

Exemplary Kyai and Santri's Morals in Pesantren: A Case Study of Pondok Pesantren Walisongo North Lampung

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Abstract

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Pesantren are traditional Islamic educational institutions that study, understand, explore, live, and practice the teachings of Islam by emphasizing the importance of religious morals as a guide to daily behavior. With the development of the times, technology and modernity are also developing along various lines, which causes the role of a santri to fade, especially in terms of akhlakul karimah in everyday life. This research seeks to analyze the application of exemplary methods in fostering Santri morals at Pesantren Walisongo in North Lampung, Indonesia. The research is field research. Data was obtained through observation, interviews, and documentation to complement research data in problem-solving. data analysis using the inductive thinking method. The population in this study was the caregiver of the Pesantren, the head of the Pesantren, the management, and all students of MA and MTs Plus Walisongo Lampung Utara, while the research sample was taken using the snowball sampling technique. The results of the study found that the application of the exemplary method implemented in the Pesantren Walisongo in North Lampung was effective. This was because it was not only exemplary in worship but consisted of several qudwah (exemplary), namely Qudwah Al-Ibadah, Qudwah Zuhud, Qudwah Tawadhu', Qudwah al Karimah, Qudwah Syaja'ah, Qudwah al Quwad al Jasadiyah, and Qudwah al Hasan al Siyasah.

Keywords: *exemplary, kyai, morals, santri, pesantren*

INTRODUCTION

Moral development must also be given continuously to emulate noble morals, namely the morals exemplified by the Prophet Muhammad, and be able to stay away from bad traits Everything that is done will give birth to moral

feelings that are found in humans as fitrah.¹ That way he can distinguish between good and evil, what is useful and what is useless, and what is good and what is bad. In the context of Islamic education, the modern era accompanied by the development of science that triggers renewal in all fields must be responded to appropriately by reinterpreting and actualizing Islamic teachings.² With the influences caused by the modern era, the Pesantren has a strategic place in seeking direction and guidance for adolescents in the context that occurs.³ The effort made is to provide moral guidance as the main foundation to respond to modern currents and the rapid development of science and technology.⁴

In essence, education is more than just directing students toward cognitive aspects; other aspects, such as students' moral abilities, must also be developed.⁵ The position of morals throughout human history occupies the most important place for both individuals and social beings. Because the strength or glory of a society or nation depends on its morals and vice versa, the destruction of a society or nation begins with the decline of its morals, even though it can be covered by luxury and progress. Moral education is the soul of Islamic education. That is, Islamic education places morals as the main foundation before students are given other lessons.⁶ It is intended that moral education can later become the spirit of

¹ Syahraini Tambak et al., "Internalization of Riau Malay Culture in Developing the Morals of Madrasah Ibtidaiyah Students," *Al Ibtida: Jurnal Pendidikan Guru MI* 7, no. 1 (2020): 69–84, <https://doi.org/10.24235/al.ibtida.snj.v7i1.5954>.

² Muh Al Fachrizah Fitra, Haryanto Atmowardoyo, and Desy Satriyani Tamrin, "The Semantic Figures Analysis, Meaning and Its Moral Value in The Poems of on the Pulse of Morning and Still I Rise by Maya Angelou," *Tamaddun* 21, no. 1 (2022): 77–89, <https://doi.org/10.33096/tamaddun.v21i1.136>.

³ Muslimah Muslimah et al., "Stress and Resilience in Learning and Life in Islamic Boarding School: Solutions for Soft Approaches to Learning in Modern Times," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 3 (2019): 421–33, <https://doi.org/10.31538/nzh.v2i3.1175>.

⁴ UNESCO, "Artificial Intelligence in Education: Challenges and Opportunities for Sustainable Development," *Unesco*, 2019, 46, <https://en.unesco.org/themes/education-policy->.

⁵ Eden Handayani Tyas, Sunarto Sunarto, and Lamhot Naibaho, "Building Superior Human Resources through Character Education," *TEST Engineering & Management* 83, no. 2 (2020): 11864–73.

