

The Implementation of *Muwashofat Tarbiyah* in the Formation of Character in Darul Azhar Islamic Boarding School

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Abstract

Muwashofat Tarbiyah are 10 Muslim characteristics proposed by Hasan AlBana, these characters must be possessed by every Muslim to make them Muslims with Islamic character. Muwashofat Tarbiyah can be applied in every educational institution to create students who have Islamic character. This research uses a qualitative method with a field research approach, which tends to be descriptive and naturalistic. Collecting research data by conducting observations at the Darul Azhar Sejahtera Foundation, which includes SMPS IT Darul Azhar and MAS Darul Azhar, as well as conducting interviews with foundation supervisors, school principals, teachers, and students, and collecting documentation. The data analysis used is in line with Miles and Huberman's opinions on data reduction techniques, data presentation, and drawing conclusions. The application of Muwashofat Tarbiyah can be a solution when the morals and character of the nation's children decline, thereby making every student a human being with good characteristics. upholding the Aqidah, always worshiping Allah, having commendable morals, having a strong and tough physique, having broad insight and global standards, being able to fight against bad desires, being able to manage time so that he is able to manage every matter in an orderly manner, and being independent of yourself, so that you can benefit yourself and the community around you.

Keywords: *Muwashofat Tarbiyah; Character building; Muslim Character*

Abstrak

Muwashofat Tarbiyah merupakan 10 karekteristik muslim yang dikemukakan oleh Hasan AlBana, karakter ini harus dimiliki setiap muslim sehingga menjadikan mereka sebagai muslim yang berkarakter Islam. *Muwashofat Tarbiyah* dapat diterapkan disetiap lembaga pendidikan guna menciptakan peserta didik yang memiliki karakter Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan penelitian lapangan yang cenderung bersifat deskriptif dan naturalistic. Pengumpulan data penelitian dilakukan melalui observasi Yayasan Darul Azhar Sejahtera yang meliputi SMPS IT Darul Azhar dan MAS Darul Azhar; melakukan wawancara dengan pembina yayasan, kepala sekolah, guru dan siswa; dan studi dokumentasi. Analisis data yang digunakan selaras dengan pendapat Miles dan Huberman melalui reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menemukan bahwa penerapan *Muwashofat Tarbiyah* dapat menjadi solusi atas kemerosotan moral dan karakter anak bangsa, sehingga menjadikan setiap peserta didik menjadi manusia yang memiliki karakteristik yang baik, memegang teguh Aqidah, senantiasa beribadah kepada Allah, memiliki akhlak terpuji, memiliki fisik yang kuat dan tangguh, memiliki wawasan yang luas dan bertarap global, mampu melawan hawa nafsu yang buruk, sanggup mengatur waktu sehingga mampu mengatur setiap urusan dengan teratur, serta mandiri terhadap diri sendiri, sehingga dapat bermanfaat bagi diri sendiri maupun bagi masyarakat sekitarnya.

Kata Kunci : *Muwashofat Tarbiyah; Pendidikan Karakter; Karakter Muslim*

A. Introduction

Technological advances and scientific developments also have a positive influence on students who use them appropriately, but bad influences can also arise from it, especially regarding mindset and decadence of manners and personality which are expectations in living life in the future.¹ Moral degradation and ethical decadence today can be found in the actions of brawls, fights, adultery, bullying, intimidation, drug abuse and so on involving students. News that is widespread on social media and television often reports about bad events that involve many students. This kind of deterioration is very concerning.²

Education does not only aim to develop students' skills and intellectual potential but must have good morals and ethics to live life.³ To make the world a better place, we need to focus on educating better people. Schools are a vital source in shaping and

¹ Ahmad, A. (2022). Pengembangan Karakter Sopan Santun Peserta Didik: Studi Kasus Upaya Guru Sejarah Kebudayaan Islam di Madrasah. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7(2), 278–296. [https://doi.org/10.25299/al-thariqah.2022.vol7\(2\).8753](https://doi.org/10.25299/al-thariqah.2022.vol7(2).8753)

² Aminuddin, A., & Wahidin, K. (2021). Metode Pendidikan Karakter Al Gozali dalam Kitab Ayyuhal Walad. *Edukatif: Jurnal Ilmu Pendidikan*, 4(1), 195–200. <https://doi.org/10.31004/edukatif.v4i1.1799>

