



Growing the Character of Students Through the Implementation of the Islamic Boarding School Curriculum at the Darul Hijrah Al Aziziyah Kutacane

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ABSTRACT

The demand for materialism in the social life of today's society is an indicator that contributes to the formation of mental aridity. This is an encouragement for people to find institutions and figures who can provide spiritual guidance to calm their hearts. So in this case, Islamic educational institutions are an alternative in providing a solution to this anxiety. This research was conducted at the Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School, the research method was carried out using qualitative methods with a phenomenological approach. Based on the results of research that has been carried out, it was found that the Darul Hijrah Al Aziziyah Islamic Boarding School is an institution that manages two curricula, namely the Islamic boarding school curriculum with an emphasis on learning the Yellow Book and the general education curriculum, namely Middle School and High School. Islamic boarding school educational traditions include the yellow book curriculum, the implementation of congregational worship with an emphasis on remembrance of both obligatory worship and sunnah. The emphasis is on dhikr, which in essence does not only mention the name of Allah, but also presents Him in the heart in worship activities. Therefore, dhikr must be carried out using procedures guided by the Islamic boarding school leadership. So in this case, a teacher has a strategic role in the world of information and communication. A teacher has the role of filtering the flow of information entering the student environment, transmitting what is considered useful and discarding what is considered detrimental to them. This is the role of remembrance in shaping the morals and character of students so that students are careless about worship activities and no longer busy themselves with useless negligence.

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INTRODUCTION

The problems of students in the social context of society are the central theme which is the starting point in interpreting education. This is because the role of

education emphasizes the formation of humans towards true humanity or human beings. Therefore, the position of students in the educational process emphasizes aiming at certain goals and finding their life purpose. This is the main task for educational institutions which receive little attention in Islamic educational thinking in particular. In the dynamics of Islamic educational institutions, a holistic basic view of humanity is still found, meaning that Islamic educational institutions are still often trapped in a dichotomous view which is the legacy of the typical pattern of thinking about reality that reached its peak

Based on this, in turn education returns to the essence of human presence on this earth. Presence, which is interpreted as a process of existence, gives quite deep meaning to human life, and education is always used as a module to convey nature towards the ideal goal (mardhatillah). In principle, it is thoughts like this that have resulted in many contemporary educational concepts surfacing. The existence of various education regarding humans, regarding human actions, regarding the purpose of human life, regarding the relationship between humans and their environment, with time and so on, has given rise to various views on education and various educational methods.

Character education has the same essence and meaning as moral education and moral education, it is said that because the most important element that dominates character education is focused on morals. The main objective in the concept of character education, moral education or moral education here is to shape the child's personality so that he or she becomes a good human being. good, true human beings who not only have intellectual intelligence (IQ) but also have emotional intelligence (EQ) and spiritual intelligence (SQ), both as school members, community members and also good citizens so that justice and happiness can be achieved. The criteria for a good human being, a good citizen, and a good citizen for a society or nation in general are certain social values, which are greatly influenced by the culture of the society and nation. Therefore, the essence of character education is interpreted as values education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to develop the personality of the younger generation.

This is in accordance with the educational goals to be achieved in national education Law no. 20 of 2003 concerning the National Education System, namely developing the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Therefore, the potential of human nature from birth basically has the potential to be honest and devout, with this potential it will give birth to humans who will give birth to good character. The character possessed by humans will build a superior country's civilization, and conversely, if the character is bad it will bring down civilization. Realizing the importance of character that humans must have, humans will be faced

with three big challenges that the nation must face, namely, first, establishing a united and sovereign state, second, building the nation, third, building national character (nation and character building) (Samani & Harianto, 2011).

The implementation of these three challenges requires the cooperation of all components, both the government and every citizen. Of these three things, what is now in the public spotlight is building national character. Character education can simply be interpreted as values education, character education, moral education, character education. which aims to develop students' abilities to realize goodness in everyday life wholeheartedly. Therefore, from this meaning, it can be understood that character education is a system of instilling character values in humans which includes the components of knowledge, awareness or will, and action. to implement these values.

If you pay attention to the news that appears in the mass media, you can see the current moral condition of the nation, starting from promiscuity, corruption and the destruction of the morals of the nation's generation. It cannot be denied that such conditions cannot be separated from what is produced by the world of education. Moral decadence occurs because the learning process tends to teach moral education and character only in text but in practice. The strong influence of globalization without realizing it means that Muslims have penetrated far into Muslim religious areas, often forcing Islamic scholars to conduct a review of the sanctity of their religious texts. Globalization has torn the identity of Muslims in terms of belief in traditional religious values. This condition is faced with several institutions in Islam that seem traditional and exclusive, such as Islamic boarding schools and Sufism. The formation of attitudes and moral and personal development generally occurs through experiences from childhood. All the experiences that children go through when they are young will become important elements in their personality.

