be more comprehensive than just teaching. This is the method applied by pesantren in understanding and applying education based on Islamic character as exemplified by the Prophet (peace be upon him) (Baharun, 2017). Mustofa (2019) said many we get children accustomed to practicing worship in everyday life starting from often seeing what has been exemplified by people around him, especially parents. The totality of education in pesantren is what can later make its educators a greater chance in the educational success of the nation and state. Manan (2017) added that good *akhlaq* construction is increasingly needed today, where *akhlaq* and moral problems become severe enough problems that, if left unchecked, will destroy the nation's future.

The totality of education is always applied in Modern Islamic Institution “Darussalam” Gontor in educating its students. The dormitory managers continually strive to be a good special for their younger siblings both in the classroom and in the dormitory, the example, and habituation according to Manan (2017) is no less important than learning to teach in the school; this is because the process of knowledge or behavior obtained from habituation is very difficult to change and eliminate.

Therefore, a good example will significantly affect the mindset and behavior of children in the future. Pondok pesantren continually educates life even if the accreditation exists outside, not even affected by the colonial atmosphere. Mochtar (2019) states that pesantren has lived in Indonesia for a long time and became essential in fighting colonialism. Usman (2013) said pondok pesantren is an educational institution with strong roots (indigenous) in the Indonesian Muslim community. Its journey can maintain and maintain its survival system and has a multi-expected education model. Therefore, as long as education is the truth and does not violate Islamic sharia, it will be applied in the Gontor boarding school. Kyai provides extraordinary examples in the life of students, sincere in educating so that the students are indirectly educated by only imitating kyai.

An example is a method of educating that is widely applied in everyday life by both educators and parents because this method is considered the best way to instill noble character in children. The family as the first and primary education is in harmony with what is conveyed by Nasiruddin (2018). What the child sees and feels directly will form personality and character with those closest to him who are residents in his family home, such as his mother, father, brother and sister, grandparents, and other family members. Children spend the most time and days with their parents. Manan (2017) said that habituation is one of the most critical education methods, especially children. They have not yet realized what is called good and evil in the sense of decency. This condition makes children very often see both parents' attitudes, behaviors, and speeches. Therefore parents and educators pay more attention to this aspect, so it is expected that children's character is formed early. Therefore, children must get an excellent example from the family and the environment by religious norms and sharia.

Judrah (2020) said that the coaching pattern can be made by parents, including the design of coaching through transparency, habituation, coaching with advice, coaching with supervision. Example (*uswah hasanah*) must be exemplified, implemented both in deeds, behavior, and words. In education, advice alone is not enough, but it needs concrete action from education organizers, namely home, community, and school. This technique is almost the same as the demonstration method; the difference lies only in the reality of giving examples. The demonstration technique of giving examples is carried out in teaching and learning in the classroom. In contrast, the provision of examples using exemplary techniques is carried out by educational organizers on every side of their lives

Mustofa (2019) states that the example of the Prophet is the forerunner of the birth of an approach/method of example in Islamic education that until now is still actual. This can be a reference for teachers and dormitory managers in educating students. The perfection of the soul and the moral glory of the Prophet (peace be upon him) became a paradigm implemented against all students. According to what was conveyed by Rizal et al., (2018) the concept of pesantren education has an academic tradition and culture that emphasizes strengthening the professional field simultaneously, as well as supporting Islamic areas and moral education. Meanwhile, Jundi (2020) states that good moral /morality has been exemplified by the Prophet Muhammad (peace be upon him) for the younger generation of Muslims, widely studied in hadith and the narration of the companions. This is proof that the most accurate and true leading example is what the Prophet Muhammad (peace be upon him) has shown from his family life and leadership.