³ Annisa Maharani, C. S. (2022). Manajemen Pendidikan Karakter Dalam Pembinaan Akhlak Peserta Didik. *Edumaspul: Jurnal Pendidikan*, 6(1), 763–769. <https://doi.org/https://ummaspul.e-journal.id/maspuljr/article/view/3282>

instilling human character in individuals.⁴ Educational institutions are heavily relied upon in strengthening character education.⁵ Schools are a good place to forge the character of the nation's children, with the hope that the decline in morals, manners and ethics can be minimized. Character education can be built as one of the efforts to develop the resources needed to traverse this complex ethical climate.⁶ Strengthening and developing character education and positive civility are important pillars in life.⁷

The erosion of the character of Indonesian students makes the importance of implementing character education in every school in Indonesia. Character education based on *Muwashofat Tarbiyah* can be used as an effort to avoid the decline of student character in schools. The hope is that the application of character education can foster character in students. *Muwashofat Tarbiyah* is a Muslim personality character formulated by Imam Hasan Albana.⁸ The character has 10 aspects.⁹ which can be used as guidelines in shaping student character in public schools, especially in Islamic schools.

Previous research from¹⁰ which discusses the application of character education based on the value of *Muwashofat Tarbiyah* which has been carried out at Bunayya Integrated Islamic Elementary School in Pekanbaru using quantitative data. Then the research¹¹ discusses the management of muwashofat-based character development at Tahfidz Qur'an Abi-Ummi Boyolali High School.

⁴ Abdou, J. P., Salgado, D., Bernal, A., Berkowitz, M. W., & Salaverria, A. R. (2023). Redesigning schools for effective character education through leadership: The case of PRIMED Institute and vLACE. *Journal of Moral Education*, 00(00), 1–17. <https://doi.org/10.1080/03057240.2023.2254510>

⁵ Apiyani, A. (2022). Implementasi Pendidikan Karakter di Madrasah. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(2), 505–511. <https://doi.org/10.54371/jiip.v5i2.445>

⁶ Hart, P. (2022). Reinventing character education: the potential for participatory character education using MacIntyre's ethics. *Journal of Curriculum Studies*, 54(4), 486–500. <https://doi.org/10.1080/00220272.2021.1998640>

⁷ Prayitno, H. J., Markhamah, Nasucha, Y., Huda, M., Ratih, K., Ubaidullah, Rohmadi, M., Boeriswati, E., & Thambu, N. (2022). Prophetic educational values in the Indonesian language textbook: pillars of positive politeness and character education. *Heliyon*, 8(8), e10016. <https://doi.org/10.1016/j.heliyon.2022.e10016>

⁸ Sugara, B., Harto, K., & Siroj, R. A. (2019). Pola Pengkaderan Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI) dalam Membentuk Kepribadian Muslim di Perguruan Tinggi Se-Kota Palembang. *Muaddib: Islamic Education Journal*, 2(2), 1–10. <https://doi.org/10.19109/muaddib.v2i2.5660>

⁹ Ismanu, M. N., & Mar'iyah, C. (2021). Faktor-Faktor Internal Kemenangan Partai Keadilan Sejahtera dalam Pemilihan Anggota DPRD Kota Depok Tahun 2019. *Politicon: Jurnal Ilmu Politik*, 3(1), 34–59. <https://doi.org/10.15575/politicon.v3i1.9507>

¹⁰ Yunita, Y., Akzam, I., & Pebrian, R. (2020). Pendidikan Karakter Berbasis Nilai Muwashafat Pada Murid Sekolah Dasar Islam Terpadu Bunayya Pekanbaru. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 4(2), 54–62. [https://doi.org/10.25299/al-thariqah.2019.vol4\(2\).4288](https://doi.org/10.25299/al-thariqah.2019.vol4(2).4288)

¹¹ Kosim, A.; B. (2023). Attractive: Innovative Education Journal. *Attractive: Innovative*

This study aims to explain *Muwashofat Tarbiyah*, its implementation strategy in Pesantren Darul Azhar, the effectiveness of the *Muwashofat* approach in character education so that it can be an example, motivation and reference for every school in Indonesia starting from kindergarten to college to be able to implement character education based on *Muwashofat Tarbiyah*. So that it can create a generation of nations that have a strong character in accordance with the expected goals of national education.

