

The Role of Pesantren Curriculum in Shaping Students' Character of Female Mambaul Ulum Bata-Bata Islamic Boarding School, Panaan Palengann Pamekasan

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MA. MAMBAUL ULUM BATA-BATA 1 PAMEKASAN

ABSTRACT: Ummi Fauzah Asyasyafiqoh (2020):The Role of Pesantren Curriculum in Shaping Students Character of Female Mambaul Ulum Bata-Bata Islamic Boarding School, ; Panaan Palengann Pamekasan, Thesis of the Islamic Education Study Program Graduate Program, University of Muhammadiyah Surabaya. Advisor I : Prof. Dr. Abd. Hadi, M.Ag., Advisor II Dr. M. Fazlurrahman Hadi, M.Ag.

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This research was conducted because of the background of the urgency of the pesantren curriculum as the basic footing and pace of education in pesantren, which in this case is more devoted to its role in shaping the character of students who cannot be separated from the system and pattern of the implemented pesantren curriculum. The formulation of the problems of this thesis are First, How is the Curriculum System at the Mambaul Ulum Bata-Bata Pamekasan Islamic Boarding School, Second, How is the character of the santri of the Mambaul Ulum Bata-Bata Islamic Boarding School, Third, How is the Role of the Islamic Boarding School Curriculum in Shaping the Character of Santri Mambaul Ulum Bata-Bata Pamekasan.

This type of research is field research that collects primary data through interviews from the leadership and family of pesantren leaders, the Ma'hadiyah Council, the Board of teachers, Management staff and students, while secondary data is obtained from the literature and documents of the Female Mambaul Ulum Bata- Bata Islamic Boarding School, after all the data is collected, the skin analysis is continued and described in descriptive form.

The results of the study concluded that the curriculum at Pesantren Mambaul Ulum Bata-Bata includes a semi-salaf curriculum, in addition to pesantren having special guidelines in the pace of education, also the national curriculum is implemented in formal education which is then integrated so as to provide a special style and its own role in the formation of the character of students based on the motto and philosophy upheld by Pesantren Mambaul Ulum Bata-Bata Panaan Palengann Pamekasan.

I. INTRODUCTION

The education system is very urgent in the pace of life of an academic society. Pesantren education, for example, is one of the oldest educational institutions in Indonesia as part of the elements of Indonesian life and one of the characters of the education system in Indonesia. Pesantren education with characters and policies that are often associated with policies that rely on pesantren leaders. But that does not mean that it is separated from the rules of national education as well.

A nation's philosophy and worldview determine the purpose and direction of education in that nation. A nation's view of the pace of education will then determine the design and model of education included in the educational curriculum of a nation that is certainly different. Therefore, the dynamisation of the curriculum will continue to exist in accordance with the situation and conditions needed as well as the demands and needs of society, but the dynamisation will be controlled by the foundation or philosophy that is determined from the beginning of each country.¹

The curriculum is called the heart of education which is the initial map of the pace of education. The curriculum will guide the learning process, the curriculum will oversee learning, and the curriculum will provide regulations in every educational procedure in a country. So that the curriculum problem is not just an annual project, but an urgent matter that must be studied by all elements of the country in order to achieve educational goals with proud resources. In addition, in the relationship of educational elements, there are individuals who really have the will to develop in a better direction which then leads to educational dynamism.²

Of the various educational institutions and agencies that play a role in moulding the character and educating the spirit of the Indonesian nation's children, Pesantren is an educational institution that has had a tremendous influence in the history of Indonesian education. In practice, Islamic boarding schools not only produce knowledgeable, intelligent resources with extraordinary intelligence, but also character building with good character. This is understandable because pesantren has its own characteristics that allow the achievement of the goals to be achieved in education until now, even in the midst of the era of globalisation, education must certainly continue to exist in every pace of development. As stated by Prof Tolchah and Dr Arfan Muamar, both of which cannot exclude one another.³

Education and globalisation have a close relationship that cannot be ignored. The role of education in creating a global society in the era of globalisation is very urgent, and any form of education remains a milestone of their life activities. In pesantren education, even in the midst of the globalisation era which requires pesantren to remain dynamic in its development, some characteristics and characters have never dated from pesantren education.

