

Kebudiyahan and Religious Activities Perspective KH. Shodiq Mahmud in Efforts to Internalize Ibadurrahman Values at Al Jauhar Jember Islamic Boarding School

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Abstract: *Jember is one of the education cities in Indonesia where there are various universities there. So that students in Jember Regency are required to have a strong mentality and condition in dealing with environmental changes that occur there. Most changes in the surrounding environment can lead to bad things so that this can affect the future of students as the next generation of the nation. Like the many acts of pornography and pornography and the existence of radical Islamic thoughts among students, this can result in the erosion of Islamic values and faith in higher education circles. Pondok Pesantren, which incidentally is a place for authentic Islamic scientific treasures, can be a solution to the problems that have occurred so far. Therefore, this study reveals concrete evidence of the influence of optimizing cultural and religious activities in the context of internalizing ibadurrahman values which are part of the vision and mission of the caretaker of Al Jauhar Islamic Boarding School, namely KH. Shodiq Mahmud. Based on the results of the study, that there are several activities contained in the twelve characteristics of ibadurrahman. The values of ibadurrahman are expected to be able to influence santri (students) in strengthening Islamic values and achieving life goals that are blessed by Allah SWT.*

Keywords : *Optimization; Culturalism; Islamic Discipleship; Ibadurrahman Values*

INTRODUCTION

The existence of Islamic boarding schools has been known since there was evidence of Islamization in the archipelago. Historians say that Islamic boarding schools developed in Java around the 15th century (Hamda, 2011). The pesantren education is a learning place for followers of new religions to study Islam in depth (Hasbullah, 2001:2). The existence of pesantren is also one of the factors causing Islamization in Java to grow rapidly. The students who have finished studying, they return to society and spread Islam.

According to Jusuf (1975:12), pesantren or known as Islamic boarding schools are Islamic educational institutions with a boarding system. The hostel is the place where the students live. They studied with *kiai*. *Kiai* lives in *ndalem*.

Islamic boarding schools as a symbol of resistance both in the physical revolution and the Cultural Revolution. This can be seen at that time, the prohibition of the Dutch modern education system and the ban on dressing like westerners. This gave birth to a pesantren called a *salafiyah* (traditional) *pesantren*.

As one of the educational institutions in Indonesia, pesantren is unique (Arifin, 2010:33). According to Nurcholis Madjid, pesantren contain Islamic meaning as well as Indonesian (indigenous) authenticity. The same thing was said by Soetomo regarding pesantren, where pesantren are genuine cultural treasures. This assumption is because educational institutions that resemble pesantren have actually existed for a long time since the Hindu-Buddhist era which was later adapted by Islam so that they became pesantren until they are in their current development.

One of the well-known Islamic boarding schools in Jember Regency is Al Jauhar Jember Islamic Boarding School which is led by KH Shodiq Mahmud who is also the founder of the Islamic boarding school. Kh Shodiq Mahmud was born on March 3, 1925 to be precise at the Sabilut Islamic Boarding School Thoyyibah, Bugur Lor, Pasuruan.

KH. Shodiq Mahmud has high hopes in establishing the Al Jauhar Jember Islamic Boarding School in the center of Jember Regency, where thousands of students, especially university students, are scattered throughout this educational area. This goal departs from the problems that are often experienced by various students, namely the increasingly eroded Islamic values and faith in higher education circles. One example is the increasing occurrence of acts of pornography and pornography and the existence of radical Islamic thoughts among students.

Therefore, the existence of Al Jauhar Jember Islamic Boarding School is expected to produce generations of Islamic generations who adhere to Islamic values and faith to achieve life goals that are blessed by Allah. KH. Shodiq Mahmud describes this goal in a naming Ibadurrahman.

The purpose of this research is to find out the manifestation of the values of ibadurrahman proclaimed by KH. Shodiq Mahmud in his Islamic Boarding School Management.

The management of the pesantren referred to in this study is more focused on cultural activities and Islamic boarding schools in the Al Jauhar Jember Islamic Boarding School.

LITERATURE REVIEWS

Management of Islamic Education (*Keubudiyahan and Kesantrian*)

Management is an attempt to manage people, make decisions and a process of organizing and optimizing existing resources in an effort to complete the tasks specified to achieve a goal.

Whereas education in Zakiah Daradjat's view is the efforts and activities carried out by adults in delivering lessons, giving examples, practicing acting skills, providing motivation and creating a social environment that supports the formation of the personality of students or the process of preparing the younger generation to fill roles, transfer knowledge and Islamic values that are aligned with human functions to do good deeds in the world and reap the results in the hereafter (Daradjat, 2012).