Pondok Modern Darussalam Gontor, with its various activities, requires all students to play an active role in various activities, both formal and non-formal activities, all of which aim to develop all students. So with these activities, it is expected that the interests and talents that each new santri has entered. There are supervisors or guidance in all activities, both from teachers and dormitory managers. Teachers and managers will automatically position themselves to be unique for new students, so that indirectly by just seeing, hearing, and feeling what is exemplified by teachers and dormitory managers, the new students have learned about it. The problem that occurs in the new dormitory every year is that new students still carry their old habits when before entering the cottage, such as being unfamiliar with a disciplined cottage life, not used to waking up in the morning, not used to saying greetings when meeting with teachers and administrators, accustomed to speaking their respective regions, which if not overcome will interfere with the course of activities in the hut, especially in a hostel or dormitory. Therefore, the teacher and manager of this new students dormitory should not be careless in their appointment because they are the ones who will form the initial foundation of the character and mentality of the students who are still just entering and feeling life in pesantren. The selection must be very selective by looking at various aspects. This is all in line with the principle of Islamic education, where the discourse to print candidates for leaders who always stick to the principles contained in the Qur'an and hadith is to be the discourse of the ummah. With all the educational institutions, Muslims must strive to rise and solve the existing problems. The future of humanity also depends on the type of leader prepared.

So to achieve the goal of forming an Islamic santri character needs a neat dormitory management structure, starting from the dormitory supervisor then determining the organizational structure of the dormitory starting from the chairman, secretary, treasurer, security section, and motivator language, which this structure will later work by the operational standards of implementation that Pondok has set so that the supervisors and dormitory managers understand the main tasks and functions. There is an expression of what the

students in the dormitory from its administrators are an education. So when the managers carry out their duties indirectly, the students will record what is recorded from the managers and then be educated by themselves.

From the above description, it can be concluded that research on the example of guidance teachers and administrators of new students dormitories are considered an essential and exciting study, Ideally students must have an Islamic character as exemplified by the Prophet SAW, but, in the new student's dormitory, there are still many students whose patterns of attitude, behavior, and speech have not shown the characteristics of Islamic students character. That's why there needs to be guidance and habituation of new students by guidance teachers and dormitory administrators. Transparency becomes the main instrument of character education, where the application must be applied with habituation patterns starting early from the family environment, schools/boarding schools, and communities. This becomes even more urgent regarding moral and ethical issues that later concern children and the nation's future. So the purpose of this research is to describe how the implementation of the education of the teacher of guidance and dormitory manager of the new students at Modern Islamic Institution "Darussalam" Gontor.

RESEARCH METHODS

This research uses qualitative approaches with descriptive methods. This research is intended to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups. It is also conveyed by Emzir (2017) on qualitative research methodology. Research can be done in practical situations by observing people and their environment. Researchers take to the field, interact with them, attempt to understand their language and interpretation of the world around them, make observations and explorations. This study is located in the new Dormitory of Pondok Modern Darussalam Gontor Campus 10 Jambi because indeed to achieve the above goal that is character building through example requires good management of dormitories. The subject of this study consisted of 2 supervisors, two managers of the new dormitory, and new students of Aligarh dormitory; this is to find out the extent to which they have carried out the habituation that has been exemplified. As for the technique of collecting data with 1) observations, where the researcher makes observations either directly or indirectly then record it, 2) interviews, where the researcher conducts question and answer activities with the source of information. 3) Documentation, researchers collect various data that have been obtained, such as data on the number of guidance teachers and new dormitory administrators, the number of students living in new dormitories, infrastructure facilities, etc. 4) data analysis, data that researchers have obtained are systematically compiled based on observations, interviews, and others. Then analyzed by way of reduced data that is the primary data selected then summarized, looking for the important and discarding the unnecessary. The data display is grouping data such as explanatory text and the last concrete data/conclusion.