Pesantren as an institution for religious propagation, but besides that, pesantren play an important role in the Indonesian education sector.⁴ Since the beginning, pesantren, which began as surau or langgar, have indeed become the driving force of education in Indonesia, even though in the early phases they were very oriented towards Islam and religious knowledge. However, indirectly it already represents one of the goals of education, namely educating the spirit of students, which then from time to time the pesantren dynamises to balance knowledge and intellectuals but still on the footing of al-Qur'an dal al- Hadith as a basic Islamic guideline.

Pesantren is an educational institution with its own characteristics and uniqueness. In the midst of globalisation and modernisation, pesantren maintain their existence without ignoring the essence of pesantren

¹ Moh. Haitami Salim dan Syamsul Kurniawan, *Studi Ilmu Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2012), 199.

² Moch. Tolchah, *Problematika Pendidikan Dan Solusinya* (Sidoarjo: Kanzun Books, 2020), 30.

³ Moch. Tolchah, Muhammad Arfan Mu'ammam, Islamic Education In The Globalization Era; Challenges, Opportunities, And Contribution Of Islamic Education In Indonesia, *Humanities & Social Sciences Reviews*, Vol 7 No 4, 2019. 1031.

⁴ Dawam Rahardjo, *Pergulatan Dunia Pesantren Dari Bawah* (Jakarta: P3M, 1985), 4.

itself.⁵The role of pesantren in fulfilling the demands of society to produce intelligent generations but with the plurality of traditions in Indonesia is also a challenge for pesantren to continue to exist in the struggle of the world of education and the modern world.

Achmad Muchaddam Fahham stated that the change or dynamisation of pesantren has been happening for quite a long time, from the first history that only taught reading and writing the Qur'an, hadith and also the book. Pesantren began to engage with the national education system, starting from equalising the level or level of education and mapping the education curriculum, so that pesantren did not only focus on religion, but instead began to dynamise by including science and social studies in the madrasa curriculum in pesantren, so that this was a step by pesantren to produce a generation that was tafaquh fiddin with intelligence and broad knowledge.⁶

The dynamisation and mapping of the pesantren curriculum in such a way, in no way undermines the spirit of the pesantren and the characteristics of the pesantren based on its cultural roots. So that the function of pesantren, which is indeed the initial orientation of teaching religious knowledge and Islamic science, and teaching attitudes to always be social and play an important role in the social interaction of students with the surrounding community, remains the main concern of the pesantren.⁷

Pesantren which is a continuation of education in mosques and langgar.⁸Which then in every historical trace continues to develop and improve its education system. However, in this case, as stated by Mastuhu, that since the beginning, pesantren aims to form a Muslim person who holds fast to Islamic values as conveyed by the Qur'an and al-Hadith, which also teaches the essence of man as a caliph for the continuation of peaceful life on earth, especially Indonesia, which then not only requires religious knowledge but develops it in the realm of science and technology for the benefit of Indonesia together.⁹Therefore, pesantren education is much more focused on the obligation to learn as in the hadith, as well as a form of worship and servitude by seeking knowledge, rather than focusing on orientations that lead to worldly success.¹⁰

Islamic boarding schools in their education system are almost independent institutions, because as revealed by Mujammil Qomar, that the existing regulations and characteristics of each pesantren are indeed independently and almost entirely determined by the pesantren leadership, starting from the learning system, institutional style and others. Therefore, according to Zamakhsyari Dhofier, the pesantren itself from the management of education is indeed supported by five elements of the pesantren, one of which is the kyai as the leader and who has the right to determine the regulations and provisions which then become absolute rules of pesantren. Another element is classical books, so that the pesantren curriculum is indeed dominated by kutub turats, compared to learning resource books compiled by the government.¹¹ The kyai's leadership as the owner and leader in the pesantren then also determines the class mapping so that students are grouped with a dormitory system and learning is grouped in various ways, either based on dormitory friends or certain communities to form *halaqoh* in studying kutub turats and other scientific disciplines.¹²