Based on the description above, it can be understood that character education is very important in building strong human resources. This means that educational institutions, especially Islamic boarding schools, are seen as strategic places for forming character (Hidayatullah, 2010). Pesantren is a typical Southeast Asian educational institution and is even more synonymous with the traditionalist model of the Islamic education system in Java. Islamic boarding schools can be defined as traditional educational institutions for studying Islamic teachings, understanding, deepening, appreciating and practicing Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior. In more detail, Islamic boarding school is a socio-cultural and religious institution (Zuhri, 1981).

Today's society expects the existence of Islamic boarding schools as an alternative to teaching Islamic teachings and also to shape the character of the younger generation (Amiruddin, 2003: xi). Apart from that, the role of Islamic boarding school leaders in facing dynamics that continue to progress and are deeply rooted in society through the

role and struggle of the ulama. So Islamic boarding schools have a dual role, namely as a place of learning and educating ulama cadres, thereby making Islamic boarding schools a social institution that provides many services and parks to empower the surrounding community. Islamic boarding school educational institutions have a real role in shaping and monitoring the behavior of the community and students. This understanding emphasizes understanding the substance of religious teachings so that they can then be actualized in the practice of daily life, especially in the implementation of worship, which is closely related to the design of the curriculum and the building of educational methods applied in the institution. This is a concern for one of the Islamic boarding schools in Southeast Aceh, namely the Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School.

RESEARCH METHOD

This research is field research because in its implementation, to obtain data related to the research study, the researcher went directly into the field. This research uses a descriptive type of research, namely a research method that attempts to describe and interpret objects according to what they are. In this research the researcher describes and interprets the implementation of dhikr in the Dayah curriculum in shaping the character of the students. qualitative, namely research procedures that intend to understand the phenomena experienced by research subjects. Descriptive qualitative research has natural characteristics and is a descriptive field of work (Brenen, 2004: 89). In order for the research targets applied to be achieved, this method is used There needs to be systematic, planned steps that are in accordance with scientific principles.

The data source referred to in this research is the subject from which the data was obtained. The data sources in this research are field data:

- 1) This data comes from the leadership of the Dayah Ihsanauttawwabin Kute Bakti Kutecane foundation, which includes: the process is carried out primarily in improving character education through the implementation of dhikr in the curriculum.
- 2) Data obtained from Ihsanauttawwabin Kute Bakti Kutecane's Dayah teachers which contains character education material with processes or strategies used in learning Darul Hijrah Al Aziziyah Kutacane.

The data collection method is used to obtain the necessary data, both related to literature studies and data generated from empirical data. In literature studies, researchers examine books, written works, scientific works and documents related to the research theme for further use. as a reference and main tool for field research practice. As for empirical data, researchers used several methods, namely observation methods, interview methods and documentation methods.

The data analysis method is that the data collected is in the form of words, images, and not numbers. Thus, the research report will contain data quotations to provide an overview of the presentation of the report. Data analysis is arranging the sequence of data, organizing it into one pattern, category and basic unit of description. So that themes can be found, and working hypotheses can be formulated as suggested by the data. To clarify this writing, the researcher determined a descriptive analysis method, namely presenting and analyzing facts in systematic so that it is easier to understand and conclude.

RESULTS AND DISCUSSION

Profile of the Al Aziziyah Kutacane Islamic Boarding School

Darul Hijrah Al-Aziziyah Islamic Boarding School is located in the village of Terutung Megakhe Asli, Babel District, Southeast Aceh. The Darul Hijrah Al-Aziziyah Islamic Boarding School was founded by the head of the H Syukran LC foundation. MA on June 27 2018. The dynamics of the development of this Islamic boarding school continue to show quite rapid development and have become one of the most popular Islamic boarding schools at the moment. Darul Al-Aziziyah Islamic Boarding School has been established for five years and already has two hundred and fifty students boarding at the Islamic boarding school. One of the people's interests in this Islamic boarding school is the emphasis on learning from the Yellow Book and worship which is identified with dhikr and prayers. Even though it focuses on book learning, the Darul Hijrah Al Aziziyah Islamic Boarding School also does not forget about general education and extracurricular activities such as Arabic and English, martial arts training, scouting. So it can be said that the Darul Hijrah Islamic boarding school integrates the general curriculum into the Islamic boarding school, not the other way around.