In the management of Islamic education, especially in a pesantren, there are familiar terms, namely cultural and religious activities. Ubudiyah or servitude which means a form of worship activity (carrying out activities in human life that are motivated by sincerity and the will to be pleased) outwardly accompanied by an inner meaning. Ubudiyah activities are very closely related to Islamic teachings . Because the activities of students in Islamic boarding schools are oriented towards serving Allah SWT.

From its implementation, Worship can be divided into three namely:

1. Physical-Spiritual Worship. For example Prayer and Fasting
2. Spiritual Worship -amaliyah . For example zakat
3. Physical-spiritual-charity worship. For example the pilgrimage

Judging from the form and nature, Worship is divided into five categories:

1. Oral form. Such as Dhikr , Praying, Reading the Qur'an
2. Unspecified form of action, such as helping or helping others
3. The form of work that is determined is in the form of fasting, zakat
4. Forms of self-restraint such as fasting, i'tikaf
5. The form of aborting rights is like forgiving others

Typology of *Kyai*

Kyai is someone who has Islamic religious knowledge, generosity and morals related to his knowledge. According to Abdullah ibn Abbas in a book

written by Hamdan Rashid, a *Kyai* is someone who knows about the essence of Allah that Allah is the power of all things. According to Mustafa Al-Maraghi, pious or clerics are people who fear Allah invisibly and feel happy to carry out Allah's commands and leave anything that Allah disapproves of. Alim or Ulama has the largest area and one of the *kyai* is in it.

Nurhayati Djamas said that *Kyai* is a term for a prominent scholar or a leader of a boarding school. *Kyai* is a very popular term among the santri community, *Kyai* is a central element in pesantren life, not only because *kyai* are the main pillars in the pesantren education system, but *kyai* are also considered figures, namely a reflection of values. The position and influence of the *Kyai* lies in his personal policy and the depth of his religious knowledge, piety which reflects the values of life and the characteristics of an Islamic boarding school that is respectable, humble and oriented towards *ukhrowi* life to achieve *riyadhab*.

Imam Al-Gazali in his book written by Badruddin Husbuky divides the Characteristics of Ulama into 8 including:

1. Do not seek the luxury of the world by selling their knowledge and utilizing knowledge for world trade .
2. Teach knowledge for provision in the afterlife, which can draw closer to Allah and stay away from useless things
3. Avoid the temptation of evil
4. Do not quickly give a fatwa before finding it in the Qur'an and Sunnah
5. Happy with various sciences that can draw closer to Allah. Loves *musyabadah* (Science to reveal the greatness of Allah), *muraqabah* (knowledge about the commandment to love Allah and stay away from its prohibitions) and is optimistic about His grace.
6. Try your best to achieve *haqqul-yaqin*.
7. Always respect his greatness, *tawadu'*, simple and good life to God and fellow human beings.
8. Prevent knowledge that can erase faith in the heart

After knowing some of the criteria and characteristics of a *Kyai*. *Kyai* also has duties and obligations according to Rashid Hamdan, including:

1. Carry out *tabligh* and *da'wah* to guide people
2. Carry out the orders of good and forbid evil (*amar ma'ruf nahi munkar*)
3. Set a good example and be a role model in implementing Islamic teachings for himself, his family, his brothers and followers

4. Providing explanations to the public at large about Islamic teachings originating from the Al-Qur'an and Sunnah
5. Provide problem solving solutions in accordance with the Qur'an and Sunnah
6. Building a moral and virtuous community

Islamic boarding school

Pondok Pesantren is two terms that show one side. In short, *Pondok Pesantren* can be interpreted as a religious institution, which provides good education and teaching as well as develops and disseminates Islamic religious knowledge.

Pondok is a simple residence for students who are far from their original place of residence, where the kyai live together with their students and work together to fulfill daily life. Pondok is not only a place for students to take religious knowledge from their *Kyai* but also as a form of training for students to live independently.

Pesantren comes from the word *santri*, more specifically Nurcholish Madjid explained in depth the origin of the words *santri* and *kyai*, because these two words are something that cannot be separated when we talk about Islamic boarding schools. He argued that: the origin of the word *santri* is "*Sastri*" (*Sanskrit*) which means literacy. The point is that students who learn to use Arabic therefore students can read it.

According to Mastuhu, Islamic boarding schools are traditional Islamic educational institutions that study, explore, appreciate and practice Islamic teachings by emphasizing the importance of religious morality to guide behavior every day.

