Islamic Education Program Approach to Islamic Personality Development

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Abstrak

Perkembangan ilmu pengetahuan dan teknologi di sisi lain menimbulkan problematika baru dalam dunia pendidikan di perguruan tinggi khususnya perilaku yang ditunjukkan mahasiswa dengan maraknya konsumsi minuman keras, narkoba, perilaku pergaulan bebas, dan aborsi, adalah bukti yang tidak ternafikan akibat dampak negatif dari kemajuan ilmu pengetahuan dan teknologi. Tujuan penelitian ini untuk menganalisis pendekatan program pendidikan Islam terhadap pembinaan kepribadian Islami di Pondok Pesantren Mahasiswa Miftahul Khoir Bandung. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Teknik pengumpulan data dilakukan dengan cara wawancara, observasi, dan studi dokumentasi. Berdasarkan hasil penelitian, program pendidikan Islam di PPM Miftahul Khoir memiliki ciri khas dengan memiliki rujukan empat konsep utama dalam merancang program pendidikan Islam yaitu pertama mengenal dasar-dasar ilmu kepesantrenan. Kedua *tafaqquh fiddīn*. Ketiga kepemimpinan dan kewirausahaan. Keempat adab dan etika. Konsep tersebut menjadikan program di PPM Miftahul Khoir berbeda dengan program pendidikan Islam di pondok pesantren salafi pada umumnya maupun pondok pesantren mahasiswa lainnya. Program pendidikan Islam di PPM Miftahul Khoir akan mendukung terlaksananya tujuan pendidikan Islam di PPM Miftahul Khoir, karena program tersebut dibuat sesuai dengan tujuan pendidikan yang ingin dicapainya. Program pendidikan Islam di PPM Miftahul Khoir terbagi kedalam dua lingkup program, yakni program yang tercantum dalam silabus dan program non-silabus.

Kata kunci: *kepribadian islami; program pendidikan Islam; pondok pesantren mahasiswa*

Abstract

The development of science and technology, on the other hand, raises new problems in the world of education in higher education, especially the behavior shown by students with the rampant consumption of alcohol, drugs, promiscuous behavior, and abortion, which is undeniable evidence of the negative impact of scientific and technological progress. This research aims to analyze the Islamic education program's approach towards Islamic personality development in Miftahul Khoir Student Boarding School Bandung. This research uses a descriptive qualitative approach. Data collection techniques were conducted by means of interviews, observations, and documentation studies. Based on the results of the study, the Islamic education program at PPM Miftahul Khoir has a distinctive feature by referencing four main concepts in designing Islamic education programs, namely first getting to know the basics of boarding school science. Second, Tafaqquh Fiddīn. Third, leadership and entrepreneurship. Fourth, adab and ethics. This concept makes the program at PPM Miftahul Khoir different from Islamic education programs in Salafi boarding schools in general and other student boarding schools. The Islamic education program at PPM Miftahul Khoir will support the implementation of the objectives of Islamic education at PPM Miftahul Khoir, because the program is made by the educational objectives it wants to achieve. The Islamic education program at PPM Miftahul Khoir is divided into two program scopes: the program listed in the syllabus and the non-syllabus program.

Keyword: *Islamic Education Program; Islamic personality; Student Boarding School*

INTRODUCTION

Islam is a civilization of knowledge which commands its people to seek knowledge from birth to death (Batyrzhan et al., 2014). Islam's respect for knowledge indicates that the teachings of Islam are very concerned about the importance of knowledge (Huriadi et al., 2024). Therefore, Allah, the Almighty, will elevate the status of those who possess knowledge. As explained through His words:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

O you who believe! When it is said to you, "Make room in the assemblies," then make room, and Allah will make room for you. And when it is said to you, "Stand up," then stand up, and Allah will raise those who believe among you and those who are given knowledge by a few degrees, and Allah is Examining what you do (QS. Al-Mujādilah [58]: 11) (Aplikasi Quran in Word, 2018).

Currently, so many Muslims are seeking knowledge as much as possible, one of which is studying in college, regardless of what motivation they seek knowledge in college, but this is progress in the awareness of the importance of knowledge among Muslims (Hidayat & Asyafah, 2018). Islamic education's goals differ from Western education's (Hidayat et al., 2020). The general purpose of Islamic education, according to Tafsir (2014:51), is to form perfect Muslims or humans who are devoted, faithful, and worshipful to Allah *Subḥānahu Wa Ta'ālâ*.