The Islamic boarding school curriculum program at the Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School emphasizes the formation of cadres of Ulama, Human Resources who have noble character, are healthy, knowledgeable, have sincere deeds to serve society. The children being taught are expected to grow into human beings with religious insight and universal intellectuality in order to have high ability to face the life of modern society and avoid the influence of westernized culture and to infuse the inner freshness of the younger generation who are victims of foreign cultural secularism. Likewise, education and teaching are always directed at playing an active role in fostering steadfastness, faith and adhering firmly to the Koran, the Sunnah of the Prophet, Ijma' Ulama, and Qias with the insight of Ahli Sunnah Wal-Jama'ah.

The Dayah curriculum is prepared with materials and books studied in the traditional Dayah system, especially referring to book learning at Dayah Mudi Mesra Samalanga. The Arabic language books taught are classical books, such as: Tauhid

(book of aqidah al islamiyah, dusuki and others), Tafsir (book of tafsir jalai), Hadith (book of matan arbain, majlis saniyah, etc.) Fiqh (matan taqrib , bajuri, lanatuttalibin, al-mahalli, etc.) Tasawwuf (taisir akhlak, muraqi ubudiyah, ihya ulumuddin, etc.) Nahwu (awamel, al-jarumiyah, matammimah, etc.) Sharaf (matan bina, etc.) and other sciences

The Practice of Zikr in Forming the Character of Santri at the Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School

Islamic boarding schools as the oldest Islamic educational institutions in Indonesia have made many positive contributions to the development of quality and Islamic human resources. Islamic boarding schools function as an institution used to spread religion and a place to study Islam. Islamic boarding schools also seek to develop personnel for religious development. The capabilities of Islamic boarding schools are not only in personal development for Muslims, but also in efforts to bring about social and community change. The influence of Islamic boarding schools is not only visible in the lives of its students and alumni, but also includes the lives of the surrounding community. Islamic boarding schools are an integral part of the national education system, meaning that Islamic religious education is also regulated in the national education system. (Syafaruddin, 2005). So, the role of Islamic boarding schools is not only as educational institutions, they also function as social institutions and religious broadcasters. Therefore, Islamic boarding schools provide formal education and non-formal education which specifically teaches fiqh, hadith, tafsir, monotheism and Sufism which are sourced from the Yellow Books and learns Arabic (nahwu, nerve, balaghah and tajwid), mantiq and morals.

As a social institution, Islamic boarding schools accommodate children from all levels of Muslim society, without discriminating against the social level of their parents. So, for this function, Islamic boarding schools have high integrity with the surrounding community. In general, Islamic education as a process of self-development and Islam as a way of life in its application dominates the activities of students who live and live in dormitories. The spirit of seeking high levels of knowledge, life is a struggle, life must be useful, and remaining consistent in spreading the message of Islam gives the author a strong belief that Islamic education with its boarding pattern can lead educational practitioners, especially Islamic boarding school students, to Muslim kaffah.

The establishment of Aceh was the first region to accept the presence of Islam in the Southeast Asia region since the first century Hijriah, it is an area where the people have their own characteristics. This unique characteristic is caused by the very strong influence of Islam in the process of forming the culture of the Acehnese people, in fact, with this, Islam has become the principle for developing culture itself. This situation can continue to persist because of high public awareness in implementing and maintaining religious values. The fortress that has been most instrumental in the process of defending society's culture so that Islamic values are maintained is the educational

institution called dayah. Public awareness of the above facts has given rise to the commitment of the Ulama to preserve the existence of Islamic boarding schools. So, with this commitment followed by large community participation. This is proven by the great public interest in giving their children the opportunity to receive a dayah education, with the hope that their children will be able to provide motivation to future generations and obey the Islamic religion, their parents and state regulations that do not deviate from religious lines.

This is the emphasis in the implementation of the Darul Hijrah Al Aziziyah Islamic Boarding School that the santri are cadres to produce ulama cadres. At first glance, the Darul Hijrah Al Aziziyah Kutacane Islamic boarding school is not much different from other Islamic boarding schools in Southeast Aceh. It cannot be denied that almost all of the Great Dayahs in Aceh were born from Dayah Darussalam Labuhan Haji and Darul Ihsan Pawoh which were founded by the late Sheikh Muhammad Waly Alkhalidy, especially in terms of teaching the science of tools, the science of ushul fiqh from various Islamic books as well as the science of mustahalah hadith, the science of exegesis of the Koran. , the science of mantiq (Logic), and Sufism. However, one thing that cannot be denied is that it was from the Dayah of Darussalam and Darul Ihsan that the teachings of the Naqsyabandiyah order developed which are now still attached to and practiced by thousands of students and their congregations in Aceh and even in other regions in the archipelago. In the month of Ramadhan, for example, there are no less than a thousand students and congregations. Ah from various regions in Aceh, spilled over to the Dayah. Apart from deepening their religious knowledge, they are also involved in rituals called suluk or khalawat