RESULTS AND DISCUSSION

The implementation of the method of example (*uswah hasanah*) in Islamic education is viewed as a method that an educator must apply because the educator is a figure to be exemplified by his learners, in this context, the guidance teacher and dormitory manager are central figures in the implementation of transparency. Then the management of the dormitory must run optimally to be able to achieve the goal of forming Islamic character as expected, methods that can be used include:

Planting Islamic Character through The Example of Guidance Teacher and Dormitory Manager

Educators are required to have a soul and personality that students can trace. Likewise, the dormitory managers should be an excellent example for the new students. Modern Islamic Institution "Darussalam" Gontor itself was established in 1926; its presence offers a modern Islamic education system, which academics had never thought of this concept. The existing education system is an education system with Salafi ideas, or western current education concepts, brought by the invaders. According to what has been written by Mochtar (2019) in his article, after the independence of pesantren across the country is increasing, even institutionally experiencing various innovations that are very encouraging and enjoy the education scene of this country.

Pesantren in Indonesia maintains its existence as a classical education (salaf) and has been able to adapt and even innovate into modern educational models and institutions. Darussalam Gontor Islamic Institution is built on noble Islamic values and systems integrated with contemporary education. Sabila et al., (2020) said that the founders of Darussalam Gontor Islamic Institution in his time had given birth to an idea to establish an educational institution with a dormitory system, where the idealism of the founder, the soul, and philosophy of life in the hut has always been the spirit of the driving force of the kyai, teachers and dormitory managers, all running in violation of religious sharia. But its implementation always prioritizes example (*uswah hasanah*) with effective, efficient methods and modern systems.

Usman (2013) states pesantren, when viewed based on its curriculum, is currently divided into three groups, namely traditional pesantren (*salafiyah*), modern pesantren (*khalaf or asriyah*), and comprehensive pesantren (combination). Zarkasyi (2015) argues that one of the sons of the founder of Darussalam Gontor Islamic Institution stated that modern boarding schools have a curriculum modified to fit the school curriculum by emphasizing the subjects of Islamic studies and using modern teaching methods as a whole. Which with the method and curriculum of the boarding school is indirectly expected to give birth and develop militancy and the work ethic of each santri self, so that students living in the dormitory become more creative and dynamic.

The development of the times is accelerating so rapidly that the cultivation of morals becomes very urgent. Parents always try so that their children are not plunged or affected by western culture that damages the child's morale. Syabuddin et al., (2020) said that character education is not a new issue

in education because of its association with learners' mental and moral decline, which is demoralizing. Saifullah et al., (2020) argue cognitive revolution is needed in overcoming the decline in the mental quality of the generation that causes anxiety and worry. This one is a quick reflection of the solutions needed to strengthen children's cognitive and character to face the era of globalization.

Arif & Pratama (2019) said that building the nation's next generation with good character is the responsibility of all lifelines because education is genuinely our shared responsibility; sure, this is not an easy matter. Therefore awareness of all parties is needed that character education is critical to be implemented. So one of the ways taken by parents in addition to providing good examples from an early age is to put their children into boarding schools that are considered able to have a positive impact on the development of children's character. Therefore, based on research conducted by the author in the new dormitory of Darussalam Gontor Islamic Institution Campus 10 Jambi, dormitory guidance teachers and dormitory managers from the 5th grade have a vital role in forming new santri characters through transparency.

So the method of good news used by teachers and administrators in improving the character of new students, including; a) participating in developing new students in his dormitory; b) becomes the imam of congregational prayer in the new santri room, continued to give *tausiyah*; c) get used to dressing neatly by the hours of activities students; d) familiarize yourself in the official language that is Arabic and English; e) always say hello when entering the room; f) get used to being disciplined in all things; g) directly guiding new students who have not been fluent in reading the Quran; h) giving new Arabic and English vocabulary every morning; i) maintaining the cleanliness of the dormitory. From the methods of transparency that have been done by guidance teachers and dormitory administrators obtained data, at first, the new students feel heavy in carrying it out because it is still the process of adapting from old habits to new habits. This adaptation process takes place in the first 1-2 months, and then the students are just getting used to what has been exemplified by the guidance teacher and dormitory manager.