As for Abdussalam & Supriadi (2020), the ultimate goal of Islamic education is to become *insān Kamil*, which is to die in a state of surrender to Allah *Subḥānahu Wa Ta'ālâ*, which is the end of taqwa, while according to Trisnawaty, Herawati, and Hidayat (2022) the purpose of education in Islam is to form an Islamic personality that *is* seen from Islamic mindsets and attitudes, mastering Islamic knowledge, mastering science and technology and adequate expertise.

However, the reality of educational output in the field experienced by the younger generation is so terrible (Hidayat & Syahidin, 2019b). The increasingly widespread circulation and consumption of alcohol among the younger generation, especially students, is a matter of

great concern for the younger generation. For example, the events published on the *detik.com* website (9/2/2016): The suspect in the oplosan (bootleg alcohol) liquor case, Sasongko (45) has long been in the business of producing oplosan (bootleg alcohol) that killed dozens of people. His customers are primarily students and the lower class (Kurniawan, 2016).

The description above certainly creates a gap between the goals of education and the reality of education in Indonesia, especially those in higher education. Therefore, several speculations arise from experts regarding the causes of problems in the world of education. Nasution (2013) noted that religious education in higher education is currently influenced by Western *trends* that prioritize teaching over moral education, even though the essence of religious education is moral education.

Hakim (2013:6) examines the causes of problems in education, including the quality of competence of educators who are not qualified, students who are not disciplined in participating in learning activities, and patterns of Islamic education that are not clear and still tend to be normative. Hidayat and Suryana (2018) examined the secular life system, and materialistic education system that has failed to produce Indonesian human resources, which, are iman, taqwa, and akhlaq.

From some of the causes of educational problems above, the implementation of PAI in higher education will be a problem if no solution is found, especially for PAI (Islamic Education) teachers/lecturers and education experts. These problems will affect the achievement of the purpose of Islamic education, namely in forming an Islamic personality.

Previous studies that are relevant to this research include:

First, previous research conducted by Eti Istiqomah entitled Curriculum Management of An-Najah Purwokerto Student Pesantren. The study resulted in the conclusion of curriculum planning, namely in determining and compiling the curriculum of An Najah Student Boarding School involving the parties involved, among others: the caregiver of the pesantren, the head of Madin, the deputy head of Madin, and the board of asatidz of the pesantren in compiling learning programs, material content, and goals to be achieved in the learning process for the following year. In curriculum organizing activities, the division of tasks (*job description*) is determined by the caregiver by considering specific aspects so that the organizing process runs well, and each teacher gets a task according to his portion (Istiqomah, 2016).

Second, Nurul Abidin's research entitled Pesantren Management in Fostering Student Religious Awareness: Study at Al Manar Student Boarding School, Muhammadiyah Ponorogo University. The results of this study, the management aspects, namely the planning of the Al

Manar student pesantren, include determining the vision, mission, goals, targets, daily and Sunday activity schedules, materials: main and supporting materials, indicators of learning achievements (Abidin, 2016).

Third, Muhammad Gufron's research entitled Learning Models in Student Islamic Boarding Schools (Comparative Study of Learning Materials, Processes, and Assessments in the Ma'had 'Aly UIN Maliki Malang Student Boarding School with Al-Hikam Malang). The study results show Al Hikam's learning model is traditional, Sorogan and Bandongan in the mosque, and classical models in the form of discussions, lectures, inquiry, demonstrations, and problem-solving adjusted to the teaching material. Ma'had Aly UIN uses recitation, Halaqoh, practice, and discussion/seminar/training models (Gufron, 2015).

From the explanation of the previous research, it can be understood that the earlier research only took the curriculum management of An-Najah Pesantren. In contrast, the source of the study was located at An-Najah Pesantren Purwokerto. Nurul Abdidin's research discusses Islamic Boarding School Management in Fostering Students' Religious Awareness: Study at Al Manar Student Pesantren, Muhammadiyah Ponorogo University. At the same time, Muhammad Gufron's research conducted a comparative study of Learning Models in Student Islamic Boarding Schools (Comparative Study of Learning Materials, Processes, and Assessments at Ma'had 'Aly UIN Maliki Malang Student Boarding School with Al-Hikam Malang). As for what the author researched to fill the void of previous research, namely the Islamic education program at PPM Miftahul Khoir Bandung in fostering Islamic personality, and the source of research at PPM Miftahul Khoir Bandung, where the majority of students are students.

The place that became the research location was a student boarding school. Islamic boarding schools are educational institutions that have been present for a long time and have distinctive characteristics in the archipelago as Islamic educational institutions. Hidayat and Syahidin (2019) examined that apart from being the oldest educational institution in the archipelago, pesantren have also been proven to give birth to great scholars who have cadre their students so that their students later become scholars again and open branches of pesantren.