Based on several explanations, it can be concluded that Islamic boarding schools are etymologically composed of two words that lead to the same meaning. The words come from Arabic, Pondok "Funduq" which means shelter or hotel. *Pondok Pesantren* is one of the Islamic Religious Education institutions in Indonesia.

In terms of terminology, Islamic boarding schools are educational institutions that teach in general about Islamic education and the formation of morality given by *Kyai* using the classical system, namely *bandongan* and *sorogan*.

Pondok Pesantren as the oldest educational institution in Indonesia has characteristics including:

1. Kyai (*abuya, encik, ajengan*, master teacher) as the main figure which usually leads to the owner
2. Dormitory, as a student residence
3. Religious education and teaching through the recital system (*weton, sorogan, bandongan*) which has now developed into the classical system or the madrasa system.
4. *Santri* as people who seek knowledge

RESEARCH METHOD

This research uses a qualitative approach. In this case regarding Optimization of cultural and religious activities from the perspective of KH. Shodiq Mahmud in an effort to internalize the values of ibadurrahman. The case study was conducted at the Al Jauhar Islamic Boarding School, Jember.

In this study, data collection techniques used observation, interviews and documentation. The objects of observation are cultural and religious activities and not activities related to madrasah diniyah.

After making observations, researchers conducted in-depth interviews with informants. The interview technique uses closed interviews which only contain the outlines of the questions asked so that the creativity of the researcher is needed. The interview guide is in the form of: 1) Vision and Mission of the Al Jauhar Islamic Boarding School, 2) Cultural and Islamic Activities of the Al Jauhar Islamic Boarding School, Jember, 3) The values contained in Ibadurrochman.

In addition to using interview and observation techniques, research data can also be collected through the documentation method, namely studying documents that are relevant to the research objectives. The data in the form of documentation mainly relates to the values of Ibadurrahman, profile, vision and mission, photos of both cultural and religious activities at the Al Jauhar Jember Islamic Boarding School.

RESULT AND DISCUSSION

Cultural and religious activities carried out at Al Jauhar Jember Islamic Boarding School are very diverse. Starting from daily and weekly activities to annual programs.

Cultural and Religious Activities

Pondok Pesantren Al Jauhar Jember prioritizes activities that lead to cultural and religious values. This is in accordance with the results of

observations that researchers have made, including "General Tasawwuf Recitation which is held every Saturday and Sunday, Santri facing caregivers/Ustadz when permission to go home, *Syanir* Activities, *Khitobiyah Bersholawat*, *Sermons* are held every Friday night, Night prayers at the *Darul Pole* and *Halaqoh Musholla*, Deposit memorization of standard Islamic boarding school prayers, Lead *Tablilan*, *Istighosah Khotmil Qur'an*, *Manakib* Syech Abdul Qodir, Donation for orphans, *Maktubah* prayer congregation, *Ro'an* (communal work) is held every Friday morning, *Raids*, *liquor* and drugs, Bicycle parking according to the designated parking line, Prayer of repentance and *dhiker istighfar*, Honesty canteen, Checking the contents of students' laptops, Congregational prayers, General recitation in the context of *Haflatul Imtihan*.

The results of the above observations are in accordance with Nyai Hj's statement. Liliék Istiqomah, SH., MH as quoted from his interview "there are Obligatory and Sunnah activities or habits of *Santri Al Jauhar Jember* such as Koran Koran activities in the morning after dawn, obligatory *Subuh* congregational prayers at the *Musholla*"

The above statement was reinforced by Ustad Nurul Yaqien - Asatidz Al Jauhar Islamic Boarding School Jember as quoted from his interview "in cultural and religious activities including students' devotion to their teachers by always complying with applicable regulations, students are required to save at Islamic boarding schools, there is a habit of giving alms to the poor and orphans, the activities of the Prophet Muhammad's birthday, the students' carnival and eating together."

Based on the results of observations, interviews and documentation, it shows that the Islamic and religious activities in Al Jauhar Jember Islamic Boarding School have several activities which are grouped into two, namely: one, Obligatory Activities and *Sunnah* which are followed by Santri in their daily activities.

Ibadurrahman's Values

The values of *ibadurrahman* contained in the vision of Al Jauhar Jember Islamic Boarding School can be shown as the following observation results "the values of *ibadurrahman* can be illustrated from the daily behavior of students such as bowing and stopping when meeting with caregivers or ustad who teach him which this reflects his destiny a santri to his teacher, participating in roan or cleaning together which reflects the intention to cleanse the heart to avoid liver disease, eating together in the kitchen of the cottage which shows simplicity in the struggle as a companion."

