

Innovative Approach to Character Education Management: Learning Integration of Systematics *Nuzulnya Wahyu*

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ABSTRACT: *The research includes discussing the internalization of the Systematics Nuzulnya Wahyu (SNW) Manhaj in building the quality of human resources with Hidayatullah's unique character. This research focuses on internalising Manhaj SNW in the context of forming Hidayatullah's surface. This research was carried out using a descriptive qualitative approach. Collecting data through observation techniques, interviews and document study. Data analysis was carried out in steps: data condensation, data presentation, and data verification (concluding). The research results found that the Hidayatullah Islamic Boarding School has been able to carry out a systematic cadre formation process and internalize the Nuzulnya Wahyu Systematic Manhaj for human resource development. The method of internalizing the Systematic Nuzulnya Revelation manhaj is carried out at several levels, namely ma'rifah (knowledge), khiṭṭah (attitude), tazkiyah (purification), education, and kāffah (comprehensiveness). The methods used are habituation, practice, discussion, assignment, reward and punishment. Character formation using the SNW concept can produce Muslim individuals who excel in preaching Islam in society and respond to modernity.*

Penelitian memuat bahasan tentang internalisasi manhaj *Sistematika Nuzulnya Wahyu* (SNW) dalam membangun kualitas sumber daya manusia yang berkarakter khas Hidayatullah. Penelitian ini berfokus pada bagaimana internalisasi Manhaj SNW tersebut dalam rangka pembentukan karakter Hidayatullah. Penelitian ini dilakukan dengan pendekatan kualitatif deskriptif. Pengumpulan data melalui teknik observasi, wawancara, dan studi dokumen. Analisis data dilakukan dengan langkah-langkah: kondensasi data, penyajian data, dan verifikasi data (pengambilan kesimpulan). Hasil penelitian menemukan bahwa Pesantren Hidayatullah telah mampu melakukan proses kaderisasi yang tersistem dan melakukan internalisasi manhaj *Sistematika Nuzulnya Wahyu* untuk pengembangan SDM. Proses internalisasi manhaj *Sistematika Nuzulnya Wahyu* dilakukan dengan beberapa tingkatan, yaitu *ma'rifah* (ilmu), *khiṭṭah* (sikap), *tazkiyah* (penyucian), pendidikan, dan *kāffah* (komprehensif). Adapun metode yang digunakan adalah pembiasaan, latihan, diskusi, penugasan, reward, dan punishment. Pembentukan karakter dengan menggunakan konsep SNW

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dapat menghasilkan individu-individu muslim yang tidak hanya unggul dalam dakwah Islam di masyarakat namun juga menyikapi modernitas.

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I. INTRODUCTION

The quality of human resources is determined by the quality of human resources themselves (Zahroh & Pontoh, 2021). Educational institutions serve as education facilitators oriented towards students' moral and ethical development through the effectiveness of character education based on religious values (Bates, 2019; Fogg, 2018). Unfortunately, this has become biased because character education implementation has not been effective (Tolchah & Arfan Mu'ammam, 2019).

The problem is the changing education system and policies that disrupt institutional education management stability (Izfanna & Hisyam, 2012). Furthermore, globalization impacts changes in the social environment of the community and individual learners (Jawas, 2017; Peterson, 2020). This phenomenon poses a challenge for educational institutions to innovate in developing an education system that focuses on strengthening the character of students (Masqon, 2011). The academic autonomy policy provides educational institutions an opportunity to revitalize the education system, especially in implementing character education.

In essence, character education is oriented towards forming personality through good habits so that the individual can become a good, qualified, and helpful person for society (Afandi & Mustajab, 2019). Karim's research reveals that character education based on religious values can produce competent and competitive graduates (Karim et al., 2022), and this is also because the holy spirit provides satisfaction in work and society (Wahab, 2022).

Many studies discuss the application of character education, such as those conducted by Alfauzi, Prasetyo, and Zarkasyi, who argue that character formation is built through the concepts of *'ālim fāqih*, *akhlakul karimah* and independent spirit (Alfauzi & Choiriyah, 2021; Rahmah & Prasetyo, 2022; H. Zarkasyi, 2015). Meanwhile, Subaidi and Satianingsih emphasize character formation through moderation, multiculturalism, and the Pancasila spirit (Satianingsih et al., 2020; Subaidi, 2020). Kholiq, Salabi, and Manshuruddin's research concluded that the model of character development is through the internalization of values in the culture of the boarding school, which has been inherited for a long time (Kholiq, 2022; Manshuruddin et al., 2021; Salabi & Prasetyo, 2022).