However, today the challenges of salaf pesantren to maintain their identity are increasingly severe, both internal and external challenges, both primary and secondary challenges. For example, the internal challenges of salaf pesantren tend to be considered as not having enough strength to maintain their existence as independent private institutions. And as a note, of course this is understandable. Given the situation and conditions that are completely impossible. Eventually, the institution changed course and became a government-

⁵ Abdurrahman Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren* (Yogyakarta: LKis Yogyakarta, 2007), 3.

⁶ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, dan Perlindungan Anak*(Jakarta: P3DI Sekjen DPR RI, 2015), 1.

⁷ M. Sulthon Masyhud dan Moh. Khusnurdilo, *Manajemen Pondok Pesantren* (Jakarta: Diva Pustaka, 2003), 6.

⁸ Zamakhsyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 1984), 20.

⁹ Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 55-56.

¹⁰ Zamakhsyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 1984), 21.

¹¹ Ibid., 14.

¹² Manfred Ziemek, *Pesantren Dalam Perubahan Sosial* (Jakarta: P3M, 1986), 100.

affiliated institution, which required a significant overhaul of the curriculum. Here, the books began to be shifted and replaced with general materials.¹³

in theory, combining religious subjects with general subjects is not a problem because there is no dichotomy of knowledge in Islam. But the problem is, if the combination is done with a less mature concept, then the results will be equally floating. Both religious material and general material a both half-baked.

Another challenge faced by salaf pesantren is the millennial generation's interest in salaf educational institutions, which in particular must be recognised as declining. Although at the same time, their interest in pesantren in general is quite high. That is, although in general the millennial generation is flocking to receive education at boarding schools, most of their destinations are not salaf pesantren, which is also considering that the Islamic classic book is the spirit of salaf pesantren..

Another challenge faced by pesantren is also the millennial generation's tendency towards something instantaneous. Let's call them the alpha generation with their enormous curiosity but are only presented with things that are all instant, digital, and portable. Because it is indeed much faster than reading the book manually, Therefore, various kinds of applications related to the book are already available in the form of digital applications ranging from the books themselves as well as questions and answers about fiqh and so on.

In addition to challenges in terms of science, moral decadence that increasingly cannot be ignored is a challenge for pesantren, which as an educational institution not only distributes knowledge but produces a generation with qur'ani souls and based on hadith nabawi, which is generally implemented in the form of the pesantren's vision and mission..

These various problems are phenomena as well as problems that must be faced by the world of pesantren. Pesantren Mambaul Ulum Bata- Bata is a pesantren which until now has experienced rapid development and still maintains pesantren traditions, including the book tradition, classical methods such as halaqoh, bandongan and wetonan.

Mambaul Ulum Bata-Bata Islamic Boarding School which is guided by its ideology:

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ

“Maintaining the old concept that is still good and implementing a new concept that is more representative.”¹⁴

In addition, the motto of Pesantren Mambaul Ulum Bata-Bata, which prioritises character building, is a top priority:

دَكَاةٌ بِلا اِخْتِشَامِ اِنْحِطَاطٌ تَقْوِيرٌ

“Politeness is higher in value than intelligence, where the value of politeness or character is prioritised over the value of intelligence.”¹⁵

From this motto, then Pesantren Mambaul Ulum bata-bata develops it into the vision and mission of the pesantren which is then used as a basic benchmark in forming a real pesantren curriculum, which is not only limited to transferring knowledge but also forming the character of students, which of course is in line with the objectives of national education which are realised in the national curriculum regarding core competencies, social competencies, and skills whose realm is the character of the students themselves.