The student boarding school which is the research location is Pondok Pesantren Mahasiswa (PPM) Miftahul Khoir Bandung, which is located at Jalan Tubagus Ismail VIII No. 60 Dago Village, Coblong Subdistrict, Bandung City 40135. Based on the results of pre-research, researchers found interesting things to study more deeply. PPM Miftahul Khoir Bandung has a distinctive Islamic education program in fostering Islamic personality, which maintains the characteristics of Salafiyah education by making the yellow book a reference

source in carrying out the learning process. To prove the pre-research, it is necessary to conduct an in-depth research. This research aims to analyze the Islamic education program approach to fostering Islamic personality in PPM Miftahul Khoir Bandung.

METHODS

This research uses a descriptive qualitative approach. Ali (2013:131) describes descriptive research methods as those used to solve or answer a problem that is being faced in the current situation.

In this study, researchers focused on the Islamic education program at PPM Miftahul Khoir Bandung in fostering Islamic personality. The research method used is descriptive, taking steps of data collection, classification, and analysis, then making conclusions and reports. The main purpose is to create a description of the Islamic education program at PPM Miftahul Khoir Bandung in fostering Islamic personality. Data collection techniques in this study used interview, observation, and documentation techniques.

In this study, researchers used descriptive and structural interview techniques, where researchers made a set of instruments of interview questions and then extracted information and other data using interview guidelines. Researchers interviewed the Naẓir Board, the Secretary of the Foundation, the Pesantren Caretaker for the period 1994 - 2004, the Pesantren Caretaker for the period 2004 - present, the Asatiż Board, the Pesantren Management, the Santri Management, the Male and Female Santri.

In this study, researchers used participant observation techniques. They focused on observing space, place, actors, and activities by seeing and observing the activities of kiai and santri when in the mosque, classroom, hall, dormitory, canteen, pesantren management office, field, and other places in the PPM Miftahul Khoir Bandung environment.

In this study, researchers obtained data in the form of documents of the Articles of Association / Bylaws (AD / ART), brochures, historical documents of the pesantren, Guidelines for Program Guidelines (GBHP), decrees of santri deliberations, santri regulations, organizational structure, work programs of pesantren administrators, academic calendars, ta'līm schedules, lists of asatiż and santri, recitations of żikr, ṣalawat, naẓam, data on flash disk servers, data on websites and others.

To provide data confidence in the study's results, the researcher conducted a credibility test of the data obtained. Sugiyono (2015:268) tests data credibility or trust in qualitative research data, among others: First, Increase Persistence. Researchers made careful and

continuous observations in mosques, classes, halls, dormitories, canteens, pesantren management offices and fields. Likewise, in the morning, afternoon, evening, and night during activities at PPM Miftahul Khoir Bandung. Second, *Triangulation.* Sugiyono (2015:372) *triangulation* in testing credibility is defined as checking data from various sources in various ways and at various times. Thus, there is *a triangulation of* sources, data collection techniques, and time.

In this study, researchers used source and technique *triangulation* techniques. For source *triangulation*, researchers checked data from different sources. As for *triangulation* techniques, researchers test the creditestedty of data to the same sofromce using different techniques. For example, data obtained from interviews is then checked with observation techniques or documentation studies. In this study, researchers *triangulated* sources to the Nażir Board, the Pesantren Caretaker for the 2004 - present per—presenthe Pesantren Management of the Education and Development Department.

Third, using reference materials. In this study, researchers used a cellphone (HP) as a sound, video, and photo recording device as additional reference material. Fourth, *Member Check.* Sugiyono (2015:375) *member check* is the process of checking the data obtained by the researcher to the data giver. The purpose of *a member check* is to find out how far the data obtained is by what the data giver provides. The purpose of *member checks* is so that the information matches what the data source or informant means.

The researcher conducted a *member check* on the data source in this study. For example, researchers obtained data on the history of the establishment of PPM Miftahul Khoir Bandung from the Nażir Council of PPM Miftahul Khoir Bandung. The researcher conducted a *member check* with the Nażir Council as the data provider to ask to recheck the correctness of the data provided and ask for approval of the data that the researcher had collected. However, suppose the data found by the researcher is not agreed upon by the data provider. In that case, the researcher will conduct a discussion with the data provider, and if the difference is sharp, the researcher will change his findings and adjust to what the data provider provides.