B. Method

This research uses a qualitative method with a field research approach that tends to be descriptive and naturalistic.¹² Collecting research data by conducting observations at Yayasan Darul Azhar Sejahtera which includes SMPS IT Darul Azhar and MAS Darul Azhar. As well as conducting interviews with the foundation supervisor Ummi Sri Wahyuni, S.Pd., junior high school principal Ust Idwar Sanjaya, M.Pd, one teacher namely Ustadzah Huriani, S.Pd. And collect documentation related to the application of *Muwashofat Tarbiyah*. Data analysis used in this study is in line with the opinion of Miles and Huberman with data reduction techniques, data presentation and conclusion drawing.¹³ Checking the validity of the data in this study using credibility testing techniques, Tranferability Testing, Depenability Testing, and Confirmability Testing.

C. Results and Discussion

Stakeholders in the world of education make character education the main focus to be instilled in students. The government implements a policy in improving the character of the nation's generation in the environment of educational institutions from the lowest educational institutions to universities, the policy is contained in Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education. This can be seen through efforts to integrate character values into the learning process to develop a character-based curriculum in an independent learning curriculum.¹⁴

Education Journal, 5(1), 103–111. <https://doi.org/http://dx.doi.org/10.51278/aj.v5i1.577>

¹² Salim. (2021). *Metodologi Penelitian Kualitatif*. Citapustaka Media.

¹³ Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta

¹⁴ Rahmadani, E., & Hamdany, M. Z. Al. (2023). Implementasi Nilai-Nilai Penguatan

Growing student character is important, it is likened to a fortress in anticipating bad things.¹⁵ In shaping character is not as easy as imagined, the process requires extra time and energy and involves the environment where students interact, one of which is school.¹⁶ Schools have an important role in fostering student character because schools are a means of implementing education so as to develop students' potential in a balanced manner (spiritual, emotional, intellectual, social and physical). Integrated Islamic schools in general have a strategy in implementing character education by implementing *Muwashofat Tarbiyah* in the daily lives of students and teachers.

Muwashofat Tarbiyah is a Muslim personality character formulated by Imam Hasan Albana.¹⁷ The personality character has 10 aspects, namely *Salimul Aqidah* (correct Aqidah), *Shahihul Ibadah* (correct worship), *Matinul Khuluq* (solid morals), *Qowiyyul Jism* (strong body), *Mutsaqqoful Fikri* (intellect in thinking), *Muhjahidul Linafsi* (Fighting against lust), *Harishun Ala Waktihi* (Good at keeping time), *Munazhhamun fi Syuunihi* (Organized in an affair), *Qadirun Ala Kasbi* (Independent), *Nafi'un Lighoirihi* (Helpful to others).¹⁸ The application of *Muwashofat Tarbiyah* at Pesantren Darul Azhar is as follows.

Salimul Aqidah (the correct Aqeedah)

The truth in aqidah is a must in a Muslim, the power of aqidah contained in humans is a great and powerful force by having the right aqidah, the bond between creatures and Allah SWT will be strong.¹⁹ and does not deviate from the path and

Pendidikan Karakter (PPK) di Sekolah Dasar. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 6(1 S), 10–20. <https://doi.org/https://doi.org/10.54069/attadrib.v6i1.368>

¹⁵ Rachman, A., Kawakip, A. N., Fadhillah, F., Saputra, N., & Zulkifli, Z. (2023). Building Religious Character of Students in Madrasah Through Moral Learning. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 78–94. <https://doi.org/10.31538/tijie.v4i1.261>

¹⁶ Rahayu, A. P., & Dong, Y. (2023). The Relationship of Extracurricular Activities with Students' Character Education and Influencing Factors: A Systematic Literature Review. *AL-ISHLAH: Jurnal Pendidikan*, 15(1), 459–474. <https://doi.org/10.35445/alishlah.v15i1.2968>

¹⁷ Sugara, B., Harto, K., & Siroj, R. A. (2019). Pola Pengkaderan Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI) dalam Membentuk Kepribadian Muslim di Perguruan Tinggi Se-Kota Palembang. *Muaddib: Islamic Education Journal*, 2(2), 1–10. <https://doi.org/10.19109/muaddib.v2i2.5660>

¹⁸ Kasiman, K., Zakiah, S., Harahap, N., & Murtafiah, N. H. (2022). History, Goals, and Human Resources Management in Integrated Islamic School. *Al Wildan: Jurnal Manajemen Pendidikan Islam*, 1(1), 43–57. <https://doi.org/10.57146/alwildan.v1i1.552>

¹⁹ Harahap, K. S., Husti, I., & Nurhadi. (2022). Desain Pendidikan Aqidah Spritual dalam Hadits dan Kurikulumnya. *Journal of Islamic Education El Madani*, 1(2), 83–98. <https://doi.org/https://doi.org/10.55438/jiee.v1i2.28>

provisions of religion. Having a salim aqidah is very important for every Muslim, especially in times full of slander of the end times.