In this context, the study focuses on developing a character education model in the boarding school. The research focuses on a character education model based on the *Systematics Nuzulnya Wahyu* (SNW) manhaj in developing human resources. The SNW model has also become a characteristic of the education system in Hidayatullah boarding schools.

Society's expectations of boarding school educational institutions are increasing. In the context of this research, Hidayatullah boarding school is expected to prepare solid and

characterful human resources. Specifically, the orientation of character education through the development of superior, characterful human resources who can play their role well as strategic partners, administrative experts, team member champions, and change agents to face the rapid globalization impact (Ikhwan & Yuniana, 2022).

Hidayatullah Balikpapan boarding school was initially a boarding school located on a 120-hectare waqf land in Gunung Tembak, Balikpapan, East Kalimantan. Ust Abdullah Said established the boarding school on January 7, 1973, and in its development, as of January 2019, Hidayatullah boarding school has been able to expand its hundreds of branches throughout the country. With 286 branches spread across the country, Hidayatullah boarding school can potentially influence education policies in Indonesia.

This development is undoubtedly achieved through human resource development from an early stage. In this regard, Hidayatullah boarding school has made various efforts to prepare human resources that are not only able to contribute to society but also able to contribute to the development of hundreds of branches throughout the country. There is a reference to the *Systematics Nuzulnya Wahyu* (SNW) manhaj in the context provided. The article discusses how Hidayatullah boarding school has successfully built and maintained its existence through a paradigm of human resource development based on the Qur'an, which is based on the principles and wisdom of the process of revelation known as the SNW and the formation of Muslim society during the time of Prophet Muhammad saw. However, no additional references are explicitly provided about SNW in this context.

The phenomenon elaborated upon is of great interest for further study. Accordingly, this research focuses on the central Hidayatullah boarding school Balikpapan, which serves as the precursor to the establishment of 286 branches of Hidayatullah Islamic boarding schools nationwide. Thus, this study aims to describe the manhaj SNW, which ultimately results in the formation of the concept of character education in building human resources through the internalization of the manhaj SNW.

II. METHOD

The context mentions that according to (Miles et al., 2014), case studies can be conducted on objects with solid characteristics. However, it is essential to note that research techniques and methods are constantly evolving, and staying up-to-date with current information and data is recommended. According to, case studies can be conducted on objects with solid characteristics. This study was conducted at Hidayatullah Islamic boarding school Balikpapan, a leading boarding school that applies character education through the *Systematics Nuzulnya Wahyu* (SNW) manhaj. This boarding school has several branches located throughout Indonesia. Another reason for selecting this location as the research site is because Hidayatullah Islamic boarding school is considered successful in managing its resources, especially in developing human resources with the distinct Hidayatullah character.

SNW is a methodology that adheres to the Islamic framework and follows the Prophet Muhammad's (Peace be upon him) example. It guides various efforts to teach values, concepts, vision, standards, and personality and belief models. The SNW methodology has evolved into a mode of thought and paradigm with a pattern of the Divine-Human relationship. This study concentrates on developing a character education model for

boarding schools based on this methodology. The main objective of this research is to examine the internalization of SNW to enhance the quality of human resources in Islamic boarding schools, in line with the expectations of Hidayatullah. The data for this study was gathered through interviews with seven key informants, including school leaders, pioneering teachers, senior teachers, and several student cadres. (Alwasliyah, 2017; Chih-Pei & Chang, 2017; Harris, 2019).

III. RESULT AND DISCUSSION

Internalization of the Manhaj *Systematics Nuzulnya Wahyu* (SNW)

The position of boarding school as an Islamic educational institution based on religious principles is emphasized through its orientation in shaping the *khairu ummah* generation. Such reliable resources are understood as boarding school graduates possess advantages in terms of character and knowledge. Therefore, the implementation of character education must be effective and efficient (Ahmad, 2012; H. F. Zarkasyi, 2020). The pattern of character education in Hidayatullah Islamic boarding school is effective because it balances theory and practice in its educational approach. It is also efficient because the cadres system has successfully produced teachers ready to be placed in specific areas to establish branches of Hidayatullah Islamic boarding school (Anwar & Ikhwan, 2023).