RESULT AND DISCUSSION

The future of Muslims in Indonesia is determined mainly by the current development dynamics (Al Banna Choiruzzad & Nugroho, 2013). One of the problems Muslims face before

the 21st century is the arrival of an industrial society, which greatly influences the socio-cultural life of the community (S. Anwar et al., 2024b). Meanwhile, the advancement of science and technology in developed countries (the West) tends to bring people in an uncertain direction due to the application of value-free philosophy (secularism) (Abdussalam & Hidayat, 2022).

This has also affected the development of society in developing countries (Sen, 2010). The decline in moral values and moral integrity both individually (individual) and society (social), the emergence of symptoms of social insecurity due to economic pressure and the existence of social diseases, increasing crime rates, increasing juvenile delinquency in increasingly diverse forms due to the misuse of information media and drugs, all of which are of general concern and concern to various parties (Shaev, 2014).

Looking at the development of this phenomenon, it is clear that the world of education in Indonesia faces considerable challenges (Wekke, 2015). It is challenging to escape from this uncontrolled development without any improvement efforts to anticipate it S. Anwar et al., 2024a). Meanwhile, the need to explore religious sciences to increase "resistance" to the damage caused by the pace of the "Western thought machine" appears to be increasingly destructive among students (Hidayat et al., 2023).

Their increasing passion and enthusiasm can see this to study religion in depth. Islamic religious subjects taught in schools and universities are felt to be inadequate. Therefore, few students and university students set aside their time to study Islam more deeply outside of school (Rahma et al., 2024). Hence, Pesantren Miftahul Khoir seeks to develop a model of pesantren to participate in solving the problems faced by Muslims, especially in Indonesia, namely through the education sector. Hidayat et al. (2023) This pesantren model is one of the educational units developed towards an integrated and integrated education system.

Miftahul Khoir Islamic Boarding School was founded by someone who has a very close relationship with the kiai and pesantren; he is Mr. H. Ahmad Umar. He had a close relationship with KH. Choer Affandi caused the pesantren he founded to be primarily influenced by the Miftahul Huda Manonjaya Tasikmalaya Islamic Boarding School, which had *Ahlus Sunnah Wal Jamā'ah* religious understanding (Rifa'i, 2017). In its development, Miftahul Khoir Islamic Boarding School experienced three leadership periods. The first was cared for by *Ajengan* Endin Effendi until 1994, and then it was cared for by Drs. KH. Djalaluddin Asy-Syatibi until 2004, during his time, Miftahul Khoir Islamic Boarding School officially changed its name to PPM Miftahul Khoir; the last was cared for by Ustaż Ajil Yumna Al-Qurthuby

until 2019. Since 2019 the caregiver of PPM Miftahul Khoir has been continued by KH. Hafidzin (Syatibi, 2017).

This institution is under the auspices of the Miftahul Khoir Foundation which is located at Jalan Tubagus Ismail VIII No. 60 Dago, Coblong, Bandung 40135. The status of this institution is an Islamic educational and proselytizing institution. The motto of PPM Miftahul Khoir is *'Membentuk Intelektual yang Ulama dan Ulama yang Intelek'.* The vision of PPM Miftahul Khoir is to form Islamic individuals who are broad-minded and ready to be the key to goodness and answer the challenges of the times. The mission of PPM Miftahul Khoir is to educate and foster students to become individuals who iman and taqwa to Allah *Subḥānahu Wa Ta'ālâ* and have Islamic Akhlaq, improve the insight and knowledge of students as cadres of da'wah, carry out Islamic da'wah to the community and foster *Ukhuwah Islamiyah* (AD/ART PPM Miftahul Khoir Bandung 2017).

The material taught at PPM Miftahul Khoir is Islamic material that refers to typical pesantren books and other material sources. The material is studied with a tiered curriculum, namely *I'dād, Ibtidā*, and *Wusṭo* classes. Qualified educators deliver the material from different pesantren and college graduates. Students at PPM Miftahul Khoir are mostly university students, plus some high school students (Hafidzin, 2017). As an Islamic educational institution, PPM Miftahul Khoir is equipped with adequate facilities and infrastructure, including mosques, dormitories, halls, classes, pesantren management offices, caretaker's house, kitchen, canteen, bathroom, clothesline, field and internet access (Haq, 2017).

This institution is under the auspices of the Miftahul Khoir Foundation, which is located at Jalan Tubagus Ismail VIII No. 60 Dago, Coblong, Bandung 40135. The status of this institution is an Islamic educational and proselytizing institution. The motto of PPM Miftahul Khoir is *"Membentuk Intelektual yang Ulama dan Ulama yang Intelek*" Nashir (2010:80) boarding school is a religious institution which provides teaching, education and develops and spreads Islamic religious knowledge.