⁶ Badrah Uyuni and Mohammad Adnan, "The Challenge of Islamic Education in 21st Century," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 12 (2020): 1079–98, <https://doi.org/10.15408/sjsbs.v7i12.18291>.

the knowledge received.⁷ So that the knowledge obtained by students is realized by its purpose in shaping and fostering moral children, it is not enough to teach and provide morals at school.⁸ Because not a few of the output (graduates) of the institution are taught moral education but still deviate from the objectives of Islamic education.⁹

This happens because the moral lessons received do not touch the hearts of children.¹⁰ So that their daily attitudes and behaviors do not reflect the moral theory taught.¹¹ In terms of moral development, the Pesantren is one of the most relevant institutions to foster the morals of santri.¹² Because the boarding school is an institution that has taken root in the community. The learning developed by pesantren is an effort to create national cadres who have high integrity in the field of morals and ethics. The height of good morals and morals is the main thing in personal life and can show a good image for the pesantren.¹³

At the time of the Prophet Muhammad Saw, education was the most important factor that led him to success, namely exemplary (*uswah*).¹⁴ The Prophet Muhammad Saw emphasized education not only through words but

⁷ Muhamad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86, <https://doi.org/10.22373/jiif.v20i1.5797>.

⁸ Hastuti Mulang and Aditya Halim Perdana Kusuma Putra, "Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia," *Golden Ratio of Social Science and Education* 3, no. 1 (2023): 1-13, <https://doi.org/10.52970/grsse.v3i1.105>.

⁹ Riza Rahmawati, Rosita Rosita, and Masduki Asbari, "The Role and Challenges of Islamic Religious Education in the Age of Globalization," *Journal of Information Systems and Management (JISMA)* 1, no. 1 (2022): 6-11, <https://doi.org/10.4444/jisma.v1i1.2>.

¹⁰ Marudut Bernadtua Simanjuntak and Martin Steven Luminkewas, "Applied Missiology Of Education For Sunday School Children," *International Journal of Education and Literature* 1, no. 2 (2022): 16-18, <https://doi.org/10.55606/ijel.v1i2.18>.

¹¹ William Dezheng Feng, "Infusing Moral Education into English Language Teaching: An Ontogenetic Analysis of Social Values in EFL Textbooks in Hong Kong," *Discourse: Studies in the Cultural Politics of Education* 40, no. 4 (2019): 458-73, <https://doi.org/10.1080/01596306.2017.1356806>.

¹² Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in" Pesantren", *Online Submission* 7, no. 4 (2019): 815-34.

¹³ Moh Roqib, "Increasing Social Class through Islamic Boarding Schools in Indonesia," *Journal of Social Studies Education Research* 12, no. 2 (2021): 305-29.

¹⁴ Imam Tabroni, Dean Dwi Putra, and Najah Adawiah, "Forming Character With Morals Prophet Muhammad Saw," *East Asian Journal of Multidisciplinary Research* 1, no. 1 (2022): 41-48.

also by providing examples.¹⁵ Therefore, exemplary teaching is said to be a very effective method in education, especially Islamic education.¹⁶ Exemplary education is the most influential method and has proven to be the most successful in preparing and shaping the moral, spiritual, and social ethos aspects of children.¹⁷ This is because educators are the best figures in the eyes of students, whose actions and manners, whether they realize it or not, will be imitated by their students.¹⁸

A good example is one of the methods used to realize educational goals.¹⁹ Exemplary has a very significant role in efforts to achieve educational success and can also contribute greatly to the values of Islamic education.²⁰ Exemplary teachers are very influential on children's education because this method is very effective and convincing in its success in preparing and shaping children's moral, spiritual, and social lives. For this reason, educators must realize that they are good role models in the eyes of students, whose words and actions will become role models for them.²¹

Pesantren is the right place to foster the morals of the younger generation, with the figure of a kyai as the central role model.²² Pesantren is one of the Islamic

¹⁵ Clayton Whittle et al., "Emergency Remote Teaching Environment: A Conceptual Framework for Responsive Online Teaching in Crises," *Information and Learning Sciences* 121, no. 5/6 (2020): 311-19, <https://doi.org/10.1108/ILS-04-2020-0099>.