Sudrajat (2011) said several reasons why a teacher should be an example in instilling character, namely; 1. The best way to ensure children (students) have a good personality in their lives. 2. Ways to improve academic performance. 3. Some students are unable to form a strong character for themselves elsewhere. 4. Preparation of students to respect parties or others and live in diverse societies. 5. Depart from the root of moral-social problems, such as irreverence, dishonesty, violence, violation of sexual activities, and low work ethic(learning). 6. Thes best preparation for workplace behavior. 7. Learning cultural values that are part of the work of civilization. There are a term "Teacher pees standing; student pees running." This means how the behavior of a teacher or educator becomes a barometer of his students' behavior, even beyond what has been exemplified. While the case occurs in the new dormitory at the beginning of the new school year, the new students tend to be more Islamic in nature and behavior, most likely the influence of association and a less conducive environment.

Tabel 1: The formation of Islamic character through the example of mentors and hostel administrators

Ustadz Hjt (supervisor)	Practice first before teaching the students because the new students need more real examples than just theories to be a good character.
Ustadz Ngrh (supervisor)	If you want its members to be good, then the administrators must first set a good example and always warn of new santri behavior that is not good; from here, the character of santri will begin to form by itself.
Al-akh Rcd (chief of Dormitory)	Set an example with a good <i>adab</i> directly to the members in all respects, because members always imitate what the border does.
Al-akh Adk (chief of Dormitory)	Advise and set a good example in every action to immediately imitate what ultimately becomes a good character in themselves.

From the description above in the view of the author of *uswah hasanah* is a supervisory teacher and dormitory manager provides a real direct example that is good for children, ranging from actions, behaviors, words, and *adab*, so it is expected that children will imitate the good behavior that has been exemplified. Setting an excellent example for new students will undoubtedly be more powerful and effective than just exposure to long theories without direct implementation. The new students will easily judge what has been exemplified. If the idea is not in line with the reality that exists directly santri new will also be able to assess and follow what has been presented. This is where the importance of an excellent example is now implemented on habituation to new students.

Habituation of Living with Islamic Discipline

From this can be seen the role of teachers and dormitory administrators in carrying out all activities always prioritize the properties of example and discipline. There is no progress without discipline and no discipline without transparency. So if you want to make students advanced and disciplined, the key is in the educator itself, namely by giving an excellent example at every action. Your realization is that much your profit, meaning that the benefits obtained from education in Darussalam Gontor are significantly related to awareness and ability in the values of Islamic education that exist. Discipline is an essential element in realizing a superior generation of Muslims who stick to the Qur'an and Sunnah. Darussalam Gontor Islamic Institutions campus ten still applies discipline to all teachers and students, which is expected to be an inherent character and later becomes a habit when it has lived in society.

Ali & Zamakhsyari (2018) said discipline is a series of behaviors that show obedience and compliance in carrying out established rules. Fatihah (2018) said Gontor education is habituation. Thus, the whole order of life in Gontor often begins with the process of coercion. Like, most students it is difficult to follow the discipline of the hut, the discipline of going to the mosque. The trick, by giving absence before leaving for the mosque. At first, there is an element of compulsion, but eventually, students will get used to discipline.

Discipline in the dormitory

Dormitories are small miniatures of the community, in which many students come from various regions, which are different customs, tribes, and cultures, but they are united in a disciplined dormitory. In the dormitory environment, teachers and dormitory administrators become examples in discipline, ranging from the discipline of waking up, the discipline of dress, language discipline, the discipline of cleaning rooms, tidying clothes, bedding and the discipline of greeting when entering the room, all arranged with strict discipline. Utami (2019) cultivating good little things such as giving an example always to say hello when going to the room and when crossing with anyone, especially with older people, is a habituation that will be very revealing in the new students. Dasir & Munawiroh (2020) the pattern of fostering children in the dormitory of the hut to always be disciplined requires the cooperation of various parties, including kyai, teachers, dormitory supervisors, and students guardians.

