

## Research Article

# The Role of KH. Ahmad Rafiq Udin in Developing Islamic Education

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## Abstract.

This research is dedicated to KH. Ahmad Rafiq Udin in developing Islamic education at the Ushuluddin Integrated Islamic Boarding School. KH. Ahmad Rafiq Udin has been the Head of Ushuluddin Integrated Islamic Boarding School since 2001. He was instrumental in developing Islamic education in the intermediary of South Lampung Regency. This study describes the history of KH. Ahmad Rafiq Udin developed Islamic education in the integrated Islamic boarding school Ushuluddin. The purpose of this study was to determine the role of KH. Ahmad Rafiq Udin in developing the Islamic education at the Ushuluddin Integrated Islamic Boarding School. This research uses qualitative methods with a type of qualitative descriptive research. The data collection methods used were observation, interviews, and documentation. The results of this study reveal several things. First, it was found that KH. Ahmad Rafiq Udin is very firm, friendly, responsible, disciplined, and should be followed by everyone. Second, the educational development process at the Ushuluddin Integrated Islamic Boarding School is carried out through various methods, such as setting examples, habituating certain behaviors, providing advice and motivation, conducting supervision, setting prohibitions and regulations, and implementing punitive measures. Finally, the leadership role of KH. Ahmad Rafiq Udin is summarized in Panca Tausiyah Mudir.

**Keywords:** Islamic education development, Islamic boarding school, KH. Ahmad Rafiq Udin

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**Published:** 4 April 2024

Publishing services provided by  
Knowledge E

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Selection and Peer-review under the responsibility of the ICOLIS Conference Committee.

## 1. Introduction

The religion of Islam was introduced through the mediator of the Prophet Muhammad. Islam contains a set of principles regarding the human way of live. These principles are derived based on guidance from the Qur'an and Hadits, and are supported by rational reasoning, but the findings of reason must not contradict the spirit of the al-Qur'an and Hadith. The term "Islam" in the context of Islamic Education reflects the specific character of such education, i.e. Education that reflects Islamic values, Education that is rooted in Islamic principles, or Education that is based on Islamic teachings.

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Education is a deliberate is a guide that given by educators to lead the physical and spiritual development of students towards the formation of a superior personality. Education involves all experiences (Ahmad Tafsir: 2010). The parents direct their children's education, while children also provide learning to their parents. The Teachers teach and guide students, but conversely, students also have a role in guiding their teachers. In fact, in the relationship between a pet and its master, the animal also gives lesson to its master.

According to Uka Tjandrasasmita, on the process of spreading Islam in the archipelago, there are six main ways of developing Islamization. First, through trade. Many Muslim traders settled on the coast of Java, where the population still believed in Animism and Dynamism. Second, through marriage. The better economic life of Muslim traders made them attractive to the indigenous population, especially the daughters of aristocrats, to marry. Third, the medium of Sufism. Sufi teachers taught theology combined with teachings that were already familiar to Indonesians. They also had magical knowledge and healing skills. Fourth, through education. Once Muslim communities were established, Islamic education was provided regularly through two main models: langgar and pesantren. Fifth, art became a medium of Islamization. Wayang, for example, became a well-known channel for spreading Islam through the arts. Figures such as Sunan Kalijaga became a master of wayang performances, where he did not ask for payment but encouraged the audience to say the syahadat. Than The last medium of Islamization was politics, in Maluku and South Sulawesi most people converted to Islam after the king embraced Islam first (Sarkawi B. Husain: 2017).

Pesantren is an Islamic educational institution that has important role in spreading of Islamic teaching in Indonesia. The existence of pesantren is very striking with the spread of many pesantren throughout Indonesia, especially in Java. In this context, the kyai, or pesantren leader, is the main figure who plays a role in the spread of Islam. The Islamic cultural heritage in Indonesia has been strongly influenced by the traditional nuances originating from pesantren. The term "pesantren" refers to the Arabic word "funduq", which means a place to stay or a dormitory. The term is rooted in "santri" which begins with "pe" and ends with "an", indicating the place where the santri live. Pondok pesantren is a traditional Islamic educational institution that has the aim of studying, understanding, and practicing Islamic teachings by prioritizing religious morals as daily guidelines (Zamakhsyari Dhofier: 2011).