¹⁶ Nur Hanani Hussin and Ab Halim Tamuri, "Embedding Values in Teaching Islamic Education among Excellent Teachers," *Journal for Multicultural Education* 13, no. 1 (2019): 2-18, <https://doi.org/10.1108/JME-07-2017-0040>.

¹⁷ Mursal Aziz et al., "Early Childhood Education in the Perspective of the Koran," *International Journal of Early Childhood* 14, no. 03 (2022): 1131-38.

¹⁸ Imam Tabroni and Sania Rahmania, "Implementation of Akhlaqul Karimah Through Islamic Religious Education Approach In Early Children," *East Asian Journal of Multidisciplinary Research* 1, no. 1 (2022): 33-40.

¹⁹ Yanuari Dwi Puspitarini and Muhammad Hanif, "Using Learning Media to Increase Learning Motivation in Elementary School.," *Anatolian Journal of Education* 4, no. 2 (2019): 53-60.

²⁰ Sopiah Sopiah, "Reinforcing Character Education Values on Islamic Education in the Time of Distance Learning," *Edukasia Islamika* 5, no. 2 (2020): 175-88, <https://doi.org/10.28918/jei.v5i2.3189>.

²¹ Erni Palinge, Nurdin Nurdin, and Rusdin Rusdin, "The Importance of Islamic Education to the Early Childhood," in *Proceeding of International Conference on Islamic and Interdisciplinary Studies*, vol. 1, 2022, 334-41.

²² Chusnul Muali et al., "The Role of Sufistic-Based Kiai Leadership in Developing the Character of Santri in the Pesantren," *Al-Ishlah: Jurnal Pendidikan* 13, no. 3 (2021): 1705-14, <https://doi.org/10.35445/alishlah.v13i3.1012>.

educational institutions whose teaching direction is rooted in Islamic values and has an integral concept (combination) between boarding school and school.²³ So that students who study in the pesantren environment must live in the pesantren.²⁴ Thus, ordinary students get an Islamic environment, which is very much needed in moral development. The interaction between santri and Kyai, administrators, and other santri is very good because they live in one scope, thus creating a family atmosphere.²⁵

Several studies have been conducted, including one by Sukawati, who said that there are several steps in fostering student morals, namely through the school organization management system, integrated curriculum development, and extracurricular and self-development programs.²⁶ According to Nurhartarto, prayer worship can also be very influential in the formation of akhlakul karimah.²⁷ Although both discuss morals, researchers focus on the application of exemplary methods in moral development.

Developing children's morals as the next generation is a big problem for parents in life, especially in this era.²⁸ The Pesantren try to answer that problem by using the exemplary method.²⁹ Based on this, this research is important to do

²³ Amin Maghfuri and Sabarudin Sabarudin, "Synergistic Management: Harmonizing Management of Madrasah-Pesantren within One Framework as Integrated Educational Institution," *Tadbir: Jurnal Studi Manajemen Pendidikan* 5, no. 2 (2021): 185-202, <https://doi.org/10.29240/jsmp.v5i1.2068>.

²⁴ Babby Hasmayni, Farida Hanum Siregar, and Azhar Aziz, "Establishment of Character Through Boarding School Education in Students in Pondok Pesantren," in *4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)* (Atlantis Press, 2019), 318-21.

²⁵ Farahdilla Kutsiyah, "Social Capital and Its Transformations in Sidogiri Islamic Boarding School," *Karsa: Journal of Social and Islamic Culture* 28, no. 1 (2020): 57-94, <https://doi.org/10.19105/karsa.v28i1.3058>.

²⁶ Ali Dehghani, "Factors Affecting Professional Ethics Development in Students: A Qualitative Study," *Nursing Ethics* 27, no. 2 (2020): 461-69, <https://doi.org/10.1177/09697330198451>.