There are so many cults that show their existence in public that it is feared that they can affect the aqidah of ordinary Muslims so that there will be misguidance in believing in Allah. Among these cults are: Al-Qur'an Sui (2007), Life Behind Life (2007), Heaven Edn (2009), Satria Piningit Weteng Buwono Sect (2009), Mukmin Mubaligh (2010), Naqsabandiyah Kholidiyah Der Moga Muhammad Syukur (2014), Amanat Keagungan Illahi (AKI 2016), Fajar Nusantara Movement (2016), Padepokan Dimas Kanjeng Teachings (2016), Tarekat Tajul Al Khalwatiyah (2016), Abah Pal Lima Teachings (2018), Ubur-ubur Kingdom (2018), Hamdani Alias Guru (2018), Paruru Daeng Tau (2019), Sansen Kmara (2019), Laduna Ilma Nurul Ihsan (2019), Agama Hanif (2019), Keraton Agung Sejagat (2020) and so on.²⁰

It can be seen from year to year that heretical teachings occur massively and blatantly which are feared to be misleading the ummah. Therefore, strengthening the aqidah so that it becomes the correct aqidah is an obligation for every ummah in order to avoid deviations of faith.

Pesantren Darul Azhar is a fortress for students and the surrounding community from deviations of aqidah, the students are equipped with excellent aqidah knowledge, by following the ahlusunnah wal jamaah aqidah. The students begin to study aqidah from first grade to final grade. In its application, the students are monitored by seniors to ustadz and musyrif pesantren.

Providing the theory of creed, Pesantren Darul Azhar does it starting from the knowledge of the pillars of Islam, faith, ihsan, learning the nature of 41 or commonly known as the obligatory, impossible, and jaiz nature, to learning knowledge about the tawhid of rububiyah, uluhiyah, asma wassifat as a comparative for santri so that they can strengthen their creed after the completion of the pesantren.

The aqidah teacher is also chosen from alumni of the Aqidah and Philosophy department of AlAzhar University in Cairo, the selective selection is expected to be a strong provision for all students in deepening the aqidah ahlusunnah wal jamaah so as to avoid the entry of deviant flows to themselves and the surrounding community.

²⁰ atondang, Husnel Anwar; Rangkuti, S. M. (2020). *Kajian Dan Penelitian Fatwa-fatwa MUI Tentang Aliran Sesat*. Manhaji.

Shahihul Ibadah (correct worship)

Worship is submission and obedience to Allah, and no one has the right to be worshiped except Allah. Worship is also humiliating oneself and showing obedience to Allah.²¹ Worship also covers all human activities on this earth.²² The implementation of worship will be correct if it follows religious guidance, both through the Qur'an, Sunnah, Ijma', Qiyas and so on.

In essence, the students continue to deepen religious knowledge from all fields, including knowledge of worship, the students learn it from the lowest to the highest level, Darul Azhar provides knowledge about tiered worship, so as to harmonize the abilities of each student.

Some applications or applications of worship in the daily life of students from waking up to sleeping again include mahdhoh worship, ghoiru mahdoh worship, fardu ain and so on such as: Qiamul Lail, Compulsory Prayers, Rawatib, dhikr, prayer, yasinan, khataman Qur'an, study, and so on which are monitored and supervised by the sister administrators (Munadzomah) and the board of ustadz / Musyrif who handle it, with the hope that the students can get used to acts of worship.

The hope is that the students can get used to the right acts of worship and not deviate from the Qur'an, sunnah and the opinions of the scholars.

Strengthening the characteristics of students regarding worship at Pesantren Darul Azhar is appropriate when viewed from their daily lives. The students already have characteristics that uphold worship, both sunnah and obligatory. Practicing worship without compulsion makes this character inherent in the students. So that it can be a provision as a habit after leaving the pesantren.

Matinul Khuluq (Solid morals)

Matinul khuuluq is the nature and good character of humans who are strong and resilient and will not be shaken by any cruelty.²³ Matinul khuluq can also be interpreted

²¹ Isa, Muhammad Husain Isa; Manshur, A. (2022). *Syarah 10 Muwashafat penjelasan lengkap 10 karakter muslim tangguh*. Era Adicitra Intermedia.