The status of this institution is in line with Nashir's view that the boarding school is an educational institution that is developing Islamic propagation. Geographically, the location of PPM Miftahul Khoir is in a residential area that is conducive to the location. The location is supported by a beautiful atmosphere because there are still many trees around it, plus a clear water source, which is very suitable for students to study religion. Strategically, the location of PPM Miftahul Khoir is close to public and private universities in the city of Bandung, so students who will boarding school at PPM Miftahul Khoir will have no difficulty getting to the

location because it is supported by public transportation that is easily accessible to the location even though they have to walk first from the main road to get to PPM Miftahul Khoir.

The vision of PPM Miftahul Khoir is to form Islamic individuals who are broad-minded and ready to be the key to goodness and answer the challenges of the times. Hidayat, Rizal, and Fahrudin (2018) state that the purpose of Islamic education is to develop the potential of human beings to become noble human beings, have Islamic personality characteristics that can be seen from Islamic mindsets and attitudes, master Islamic Ṣaqofah, science, and technology along with adequate expertise to carry out their duties as servants, caliphs and heirs of the prophet.

Based on this vision, the vision of PPM Miftahul Khoir has a clear goal between the affairs of the world and the hereafter. Besides mastering science and technology, graduates of PPM Miftahul Khoir are also expected to understand the field of religious science, which can be seen from the motto of PPM Miftahul Khoir, which is to form intellectuals who are scholars and intellectual scholars.

The mission of PPM Miftahul Khoir is to educate and foster students to become individuals who iman and taqwa to Allah *Subḥānahu Wa Ta'ālâ* and have Islamic Akhlaq, improve the insight and knowledge of students as cadres of da'wah, carry out Islamic da'wah to the community and foster *ukhuwah Islamiyah.* Hidayat, Syahidin, and Rizal (2019) state that the position of morals in Islamic education is the fruit of practicing Islamic teachings in a kaffah manner. Morals are born not by themselves but are a realization of the integrated practice of Islamic teachings, which include aspects of aqidah, sharia, and Akhlaq. Therefore, to realize graduates who have noble moral character, it must be facilitated by an education system that can realize that direction, and the education system must be born from a system of life based on the same thoughts, feelings, and rules of life, namely Islam. In this way, education in Indonesia will be better and produce prospective leaders who will lead the world and have noble akhlaq character.

The mission of PPM Miftahul Khoir is in line with Hidayat, Syahidin, and Rizal that the mission includes developing Muslim personality by educating students to have solid faith and piety accompanied by Islamic morals, then becoming community servants by increasing the insight and knowledge of students as cadres of da'wah, carrying out Islamic da'wah to the community and fostering *ukhuwah Islamiyah*. But in practice, the mission of carrying out Islamic da ′ wah to the community has not been felt in real terms, especially those carried out by santri; what has just been felt is teaching among children and women ′ s *ta'līm* filled by the caregiver. Therefore, it is necessary to have a unique program in order to preach Islam to the

community; for example, there is a program to fill *ta'līm*, Friday sermons, *khidmat* dakwah, and teaching children in mosques around the pesantren.

The role of Islamic boarding schools in Indonesia is not only as educational institutions but also as religious institutions that are the basis of resistance to all forms of colonization, scientific institutions, research institutions, training institutions, and community development institutions, as well as being cultural nodes (Hidayat, Rizal, dan Fahrudin 2018). The role of PPM Miftahul Khoir includes Islamic boarding schools in Indonesia, namely PPM Miftahul Khoir as a scientific institution, research institution, training institution, community development institution, and cultural symbol.

Islamic Education Program Approach to Islamic Personality Development at PPM Miftahul Khoir Bandung

The design of the Islamic education program at PPM Miftahul Khoir Bandung consists of four basic concepts:

1. Familiarization with Basic Boarding Sciences

Santri is expected to recognize and intend to learn further boarding school science. So in PPM Miftahul Khoir if there are students who are already at the *Wusṭo* level, it is considered good, while in pure pesantren for those at a high level it is called *Ma'had Aly* (Nuryamin, 2017).