²⁷ Armin Nurhartanto, "Shalat Dan Pengaruhnya Dalam Membentuk Akhlakul Karimah (Suatu Tinjauan Kependidikan)," *JURNAL PEDAGOGY* 11, no. 1 (2018): 47-59.

²⁸ Patrick Raymund James M Garcia et al., "Perceived Parental Behaviors and Next-Generation Engagement in Family Firms: A Social Cognitive Perspective," *Entrepreneurship Theory and Practice* 43, no. 2 (2019): 224-43.

²⁹ Syafruddin Syafruddin et al., "Strategic Management of Islamic Boarding School In Building Student Character," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2022): 167-73, <https://doi.org/10.31538/ndh.v7i1.2237>.

to analyze the application of exemplary methods in fostering the morals of santri at Walisongo Islamic Boarding School in North Lampung, Indonesia, with the hope that it can contribute to the pesantren and society, especially in fostering the morals of students (santri).

METHODS

The research seeks to analyze the application of the exemplary method in developing Santri morals at Pesantren Walisongo in North Lampung, Indonesia. Data was collected through the processes of interviews, observation, and documentation obtained from the caregiver or kyai, the asatidz or asatidzah board, pesantren administrators, and santri, as well as documents that are generally in the form of evidence, records, or historical reports that have been arranged in archives (documentary data). The data analysis model used in this research is descriptive analysis through several stages, namely: data editing, categorization, and data interpretation, with steps using the comparative analysis method.³⁰

Interviews were conducted with the guardians, ustadz/ah, core administrators, and students of Walisongo Islamic boarding school. Meanwhile, observation and documentation were carried out directly in the field by examining relevant theories and collecting documents related to the Walisongo Islamic boarding school in North Lampung. Data that has been collected from interviews and observations are identified to make it easier for researchers to analyze the desired objectives. Then the data is presented in the form of descriptions and analyzed by the results to be achieved.

Of the three types, researchers use participant observation. This observation model is used by the author to collect all data related to the research. While at the research stage, the author uses focused observation, where the researcher's observation has been narrowed down to focus on certain aspects. So

³⁰ Nancy L Leech and Anthony J Onwuegbuzie, "An Array of Qualitative Data Analysis Tools: A Call for Data Analysis Triangulation.," *School Psychology Quarterly* 22, no. 4 (2007): 557, <https://doi.org/10.1037/1045-3830.22.4.557>.

this observation method is used to obtain data related to the objective and macro conditions of the Walisongo Islamic Boarding School in North Lampung. And specifically to observe the process of implementing moral education at the Walisongo Islamic Boarding School in North Lampung. In this case, the researcher lived in the Walisongo Islamic Boarding School environment and participated in all activities carried out by the boarding school.

RESULTS AND DISCUSS

The exemplary effort to foster the morals of students in the Pesantren Walisongo in North Lampung, Indonesia is shown in several ways including Qudwah Al-Ibadah, Qudwah Zuhud, Qudwah Tawadhu', Qudwah al Karimah, Qudwah Syaja'ah, Qudwah al Quwad al Jasadiyah, and Qudwah al Hasan al Siyasa. It is believed that there is a strong relationship between the exemplary kyai and the practice of santri worship in pesantren.³¹ The awareness and discipline of santri worship cannot be built instantly.³² It takes a long time for the awareness and discipline of worship to become a habit that is strongly embedded in a person. For this reason, the exemplary worship of the kyai is needed, which can have a positive influence on the implementation of santri worship.³³

In fostering worship at Pesantren Walisongo, the kyai activates the students to carry out mandatory prayers in the congregation, including Friday prayers, night prayers, and istikharah prayers. The Kyai focuses on instilling and practicing the sentence of monotheism in such a way that the Kyai is already in the mosque first. In this way, all students rush to immediately enter the mosque.

³¹ Naufal Ahmad Rijalul Alam, "Religious Education Practices in Pesantren: Charismatic Kyai Leadership in Academic and Social Activities," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 2 (December 2020): 195–212, <https://doi.org/10.15642/jpai.2020.8.2.195-212>.