Departing from this, the author examines this issue and raises it in the preparation of a thesis entitled:

II. THE ROLE OF PESANTREN CURRICULUM IN SHAPING STUDENTS' CHARACTER OF FEMALE MAMBAUL ULUM BATA-BATA ISLAMIC BOARDING SCHOOL, PANAAAN PALENGANN PAMEKASAN

The objectives of this study are: First, to know the Curriculum System at the Mambaul Ulum Bata-Bata Pamekasan Islamic Boarding School, second, to know the character of the students of the Mambaul Ulum Bata-Bata Pamekasan Islamic Boarding School, third, to know the Role of the Islamic Boarding School Curriculum in Shaping the Character of Santri Mambaul Ulum Bata-Bata Pamekasan.

¹³ Moch Achyat Ahmad, Kitab Kuning dan Tantangan Zaman, *Buletin Sidogiri*, Vol 142 (Oktober 2018), 16.

¹⁴ Ideologi Pondok Pesantren Mambaul Ulum Bata-Bata

¹⁵ Motto Pondok Pesantren Mambaul Ulum Bata-Bata

The benefits of this research, theoretically, are expected to contribute in the form of scientific treasures about education, especially the pesantren curriculum and character building, practically, in addition to providing new experiences and knowledge for researchers, this research is also expected to provide information for readers about curriculum and character building.

III. Research Methods

Qualitative research is research intended to understand events in research subjects such as behaviour, perceptions, motivations, actions, and others, holistically and with descriptions of words and language, in a special natural context and by utilising various natural methods¹⁶. Objects in qualitative research are natural objects or natural settings, so this research method is often called naturalistic. A natural object is an object that is as it is, not manipulated by the researcher so that the condition when the researcher enters the object, after being in the object and after leaving the object is relatively unchanged.¹⁷

The choice of this qualitative approach is based on several reasons. First, the problem that is the focus of the research is an educational institution that cannot be generalised and judged in black and white or good or bad, but can only be categorised or classified within certain norms. Second, the data from this research will be in the form of a series of events in the form of words, stories or narratives. Third, the arrangement of a series of events in the form of a story in the frame of causality-chronology is very important and makes it more meaningful than a series of numbers that not everyone has the same ability to read and interpret.

While the type of research used is descriptive research, which is a form of research that is intensive, integrated, and in-depth. This research is said to be descriptive because this research aims to describe systematically and accurately about the facts and characteristics regarding the population or regarding certain fields. This research seeks to describe the situation or event.

The data sources in this research are divided into two, namely the main data sources and supporting data sources. The main data sources in the qualitative sense are words and actions. The rest is additional data such as documents and others. So the main (primary) data sources in this study are the chairperson, teacher or supervisor, and several students (course members) Teachers and some of the students in question are used as the main data source because they are the main object in the implementation of the research process and the teaching and learning process.

While the supporting data sources (secondary) in this study were obtained through the Head of Management and Ka. Bid Education and Teaching who coordinates almost all pesantren activities that have been structured in such a way. This is because it includes legality in research related to the application of pesantren management Likewise, some documentation that exists in every activity in Mambaul Ulum Bata-Bata Islamic Boarding School Pamekasan. The informants chosen by the researcher are:

- a. A'wan Council, Ma'hadiyah Council, Madrasah Council of Mambaul Ulum Bata-Bata Islamic Boarding School
- b. Religious Education Teacher at the Aliyah Level of Pesantren Mambaul Ulum Bata-Bata.
- c. Female santri at the Aliyah level of Mambaul Ulum Bata-Bata Islamic Boarding School.

To obtain accurate data and pay attention to the relevance of the data to the intended purpose, the data collection uses several techniques:

- a. interview

The data collection techniques of this research are in-depth interviews and observations. Observations are made to collect data or information regarding related issues. Interviews were conducted in the form of informal conversations using sheets containing an overview, the condition of the students, the role of teachers and class and dormitory supervisors, and the supporting and inhibiting factors in creating the character of the students. Meanwhile, what is meant by an interview is a meeting of two people to exchange information, ideas and ideas through questions and answers so that meaning can be constructed on a particular topic.