The review of the curriculum practice in Hidayatullah Islamic boarding school focuses on character education, reflected in implementing the learning process and extracurricular activities. The character education curriculum includes teaching character values related to academic and non-academic activities, enabling students to understand these values deeply.

Another effort that can be undertaken to create character-based human resources is by providing good examples. Teachers (*Ustaz*), boarding school administrators, and parents can set an excellent model for students in various aspects of life. With good collaboration among boarding school administrators, teachers, and parents, boarding schools can provide quality character education and shape human resources with good character to benefit society.

The research indicates that Hidayatullah Islamic boarding school has been successful in developing human resources that are not only able to contribute to society but also to the development of hundreds of branches across the nation. Hidayatullah's Islamic boarding school's success in establishing and sustaining its existence is determined by a paradigm of human resource development based on the Qur'an, which is based on the principles and wisdom of the process of revelation known as the *Systematics Nuzulnya Wahyu* (SNW) manhaj and the formation of Muslim society during the time of Prophet Muhammad saw.

The research demonstrates that Hidayatullah Islamic boarding school has effectively developed human resources, substantially contributing to the growth of society and the expansion of its 286 branches across the nation. This success is attributable to a paradigm of human resource development based on the Qur'an, particularly *Systematics Nuzulnya Wahyu* (SNW) manhaj principles and wisdom. This methodology reflects the process of revelation and the formation of Muslim society during the time of the Prophet Muhammad. The SNW approach is a vital compass for various initiatives instilling values, concepts, vision, standards, personality models,

and beliefs. It moulds thought paradigms and patterns in Divine-Human relationships that are essential to understanding and pursuing the vision and mission of Hidayatullah Islamic boarding school. The SNW approach influences the educational system's orientation concerning processes and outcomes, reflected in Teaching-Learning Processes (TLP), work culture, management decisions, and human resource development strategies, among other institutional objectives. Therefore, every *ustaz/ustazah* (Islamic religious teacher), *murabbi* (spiritual mentor), caregiver, student, and team member in the Hidayatullah community should aspire for a thorough understanding and daily application of this methodology (Afandi & Mustajab, 2019; Chamami et al., 2023).

The Curriculum Provision Levels

A progressive and continuous training program is implemented to prepare high-quality educators at Hidayatullah Balikpapan Islamic boarding school. This program encompasses various aspects, including curriculum, environment, and the development of students' potential. Moreover, the program is not solely conducted formally within classroom settings and training forums but also through educational assignments and the integration of values in daily interactions within the community.

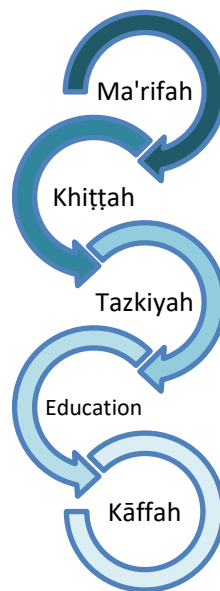


Figure 1. The SNW curriculum model package

Figure 1 illustrates the curriculum hierarchy resulting from the development of the SNW ideology, which can be translated as follows: *First*, the *ma'rifah* package serves as the initial material, aiming to instil the values of the first divine revelation in Surah al-Alaq (96:1-5). Its purpose is to familiarize students with their Creator's magnificence, insignificance, and the submission of all creatures to Allah. Students are expected to comprehend their inherent weaknesses as creations of Allah, leading them to rely solely on Allah for all matters. They no longer acknowledge any other power besides Allah as a source of life support. Consequently, a profound understanding of the concept of faith will arise, accompanied by a voluntary recognition of the divinity of Allah.