2. Tafaqquh Fiddīn

This is a vital part of the pesantren, so the characteristics of the pesantren must be seen; PPM Miftahul Khoir students must be different from students who study Islam outside the pesantren. *Tafaqquh* is the meaning of *Ta'ammuq*, namely deepening, so we can understand Islam through sources such as learning *Fiqh* from the source of *Fiqh* books. Included in *Tafaqquh Fiddīn* is that students understand the Quran through standard reference books, such as public pesantren there is Tafsir Jalalain by Jalaluddin Al-Mahali and Jalaluddin As-Suyuti (Mohd et al., 2012).

As for what is used in PPM Miftahul Khoir refers to Tafsir Ṣahabi, namely the book of Tafsir *Tanmīrul Miqbas* by Ibn Abbas. The point is that *Taffaquh Fiddīn* is how students can understand Islam, but by referring to standard books, this aims to compensate especially for student students who study Islam only rely on the translated Quran, or learn *Fiqh* through instant books. Currently, many are distorted in understanding Islam, so for santri, when they want to obtain correct information about Islamic *Fiqh*, they must ultimately master the source

language, so the pesantren culture, regardless of the name and program, must still be cultivated by pesantren cultures such as *Ngelogat* culture and *Ngeirab* culture (Nuryamin, 2017).

Therefore, the santri are introduced to the yellow classical books, even though the santri do not fully understand the yellow classical books, but that is part of the process. Therefore, for santri, no matter how simple the understanding is, at least they are familiar with the yellow book so that santri can be confident in obtaining knowledge from the source (Khoirunnisa & Supriadi, 2023).

3. Entrepreneurship and Leadership

In the world of pesantren, the tradition of leadership is cultivated. Ideally, the tradition of leadership in the world of pesantren begins to be introduced from the smallest unit, namely the head of the dormitory (Yahyaei & Mahini, 2012). But because in PPM Miftahul Khoir the dormitory is different from a pure pesantren dormitory, then in PPM Miftahul Khoir, it is known that there is such a thing as rois, which is the leader of the students and is now developed after the rois finishes his term of office, it is compiled into a board of students whose task is to manage the boarding school program under the guidance of the pesantren caregiver and the asatiż board (Nuryamin, 2017).

4. Adab and Ethics

The peak of actualization of learning in pesantren is morals, adab, and ethics. Apart from the sacred values across blessings, what has been lost from the world of education is also the value of morals (Hassan et al., 2010). Among the current akhlaq and ethics that have been significantly reduced are morals and ethics related to the source of knowledge. Hence, the current generation feels that they know everything only by using technological tools, even though we can see a lot of knowledge comes from the teacher, namely through the intermediary of the first culture of Islamic teachings, namely the Messenger of *Allah* Ṣallâ *Allah 'Alaihi Wa Sallam* (Wekke & Hamid, 2013).

The legacy of pesantren must be maintained, as well as the morals, manners, and ethics of the students. One uncivilized person is someone who draws a conclusion from a verse of the Quran but uses his reasoning, not through other sources (Nordin et al., 2014). In the world of pesantren, a training model related to morals is also developed to bring out the values of the heart, which in Islamic studies is called Tasawwuf, which is associated with Tazkiyātun Nafs whose training model is called Riyāḍoh. The simplest form of training in pesantren is through

dhikr, better known as Wiridan/Aurod, which is part of the training for refining the soul (Patriadi et al., 2015).

In fact, in some pesantren, regardless of the differences in Fiqh scholars, to practice, the name of dhikr in pesantren is Jahr-Ized because it is part of the teaching. Dhikr is part of the habituation so that it becomes a cleanser and the more profound language is called Ṣibghah (immersion), including about żikrullah to spiritual enlightenment in the world of pesantren, the tradition of khataman, Yasinan, and even currently developed Tahfiż Alquran, because Tahfiż is in addition to the meaning of keeping it, there is also a very prominent side in the Quran which is the dimension of dhikr (Nuryamin, 2017).

Of the four fundamental concepts that determine the Islamic education program at PPM Miftahul Khoir, the concept is divided into two programs: the program listed in the syllabus and the non-syllabus program. The syllabus program is an educational program listed in the curriculum compiled from various fans of Islamic religious knowledge in the form of ta'līm. As for the non-syllabus program, it is a pesantren program that is not listed in the syllabus, where students are trained in leadership character, personality, entrepreneurship, independence, adab, and so on that are not listed in the syllabus.

The components, basic principles, basic framework, foundation, principles, and orientation of the essence of the Islamic education curriculum contain elements of education in the 21st-century era, namely, students or learners are required to be critical, collaborative, communicate, creative, and innovative (Nuridyanto et al., 2024). Learning will be effective and enjoyable if the method used is under the situation of the students and learning objectives so that the material is more accessible for students to understand in pesantren (Mukhlishotin, 2019).