¹⁶ Lexy J Moleong, *Metode penelitian kualitatif* (Bandung: PT. Remaja Rosdakarya, 2005) .4

¹⁷ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung : Alfabeta, 2009), 1.

In qualitative research, interviews that are often used consist of 2 types, namely unstructured interviews and structured interviews.¹⁸In this study, researchers used the type of "unstructured interview". The reason for using this type of interview is because the author can improvise and be more free in widening the questions, because it could be that when conducting interviews new facts will be found that can be developed. This interview method will be used to obtain informative data about the character of students through a series of programmes and activities under the structure of the Mambaul Ulum Bata-Bata Islamic Boarding School Pamekasan.

b. Observation

Observation is a data collection tool used to measure individual behaviour or the process of an activity that can be observed either in an actual situation or not. There are two forms of observation that can be used as alternatives in this study, namely:

- 1) Participant observation, which is an observation used by researchers who participate in community life to fully observe and analyse the activities carried out by the community.
- 2) Non-participant observation, which is an observer's role that is done openly and publicly.¹⁹In this study, researchers used participant observation. This type of observation technique is generally used by people for exploratory research. Participatory observation allows the researcher to communicate directly and freely with the observer, making it possible to ask questions in more detail and detail.
- c. Documentation The documentation method is a data collection technique by investigating written objects such as books, magazines, archival documents and others.²⁰In carrying out documentation, the author examines written objects such as: books, dokumentasi, magazines, and so on that are in school or school environment as a complement to the data. The documentation that the author uses is a recording of the interview results. Interview recordings were used to examine in more detail the information conveyed by the interviewees.

For data analysis in this study using a non-statistical approach. To analyse the data obtained, the "interactive analysis" method of the Miles and Huberman model was used, which is an analysis that must go through three stages or procedures as follows:

1. Data reduction, which is the process of selecting, focusing on simplifying, abstracting, and transforming rough data
2. Presentation of data, namely classifying data in accordance with the formulation of problems and research objectives.
3. Data verification, namely making conclusions from the results of the research that has been done.

IV. Research Results

Based on the data, especially the results of interviews and observations in this study, as related to the curriculum system at Pesantren Mambaul Ulum Bata-Bata, the following research results were found:

- a. The autonomous programme is one of a series of curricula at Mambaul Ulum Bata-Bata with a total of around nineteen (19) autonomous programmes .
- b. Various activities are carried out at the same time according to the level, schedule and needs of each, so that it creates an environment that continues to actively shape the active and critical thinking of santri.
- c. The inclusion of the classical books in the madrasa curriculum is to maximise the study of the classical books, which are indeed the basic elements and characteristics of pesantren education .
- d. The study of classical books using the classical method of bandongan is still carried out even in large groups as a form of preservation in continuing and maintaining the urgency of classical books in pesantren education
- e. Intensive Qur'an coaching for students who are not yet able with a tiered system using the At-Tanzil method.

¹⁸ Suharsimi, *Prosedur*, 227.

¹⁹ Lexy, *Metode* , 177.

²⁰ Suharsimi, *Prosedur Penelitian*, 236.