So from the description above, researchers get data from the impact of discipline applied by guidance teachers and administrators in the new dormitory to the character of children reflected in the data obtained, including:

First, students who were not initially accustomed to waking up before dawn began to get used to waking up before the dawn prayer to take wudhu and congregational prayers. **Second**, students who were not initially used to saying greetings when entering the room became accustomed to saying hello every time they entered the room. **Third**, students who usually can not wash clothes and tidy them become used to washing clothes themselves and cleaning them. **Fourth**, students who typically talk to friends using the language of the region of origin become disciplined even though it is forced because there are always spies who look for santri errors that violate the language, who will later get punishment from the dormitory administrator. **Fifth**, students who were initially unfamiliar with cleaning the dormitory became accustomed to it.

From this, it can be concluded that everything that initially feels heavy if accustomed will gradually become accustomed and become a habit that eventually becomes a character.

Discipline in the classroom

In addition to the new students, dormitory is also required always to be disciplined in class, especially in the process of learning to teach place, such as being required to wear plain clothes that are inserted into non-colored flashy trousers, wear panel shoes and socks, and come to class on time. If violated, all

these rules, then the consequences of students will get disciplinary sanctions.

From the above description, researchers get data that are the impact of the application of discipline in the classroom or the teaching and learning process to the character of new students, including **First**, students who were not initially accustomed to getting up in the morning and preparing books along with stationery equipment, became accustomed to getting up in the morning to organize books and stationery equipment independently without help from others. **Second**, students who were initially accustomed to relaxing in doing everything, deft because all activities in the cottage are timed, so if you can not manage the time well, will be left in everything. **Third**, students who were not initially used to cleaning the class became accustomed to cleaning it because it had been arranged picket schedule, if violated, must be sanctioned by the teacher. **Fourth**, students are required to get used to following the bell that regulates all hours of teaching and learning activities, which in the end, santri will form a timely disciplined character in everything.

Based on research conducted Afiati (2018) in the Babeland of 140 students studied, students' discipline data contributed 25.8% ineffective quality in school life. This means that the more disciplined it is to succeed in academic matters.

Discipline in a cottage environment

Teachers and students all live in a 24-hour hunt. Therefore teachers and managers of the dormitory will continuously monitor the life of new students; if there are mistakes or disciplinary violations committed by the new students, then the supervisor and manager of the dormitory will immediately reprimand and show how it is correct. This is the strategy that the hut applies to form the character and mentality of the new students. Manshur (2019) strategy is used to achieve a goal. So Darussalam Gontor Islamic Institutions Campus 10 Jambi has prepared plans to create a disc through supervisors and managers of the dormitory line.

Based on the analysis conducted by the author obtained data on the impact of discipline habituation in the cottage environment on the character of new students, including **First**, Students who were not initially accustomed to living in a boarding school environment with all the disciplines that exist, through the habituation of disciplined life that has been exemplified and directed by teachers and dormitory managers of the santri just began to get used to a disciplined life. **Second**, New students who initially could not live to mingle in the cottage environment because they did not know each other began to get used to interacting with other santri. **Third**, Old students and administrators will continuously monitor the new santri discipline not only in the lecture but when outside the dormitory/cottage environment, then when violating will immediately get a reprimand and even punishment; this is good for the formation of new students character, where they will get used to discipline anywhere, not only when in the dormitory only.

Later, when the students have graduated from the cottage of disciplined habits can also be applied when living in society. Tanshzil (2012) said the application and habituation of students' discipline in the hut environment make new students manage time and obey all existing regulations. So it is expected that later will be born role models in the community environment, both in education, religion, and community organizations. Fatihah (2018) said milieu or pesantren environment is made in such a way as busy as possible so that there is no time to do useless work. So that students are always controlled, guided, and disciplined in the cottage environment.