This is one of the practices of the Naqshbandiyah order, that basically the activities of this order are believed to be one of the paths to self-purification by remaining silent for 40 days and 40 nights without enjoying bloody dishes, such as fish and meat. Even if you break the fast, you only need water and white rice, plus vegetables. During Suluk, the congregation is required to do dhikr, say prayers and read the Koran until the end. They only got out of the 2 x 2 meter mosquito net room until Eid al-Fitr arrived. For adherents of this understanding, there are two rituals that can be done. First, during the second Ramadhan, in the month of Maulid or what is called Suluk Maulud. The implementation of the rituals of the two suluks is no different. But what is suluk or khalawat? Imitate the sunnah of the Prophet Muhammad. When he meditated in the cave of Hira, and the prophet Moses did the same thing on Mount Sinai. These pilgrims who are in seclusion leave their children and wives temporarily to isolate themselves while drawing closer to the Creator. They make peace in facing their desires, through dhikr and worship taught by the murshid, the spiritual leader appointed by the Dayah leader. It was Haji Sheikh Muhammad Muda Waly Al Khalidy who developed this teaching.

Darul Hijrah Al Aziziyah Islamic Boarding School is an Islamic boarding school that was born intellectually from Dayah Mudi Mesra Samalanga, also this Dayah was born intellectually from Dayah Darussalam Labuhan Haji. The Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School consists of boarding school students who are equipped with a journey and holy inner struggle from worldly influences, one of the mediations of which is through the implementation of dhikr and instilling the values of the tarekat, namely purification of the heart. Regarding Tarikat with Khalwat or tawajuh it has not been implemented because there is no mursyd to guide it. So besides being taught Sharia knowledge, Tarikat is also taught through the practice of dhikr and instilling Sufism values. Basically, students are never separated from creatures, this means that from the womb until the human leaves this world, nature continues to play a role in the life of every human being. Indirectly, nature is human's own teacher. The Islamic view of nature, humans and society, even the entire natural reality, if studied more deeply and intensively, will certainly lead to the emergence of problems regarding philosophy or outlook on life, the result of which is also a subsystem of educational philosophy (Langroll, 1986). Through the potential possessed by humans themselves, to face nature, we always strive to be able to coexist with nature itself, even though some humans with the potential they have, nature becomes damaged. But on the other hand, it can be seen that with this thought process humans are already philosophizing. In accordance with the basis used, the ideas from the mind are created in one concept and expressed in a rule called education.

This is where the aim of practicing zikr is to make the heart sensitive to the environment so that it influences a person's behavior to do good. Khaldun emphasized that humans only have actual ability to think if they have the ability to differentiate (Walidin, 2003). The human mind will look for perceptions that it does not have, in this way humans will look for other objects and subjects that it does not have. After that, the results of these thoughts will be poured out one by one in a way, this is what we want to implement through remembrance of the morals of the students. In responding to this era of globalization in seizing and achieving glory, Muslims must continue to search for educational paradigms by trying to re-explore Islamic teachings, both the Qur'an, al-Sunnah through Islamic history and the writings of Muslim scholars and scholars from various scientific disciplines. (Azra, 1999). This search for an Islamic education paradigm is to find concepts and systems of Islamic education as a whole that can answer the problems faced by Muslims so that they are not far from the ongoing civilization

The formulated concept is not difficult to develop a theory of science that is not value-free from Islamic teachings, then operationalize it in everyday life. According to the author's opinion, the concept of remembrance implemented in the Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School curriculum is worthy of being a reference

in forming the character of students in Islamic education . Islamic teachings contained in the Koran and Sunnah are basically rich in fundamental doctrines and fundamental values in various aspects of human life, which can be explored and captured according to scientific discipline.

Basically, Islamic boarding schools are a social community that shows the pattern of the components of each sub-curriculum from a living system to a social system. So, behavior in a social organization is determined by the internal structure of something that outside itself can only have an influence and the type of relationship is influence and influence and remains the internal structure that determines it. The integrity of the Dayah institutional system will also be patterned from simple entities and composite entities. Simple entities are behavioral (speech, actions) while composite entities are their internal structures. Then social systems are always characterized by the existence of connectivity between components (Azra, 1999). If this connection does not exist, then the system organization will experience disintegration and will no longer be the same system needed. In this way, the Dayah curriculum has relationships between components that are invariant in nature which give rise to unity, this is what becomes the identity of composite unity. The identity that differentiates the Islamic boarding school category is that a systems approach will rationalize this difference by clarifying the identity or characteristics of an institution's own curriculum.