- f. The implementation of the five daily prayers simultaneously is an obligation that must be followed by all students, and students who follow the programme during the congregation will have the next session in congregational prayer.
 - g. The activeness of the Majelis Musyawarah Kutubu al-Diniyah (M2KD) group in studying classical books which then continued with the *bahsul masail* programme.
 - h. reserving the sorogan memorisation system for both Qur'anic material and autonomous programme material, as well as vocabulary for foreign language autonomous participants. Which is a classic method of boarding school and adds to the scientific level of students.
- Meanwhile, related to the character of the female santri of Mambaul Ulum Bata-Bata Islamic Boarding School, the following research results were found:
- a. The character of female santri is basically diverse because of their family backgrounds, as well as different regions, but then try to adapt to the pesantren environment.
 - b. Based on the basic character of the madurese, which is known to be hard, there are some santri who still insist on some mindset and traditions in their respective family environments, which in this case becomes the main task of the pesantren in assisting santri.
 - c. Judging from the educational background, some santri are still confused when asked about their goals and follow-up education levels, this is then honed by the pesantren through motivation, events and others to foster the educational enthusiasm of female santri.

The curriculum system of the Mambaul Ulum Bata-Bata boarding school integrates the pesantren curriculum with the madrasa curriculum, and this has become a pesantren policy, but this does not mean that the pesantren ignores the existing rules and regulations. However, with the ideology of *al-muhafadzatu ala qadimi al-shalih, wa al-akhdzu bi al-jadidi al-aslah*, namely maintaining old concepts that are still good and applying new concepts that are more representative. So that the distinctiveness of traditionalism of pesantren is still preserved today, because the noble values that characterise pesantren should be used as ideal guidelines that cannot be ignored. However, new breakthroughs through certain programmes and events are still pesantren continue to innovate. Because pesantren as an Islamic education provider must be able to produce a generation that is not only qualified in religion, but also education must also be able to create a generation of critical thinking where education is an emancipatory process that is able to produce transformative intellectuals, namely intellectuals who not only know about knowledge, but are also able to transform that knowledge.

Through a long history and the process of education in Mambaul Ulum Bata-Bata Islamic Boarding School, in addition to maintaining the book tradition, but for understanding and applying the contents of the book in everyday life, it must be done quickly so that character cultivation is carried out from the start. Therefore, the 5th caregiver initiated a book which was then written by one of the alumni, namely Rusydi Kholil M.Pd., namely the book *Sabilu al-jannah*, which is divided into three parts.

In matters of knowledge development, Pesantren Mambaul Ulum Bata-Bata initiated the Pekan ngaji event, so that for approximately 10 days the boarding school provides a different learning system than usual. That is, bringing in national and even international figures to motivate and produce superior santri. Because the momentum of the recitation week is considered as the momentum of the awakening of santri. With the theme of the study formulated and deliberated in a long time by the Director, Steering Committee and Organising Committee. So that it provides a new learning experience for students, this is also a stepping stone, evaluation, development and improvement of the overall curriculum management of the Mambaul Ulum Bata-Bata Islamic Boarding School. Based on the research findings, it is also known that the curriculum has a big role in the formation of ideal santri character. Because the purpose of education is not only to educate the mind, but also to educate the heart. Moreover, pesantren whose work since the beginning has been Islamic preaching.

The pesantren curriculum applied at the Mambaul Ulum Bata-Bata Islamic boarding school is indeed designed to orientate the character of students, in accordance with the pesantren's mission, namely to create students who are *Tafaqquh fid Din*, Noble, Populist and Independent. And the third ma'hadiyah philosophy is character (*khuluqiyah*). This is a demand for pesantren to formulate all programmes that lead to the formation of

ideal santri characters. Ideal santri are santri who have met the criteria or in accordance with the pesantren mission.

One of the pesantren programmes that scientifically directs character building is the use of the book *Ta'limu al-muta'allim* by Shaykh az-Zamujj as a routine study from the beginning. And if the book is finished being studied, it will be repeated. Although at school there is material *akidah akhlaq* by using the literature of other books. But from the urgency of the discussion of *akhlaq*, this book is always a routine study of the dormitory. The importance of morals itself is mentioned by Shaykh az-Zarnuji in his work that *afdhalu al-ilmi ilmu al-hali, wa afdhalu al-amali hifdzu al-hali*. That what is meant by the most important knowledge is knowledge of *akhlaq* and manners, and the most important action is to maintain or pay attention to *akhlaq* and manners.²¹

Ethics or character are not only formed or instilled to improve the quality of individuals. Because ethics, morals, culture, and also religious rules have a big role in guiding society towards the formation of a prosperous society, including creating national unity and integrity.²² And not only apparently, but in fact this is the mission and purpose of both national education and Islamic education.