The values contained in *ibadurrahman*, as quoted from the interview from KH. Muhammad Baylowi Muslich as the Caretaker of the *Pondok* as well as the Founder "The values of *ibadurrahman* have twelve contents including: one, Walking on earth humbly (*tawaddhu'*), two, Saying kind words when dealing with stupid people, three, night prayer experts, four, happy to pray for safety, five, modest in spending wealth, six, do not worship other than Allah (*Shirk*), seven, do not disturb fellow creatures, eight, like to repent from sins and mistakes, nine, do not want to give false testimony, ten, always guard self-respect, when meeting with people who do useless deeds, eleven, If you hear God's warning, not like deaf and blind people, twelve, Able to raise families and their children and grandchildren as happy hearts and future leaders".

From the results of the observations and interviews above, it is reinforced by the vision of Al Jauhar Jember Islamic Boarding School is to produce "*Ibadurrahman*" Muslims as examples of God's servants who are ready to lead a friendly nation towards baldatun. *Thoyyibatun warabbun ghofur* (QS. Al Furqan 63 -77) and its mission is to educate generations who believe and fear Allah SWT, produce students who are intelligent, skilled and ready to use in all fields (ready for use) and prepare prospective leaders and Islamic community leaders (da'I muballigh for the sake of preserving Islamic teachings in the style of *ablussunnah wal-jama'ah*) to continue the struggle of the *ulama'/kiai* in Indonesia".

Ibadurrahman values can actually be seen from the daily activities of the santri, which are cultural and religious activities, as shown in the following table:

Table 1. Cultural and Religious Activities

No	Characteristics Of Ibadur Rachman	Activity Programs	Forms Of Activity	Timetable
		Tawadhu (humble)	General (Sufism)	Maghrib Sunday and Saturday
1	Walk the earth humbly (<i>tawadhu'</i>)	Jember Al Jauhar Islamic Boarding School Rules	When the santri faces the caregiver/ustadz (politeness)	Every student who gets permission to go home is required to appear before the kyai/head of the boarding school and the caretaker
		How to receive / serve guests in the office	Picket caretaker of the office	Pickets every day according to office hours

2	Say good things when dealing with stupid people	There should be no fights and debates (seeking victory)	Activities: Khitobiyah sermons etc	Syawir, Prayers,	Every Friday night Bakda Isya' (Friday night activities according to schedule) or Bakda Madrasah Diniyyah
		Polite in dealing with others	Respect fellow students and every boarding house guest		Every time there are guests, both from the kyai family, students and from outside
3	Expert night prayer (tahajud)	The minimum sunnah prayer is two cycles (free) and three cycles of witr	Evening prayers at the Darul Pole and Halaqoh Musholla		Every day 30 minutes before Fajr Prayer
4	Happy to pray for safety	Memorizing prayer (can pray)	Deposit the memorized prayers of the standard pesantren		Every day when you have memorized the prayer to the PPAH management
		Pray together alternately in Tahlilan, Istighosah, Khotmil Qur'an etc.)	Leading Tahlilan, Istighosah Khotmil Qur'an, Manakib Syech Abdul Qodir		Every Friday night Bakda Maghrib (Tahlilan) or Bakda Isya'
5	Simple in spending wealth, not extravagant and not stingy	PPAH student mandatory savings	Santri are required to save at PPAH		Every month/every semester
		Shodaqoh (money, clothes worth wearing every year)	Providing assistance every year to the community		Every year in the form of money or decent clothes
		Pondok assistance to the community in the form of compensation for the death of a neighbor	Providing assistance every time there is a death in the Karangbesuki community		Everyone has a disaster
6	Do not worship other than Allah (shirk)	Congregational prayer activities	Maktuba prayer in congregation		Every time the congregational prayer