Tabel 2: Habituation of Islamic discipline through the example of supervisors and hostel administrators

Ustadz Hjt (supervisor)	Applying daily routines with Islamic rules then provides a direct example of a disciplined life. And also apply educational and Islamic punishment to disciplinary offenders.
Ustadz Ngrh (supervisor)	Provide a real example of a disciplined way of life and explain to students the importance of discipline because everything can be solved by living a disciplined life.
Al-akh Rcd (chief of Dormitory)	By providing a real example of life discipline in the dormitory and reprimanding members who violate sentences, then give an educational punishment so as not to repeat it.
Al-akh Adk (chief of Dormitory)	Accustoming members to live by being disciplined with a bit of coercion, meaning if there are members who violate directly given a warning and if still repeating then given the punishment so as not to repeat it. Being compelled to be disciplined for a long time will be a habit.

From the description of the results of the interview between the author and some of the sources above, according to the author's view that discipline is essential in all respects, which is the application of di hostel discipline will not be realized if there is no transparency from the guidance teacher or dormitory manager.

Planting of Islamic Ukhuwah Soul

Many students from all over the region allow for mixing various customs, languages, characters, and behaviors that vary. Therefore the role of dormitory guidance teachers and dormitory managers is crucial. They are required to merge differences in the new students with Islamic and Gontor behavior, one of which is cultivating the Islamic ukhuwah soul. All teachers and students are bound in this soul, so there is mutual love, respect, and help

between students. This makes the bond very strong in students when they later become graduates.

The stages in the cultivation of Islamic *ukhuwah* soul in the new student's dormitory are: **First**, The students who come from various parts of the region are not grouped area in one room, but by teachers and dormitory administrators these new students are scattered in several rooms in the new dormitory so that they can mingle and make new friends every semester. This will make it easier for students to establish *Ukhuwah Islamiyah* with other students. Ridho (2019) establishing brotherhood among Muslims is very important because with the bonds of brotherhood will be achieved unity, with unity will be obtained strength. This means that if Muslims can own unity and strength, all existing problems will be elementary to overcome.

Second, The students are recommended to choose sports that are in demand, in which many members also come from various regions. In each team in each sport, there is a manager who always fosters a sense of brotherhood in the sports group. This makes it possible to make new friends, later intertwine *ukhuwah Islamiyah*. Syuhud (2019) said that the soul of *ukhuwah Islamiyah* is reflected in family values embodied in a nuance that prioritizes teamwork over individual work. **Third**, The new students are not placed in a class consisting of one area, but all new students are divided into types whose members consist of students from all over the region. So in the process of teaching and learning activities, new students must be active in communicating with each other, either fellow class members or against teaching teachers, which will give birth to a please-help attitude between others in class problems or lessons.

All of the patterns of *ukhuwah Islamiyah* soul planting that has been arranged by Darussalam Gontor Islamic Institutions Campus 10 Jambi and directly have been exemplified by teachers and dormitory administrators slowly but surely began to show a tangible impact on the development of students character including **First**, The new students who at the beginning of entering the cottage still often feel uncomfortable, feel at home. The spirit of living the days is covered with all the activities. **Second**, The new students, who initially still had a selfish nature, finally began to lose their egocentric nature. **Third**, Students who initially did not like to share with friends started to get used to sharing both in joy and sorrow. **Fourth**, The students finally get used to doing everything with together. **Fifth**, students are used to helping each other between roommates.

CONCLUSION

From all the descriptions of the results of research and discussions that have been conducted in the new dormitory of Darussalam Gontor Islamic Institution campus 10 Jambi, it can be concluded that the supervisors and the manager of the new student's dormitory are required to be more extra in providing excellent and Islamic exemplary in all things for all its members such as in terms of behavior, speech, how to dress, Always use the official language wherever and whenever always say hello when entering the room and also when crossing with anyone.

This habituation must be done anywhere in dormitories, mosque classes, and cottage environments starting from the moment the new santri entered, of course, with direct guidance and direction from the supervisors and managers of the dormitory. In addition, the cultivation of *the Islamic ukhuwah* soul must also be done by supervisors and dormitory administrators at all times. With this soul, the new students will become mutually tolerant, help each other, help each other, respect each other, and understand others. From this, it is expected that the prospective leaders of the ummah can answer the challenges of the times to make Islam rahmatan lil' alamin.

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