The characteristics of Islamic boarding schools in Southeast Aceh have certain structures and components for influence and constraints. This is related to the fact that Dayah education has a systematic basis of curriculum, a cultural curriculum and the application of a new curriculum in the Dayah learning method. A system occurs based on components of the relationships between components, so every change in a system is a structural change that takes place through changes in components and changes between components. The environment or other systems are unable to influence change. But what and how changes are completely determined by the internal structure of the system. So, Islamic boarding schools as understood in Aceh which emphasize the classics are now experiencing a cultural, system and value transformation because they are being confronted by globalization. The Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School, which was known as salafiyah (ancient) has now changed a lot to become khalafiyah (modern), even starting from pioneering to establishing a direct Islamic boarding school with a type of Islamic boarding school in the form of khalafiyah.

This transformation is in response to the criticisms given to Islamic boarding schools in this transformational flow, so that drastic changes occur in the Islamic boarding school system and culture. teaching classical Islamic books and kyai is a basic element of the Islamic boarding school tradition, this means that a study institution that has developed to have these elements, will change its status to an Islamic boarding

school (Dhofier, 1994). Apart from that, there is also another opinion which says that there are only three main elements of Islamic boarding schools, namely kiai who educate and teach, santri who study, and mosques where the Koran is taught (Haidar, 2014). To get the name of an Islamic boarding school, it is enough to say that Islamic boarding schools have three elements, namely kiai who teach and educate, santri who study and mosque facilities as a place to recite the Koran. Despite the fact that there are five elements in an Islamic boarding school, namely kiai, santri, boarding school, mosque, and learning classical Islamic books. These five elements are generally found in salafiyah Islamic boarding school

The problem is what is the position of Sufism in the global context, there are three communities that are always involved in the process of continuity and change in Islamic civilization, after the collapse of Islamic political power, namely fiqh scholars, Muslim traders and Sufi associations (tarekat) (Voll, 1997). So, the role of the tarekat through remembrance greatly contributed to changes in Islamic civilization, this began with the collection of a group of students who lived together and carried out famous Sufi teachings. However, from the 12th century, the organization of these groups became more formal and the congregation became a broader association based on piety. The point is that in the Sufi order or role of maintaining the unity of Islamic society, it has shifted to the Sufis. A development that emerged as a result of the close relationship between Sufi sheikhs and their followers. In the current global context, a big problem for the modern conception of change is how to integrate change with a conception of identity, a concept traditionally provided by religion, this is the way to solve spiritual psychology in religion.

The greatest and most fundamental question of modernization is perhaps not whether it can contribute to political, family or personal modernization, but rather whether it can effectively meet the various religious needs of modern Muslims themselves. So it is very clear, based on its development, Dayah through dhikr and tarekat activities contributes to the santri in forming the character of the santri. Emptiness of the mind is one easy way to influence a person's behavior. This can be seen from information in the mass media that quite a few people who have knowledge do not do well. Thus, modernity that is occurring in the current century is a spiritual phenomenon or a kind of mentality. Spirituality which is identified with Sufism (Sufism) in the modern context actually has an interesting position. In other words, actually the field of Sufism is the most interesting field in the structure of religious life, but there are very few Islamic boarding schools that seriously work on it. In fact, Sufism is a field that has great potential for cultivating the religious feelings of students and guiding them to have noble character. This is actually the goal of studying Sufism and at the same time the goal of studying at Dayah.

Based on this explanation, it is not an exaggeration if the findings in this research provide information that the dhikr method is very effective in changing a person's attitude. If you look at the curriculum taught at the Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School, it is not as disciplined as in other Islamic boarding schools. However, in the author's opinion, the students who are taught are left with morals, this is reinforced by the explanation of Abuya Syukran LC, MA, who is the head of the Islamic boarding school, that improving the heart is more important, if the heart has been repaired then other sharia knowledge will be easily instilled in the students. So, Sufism with the Tarikat concept is the backbone of Islamic boarding schools or the supporting pillars of Dayah in order to foster noble morals, so it can be stated that Dayah is an institution that maintains and develops the essence of Sufism, as a subculture. indicates that scripturalism, however successful it may be as an ideology, cannot meet all religious needs. It cannot be denied that modern society is now desperately seeking solutions to equanimity. So, it is very difficult to imagine that a stubborn literalism can answer the very basic questions of meaning that modern experience raises in the minds of mankind.