³² Miswan Ramdani and Mahlil Nurul Ihsan, "The Role of Kiai Hisyam Zuhdi in Developing Islamic Boarding Schools on The Character of Santri," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (2021): 575–89, <https://doi.org/10.31538/nzh.v4i3.1716>.

³³ Ahmad Fajri and Syahrul Munir, "The Role Model of The Kyai to Improve Religious Awareness of The Santri at Darul A'mal Islamic Boarding School Metro Lampung," *Journal of Research in Islamic Education* 4, no. 1 (2022): 1–10, <https://doi.org/10.25217/jrie.v4i1.2403>.

This states that the Kyai has high charisma, so by being in the mosque first, the students together enter the mosque; this shows a form of discipline using Bilhal.

Kyai also teaches students to say Subhanalloh a lot when admiring something of Allah's creation. Alhamdulillah, when you get blessings and enjoyment, such as after eating, drinking, sleeping, or completing tasks to reach your destination, or when facing something you are worried about or fearing, Allahu Akbar. Learn to love your fellow humans, not interfere with each other, respect the elders and guide the younger ones, and love Allah and His Messenger. Kyai motivates students to be honest, keep secrets, keep the mandate, and stay away from an attitude of envy and arrogance. The exemplary effect of the Kyai on the discipline of students in worship is reflected in the behavior of students who orderly perform mandatory prayers and sunnah prayers by the way the Kyai goes to the mosque first; the Kyai wears clean and neat clothes, and before performing the prayer, the Kyai always looks back at the shaf ma'mum. In the implementation of the prayer, the kyai reads the letter, the letter that the students memorize with tartar reading.

Kyai also modeled for students how to always be orderly in carrying out social activities by always saying greetings when meeting with anyone, both within the pesantren and outside the pesantren. Giving tausiah (advice), either in the form of requests or in daily conversation, always comes when invited to attend the recitation of pesantren internal meetings, local government meetings, or walimahan, unless there are obstacles such as illness, family interests, and others. Visiting sick people, either among santri, family clerics, or pesantren neighbors, by praying for the sufferer or providing treatment solutions Ta'ziah, or serving the deceased, involves taking care of the body if the deceased is in the same region to carry out fardhu kifayah.

Kyai also always shows orderly regulation of eating and drinking patterns, especially to students, by eating Kyai exemplifies the eating pattern of Rosullulloh SAW. That means eating when hungry and stopping before full, and every meal always empties one-third of the contents of the stomach to be able to

breathe freely. In a way, the santri food is recommended to be managed by the pesantren twice a day; in this way, each santri contributes money for food and drink amounting to Rp. 500,000 per month. The money is managed by the pesantren kitchen management so that the implementation is orderly and smooth.

The Kyai always teaches students to wake up at night to pray Tahajud by always waking up before 3 a.m. for Tahajud prayers and always being held in the mosque so that it becomes an example for students to follow. Kyai's sleep pattern is regulated. That is, at 10:00 p.m., he has started sleeping so that it does not interfere with his sleep portion. Kyai memorized many letters of the Qur'an, both short letters and long letters. This is done to set an example for students to always be orderly in reading and memorizing the Qur'an by always reading the Qur'an with orderly reading according to Makhroj and Tajwid.

A kyai occupies a high and holy place, so he must know the obligations that correspond to his position as a teacher.³⁴ He must be a truly humble person. He also teaches us to seek the pleasure of Allah, not because he is looking for wages, salaries, or kickbacks. That is, by teaching, he does not want anything other than the pleasure of Allah and spreading knowledge and religious knowledge.³⁵ So that in this Walisongo pesantren, the kyai considers all santri to be his sons and daughters without distinguishing one santri from another, even though they are different in ethnicity, address, and so on.