Education in pesantren is carried out through two systems, namely the individual system and the group system. Within the framework of traditional Islamic education, the individual system known as the "Sologan system" is given to students who have

mastered the ability to read the Qur'an. The main method of the peasant education system is the "bandongan system" commonly known as the "weton system". In this system, a group of students (usually between 5 and 500 people) listens to a teacher read, translate, explain and often discuss Islamic books in Arabic. Each student focuses on his book and makes notes (both meaning and explanation) on words or concepts that are difficult to understand. The study group in this bandongan system is called "halaqoh", which means a group of students studying under the guidance of a teacher. In pesantren, sometimes the sorogan system is also applied, but it is usually only given to new students who still need individual guidance.

Pesantren and Kyai are two interrelated and inseparable elements. As a figure who is respected and valued for his advice, there is no denying that the Kyai holds extraordinary authority compared to others. One of the boarding schools that is interesting to be researched by the author is the Ushuluddin Integrated Islamic Boarding School located in Belambangan Village, Penengahan District, South Lampung Regency.

Integrated Islamic Boarding School of Ushuluddin has a vision to become an excellent educational institution that leads to a generation that is beneficial to the people, qualified, friendly, and religiously obedient, and has a role in development in the Autonomous Era. The mission of this institution involves instilling faith, piety, good morals, concern for cleanliness and knowledge, as well as awareness about health and benefits for society, religion, and the state. Ushuluddin Integrated Islamic Boarding School aims to organize education that combines the pesantren and national curriculum, and develops understanding, knowledge, skills, expertise, and entrepreneurial spirit. The institution is committed to creating a conducive, harmonious, competitive, democratic, welcome, professional and responsible learning environment. In addition, another goal is to realize and revive the five souls of the pesantren.

Ushuluddin Integrated Islamic Boarding School has a teaching method that prioritizes recitation after morning prayers every day, with an emphasis on the stages of learning for each level. This pesantren strongly emphasizes the values of order and cleanliness for all santri, which are regulated through official regulations and norms of discipline, such as morning community service activities, daily picket schedules for teachers and santri, and the "Clean Sunday" program, which is documented in writing and unwritten. Violation of this regulation will result in sanctions or ta'zir according to the level of offense and the decision taken by the santri involved. KH. Ahmad Rafiq Udin is a figure who shows a firm nature, but through his firmness, he exudes authority which earns the respect of his students. His figure is very close to shaping Islamic Education. For example, when students make mistakes, he does not directly blame them but rather

gives direct examples to students of the correct way. He also regularly collaborates with teachers in discussing the development of Santri education, especially on Monday.

## 2. Methods

In the classification of types, this research is included in the category of field research, which is carried out in the actual location, namely in the community. The aim is to reveal the current reality of a particular problem. Therefore, this descriptive research aims to provide an overview or description of the data collected by researchers regarding the role of KH. Ahmad Rafiq Udin in the development of Islamic education at the Ushuluddin Integrated Islamic Boarding School. This research has a descriptive nature that aims to provide a description of a society, group of people, or phenomenon, as well as the relationship between several symptoms. The research method used is qualitative, where the approach focuses more on deductive and inductive analysis processes, as well as tracing the dynamics of relationships between phenomena through natural logic. This does not mean that the qualitative approach does not use quantitative data support, the qualitative approach focuses more on answering research questions through argumentation and formal thinking. In the data collection process, the methods used include interviews, observation, and documentation.

## 3. Results and Discussion

### 3.1. Geneology of KH. Ahmad Rafiq Udin

KH. Ahmad Rafiq Udin was born in Belambangan Village RT. 001 RW. 001 Kec. Penengahan Kab. South Lampung on September 25, 1971, he was born to the married couple H. Syarifudin (Alm.) and Hj. Armanah. KH. Ahmad Rafiq Udin is the 4th son of 6 siblings consisting of A. Rodi, SH, A. Rifin, SE, Dra. Ulinah, Dr. KH. Arafik Udin, S.Ag., MSI, A. Rahmat, S.Ip and A. Rauf, S.Sos. All of his brothers and sisters have married and have worked according to their respective expertise both in the public and private sectors.