So, the Darul Hijrah Al Aziziyah Islamic Boarding School prioritizes instilling the values of Sufism and practicing dhikr which is carried out at every prayer and on Friday nights as well as at other activities. Even though they are the most educated group in the Islamic tradition, Islamic boarding schools in Southeast Aceh in particular cannot be separated from the growing role of Sufism, especially on the south west coast as a center for the development of the Naqsyabandiyah order. Southeast Aceh in particular, if we look closely historically, dozens of Islamic boarding schools in Aceh have their own networks which are caused by the Naqsyabandiyah sect that they adhere to. The holding of several celebrations because of the Naqsyabandiyah order in several areas of Aceh, shows that the Dayah network still supports the teachings of the Naqsyabandiyah order. The roots of the Naqsyabandiyah order network in Aceh can be referred to the Dayah Darussalam Labuhan Haji South Aceh and is the oldest Dayah and has become familiar with the concept of a modern Salafi-based curriculum which developed The teachings of the tarekat until now. Dayah was founded by Sheikh Waly al-Khalidy, who after his death passed it on to his sons from generation to generation and tried hard to develop the Dayah and the Naqsyabandiyah order simultaneously.

The Naqshbandiyah Order, with its unique form, has several branches of dayah which support the existence of the order and the Dayah itself as a mutually beneficial relationship. Muhibuddin Waly, Jamaluddin Waly and Amran Waly, as the successors of the Naqsyabandiyah order, continue to develop the order starting from the legacy of their parents, namely Young Sheikh Waly al-Khalidy. At least, this Dayah has given birth to ulama who have founded educational institutions adhering to the same system. The Darul Hijrah Al Aziziyah Islamic Boarding School implements remembrance by

chanting Allah in a loud voice even though the heart neglects to remember Allah. The influence of Sufism on the lives of Acehnese people in general and the Darul Hijrah Al Aziziyah Islamic boarding school can be seen from the way of life. The social pattern does not violate the Shari'a or the rules set out in religion, thus the public's response to the Naqshbandiyah order is positive and the local government does not take issue with this order, even though rumors of heretical sects have been circulating in Aceh. This is what is unique about what is done at the Darl Hijrah Al Aziziyah Islamic Boarding School, namely that the practice of remembrance is not only specific to adult students, but also child students, giving it a special meaning for the students

Remembrance in the Intersection of Modernization: Remembrance Strategy in Building Santri Character

Considering the current era of globalization, modern humans who consider themselves to be the most powerful believe in economic power as a new goal, resulting in a humanitarian crisis. When no one is understood to be the Supreme Ruler anymore, humans proudly proclaim themselves to be the regulators, even the greatest creators. on earth. It can be seen that the vibration of the heart through dhikr softens the heart so that the desire to do wrong and obsession with the future, because this is a form of human mixing with God's affairs and prevents humans from doing their best at the moment. The teachings of Sufism prohibit humans from overdoing what God has guaranteed to them, namely matters of livelihood. Because this is closely related to economic actions because it is seen as making people love the world too much. And when these warnings are violated, the result is an increasingly chaotic life for modern humans.

It needs to be understood that, remembrance from a Sufism perspective is not just words, but provides the values of Sufism teachings that lead humans to the Creator. In modern thought, this concept of endless processes, uncertainty, changes with rapid intensity and on a large scale is considered to trigger depression in modern humans, which traps humans in one of two possible conditions, between nihilism and liberality. Based on the explanation above, it can be understood that what eliminates belief in God which plays a role in life from a modern perspective is the modern view which has a formal commitment to freedom and requires all rejection of beliefs that can limit human freedom. With this belief, it will lead to the thought that human perception of the world outside is limited to sensory perception or the problem of evil. So, the rejection of traditional ideas about the concept of God above is related to the conflict between traditional ideas about God and modernism's commitment to freedom

The next two reasons are based on the basic assumptions of modernism, this is because the modern world view has no place for God. Through remembrance and Sufism, uniting all reality in whatever form under the auspices and power of God, be it evil or good, will certainly reject the various conditions above. The crimes that occur are

actually not strong enough to be the basis of an argument for the elimination of God from human life. Evil in the mystical view is also a creation of God which certainly has benefits. Human arrogance over their own existence, which is the result of failure to fight against the nafs, is what will be eliminated through remembrance. This is the goal for which humans are required to explore the deepest meaning of evil, because everything that is created must be equipped with its own purpose by the Creator.

One of the lessons is that humans are given the right to determine the direction of their lives, which means they also have the freedom to will. Even though human will must to a certain extent be subject to God's will. The emphasis on remembrance is carried out at the Darul Hijrah Al Aziziyah Islamic Boarding School during fardu and sunnah prayers. The recitation has been specially compiled so that it has its own uniqueness.