²² Gunawan, M. A., & Ritonga, A. A. (2023). Nilai-nilai Pendidikan Islam dalam Tari Mesekat Suku Alas di Aceh Tenggara. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(3), 645–658. <https://doi.org/https://doi.org/10.31538/munaddhomah.v4i3.567>

²³ Isa, Muhammad Husain Isa; Manshur, A. (2022). *Syarah 10 Muwashafat penjelasan lengkap*

as the attitude and behavior that every Muslim must have, good behavior is related to God and his relationship with creatures. It is important for humans to have noble morals, therefore the prophet Muhammad was sent to improve human morals as hadith riwayat Baihaqi.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ الْكَلْوَاذِيِّ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ ابْنِ عَجْلَانَ عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا بَعَثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ. رَوَاهُ الْبَيْهَقِيُّ

Muhammad Bin Rizq Al-Kalwadzi reported to us, he said: Sa'id Bin Mansur reported to us, he said: Abdul Aziz reported to us, from Ibn Azjlan from Al-Qo'qo'iy from Abi Saleh, from Abu Hurairah. That the Messenger of Allah SAW said, "Verily I was sent to perfect noble character" (HR. Baihaqi).²⁴

Islam calls for good and praiseworthy manners and warns against bad manners. The Prophet (peace and blessings of Allaah be upon him) said: "I was sent to perfect good manners," and that Islam calls for good manners, and that Islam came with noble teachings that call for good manners, and to deal with people on the basis of faith and good Islamic manners.

In its application, *matinul khuluq* can be practiced by maintaining bad manners, humility, politeness, not having resentment, doing good to others and so on, the Prophet Muhammad is a role model in the application of noble morals. The application of *matinul khuluq* in Darul Azhar pesantren always makes every effort to provide knowledge about adab theoretically by studying through books, *tausiah*, telling stories of the prophet and his sahabars and through other literature. In addition to studying morals in formal schools, Darul Azhar pesantren also provides moral learning through non-formal education such as creating a *halaqoh* or *liqo* program attended by *murobbinya* once a week to always provide an understanding of morals and other Islamic knowledge. Apart from knowledge, the application of morals is also considered and monitored and will be attached to the final report card of the students. and evaluate for students who have problems with morals.

Morals are a special concern in society, especially for Islamic boarding school alumni. The community expects all Islamic boarding school alumni to have noble

10 karakter muslim tangguh. Era Adicitra Intermedia.

²⁴ Ahmad, A. B. (1988). *Musnad Al-Bahruz Zakhor* (Vol. 15). Maktabah Al-Ulum wal Hikam.

morals so that they can become lights in society. The destruction of the nation's morals is a big demand for Islamic boarding school graduates to be good role models in society.

Qowiyul Jism (Strong physicality)

The character that every human needs is not limited to a strong physical body, if physical health is strong then every activity will be able to be carried out well. A strong physical thirst is tempered by various things, such as a healthy diet, appropriate nutritional intake, sufficient exercise, and etc. In Islam, physical health is an aspect that must be paid attention to, therefore humans are prohibited from harming themselves²⁵ by damaging the body or torturing the body with various things.

Creating a strong body is recommended by the Islamic religion, a good diet must be implemented according to the words of Allah, Qur'an Surah Al-Baqoroh: 168.

أَيُّهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Apart from that, strengthening the body is accompanied by sufficient and not excessive exercise, sports activities require facilities to support these activities. Darul Azhar Islamic Boarding School prepares extracurricular sports with facilities that suit the type and category of sport, such as providing a soccer field, futsal field, archery, table tennis, badminton, volleyball, basketball, silat. All of these facilities can be used by students to improve their competence. in the field of sports and can train the body to become a strong body.

The provision of these facilities is intended to develop the potential of each student in their field of interest and indirectly become a means to strengthen their physique through sports training, so as to achieve the goal of forming strong physical characteristics.

Mutsaqqoful Fikri (Intellect in thinking)

Mutsaqqofatul fikri generally means the ability that a person has so that he is able to obtain information and skills that make him know the truth of everything and

²⁵ Saputra, D., Hidayat, R., & Muhammad. (2023). URGENSI KESEHATAN JASMANI DALAM PERSPEKTIF PENDIDIKAN ISLAM. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 13(3), 160–170

use it.²⁶ Humans have been equipped with intelligent intelligence by God, such as systematicity in thinking and formulating problems, sharp memory and so on.²⁷ Intellectual qualities are very important for the personal side of a Muslim, when referring to Prophet Muhammad, he was an intelligent person (Fatonah). So many verses of the Qur'an stimulate humans to continue thinking.