Second Khitṭah, this stage involves a deepening of the values derived from the divine revelation of Surah al-Qalam, verses 1-7, which serves as the second revelation along with its elaboration. The objective is for students to comprehend their life aspirations

and the guidelines set by Allah and understand them as an ideology and worldview. *Third, Tazkiyah*, this stage involves comprehending the values found in Surah al-Muzzammil, verses 1-10, which serve as the third revealed Surah. The objective is for students to enhance their spiritual quality to internalize the values of the Qur'an and familiarize themselves with spiritual practices.

Fourth, this stage involves a deeper understanding of the values found in Surah al-Muddaththir, verses 1-7, and its entirety as the fourth revealed surah. The objective is to prepare the hardware and software necessary for handling education. The first material, which concerns al-Muddaththir (the one wrapped up), is given to enable students to comprehend the strategic position of educational efforts in enhancing their quality and preparing themselves to manage education. The material provides an understanding of the meaning and significance of al-Muddaththir, emphasizing that al-Muddaththir does not refer to someone weak-willed. Additionally, students are taught to understand Surah al-Muddaththir as a form of readiness to receive the trust of Allah and to pursue the path of truth found in His verses. *Fifth Kāffah*, this level encompasses a study of the in-depth analysis of Surah al-Fatihah, verses 1-7, along with its complete explanation as the fifth revealed Surah. This section presents a conclusive depiction of the purpose behind the revelation of the Qur'an. The objective is for students to comprehend the concept of Islam (*kāffah*) and have the courage to practice it comprehensively.

Education Methods in Character Development

Habituation Method: This method aims to familiarize Hidayatullah students with positive activities. These activities are repeated regularly, ensuring that students feel free. These habits subsequently become routines for students and cultural practices within the community. Some habits instilled at Pesantren Hidayatullah include congregational prayers in the mosque, fasting on Mondays and Thursdays, communal work, nightly prayers, community living, and voluntary contributions to charitable causes.

Practical Method: As a training medium in education, Hidayatullah students are provided with religious knowledge and firsthand experience in experimental and proper teaching methods. As future educators and preachers, the students take turns delivering educational materials and lectures after the Dhuhr and Asr prayers in front of the entire student body. The allotted time for these practice sessions is typically between 7 to 15 minutes, and the content is predetermined. To prepare for these sessions, students scheduled to speak make maximum efforts to prepare themselves adequately.

The materials presented are carefully prepared to ensure compliance with the relevant requirements and conditions and appropriate methods. Considering that they will be assigned the same task in front of knowledgeable individuals, the post-Dhuhr and Asr lectures also test the student's mental preparedness. Other practical educational activities undertaken by Hidayatullah students occur during Ramadan.

The students are sent to various districts and cities within East Kalimantan Province. They spend an entire month dispersed across different mosques, carrying out educational tasks and engaging in social interactions with the guidance of Hidayatullah's regional and district-level management. The purpose of this immersion into the arena of struggle is primarily to enhance their capabilities.

Discussion Method: Efforts to enhance students' understanding of *'ulūm ad-dīn*, particularly the Hidayatullah educational approach, which is the SNW manhaj, are regularly conducted through discussions on the SNW. In practice, these discussions are held within each *halaqah* under the guidance of the *murabbi*. The chosen themes are adjusted based on the prevailing conditions and situations. The presentation of papers is done on a rotational basis among the members of the *halaqah*, while other members act as an audience for further exploration. The SNW discussions are routinely conducted every Monday and Thursday evening under the supervision of the *murabbi*. Through these activities, students are encouraged to express their opinions. They also become accustomed to speaking within a scholarly framework and taking responsibility. The *murabbi* is a facilitator, ensuring that all *halaqah* members have equal opportunities to express their ideas and educational thoughts.

Assignment Method: The assignment method is one of the methods of character building and responsibility carried out by Hidayatullah Islamic Boarding School. The tasks given to students are expected to be able to forge the mentality of Hidayatullah students. The lessons given are not only related to academic activities but also to socio-cultural activities. The assignment method is one of the character-building and responsibility-enhancing approaches employed at Hidayatullah Islamic boarding school. The given assignments are intended to strengthen the mental fortitude of Hidayatullah students. The tasks assigned not only involve academic activities but also encompass socio-cultural engagements.