Syllabus and Non-Syllabus Programs

The Islamic education program at PPM Miftahul Khoir is divided into two programs, namely the program listed in the syllabus and the non-syllabus program:

1.   Syllabus Program

A syllabus program is a program that exists in the curriculum in the form of ta'līm compiled from various fan sciences such as Nahwu, Ṣaraf, 'Aqīdah, Fiqh, Tafsir, Hadith where there are limitations. The program is carried out in two semesters, namely in odd and even semesters (Al-Qurthuby, 2017). There are at least five educational methods that can be applied

to the millennial generation of santri, namely: Hiwar Qurani and Nabawi, Proverbs, Uswah Hasanah, Tadrib, and Tajribah, and Ibrah and Mauidzah (Miftah, 2019).

2. Non-syllabus Program

Non-syllabus programs are pesantren programs that are not recorded in the syllabus; in these non-syllabus programs, students are trained in leadership character as they are involved in the committee for the Commemoration of Islamic Holidays (PHBI), activities in the month of Ramaḍan, and other committees. Santri is educated to be disciplined in the five daily prayers; there are pilgrimages in the pesantren complex and outside the area, there are Muhādoroh activities, learning to take care of the dead, Friday sermons including marriage sermons (Al-Qurthuby, 2017).

The Islamic education program carried out by the board of students usually holds activities in which all students must participate. For example, once a month, tahajud prayers and i'tikaf are held together on Friday nights at the end of each month; as for the technical implementation, it usually begins with reading barjanzi together, eating together, then i'tikaf by reading prayers that Ustaż Hilman authorizes then later will be awakened by the management to carry out tahajud prayers together. As for the months of Rajab, Rabiul Awwal, the pesantren usually holds Tabligh Akbar, then in the month of Ramaḍan, it holds a book market, breaking the fast together, tarawih prayers, reading the Quran and other ubūdiyah practices. Routine programs that students often carry out include community service every two weeks, hoping that students can be sensitive to the pesantren environment (M. N. Anwar, 2017).

As for worship in particular months such as Rajab, Żulhijah, Muharram, and other months, there is no emphasis on students carrying out sunnah worship. However, the caregiver always reminds them that in these months, there are several good practices to be practiced. Students always break the fast together every Monday and Thursday even though it is not required, as for those who take care of the breakfasting program from the DKM. For the reading of the book Barjanzi is held every Friday night. In addition, to form the Miftahul Khoir PPM hadroh team, there is hadroh art skills training,, usually held every Saturday. For the spirit of togetherness in PPM Miftahul Khoir, the emphasis has been embedded in the soul of the santri, which has naturally been formed such as every dormitory always holding meals together, picket, so that togetherness is automatically formed in these activities (M. N. Anwar, 2017).

The program carried out jointly on the female santri management usually makes an amaliah sheet, then an evaluation of the amaliah sheet is usually held every month. There is

also an agenda that involves all female students, such as tahajud together, breaking the fast together, reading the book of Barjanzi, cooking together every Aḥad day, joint sports such as walking every Aḥad day, community service once every 2 weeks, rihlah and friendship to the asatiż council house (Yuniar, 2017).

In non-syllabus programs that are usually carried out in the daily activities of students, spontaneously and unplanned, these activities typically involve several parties, both from the foundation, caregivers, asatiż council, pesantren administrators, and santri administrators. The caregivers provide full supervision when the students are in the pesantren environment, whether it is seeing the condition of the prayer in congregation or supervising in terms of their daily life. In contrast, in the pesantren, the pesantren administrators and santri administrators usually immediately warn students if they are known to violate Islamic and pesantren rules (M. N. Anwar, 2017).

The syllabus program is planned because learning plans and evaluations have been prepared. Hidayat, Firdaus, and Somad (2019) examined Islamic education's characteristics in upholding the values of faith, piety, and noble character. Therefore, the teaching and learning process in pesantren cannot be denied that it must be focused on the ongoing educational process, not only on the evaluation held at the end of the learning process.

Parties Involved in the Education Program

The parties involved in the efforts to foster santri include the santri board, the santri council, and the senior santri, who are always involved; for example, when the ustaż is unavailable, the first person to contact is the seniors. The ustażs play a crucial role in transmitting the personality of the students; after that, there is a 24-hour caregiver who oversees the activities of the students; he always pays attention to students who are sick, hungry, and who have problems. Suppose it is concluded that the most influential person in the pesantren is the santri caregiver. The caregiver is always the imam; he will see which students are diligent in performing ṣalat, or when he teaches, he can also see which students are diligent in ta'līm (M. N. Anwar, 2017).