		Familiarize students to put things in their place	Ro'an (community work)	Every day especially on Friday morning
7	Do not disturb fellow creatures (dholim)	Prohibition of fighting/carrying weapons/drugs/liquor	Raids raids, liquor and drugs	Occasionally needed
		Park in place	Arrangement of bicycle parking by the caretaker	Every day by students and administrators
8	Like to repent of sins and mistakes	Repentance prayer and read istighfar / dhikr fida'	Repentance prayer and dhikr istighfar	Every morning on Sunday Legi
9	Do not want to give false testimony	Tell the truth (no cheating)	Honesty canteen	Every student who makes buying and selling transactions in the canteen
		Manners (dress, behave and say)	Calling students who do not use kopyah	Occasionally there are violations
10	Always maintain self-respect, when meeting people who do useless things.	It is not permissible to listen to non-Islamic music or view sinful videos and pictures	Checking the contents of the student's laptop	Occasionally needed
		If you see a disaster like to help	Respect for others	Sometimes needed
11	If you hear God's warning, it's not like deaf and blind people	If you hear the call to prayer in the mosque, immediately prepare yourself to pray	Congregational prayer	Every prayer time
12	Able to foster families and their children and grandchildren as happy hearts and future leaders	Registration of new students must bring the guardians of students/parents of students	Sign a statement of willingness to carry out the rules of the Islamic boarding school as a new santri	Every student will enter the pesantren

Haflatul Imtihan (Akhirus Sanah) invites the guardians of the students	General lectures within the framework of Haflatul Imtihan	At the end of every even semester
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Discussions

Jember's Al Jauhar Islamic Boarding School has a vision, namely to produce a generation of *ibadurrahman* people who are very closely related to tasawwuf studies. So that the activities in it will not be far from the context of the science of *tasawwuf*. This is often expressed by Caretaker KH. Shodiq Mahmud in the hope of establishing this Jember Al Jauhar Islamic Boarding School.

Some of the results of observations and interviews as well as documentation, Jember's Al Jauhar Islamic Boarding School has various kinds of agendas. The agenda or activities are divided into 3, namely: Islamic education activities, cultural activities and formal activities, namely Madrasah Diniyah.

Religious activity leads to the skills education of students or students as planners and evaluators. The activities included in this religious activity at the Al Jauhar Jember Islamic Boarding School include: Pickets every morning according to schedule, Office Management Pickets, Khitobiyah Activities, Friday Sermons, Santri Literacy Activities, extracurriculars such as *qiroah* and *manaqib, ro'an* (Community Service), Honesty Canteen, Art Creations of Haflatul Santri Imtihan.

While activities that are oriented are cultural including: General Recitation (*tasawwuf*), Night Prayer at the Darul Pole Mosque every before the dawn prayer, deposit of memorization of students' skills, *Tablilan, Istighosah* and *Khotmil Qur'an* every Friday Night, Assistance to the community every year, Maktubah Prayer in congregation, Prayer of Repentance and *Dbiker Istighfar* every Sunday morning legi and General Recitation in the framework of *Haflatul Imtihan*.

All kinds of activities, both cultural and religious activities, have goals that are oriented to the values of Ibadurrahman. Characteristics of the value of the first Ibadurrahman, walking on earth humbly (*tawaddu'*). So the activities that lead to this value are the General Study of Tasawwuf and the courtesy of students when they want permission to go home. This form of activity reflects that Al Jauhar Jember students are equipped with knowledge and habits not to

behave arrogantly and always prioritize noble morals by cleansing the heart of various diseases.

Value of *ibadurrahman* is to say good things when dealing with stupid people. One of the activities that reflect this value is syawir, khitobiyah, praying and sermons as well as respecting fellow students and guests. This will teach students to always keep their word, there should be no quarrels and be polite in dealings with others. The third value of *ibadurrahman*, night prayer expert (*tabajjud*). This can be manifested by night prayer activities. This is evidenced by the bell every thirty minutes before dawn.

Value of *ibadurrahman*, happy to pray for safety. This can be manifested by memorizing the skills of the students and tahlilan, isthigosah activities. Because all of these activities are based on the desire to always pray for the safety of the families who have preceded us (passed away). The value of the fifth *ibadurrahman* is modest in spending wealth, not wasteful and not stingy. This is manifested by the obligatory saving of five thousand rupiah for students every month and the provision of assistance to the community every year with several activities such as compensation for orphans and the poor in the month of Muharram and the month of *Ramadan*. This activity is based on the desire that students are not too wasteful and not too stingy.

Sixth value of *ibadurrahman*, not shirk. One of the activities that teach students to always ask God for guidance is the *Maktubah* (Compulsory) prayer in congregation. Because *fadilah* (virtue) Praying in congregation is better than praying alone. The seventh value of *ibadurrahman* is not disturbing fellow creatures (*dbolim*). This value can be expressed in *ro'an* activities, one of them. Because with *ro'an* activities, students are taught to cooperate with each other in completing the same task.