Among the assignments given are responsibilities towards the various entrepreneurial activities of the boarding school. Students are entirely entrusted with assisting in managing cooperative enterprises, administrative tasks in educational units, maintaining the boarding school's gardens, and other related duties. As mentioned above, those assigned to specific tasks are accountable to the respective unit leaders. They are also expected to balance their time between their student obligations and completing their assigned tasks.

Furthermore, students often receive social and community-related assignments, such as serving as security personnel during nighttime patrols (*ronda malam*). This activity is rotated, with each student taking turns once a month along with other boarding school residents. With a sense of responsibility, the students actively maintain the security of the boarding school. The author also observed another social assignment, which serves as a control unit *Satrol (Satuan Kontrol)*, to keep the sanctity and orderliness of congregational prayers in the mosque.

Reward and Punishment Methods: Reward and punishment methods are acknowledged in Islamic education. These methods are implemented with specific targets in mind. Punishment is administered to those who violate rules, while rewards are given to those who are obedient and demonstrate good behaviour. As an educational institution focused on Islamic teachings, Hidayatullah Islamic boarding school also employs both methods in the educational process for its students. Examples of rewards given to the students include praise, recognition of their achievements, and others.

Hidayatullah Islamic boarding school needs to implement material rewards as they are deemed less educational. On the other hand, punishments are usually given to the students as additional tasks, such as taking on cleaning duties or kitchen responsibilities, and others.

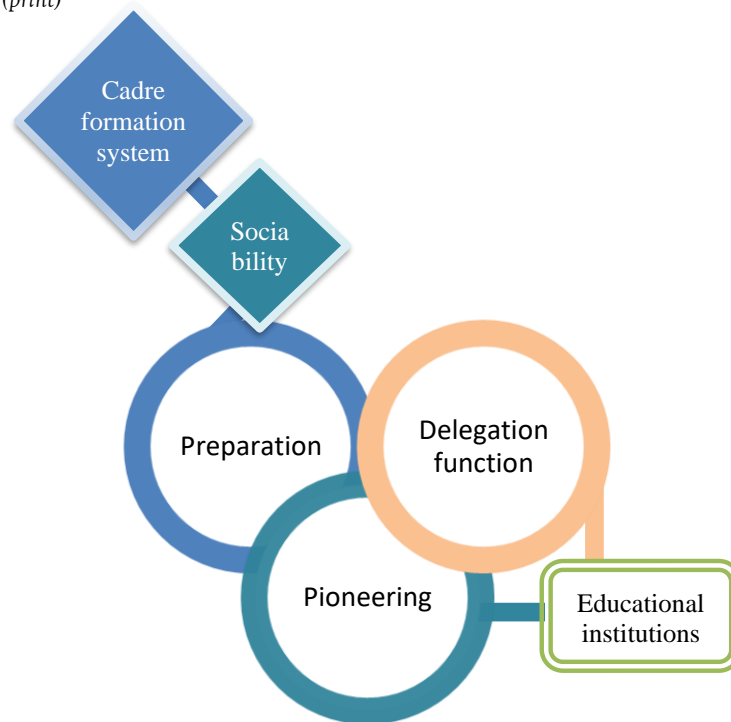


Figure 2. SNW cadre management

Figure 2 illustrates the cadre management model, a characteristic of Hidayatullah Islamic boarding school. The cadre system refers to management principles starting from the preparation stage. In this aspect, the preparation is carried out through the recruitment system for students and the selection of high-achieving students. The next step is implementing the delegation function; in this case, students who declare their readiness to become cadres are then provided scholarships for further studies at the higher education institutions owned by the Hidayatullah Foundation. Once prepared, the students will be assigned to educational institutions owned by Hidayatullah. Some of them are even set to pioneer boarding schools in strategic locations that have the potential to develop the Hidayatullah educational model.

From a managerial perspective, Hidayatullah Islamic boarding school has differences compared to ordinary boarding schools. Hidayatullah Islamic boarding school takes several verses from the Quran as guidelines for achieving its organizational vision. The difference in educational system characteristics can be seen in the cadre system. Graduates of Hidayatullah Islamic boarding school are ready to become cadres and engage with the community.