The target of the Islamic Education Program at PPM Miftahul Khoir Bandung

The main target of the education program is santri, although the pesantren desires to issue the target of the education program to the population around the pesantren (Indrawati, 2014). There are programs for the community held by the pesantren, including routine ta'līm for mothers every Aḥad afternoon, filled directly by the caregiver. As for the santri themselves, there is a teaching program for children, especially the Khoiru Ummah children's recitation, which is taken care of by the santri. Although there is an evaluation for now because, in the past, there were santris who taught children in several mosques, the program was not continued because there was no next generation (Habibi, 2017).

The children's teaching program is carried out every day, while now the DKM takes over the program in collaboration with the year division, which is in charge of finding and informing all students to teach. For those who want to teach children, it was first only announced to students who wanted to teach, but over time, the students who wanted to teach were then determined. The ta'līm subjects taught teaching children include Tauhid, Fiqh, and Akhlak, while the ta'līm method has been processed in the form of a story, so it does not use yellow books (M. N. Anwar, 2017).

PPM Miftahul Khoir is very concerned about the development of the personality of its students, one of which is always getting used to praying in congregation early in the mosque, getting used to maintaining cleanliness, getting used to reading the Koran and ṣalawat before and after congregational prayer, habituation to dhikr after congregational prayer, chanting various poems and naẓams before and after learning, and still maintaining the salafiyah education pattern by making the yellow book as the learning material (Aliakbar & Mahdavi, 2012). Pesantren is an educational institution integrating character education into every aspect of teaching and learning (Anisah et al., 2023).

Therefore, PPM Miftahul Khoir Bandung has its characteristics with other compared to boarding schools. To make the readers easier to understand this research, the researcher made the following picture.
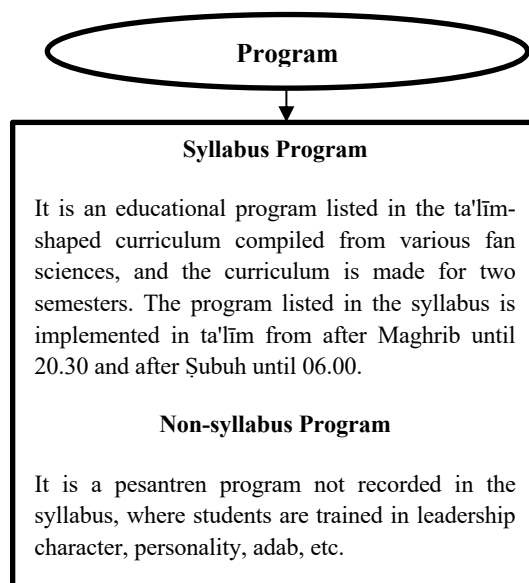
Figure 1. Islamic Education Program in Fostering Islamic Personality

CONCLUSION

The design of the Islamic education program at PPM Miftahul Khoir is characterized by having references to four main concepts in designing Islamic education programs. First, recognizing the basics of pesantren science. Second, Tafaqquh fiddīn. Third, leadership and entrepreneurship. Fourth, adab and ethics. The Islamic education program at PPM Miftahul Khoir differs from the Islamic education program at Salafi boarding schools in general and other student boarding schools. The Islamic education program at PPM Miftahul Khoir will support the implementation of Islamic education goals at PPM Miftahul Khoir, because the program is made by the educational goals it wants to achieve. The Islamic education program at PPM Miftahul Khoir is divided into two program scopes: the program listed in the syllabus and the non-syllabus program. The syllabus program in PPM Miftahul Khoir is different from the Salafi pesantren program in general because the syllabus program in PPM Miftahul Khoir has a simplification in terms of curriculum and ta'līm schedule, the simplification is because the majority of students in PPM Miftahul Khoir are students. Non-syllabus programs are beneficial in the formation of students' personalities because the program is carried out in mosques, dormitories, halls, fields, and around the PPM Miftahul Khoir environment, so it is beneficial to realize the objectives of Islamic education at PPM Miftahul Khoir. Non-syllabus programs are beneficial in the formation of students' personalities, because the program is carried out in mosques, dormitories, halls, fields, and around the PPM Miftahul Khoir environment so that it is

beneficial in order to realize the objectives of Islamic education at PPM Miftahul Khoir. The non-syllabus program in PPM Miftahul Khoir is a very dominant program to form an Islamic personality, one of which is in the field of leadership. The students are always involved in the PHBI agenda, and some students become santri administrators.

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