Value of *ibadurrahman*, likes to repent from sins and mistakes. This is reflected in the activities of repentance prayer and dhikr Istighfar led directly by KH. Shodiq Mahmud. With this activity, students are taught to always admit to being contemptible before Allah SWT so that they always feel anxious and afraid when they never pray for forgiveness for all their sins. The ninth value of *ibadurrahman* does not want to give false testimony. This is evidenced by the existence of an honesty canteen where students can carry out buying and selling transactions without being directly monitored by the canteen guard. This teaches students to always tell the truth every time and anywhere.

Tenth value of *ibadurrahman* is maintaining self-respect when dealing with people who carry out useless activities. The manifestation of this value is reflected in the habits of students or residents who are in the Islamic boarding school environment to always wear Muslim Muslim clothing and checking

students' goods that are not in accordance with the regulations of the Al Jauhar Jember Islamic Boarding School. The value of the eleventh *ibadurrahman*, is not like deaf or blind people when they hear God's warning. This can be manifested in takziah activities to others and praying in congregation at the beginning of time.

The value of the twelfth *ibadurrahman* is being able to nurture his family and grandchildren as happy hearts and future leaders. This can be manifested by several recitations, one of which is *haflatul tith*.

Therefore, based on the research findings, this research has differences with previous studies. The difference lies in the characteristics of Islamic boarding schools in the naming of their vision. As well as this research supports previous research studies such as KH Imam Zarkasyi's philosophy regarding Trimurti Gontor Islamic Boarding School and the Concept of Five Awareness of Santri Nurul Jadid Islamic Boarding School.

CONCLUSION

Motive KH. Shodiq Mahmud in the development of the Education System through Optimizing cultural and religious activities at the Al Jauhar Islamic Boarding School Jember assists the government in the development of the Islamic education system, controls the process of fulfilling requests and social needs in the educational aspect, improves the quality of life, maintains the morality and faith of generations -the young generation where everything can be actualized with the values of *ibadurrahman*. *Ibadurrahman* values which were concluded by KH. Shodiq Mahmud which originates from the Al-Qur'an QS. Al Furqoan 63 -77 including: 1) Walk the earth humbly (*tawadhu'*), With activities such as General Recitation with the book *Durratun Advice* every Saturday and Sunday and carrying out pickets, it is hoped that the essence of this activity can influence the souls of students to always be humble or humble, 2) Say good things when dealing with stupid people, with activities such as *khitobiyah* , prayers and sermons it is hoped that it can influence and teach students to say good things and avoid speaking dirty words, 3) Night prayer experts (*tabajud*), There are night prayer activities led by KH. Shodiq Mahmud every Sunday is expected to be able to provide encouragement for students to make night prayers a routine that must be carried out by students. 4) Happy to pray for safety, Santri are required at the Islamic boarding school to complete the Memorization of prayers and the existence of a schedule for leading *tahlil*, *istighosah* and *manaqib* is expected to have a significant influence on students to always pray for congratulations for the benefit of the hereafter. 5) Simple in spending assets, not extravagant and not stingy. With the obligatory savings of students every month of five thousand rupiah, alms of money and clothes that

are suitable for use given to the poor and *dhuaafa* are able to influence students to be modest in spending their wealth and position in the middle between miserly and extravagant. 6) Do not worship other than Allah (*shirk*), With the congregational prayers maghrib, isya 'and dawn at the Birrul Mosque Walidain and *Darul Kutb*, are expected to be able to give effect to students to get used to praying in congregation at *maktubah* (obligatory) prayers so that they can strengthen the faith of students, 7) Not disturbing fellow creatures (*dholim*), Manifestations of this ibadurrahman value in cultural and religious activities include there are *ro'an* activities (community work), carrying out raids and arrangements for placing bicycles when parking at Islamic boarding schools. 8) like to repent of sins and mistakes. This value is proven by the activities of repentance prayers and *dhiker istighfar* which is carried out every morning on Sunday *legi*, 9) do not want to give false testimony, with an honesty canteen, students are expected to be able to be honest in all things. 10) Always maintain self-respect, when meeting people who are doing useless deeds, There is an obligation for students to wear kofiah in the Islamic boarding school environment, and wear polite clothes is one of the practices of this *ibadurrahman* value, 11) If you hear God's warning , not like deaf and blind people, With respect for others it is hoped that students will be able to apply this *ibadurrahman* value, 12) Able to nurture their families and grandchildren as heart pleasers and future leaders, With general recitation within the framework of *haflatul imtihan* is able to give influence to students to be able to become individuals who are ready and mature in fostering a household.

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