So, the emphasis of activities at the Darul Hijrah Al Aziziyah Islamic Boarding School in Kutacane is learning and worship. So the dense hours of learning activities have positive implications for educating students in allocating their time effectively. Based on this, it can be observed that the concept of hour-long education that is applied is very appropriate because someone will actually experience negligence if they do not maximize their time well. Basically, an hour-long learning pattern like this can actually be packaged into enjoyable learning, either in groups or in pairs, by generating interesting and actual themes so that the mental burden that causes fatigue can be overcome. A daily schedule like this does not then become absolute (rigid) to be implemented regularly. routine, but in certain conditions a new atmosphere is needed so that it can restore students' motivation to return to focusing on learning. This system can give birth to a learning process that is oriented towards life skills. The main principle of learning life skills is the skills and ability to be able to adapt and behave positively, which allows someone to be able to solve their own problems

In life skills education, the main characteristics are skills regarding personal potential, thinking skills, social skills, academic skills and skill skills. Life skills education as implemented by applying hour-long learning can be useful for students to be able to survive in difficult conditions, grow and develop and have the ability to communicate and relate, both individually and in groups within a system with certain conditions and situations. Good educational institutions strive to produce future leaders based on science and technology as well as strong enthusiasm and religiosity. Whether we admit it or not, even though it cannot be said to be optimal, there are already quite a lot of educational institutions that can manage the life of society, nation and state. However, because their religious understanding and appreciation was not grounded enough, what followed was depravity in all dimensions.

This is one of the fundamental reasons for the need for maximum effort to align the development of faith and piety or down-to-earth religious education. Therefore, the

expected targets in cultivating faith and piety are realized in worship and study. Specifically, the target of moral development is to have an innate understanding and awareness within students of their roles and responsibilities as beings carrying the greatest trust from Allah SWT. It is hoped that students will realize the importance and urgency of the meaning and position of faith and piety or religiosity in this life. Therefore, they must have a holistic understanding of all dimensions of life.

Based on the explanation above, it can be explained that modernity is a separation between the concepts of ethics and epistemology and the world and body (material reality), and puts forward an instrumental view of these two factors (world and body). When new patterns of life emerge in this era Modernity has replaced or even eliminated all old, traditional patterns. As a series of crises, humans are faced with a new reality that is completely unforeseen by science, although basically, if understood in more detail through the lens of monotheism, this is not something new. Reality is changing so quickly, creating a new group of worlds that are increasingly absurd and unknown. Space becomes narrower with shorter distances. Discussions of new values come to the fore when meaning is understood as relative and the absolute is impossible. Suspicions about values increasingly haunt humans, whether they exist or are just shadows of a long process of human life. Because the more often it is talked about, the more often it is voiced, the more obscure it becomes and the more its essence is reduced

In essence, dhikr does not only mention the name of Allah, but also presents Him in the heart. Therefore, dhikr must be carried out through procedures outlined by the shaykh of the tarekat. So in this case, a teacher has a strategic role in the world of information and communication. A Mursyd teacher has a role as a filter for the flow of information entering the santri environment, transmitting what what is considered useful and throw away what is considered detrimental to them. If it is described, the filter's role will be stalled when the flow of incoming information is so heavy that it is no longer possible for the Mursyd to filter it. Based on his role, Mursyda will lose his role in the social changes that occur. As a result of their secondary and uncreative role, kiai will experience a cultural gap with the surrounding community. Another strategic role is of course related to its socio-religious function. On the other hand, a Mursyd is also an Islamic boarding school intellectual figure, namely that the ulama (Tengku, Abi, or Abuya) are very influential figures in the socio-religious life of the Acehnese people, their role in society and their religious scientific views make them intellectuals in the field of religion

People's anxiety due to the dominance of materialism which makes their souls dry, has given people the opportunity to look for institutions and figures who can provide spiritual guidance to calm their hearts. In this case, a Mursyd is also the leader of an Islamic boarding school with tenacity and charisma which is the background for the congregation's kiai in teaching and conveying Islamic religious teachings and

spiritual doctrines. The spiritual values that are always believed and taught by Islamic boarding school kiai at a certain stage become valuable provisions for their followers to face modernity and progress of the times. This is because these values are never irrelevant, even the trend over time. Over time, more and more people expect an outpouring of spiritual values to guide their lives. This enthusiasm for equipping themselves with spiritual values is also a means of building an identity construction that goes beyond the doors of Islamic boarding schools (Hasjmi, 1997).