On one occasion, the author conducted an interview on January 15, 2023 with KH. Ahmad Rafiq Udin said, "Abi's late father wanted all his children to go to pesantren, but not all of his children followed the direction of abah, only abi from childhood who already liked religion and pesantren".

KH. Ahmad Rafiq Udin has finished from SD Rawi (1979-1985) MTsN Kalianda (1985-1988), MA Pesantren Daar El-Qolam Tangerang (1988-1992), Scholar program in the

Department of Ushuluddin Science La Tansa Mashiro Rangkasbitung (1992-1998), Magister Program in the Department of Islamic Education-Master of Islamic Studies (MSI) Universitas Islam Indonesia (UII) Yogyakarta (1998-2006) and Doctoral Program in the Department of Islamic Education Management-Doctoral Program (Dr.) Universitas Islam Negeri Raden Intan Lampung (2014-2016).

Dr. KH. Arafik Udin, S.Ag., MSI is the only child of H. Syarifudin (Alm) and Hj. Armanah who studied religious science in accordance with his ideals, namely wanting to become an ustadz with this determination and aspiration, so in 1988 he straightened out his intention to get an education at the pesantren and he was thank God accepted at the Daar El-Qolam Tengarang Modern Islamic Boarding School, He studied for 4 years. He also was trusted by the leadership of the Daar El-Qolam Islamic Boarding School to serve at the La Tansa Rangkasbitung Islamic Boarding School for 9 years, and in 2001 he founded the Ushuluddin Integrated Islamic Boarding School which is located in Belambangan Village, Penengahan Regency South Lampung.

Kyai Ahmad Rafiq Udin also studied at the Daar El-Qolam Modern Islamic Boarding School in Tangerang. During his stay, he studied with several Kyai including KH. Ahmad Rifa'i Arief, Dr. KH. Syihaduddin,, K.H. Adrian Mafatihullah Karim, KH. Hatim Fananie, Ustadzah Dra. Hj. Enah Huwaenah. During his education at the Islamic Boarding School, he studied several books, namely Tafsir Jalalain, Riyadlus Sholihin, Subulus Salam, Syamsul Maarif, Al-Adzkar Nawawiy, Kifayatul Akhyar, Al-Asybah Wan Nadhoir, Ihya Ulumuddin, Mabadiul Awaliyah, Safinah Naja, Nashoihul Ibad, Tijan darori, Riyadhul Badiah, Ta'lim Mutalim, Bulugh al Marom, Risalatul Qomarain, Fathur Rauf Al-Mannan, Taqrib and Fathul Qorib, SI Jurumiyah, AlKailaniy, Balaghoh, Amtsilah Tashrifiyah, Nahwul Wadhiah, Tafsir Madrosi, Tafsir Ahkam, Mawaris, Alfiyah, Fiqh Sunah, Fiqh Wadhiah, and many other books that he studied while studying at the Islamic Boarding School.

In his 9 years of service at the La Tansa Rangkasbitung Islamic Boarding School, thank God he found a wife, Ustzah. Hj. Wawat Sukmawati, SE. MM and from the results of his marriage with Ustzah. Hj. Wawat Sukmawati, SE. MM has been blessed with children with 4 daughters and 1 son consisting of Najla Izzatur Rofiqoh, Najma Rofahiyatur Rofiqoh, Najda Sa'adatur Rofiqoh, Ahmad Fawwaz Ibnu Rofiqi, Najba Nafi'atur Rofiqoh.

### **3.2. The Role of K.H. Ahmad Rafiq Udin in Islamic Education**

In this age of development, especially in the increasingly rapid process of globalization, the main role of the Kyai in the continuity of the Pondok Pesantren is very significant. The progress and success of the Boarding school is closely related to the leadership of

the Kyai. Therefore, Kyai is expected to have a firm and solid vision and mission so that the Islamic Boarding School can develop well. K.H. Ahmad Rafiq Udin is a scholar who always teaches Islamic knowledge at the Ushuluddin Integrated Islamic Boarding School and in the community environment of Belambangan Village, Penengahan District, South Lampung, where he broadcasts Islam in two fields, namely in the field of da'wah and education.