Humans are given reason by Allah SWT, which is a real illustration that they have extraordinary potential and are a differentiator between humans and other creatures. Humans are required to have broad insight so as to avoid ignorance, because this can destroy human civilization, because they can act as they please. heart without thinking first. Even without knowledge, humans can become more despicable than animals, as the Arabic proverb says, which means "Without knowledge, humans would be like animals."

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۗ

"Are those who know (the rights of Allah) the same as those who do not know (the rights of Allah)?" In fact, only ululalbab (reasonable people) can receive lessons." (Ministry of Religion of the Republic of Indonesia, 2019, Chapter Az-Zumar: 9)

In Tafsir Al-Munir explains that Abu Hayyan said, this verse shows that a person's perfection is found in these two conditions! science and charity. Just as it is not the same between those who know and those who do not know, so it is not the same between the obedient and the disobedient. The meaning of knowledge here is knowledge that can bring makrifatullah (knowing Allah SWT truly) and safety from His wrath.²⁸ In Tafsir Qurthubi explains that Az-Zujjaj said, "That is, just as there is no difference between those who know and those who do not know, so there is no difference between those who are obedient and sinners." Another scholar said, "Those who have knowledge are those who can take advantage of their knowledge and put it into practice. Whoever does not apply his knowledge and cannot benefit from it, is the same as someone who has no knowledge."²⁹

²⁶ Isa, Muhammad Husain Isa; Manshur, A. (2022). *Syarah 10 Muwashafat penjelasan lengkap 10 karakter muslim tangguh*. Era Adicitra Intermedia.

²⁷ Sahbana, M. D. R., Arifi, A., & Rahman, T. (2022). Kecerdasan Intelektual Dalam Perspektif Al-Qur'an. *Madania: Jurnal Ilmu-Ilmu KeIslaman*, 12(2), 62–71. <https://doi.org/10.24014/jiik.v12i2.19989>

²⁸ Az-Zuhaili, W. (2016). *Tafsir Al-Munir* (Vol. 12). Gema Ihsani.

²⁹ Qurthubi, I. Al. (2010). *Tafsir Al-Qurthubi* (Fathurrahman, A. Hotib, & N. Haq (trans.); Vol. 15). Pustaka Azzam.

Darul Azhar Islamic Boarding School is a modern Islamic boarding school, modern Islamic boarding schools develop the intellectuality of students not only with religious knowledge, but the students are given extensive lessons in foreign languages such as Arabic and English and are required to use these languages in the students' daily lives, sewing skills, computers, general subjects such as biology, physics, chemistry and so on. Entrepreneurship by holding market days, calligraphy, photography, leadership which is directly trained in the final class as Munadzomah (Manager) or Modern Darul Azhar Santri Organization (OSDAM), public speaking and so on. Efforts are also being made to provide facilities for the development of science, such as public speaking programs twice a week, leadership management offices, photography cameras, physics labs, biology labs, computer labs, sewing learning rooms, calligraphy learning rooms and so on. This intellectual development is sought to broaden the students' global horizons so that it can trigger future leaders and become agents of change that originate from the Darul Azhar Islamic boarding school.

Real evidence of the success of the Darul Azhar Islamic Boarding School in improving the intellectual level of its students is that it has sent its students to continue their studies at domestic universities in almost all state and private universities in Indonesia and foreign universities such as Al-Azhar, in Saudi, Morocco, Thailand, Australia and the continent. Apart from studying at Darul Azhar Islamic Boarding School, many students also become officials such as teachers, lecturers, civil servants, TNI, POLRI, prosecutors, doctors, designers, editors, businessmen and so on.

Muhjahidul Linafsi (Fighting against lust)

Lust is the difference between humans and God's angels. Humans are given lust while angels are not. Lust can be a very big test for humans because they have to continue to fight against bad desires. Every human being is forced to subdue their desires with the teachings of Islam so that they do not become wild. Lust if it is indulged in can cause damage to humans themselves. want to be free from everything.³⁰

Practices against lust can be exemplified by being able to donate one's wealth to Islam, not being greedy, not excessive in eating or dressing. Be patient, resist bad behavior and so on. The students are tested by patiently waiting for visits from their

³⁰ Suparoh, P., Nurazizah, R. A., Seniawati, R., Salsabila, D., & Noorqolbiyah, D. (2023). Hubungan Hati, Akal, dan Nafsu Manusia. *Gunung Djati Conference Series*, 22, 455–462.

parents, fighting against the desire to leave the boarding school, fighting with friends, being patient with limited food without overdoing it, lowering their gaze from seeing things that are not approved by their religion.