Through dhikr, which is the path of the Shari'a, which is done by saying the dhikr *lailahaillallah*, is the path traversed by every saint who lives a spiritual life. Allah, a person who goes towards Allah even though he performs dhikr with a certain formulation based on the order he adheres to. After he has faced various spiritual stages, it is believed that someone who performs dhikr has been able to obtain the secrets that Allah has hidden from the eyes of humans in general. On the other hand On the other hand, Sheikh Muda Waly also emphasized as stated by Abuya Syukran, LC, MA that every street he walked on had its own palace or place. The palace of Sharia is the tongue, the palace of the tarekat is the heart, the palace of essence is the life and the palace of *ma'rifah* is the whole body. These four are interconnected and complement each other and every human being must know himself to realize this connection.

The Koran describes human psychological symptoms by showing symptoms of growth and development. The symptoms of human life are characterized by an integrated process of growth and development between physical and psychological functions. This condition provides an opportunity for humans to make interpretations in assembling their life patterns, as well as engineering what they want. Allah has given tools for a good life that can be developed if you want to use them. This is the role of Islamic education to provide *tarbiyah* to humans so that they can make good use of the potential given by Allah SWT. To lead humans to *Mardatillah*.

In the interests of further life, Allah gives life tools, both basic abilities and abilities that are only initial potential that can be developed if you want to use them. Islamic developmental psychology is a developmental psychology that examines all aspects of human development from an Islamic perspective. Thus, in general, Islamic developmental psychology has the same object of study as developmental psychology, namely the process of human growth or change. The indicator of Allah's pleasure can also be seen from the horizontal dimension, the Prophet said: "That Allah's pleasure is with the pleasure of both parents, and Allah's wrath is with the anger of both parents." The enthusiasm to seek Allah's approval is of course only possessed by believers, whereas for those who do not know God, do not know religion, it may be that their outlook on life and behavior is misguided, but it is also possible that their outlook on life is close to the outlook on life of people who lack religion.

The method for knowing the pleasure of Allah SWT was also taught by the Prophet Muhammad SAW by asking his own heart. People can lie, lie and deceive others, but they cannot do it to their own heart. It's just that people's hearts are different. A dark heart, an empty heart, and a dead heart, are difficult and cannot even be asked. The heart is also sometimes inconsistent, because the most appropriate question is to the conscience, Conscience comes from the meaning of the word nur , light. A person whose conscience is alive always connects with God's pleasure. The problem with conscience is that the light of conscience is often obscured by greed, egoism and disobedience. According to Islamic teachings, the task of human life, throughout his life, is only one task, namely worshiping Allah, the Creator, or in daily language called worship, carrying out worship is not the goal of life, but is a task that must be carried out by God's creatures throughout their lives.

Worship means realizing that oneself is small and insignificant, believing in the power of the Almighty Allah, the Creator, and being disciplined in obedience to Him. Therefore, people who carry out worship must be humble, not arrogant, eliminate egoism and be Istiqomah to continue to strive to always be in His pleasure and guidance. That is the ethos of worship. Humans have two main roles in this world; first as a servant of Allah, and the second role as caliph (Deputy) of Allah on earth. As servants of Allah, humans are small and have no power, therefore their job is only to worship Him and surrender to Him. However, as caliph, humans are given a very large function, role, because God is the Greatest, humans as God's representatives on earth have very large responsibilities and authority. As caliph, humans are given the task of managing the universe for human welfare. Therefore, humans are required to do good deeds, avoid sin, command good deeds, forbid evil, be honest and adorn themselves with the attitudes recommended by religion.

CONCLUSION

Based on the results of the research conducted above, it can be concluded that the Darul Hijrah Al Aziziyah Kutacane Islamic Boarding School maintains the tradition of Dayah education which emphasizes learning the yellow book and emphasizes worship. People's anxiety due to the dominance of materialism, which makes their souls dry, has given people the opportunity to look for institutions and figures who can provide spiritual guidance to calm their hearts. Through dhikr which essentially does not only mention the name of Allah, but also presents Him in the heart. Therefore, dhikr must be carried out according to the procedures outlined by the Shaykh of the tarekat. The Koran describes human psychological symptoms by showing symptoms of growth and development. The symptoms of human life are characterized by an integrated process of growth and development between physical and psychological functions. This condition provides an opportunity for humans to make interpretations in assembling

their life patterns, as well as engineering what they want. God has given us tools for a good life that can be developed if we want to use them. So in this case, a teacher has a strategic role in the world of information and communication. A Mursyd teacher has the role of filtering the flow of information entering the student environment, transmitting what is considered useful and discarding what is considered destructive for them. This is the role of remembrance in shaping the morals and character of students.

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