### 3.2.1. Da'wah Activities

In developing Islamic teachings, Da'wah is a deliberate and planned effort to invite others, whether through words, writing, actions, and the like. The aim is to influence individuals or groups so that they understand, realize, live, and experience religious teachings without using coercion. At the Ushuluddin Integrated Islamic Boarding School every month on the 1st always holds a routine religious recitation through the example of K.H. Ahmad Rafiq Udin, giving examples through actions is a tangible result of da'i consistency between words and actions. Through this example, it makes it easier for listeners to imitate the behavior shown by da'i. Thus, da'wah media refers to the means used by da'i to convey their da'wah message to mad'u. In developing the teachings of Islam with da'wah containers not only in the Ushuluddin Integrated Islamic Boarding School but also in other villages and even almost throughout South Lampung Regency. This is based on the results of an interview with Ust. Yusuf on Thursday, January 19, 2023 he said that:

*“ Our teacher (K.H. Ahmad Rafiq Udin) in preaching and teaching Islam to the community is not only in the area where he lives and in the pesantren where he teaches but sometimes he also teaches Islamic knowledge to various areas such as in Blambangan village, Rawi village, Padan village in Penengahan district and even in other districts such as Palas, Kalianda, and Bakauheni districts and in other districts and provinces.”[?] ]*

On another occasion the researcher also interviewed Ust Didik Darmadi on January 19, 2023 he said as follows:

*“Our teacher (K.H. Ahmad Rafiq Udin) when he preached from a young age until now teaches religious knowledge to the community to various regions starting from his own village where he lives and other areas, he preaches by delivering lectures through his mouth recitations about religion..”[?] ]*

On a different occasion the author also interviewed Ust. Reki Kurniadi on January 28, 2023 he said as follows:

“Our teacher (K.H. Ahmad Rafiq Udin) when preaching, he did it in various ways, starting from his speech, his words, his actions, even to his property and residence as a place where he preached.”( Interview with teacher Ust. Reki Kurniadi, teacher occupation Pesantren Ushuluddin, January 28, 2023, at 10:00 WIB )



**Figure 1:** Photo of K.H Rafiq Udin’s activities as a speaker at the Monthly Recitation and Dzikir in Belambangan, South Lampung.



**Figure 2:** Photo of K.H Rafiq Udin’s activities as Chairman of FKUB South Lampung Regency.

Based on the results of the interview above, the author can conclude that K.H. Rafiq Udin’s preaching is not only in pesantren but also in the surrounding community and even the district. In preaching, he also uses various methods ranging from words, deeds, and property. The targets of da’wah include various levels of society, ranging from the general public, traders, laborers, farmers, students, officials, and

so on. As we know, da'wah is the delivery of Islamic teachings comprehensively or with clear references, so that it can be accepted by the mind and heart, then implemented in their daily lives, then becomes a habit and is carried out consistently.

In delivering da'wah, K.H. Rafiq Udin refers more to what has been exemplified by the apostleullah in broadcasting the teachings of Islam, but does not fully imitate what the prophet did because there are differences in times, where today is more advanced in terms of technology and information. In delivering his da'wah message, K.H. Rafiq Udin often emphasizes the importance of moderation in religion, as well as unity among Muslims. The goal is to bring tolerance in dealing with social issues that often arise in society. In the process of preaching, he also actively studies and explores Islamic values sourced from the Qur'an and sunnah, especially in teaching the principles of Tawhid and Fiqh. In addition, he often seeks new ideas that are by Islam to improve and increase living standards through business.

### 3.2.2. An Education Activist

Ulema refer to individuals who have knowledge of the verses of Allah. They are also very important figures in the structure of society, because the main role of the ulama is as a successor to the teachings of the Prophet who is responsible for being a figure and a guide for mankind on the way to happiness both in this world and in the hereafter. Among them is K.H. Rafiq Udin is an educator, education is very important for a nation, as well as what K.H. Rafiq Udin aspires to, he really hopes that the younger generation will have capable, moderate and advanced knowledge so that they can guide the Muslim community and Muslim women.