The exemplary zuhud kyai is one of the keys to the success of the Walisongo pesantren in North Lampung in fostering akhlakul karimah. This role has a major influence on the behavior of Santri as a prospective ulama'. Through a continuous process and continuity, each Santri has responsibility for their words and behavior. Kyai never differentiates between students based on origin,

³⁴ Jilles Smids, Sven Nyholm, and Hannah Berkers, "Robots in the Workplace: A Threat to—or Opportunity for—Meaningful Work?," *Philosophy & Technology* 33, no. 3 (2020): 503–22.

³⁵ Amiruddin Amiruddin, Muhammad Qorib, and Zailani Zailani, "A Study of the Role of Islamic Spirituality in Happiness of Muslim Citizens," *Hts Teologiese Studies/Theological Studies* 77, no. 4 (2021): 1–5, <https://doi.org/10.4102/hts.v77i4.6655>.

family background, or status. He likes to joke when he is relaxed but is disciplined in the office or while teaching, so it becomes a lesson for students to distinguish time, and this is a very valuable lesson.

By seeing a direct example from the Kyai, the hearts of the students are moved to do what the Kyai has done. He is not only a teacher but also a father who has devoted all his affection to educating the students so that they can imitate his attitude without feeling forced, such as discipline in carrying out mandatory prayers, night prayers, fasting, reading the Qur'an, speaking politely, and others. Sometimes the kyai invites ustadz or students to be the imam of fardlu prayers, but he is also always there. Kyai is a model figure; what he does seems to be a reflex. His intelligence is extraordinary. as in learning to memorize the Qur'an and having discipline in worship, study, and time. At the Walisongo Islamic Boarding School, if students have difficulties related to religion, they will immediately ask the teachers. Whether it's in class or outside of class, they always get a good response. People who can be humble indicate that they are big-hearted and virtuous. The greatness of a person's soul lies precisely in his ability to respect others.

Although personality (akhlak al-karimah) is still abstract, this can be seen in terms of daily habituation.³⁶ In the Pesantren Walisongo in North Lampung, all of this becomes the basis for the rules that apply to the habituation of activities in the boarding school. Routine habituation is realized through congregational prayer, learning activities in class, and reading and memorizing the Qur'an. Spontaneous habituation: this is realized through the habits of giving greetings, throwing garbage in its place, asking permission when unable to teach, and providing opportunities for students who want to consult. Exemplary activity habituation: This is realized through the habits of dressing neatly and cleanly, maintaining cleanliness, and good manners, giving infaq/shodaqah, maintaining

³⁶ Afif Al-Bukhori, Afrahul Fadhlila Daulai, and Haidir Haidir, "The Implementation of Islamic Religious Education in Building Akhlak Al-Karimah at Elementary School," *Jurnal Basicedu* 6, no. 6 (2022): 9598–9610.

cleanliness and order, visiting sick students, and respecting visiting guests. Habituation of programmed activities is realized through the procurement of student council activities, PHBI, participating in competitions, social services, and visiting other pesantren (comparative studies). Habituation to maintain order and cleanliness in the environment is realized through activities: each room is formed into a picket, the picket maintains cleaning tools; the picket prepares cleaning tools; and the class must always be clean. The habit of maintaining cleanliness outside the classroom; is realized by throwing garbage in its place, reprimanding students who throw garbage out of place, picking up scattered garbage, picketing to clean the toilet, and cleaning graffiti.

The enforcement of manners is based on the values set by the pesantren, such as: not reprimanding or greeting the kyai by calling his name, Greetings, fellow students, not speaking too loudly, Queuing when doing ablution, praying in the congregation, If there is a problem, consulting with the kyai, knocking on the door with a greeting when entering the study room, and respecting other people's opinions are all recommended. The habituation of Santri's behavior in the room; is realized through: sitting in an orderly manner, Praying before learning, If the teacher has not yet arrived, students should read the lesson without arguing or making loud noises. When the teacher enters the room, all students should greet each other and study the lessons diligently. Carrying out the teacher's assignments/orders, If students leave the room, ask permission from the teacher first and pray before leaving the class.