Darul Azhar teaches its students to cultivate a sense of shame, such as shame for breaking things, shame for being late, shame for fighting, shame for doing bad things, and so on. By training this sense of shame, students have at least fought against the desire to do evil, damage public facilities, restrain their desires from seeing things that are prohibited in religion, and fight their desires so as not to date female students. Patterns like this are trained to equip the students to continue fighting the bad desires that always test the students after graduating from Islamic boarding school. Apart from that, the students of Darul Azhar Islamic Boarding School are also busy with the many boarding school agendas to avoid deviant lustful thoughts.

Harishun Ala Waktihi (Good at keeping time)

Time is something that passes quickly and cannot be repeated, so Islam recommends to all its followers to always respect time, this can be proven by the existence of an oath that uses the name of time³¹ as Allah says in Surah Al' Ashr, Al-Fajr, AdDhuha, and Al-Lail.

Time management is managing oneself by spending time as effectively and efficiently as possible.³² It is hoped that effective time management can become a character for every person in the world, resulting in skills in time management. It is very important for humans not to be negligent and not to be long-winded in all matters so that they can provide productivity in all matters.

Activities at the Islamic boarding school are so busy, there are many things to do from waking up to going back to sleep. The schedule for each activity has been well prepared, Darul Azhar students are required to be able to arrange their schedules so they don't neglect other things. Every change of activity is always reminded by a bell

³¹ Mujahidin, E., Rachmat, R., Tamam, A. M., & Alim, A. (2022). Konsep Manajemen Waktu dalam Perspektif Pendidikan Islam. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), 129. <https://doi.org/10.30868/ei.v11i01.2203>

³² Usroh, L., Laily, N., & Munir, F. (2022). Manajemen Waktu dan Self Regulated Learning pada Siswa. *Jurnal Psikologi : Jurnal Ilmiah Fakultas Psikologi Universitas Yudharta Pasuruan*, 9(1), 47–63. <https://doi.org/10.35891/jip.v9i1.2762>

rung by the management. This activity is to warn the students not to leave the activity corridor at the scheduled time.

Examples of what is done at the Darul Azhar Islamic Boarding School include minimizing the occurrence of drunkenness and not wanting to pray, avoiding being late when going to school, managing the time when you want to take a shower. So that students always train themselves in keeping time so that students can use their time effectively and efficiently.

Munazhhamun fi Syuunihi (Organized in affairs)

Every human being must have different matters, so humans are required to be orderly in all their affairs. If all matters are done professionally, the affairs will be completed with the target achieved. Humans are expected to be able to weigh the priority scale when activities are busy, so that they are able to plan and organize all matters in a timely and orderly manner.³³

In life, humans have various kinds of matters that must be resolved, independence in managing affairs must continue to be trained from as early as possible, continuous laziness will create people who are lazy and long-winded in all their affairs. So, even the smallest matter, if it is considered trivial, will cause laziness so that it cannot be resolved.

Just like the activities at the Darul Azhar Islamic Boarding School which have many and busy activities, so that students are required to be able to train themselves in carrying out each activity regularly, the Islamic boarding school has conceptualized a daily activity or schedule at the Islamic boarding school to make it easier for students to know every activity that must be carried out at that time. every day, with the hope that students can be independent in organizing themselves in an orderly manner and creating a sense of responsibility so that they can complete these responsibilities well. Students are required to take part in all activities determined by the Islamic boarding school. Students are required to be orderly in all things, such as queuing to eat, queuing regularly when performing ablution, being regular in personal and surrounding hygiene,

³³ Maulidya, A. (2022). Sosialisasi dan Pembentukan Kepribadian Dalam Perspektif Sosiologi Pendidikan Islam. *Ar-Raudah: Jurnal Pendidikan Dan Keagamaan*, 1(1), 1–16. <https://doi.org/doi.org/10.30821/ar-raudah.v1i1.18>

completing all kinds of tasks given, being able to manage themselves at all times, not being long-winded by simply play.

This habitual pattern of using daily activities has been implemented since the establishment of the Darul Azhar Islamic boarding school, with scheduled activities that will be carried out making it easier for students to consider what they have to do according to their time. So that all kinds of matters relating to personal and collective tasks can be completed in an orderly manner. So that by being trained to be orderly in all matters From childhood, the Darul Azhar Islamic boarding school can create graduates who have a sense of responsibility by being able to complete all kinds of matters, from light matters to the hardest matters, which can be completed in an orderly manner.