K.H. Rafiq Udin is a Ulema who focuses on education, especially among the students of Ushuluddin Integrated boarding school South Lampung. In addition, He succeeded in establishing a madrasah that is still operating today, becoming one of the places of education for children. His role is very important in the development of religious education, especially in the Penengahan sub-district area. His time and efforts were spent providing religious teachings to the community and santri, and educate them in religious knowledge.





**Figure 3:** Photo of KH Rafiq Udin as the leader of Ushuluddin Integrated Islamic Boarding School in Lamsel Regency.

In education at the Integrated Islamic Boarding School Ushuluddin South Lampung, he relates education with Panca Tausiyah Mudir in every activity and often repeatedly delivered to his students, among Panca Tausiyah Mudir are:

1. Make the best use of time

Time management is one of the important factors that can determine the success of a business. Time management is related to how a person can organize or schedule every activity so that all work can be completed properly and on time.

Some of us still often waste the time we have while living in this world, by doing things that are not useful. Maybe some of us think, later, when we are old, we will improve our worship of Allah.

As Allah Q.S Al-Asr 1-3:

وَالْعَصْرِ  
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ  
رَأَى الْدِّينَ أَمْنًا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ ۗ وَتَوَّاصُوا بِالصَّبْرِ

The above verse illustrates that humans will lose if they do not optimize the time that Allah gives to carry out good deeds.

K.H Rafiq Udin always advised his students “In Islam, time is considered as one of the blessings of Allah SWT that must be utilized properly. As Muslims, we have the responsibility to utilize time in a way that is by Islamic teachings. For example:

1. Praying on time: One of the most important ways to make good use of time is to pray on time. Prayer is our obligation as Muslims, and performing it on time is a sign of our obedience and respect for Allah SWT. By praying on time, we get blessings and blessings in all our activities.

2. Reading the Qur'an regularly: The Qur'an is the guide of life for Muslims. Spending time reading, studying, and meditating on the verses of the Qur'an is an excellent way to make the best use of time. The recitation of the Qur'an not only guides our lives but also brings peace and happiness to our hearts.
3. Increase sunnah worship: Apart from the obligatory prayers, we are also encouraged to perform sunnah acts of worship, such as sunnah rawatib prayers, dhikr, and sunnah fasting. Taking the time to perform sunnah acts of worship will bring additional rewards and bring us closer to Allah SWT.
4. Give infaq and do good deeds: Islam encourages its followers to give infaq and do good deeds. Making the most of your time by doing good deeds, such as giving alms, helping people in need, or getting involved in social activities, is a great way to make the best use of your time. By providing benefits to others, we also get blessings and rewards from Allah SWT.
5. Forming good morals: Time is also an opportunity for us to improve our morals and character. Utilizing time by maintaining a good attitude, controlling emotions, and interacting with others in a good manner is a form of worship that is highly recommended in Islam. Forming good morals is an integral part of our worship of Allah SWT.
6. Limiting the world's entertainment: The world is full of temptations and entertainment that can waste our time in vain. As Muslims, we must be wise in choosing entertainment that is in line with the teachings of Islam. Limiting the time we spend on worldly entertainment and focusing more on useful activities will help us utilize our time better.

In Islam, every second we have in this world is precious. Therefore, as Muslims, we should strive to make the best use of our time in order to earn the pleasure of Allah SWT and achieve eternal happiness in the Hereafter. May Allah SWT grant us the ability and strength to do that..”

1. Purify your heart, thoughts, words and deeds

The term “Qolbun Salim” comes from a combination of two Arabic words, namely “qolbun” which refers to 'heart', and “Salim” which refers to 'guarded, pure, and straight'. When these two words are combined, the meaning becomes a heart that is pure, guarded, and sincere in all actions, thoughts, emotions, deeds, and anything else, directed only to Allah SWT'. Purity of mind cannot be separated from intention. We are

encouraged by the Prophet Muhammad PBUH to always start every job with intention. Because in the future what we will do depends on the intention at the beginning that we say. The tongue is like a double-edged knife. One side is full of benefits, on the other hand, it can also hurt/kill anyone and anything.