Various obstacles must be encountered in curriculum implementation, procurement and development of pesantren programmes. However, if accompanied by evaluation, proper identification, and continuous innovation, of course the pesantren curriculum will truly answer all the problems of the world and its dynamics, so that with a generation of intellectuals, visionaries with character are expected to be able to bring changes in a better direction for individuals in particular and communities in general, both micro communities and macro communities, which of course benefit religious people and the nation.

V. Conclusion

Based on the research and discussion in the previous chapter, the following conclusions can be drawn:

1. The curriculum system of the Mambaul Ulum Bata-Bata boarding school integrates the pesantren curriculum with the madrasa curriculum, and this has become a pesantren policy, but this does not mean that the pesantren ignores the existing rules and regulations. However, with the ideology of *al-muhafadsatu ala qadimi al-shalih, wa al-akhdzu bi al-jadidi al-aslah*, namely maintaining old concepts that are still good and applying new concepts that are more representative. So that the distinctiveness or traditionalism of pesantren is still preserved until now as well as the mahadiyah philosophy and mission of the pesantren which is the basic footing in mapping and developing the pesantren curriculum. The curriculum of the Mambaul Ulum Bata-Bata Islamic Boarding School is reflected in two main programmes, the first is the activities under the auspices of the Bid. Ubudiyah and Khuluqiyah and studies under the coordination of the head of the Education and Teaching Division who monitors almost all pesantren activities that are continuity and book studies that are urgent and also continuity so that they are also included in the madrasa curriculum in all institutional agencies under the auspices of the Mambaul Ulum Bata-Bata Islamic Boarding School. Second, it is reflected in the autonomous programme which in the female herself has reached 19 programmes are kutubiyah, al-Qur'an and art also foreign language development. This programme was initiated to improve the quality and produce a generation of transformative intellectuals but still in the footing of the philosophy, vision, and mission of the Mambaul Ulum Bata-Bata Islamic Boarding School.

2. The character of the female santri of Pesantren Mambaul Ulum Bata- Bata Pamekasan in general and is a basic character based on the family background and each region of origin of the female santri, but is dominated by Madurese santri who are known for their hard character and disposition and lack of attention to education, which of course these characters need to be melted and then have to adapt in a pesantren

²¹Az-Zarnuji, *Syarkh Ta'lim*, 4.

²²Abudin, *Manajemen*, 220.

environment, so this is what needs guidance and assistance from the Pesantren Mambaul Ulum Bata-Bata Pamekasan.

3. The implementation of the pesantren curriculum has a very significant role in the formation of ideal santri characters. Because the purpose of education is not only to educate the mind, but also to educate the heart. Moreover, pesantren whose work since the beginning is da'wah islamiyah. The pesantren curriculum applied in the Mambaul Ulum Bata-Bata Islamic boarding school is indeed designed to orientate the character of students, in accordance with the pesantren's mission, namely to create students who are Tafaqquh fid Din, Noble, Populist and Independent. And the third ma'hadiyah philosophy is khuluqiyah. This is a demand for pesantren to formulate all programmes that lead to the formation of ideal santri characters. So that all organisations under the auspices of the Mambaul Ulum Bata-Bata Islamic Boarding School will prioritise character building, embedding *akhlaq* al-karimah as the vision and mission of each institutional agency. With various obstacles faced both internally and externally, from the smallest problem to the biggest problem. From the easiest problems to the most difficult problems, pesantren provides assistance and problem solving for every existing problem. Because the core of education is also not just training the brain but training the heart so as to give birth to a generation of islamic intellectuals who bring change and benefit to religious people and the nation.

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