Habituation in dressing is realized through clothing that is polite and covers the aurat. black or white caps for male students and not wearing tight clothes. Habituation by controlling activities that harm others: Smoking in the pesantren environment, fighting individually or in groups, and doodling on the walls of the cottage or study room. Exemplary Kyai in qudwah karimah is very necessary for shaping the soul of students. By having a good character, a teacher will place himself in a high position in the presence of Allah SWT and in front of his fellow human beings.

The nature of syaja'ah is to dare to take a step forward if it is necessary to do so.³⁷ But it is also called syaja'ah if a person dares to retreat in an orderly manner and take a tactic when it is deemed better.³⁸ A person who has the trait of Syaja'ah will use his method according to the situation and time.³⁹ Therefore, it cannot be said that a person is brave if he ends up dying silly because of his recklessness, nor can it be said that he is cunning if he delays his efforts because the circumstances and situation do not allow it.⁴⁰ However, a brave person can certainly be considered brave if he does something after careful thought and his heart is certain that what he is doing will yield results.⁴¹

In terms of this qudwah shaja'ah, the kyai at Pesantren Walisongo made several activity programs that, according to him, would make the santri a smart person and able to express their ideas or thoughts in the form of their daily behavior, namely bathsul masail and muhadhoroh activities. In terms of instilling courage in students, especially in terms of giving ideas or ideas and daring to appear in public with their knowledge, the kyai holds a bathsul masail program every Tuesday and Saturday afternoon for students who have been able to read the yellow books and are accompanied by ustadz who teach on their schedule. While muhadhoroh is held on Tuesday nights, both speeches in Indonesian, as well as Arabic and English are guided by ustadz and senior students.

³⁷ Syahraini Tambak, Amril Amril, and Desi Sukenti, "Islamic Teacher Development: Constructing Islamic Professional Teachers Based on The Khalifah Concept," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (2021): 117-35, <https://doi.org/10.31538/nzh.v4i1.1055>.

³⁸ Khairan Muhammad Arif, "The Character Concept Of Courage (As-Syaja'ah) And Its Implementation In Islamic Education," *Jurnal Bina Ummat: Membina Dan Membentengi Ummat* 5, no. 2 (2022): 85-93, <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v5i2.148>.

³⁹ Pabiyah Toklubok et al., "Understanding the Elements of Developing a Harmonious Society in the Literary Masterpiece of Kalilah Wa Dimnah," *Journal of Academic Research in Business and Social Sciences* 10, no. 11 (2020): 1-15.

⁴⁰ Theodor Adorno and Max Horkheimer, *Towards a New Manifesto* (New York: Verso Books, 2019), 106-7.

⁴¹ Jill Konkin et al., "Exploration of Rural Physicians' Lived Experience of Practising Outside Their Usual Scope of Practice to Provide Access to Essential Medical Care (Clinical Courage): An International Phenomenological Study," *BMJ Open* 10, no. 8 (2020): e037705, <https://doi.org/10.1136/bmjopen-2020-037705>.

Kyai is the most vocal person in terms of bathsul masail, even though he used to be the chairman of bathsul masail, and so is the case with his lectures. When he studied at the pesantren, his teacher always ordered him to replace his lecture if the kyai was unable to attend one of the invitations. Courage is very important to instill in a santri. Santri will have a stunted and cowardly soul if they are not taught courage. With courage, the child will become a smart person and be able to express his ideas in the form of his daily behavior.

In line with the description above, a kyai must appear as a good example.⁴² In addition to teachers being required to have good morals and high knowledge ('alim), they must also have physical strength and appear as capable and athletic figures.⁴³ In this context, the kyai at the Walisongo boarding school has an attractive appearance with a strong and energetic body. This is what causes students to develop psychological respect and empathy without being told to. Kyai is not only a teacher and a parent figure for students; he is also a role model in everything, especially in terms of appearance. With his perfect physique, he always gives us a good example in terms of appearance. The cleanliness of his clothes is prioritized, and his trademark is always wearing a white robe and white cap with a turban tied around his head so that students who see him are always fresh and eager to imitate him.