The heart that holds the concept of Qalbun Salim is a heart that has a high spiritual dimension, so it is very sensitive to the Asma Allah and the contents of the verses of the Qur'an. In the core of the heart, there is a spirit that encourages human consciousness to act. This spirit also drives a strong awareness, determination, or intention to strive hard in developing and maintaining personal and family life. The goal is to achieve happiness through religious teachings and legal norms. A person whose heart is empty of awareness about the importance of life and this life certainly does not have the slightest idea to live by working hard and by the guidance of sharia and law. If the heart is good, then the rest of the body is good. If the heart is corrupt, then so is everything else. A good heart is characterized by fear, love of Allah, and sincerity in intention. Damage to the heart is due to falling into sin, forbidden things, and shubhat things (which are still unclear about the law).

An Nu'man ibn Bashir (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) said

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ . أَلَا وَهِيَ الْقَلْبُ

*“Remember that within the body is a lump of flesh. If it is good, the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart.”* (HR. Bukhari no. 52 dan Muslim no. 1599).

K.H Rafiq Udin said “Cleaning the heart, words, deeds, and thoughts is an important action in Islam. Allah SWT commands us to keep our hearts clean and improve our morals. Here are some ways to cleanse the heart, words, deeds and thoughts:

1. Istighfar (asking for forgiveness): Always making Istighfar to Allah SWT is a good way to cleanse our hearts. Repenting sincerely of our mistakes and sins, and trying not to repeat them, helps to cleanse our hearts from the burden of sin.
2. Avoiding sins and immorality: Avoiding sins and immorality is an important step in cleansing our hearts. This includes staying away from negative behaviors such as lying, gossiping (backbiting), slander (making false accusations), and other actions that are against the teachings of Islam.

3. Maintain positive thoughts: Negative and bad thoughts can affect our actions and words. Fill our minds with good, helpful and constructive thoughts.
4. Controlling the tongue: The tongue is one part that is often a source of trouble. It is important that we guard our words and avoid unhelpful speech, slander, gossip, or words that hurt others. Instead, we should speak wisely, politely and kindly.
5. Performing good deeds: Performing good deeds, be it in the form of charity, helping others, or doing other good deeds, can cleanse our hearts. By doing good deeds, we draw closer to Allah SWT and create harmony in relationships with our fellow creatures.
6. Reading the Qur'an and dhikr: Reading the Qur'an with understanding and dhikr to Allah SWT is an effective way to cleanse our hearts, words, deeds, and thoughts. The Qur'an contains life instructions that can guide us towards goodness, while dhikr reminds us of the greatness of Allah SWT and strengthens our relationship with Him.
7. Supervising associations: Good company can help cleanse the heart and shape good morals. Choosing good friends and associating with people of good character can positively influence our behavior and thoughts.

Cleaning our hearts, words, deeds and thoughts is a continuous process. We must strive to continuously improve ourselves, get closer to Allah SWT, and practice His teachings in every aspect of our lives..”

1. Intertwine an ukhuwah, explore potential and achieve achievements.

Indonesia is a country rich in resources and culture, ranging from the tip of Sumatra to Papua with various customs, languages, and religions. It would be happy if all its people establish brotherhood and respect each other. Humans cannot be separated from the process of self-development both in terms of soft skills and hard skills. We need to realize that everyone has potential. This potential is part of an identity that is different from one another. For example, there are those who have talents in art, sports, business, and various other characters and personalities. This potential should not be ignored, but rather encouraged and developed so that high achievement can be achieved.

1. Do it with morals, knowledge, sincerity and istiqomah.

Sincerity in charity and worship is the culmination of our keistiqomahan and diligence in learning. Whether learning in the narrow sense (in school, boarding school, college), or learning in the broad sense (learning life).

1. Patience and gratitude and improve the quality of faith and piety

Patience is an ability that exists in humans that encourages them to take positive actions and as a form of protection against negative behavior that can harm both themselves and others. Patience provides strength and resilience in the face of various challenges, thus preparing a person to face various situations with firm determination.

## 4. Conclusion

Conclusion contains a description that should answer the problem(s) raised and answer the objectives of research. Provide a clear and concise conclusion. Do not repeat the Abstract or simply describe the results of the research. Give a clear explanation regarding the possible application and/or suggestions related to the research findings.

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