Qadirun Ala Kasbi (Independent)

Independence is a state of being able to stand alone without dependence on other people.³⁴ Independence is needed by every human being so that they do not stand idly by and rely on other humans. Independence must be trained from childhood, such as learning to crawl, sit, stand, eat, bathe and so on. Independence has a very significant role in life. If a person has independence then he will never stand idly by and not pamper himself with the facilities provided by his parents.

There is no need to doubt the independence of Islamic boarding school children, everyone who lives in Islamic boarding school has been given independence since the first time they set foot in the Islamic boarding school, because life in Islamic boarding school must be full of independence. Every Islamic boarding school definitely provides independent learning for each of its students, as does the Darul Azhar Islamic boarding school.

The process of independence in Islamic boarding schools will be trained by itself, Islamic boarding schools train each of their students to be independent, away from the reach of their parents, so as not to make students into spoiled humans, who expect all their affairs to be resolved by their parents. The training pattern in Islamic boarding schools is very effective, namely doing everything yourself and

³⁴ Bukit, S., Perangin-angin, R. B. B., & Murad, A. (2022). Strategi Guru dalam Menumbuhkan Kemandirian Belajar Siswa Sekolah Dasar. *Jurnal Basicedu*, 6(5), 7858–7864. <https://doi.org/https://doi.org/10.31004/basicedu.v6i5.3633>

independently, always training yourself not to be lazy in doing everything, this can create an independent person.

Darul Azhar is a place of independence training for its students, where every job is required to be independent, such as being independent in tidying the cupboard, tying mosquito nets, studying independently, wearing clothes independently, washing and ironing independently and so on. This independence is continuously trained so that the students do not stand idly by with their parents in all their work. So with this independence they are ready to be placed anywhere since graduating from Islamic boarding school.

Nafi'un Lighoirihi (Useful to others)

Being useful to other people is something that every human being in the world must have, every Muslim is required to always be of benefit to his brothers and sisters around him. In everyday life, every human being cannot escape social interaction, where every human being cannot live alone. Therefore, humans must always strive to be of benefit to their brothers and not be parasites on them. Like the Hadith of the Prophet narrated by At-Thobari.

According to another interpretation, there are also scholars who believe that what is meant by this hadith is a just priest/leader who is the best human being after the prophets and apostles because the benefits are more general with these two things (wealth and power) because he is the one who carries out the caliphate to improve the people, calling them to goodness, it can provide the most benefits for the world and religion.³⁵

Darul Azhar Islamic Boarding School tries to produce a generation of people who can be of benefit to their society. They are required to be a light when the world is dark, they are taught to be able to help others, share happiness and so on. The students are trained to be useful since becoming students at Darul Azhar, such as being able to teach their friends who don't understand about past learning, share food, sharing happiness, joy felt together. This matter will become a memory that will stick with every student to try to be of benefit to those around them.

³⁵ Muhammad, Z. (1356). *No Faidhul Qadir Syarh Al-Jami' Al-Shagir* (Vol. 3). Al-Maktabah Al-Tijariyah Al Kubra.

Apart from that, students are also equipped with certain skills, so that they can be of benefit to the surrounding community, such as being able to become imams, preachers, being able to lead yasinan, grave pilgrimages, all of which are very much needed by the surrounding community, especially for people who live in Aceh and provide benefits to the wider public by various skills that the students have developed while studying at the Darul Azhar Islamic boarding school.

D. Conclusion

Moral degradation and the erosion of national characteristics caused by developments over time can be overcome with *Muwashofat Tarbiyah*. The application of *Muwashofat Tarbiyah* is an effective and efficient solution in creating people who have strong character and will not waver in the face of the times. The implementation of *Muwashofat Tarbiyah* at the Darul Azhar Islamic Boarding School is clear evidence that the success of *Muwashofat Tarbiyah* in creating students who have strong characteristics in upholding the Aqidah, constantly worshipping Allah, having good morals and being far from decadence of manners, having a strong and tough physique, having broad insight and a global perspective, and able to fight bad desires, able to manage time so that he is able to manage every matter in an orderly manner, and independent of himself, and the culmination of all these characters is that he can be of benefit to other humans.

The ten characters of *Muwashofat Tarbiyah* can be a reference in character development in all schools in Indonesia, not only within the scope of Islamic schools but other public and religious schools can also apply them. *Muwashofat Tarbiyah* can be applied at various levels of education from early childhood to the end of human life, but the application of character is very effective if programmed from an early age or in Kindergarten (TK) schools because training character as early as possible can be a guide until old age with have a strong character.

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