We can imagine if a kyai figure is someone who looks less attractive and is often sickly, so that in delivering lessons in class with a sour face. This results in students not feeling comfortable and arising a sense of boredom, disgust, and indifference to the subject matter he conveys. The kyai must have high intellectual abilities and must always pay attention to teaching principles such as having compassion, and a kyai should have the energetic physical strength and not be sickly. Whatever intelligence a kyai has will be imperfect in transferring

⁴² Daniel W Van Ness et al., *Restoring Justice: An Introduction to Restorative Justice* (New York: Routledge, 2022), 67.

⁴³ Mustaqim Pabbajah et al., "Student Demoralization in Education: The Industrialization of University Curriculum in 4.0. Era Indonesia," *Cogent Education* 7, no. 1 (2020): 1779506, <https://doi.org/10.1080/2331186X.2020.1779506>.

his knowledge if his physical condition is sick. What happens, if a kyai is not able to become a central figure in front of his students? He will be overwhelmed and will not get what is expected from his students. Under these conditions, where there is no role model in the teaching and learning process, educational efforts to explore fitrah or basic potential as a basic resource for humans will be hampered. If this goes on throughout the education process, it will be a failure.

The practitioners must be able to present democratic political education that does not emphasize the value of religious dogmatism as a foundation.⁴⁴ However, the implementation and suffrage reflect religious values.⁴⁵ In terms of siyasah (politics), the Walisongo pesantren applies a democratic system and highly respects differences, both in terms of opinions and choices. At the beginning of each learning year, an election is held for the head of cottage security who will be the leader of several sections in the Walisongo boarding school organization, abbreviated as OPPW. There the students are allowed to express their opinions and vote for candidates who will serve as security chief without any interference from any party, including the board of asatidz in the pesantren environment. The election of the security chairman is one of the programs deliberately held to instill democratic values in the students, please as much as possible attract attention, and seek votes from the students so that they can be elected as chairman within a predetermined time.

When the election of the head of the security department comes, it is no less exciting than the election of village heads in the villages. The candidates campaigned and presented their vision and mission on the pulpit, even held a candidate debate judged by the ustadz of the hut, cheered on by their respective supporters. Without realizing it, the program that has been made by the kyai is

⁴⁴ Stanton Wortham et al., "Educating for Comprehensive Well-Being," *ECNU Review of Education* 3, no. 3 (2020): 406–36.

⁴⁵ Marisa Bucheli and Maximo Rossi, "Attitudes toward Intimate Partner Violence against Women in Latin America and the Caribbean," *Sage Open* 9, no. 3 (2019): 2158244019871061, <https://doi.org/10.1177/2158244019871061>.

one way of teaching good and democratic politics, so that it can be a provision later when the santri plunge into their respective communities.

CONCLUSION

The kyai's exemplary role model in Walisongo Pesantren, North Lampung, Indonesia, is carried out by applying several forms of exemplary role modeling, namely Qudwah Al-Ibadah, Qudwah Zuhud, Qudwah Tawadhu', Qudwah al Karimah, Qudwah Syaja'ah, Qudwah al Quwad al Jasadiyah, and Qudwah al Hasan al-Siyasah. Qudwah Al-Ibadah is carried out by setting an example of being orderly in carrying out prayers, both compulsory and sunnah, as well as always reading and memorizing the Qur'an and chanting thayyibah sentences. Qudwah Zuhud is carried out with a sincere and sincere attitude toward teaching students without discriminating between one student and another. Qudwah Tawadhu' is done by showing a humble attitude and mutual respect. Qudwah al Karimah is carried out by modeling good habits in everyday life. Qudwah Syaja'ah is carried out by inviting students to be active in bathsul masail and muhadhoroh activities. Qudwah al-Quwad al-Jasadiyah is carried out by always showing an attractive appearance with a strong and energetic posture. Qudwah al Hasan al Siyasah is carried out by inviting students to play an active role in the election of the head of the cottage security, who will be the leader of several sections in the Walisongo boarding school organization, abbreviated as OPPW, at the beginning of each school year.

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