Hidayatullah Islamic Boarding School provides formal education and prepares students to become cadres involved in Islamic da'wah and mission activities. This suggests a more holistic approach to education, including character development and community service. Hidayatullah Islamic Boarding School has a long-term commitment to their students. They are not only released after graduation but continue to encourage their involvement and coaching even after marriage. This demonstrates a solid approach to individual development within the community. When students are deemed competent and ready, the Islamic boarding school will assign them to various regions in Indonesia that have Hidayatullah branches to preach and lead the establishment of new units and develop their da'wah activities. This reflects Hidayatullah's boarding school focus on the broader Islamic mission and students' active role in expanding these activities.

Several factors caused the rapid growth and development of the Hidayatullah Islamic boarding school. Militant spirit of *santri*: One of the main factors supporting the rapid growth of the Hidayatullah Islamic boarding school is the highly bold spirit of the students there. This militant spirit refers to the intense enthusiasm and commitment of the students in studying Islamic teachings and playing an active role in Islamic da'wah and missions. 'Hidayatullah Leader School' approach: Hidayatullah Islamic boarding school adopts the 'Hidayatullah Leader School' approach in its education and teaching. This approach not only focuses on developing academic intelligence but also prioritizes the development of strong leadership and character among students.

Collaboration with *Baitul Mal Hidayatullah* (BMH): Hidayatullah Islamic boarding school collaborates with Baitul Mal Hidayatullah (BMH), a social and financial institution related to Hidayatullah Islamic boarding school. This collaboration aims to support Islamic boarding schools' development of education and da'wah activities. Goals that are broader than academic intelligence: Hidayatullah Islamic boarding school does not only consider academic intelligence as the primary goal. They see education as a means to develop strong character and leadership and produce individuals who are active in Islamic missions.

The commitment that Hidayatullah Leader School has upheld to this day aligns with the findings of a survey conducted by The National Association of Colleges and Employers, USA, which states that "Academic ability demonstrated by the Cumulative Grade Point Average (GPA) ranks 17th out of 20 factors influencing an individual's success in their career." This implies that academic intelligence does not determine success in life and career. Furthermore, The National Association of Colleges and Employers, USA, also released that "Soft skills competencies such as communication skills, integrity and honesty, teamwork ability, intrapersonal skills, and ethics, in succession, occupy the top five factors supporting success."

The educational approach adopted by the Hidayatullah Islamic boarding school. In this approach, the Hidayatullah Islamic boarding school tends to reduce classical activities, which may include traditional teaching methods in the classroom. Some of the main points in this quote are that the Hidayatullah Islamic Boarding School seeks to reduce classical teaching approaches, which may involve conventional teaching methods in the classroom. This indicates a desire to provide a more dynamic and diverse educational system. Instead, Islamic boarding schools focus more on developing students' interest in reading. This reflects the belief that reading is the key to gaining deeper and broader knowledge.

Hidayatullah Islamic boarding school continues to instil theoretical knowledge in students, but the aim is for this knowledge to be applied in practice in the field. This ensures that students not only have knowledge in theory but also have relevant practical skills and expertise. This approach emphasizes the importance of a more holistic and inclusive learning approach. By reducing the classical approach and focusing more on reading and practical application, Hidayatullah Islamic boarding school aims to ensure that students have a deep understanding and relevant skills to face real-world challenges.

The research findings align with Illich's argument that universal education through the school system cannot be effectively implemented. However, it is easier to achieve this by establishing alternative institutions based on the existing school patterns. The new attitudes of teachers towards students and the addition of educational equipment and

ideas (both in schools and at home) cannot create universal education. Even if responsibilities are extended to encompass students' lives, it will not result in universal education (Salbu, 2012). Efforts towards educational improvement should shift towards research and development-oriented learning models. Therefore, it is essential to consider every moment of life as an opportunity for learning, applying knowledge, and showing care for others.

Hidayatullah Islamic boarding school has demonstrated its role in building education in Indonesia and undoubtedly has a significant influence. Hundreds of branches scattered across various regions of Indonesia have made essential contributions and proven themselves as pioneers of Islamic education that prioritize moral aspects and the embodiment of comprehensive Islamic values (*kāffah*). Therefore, Hidayatullah Islamic boarding school can showcase its human resources within the community as warriors and role models for the creation of an ideal Muslim society.

The Hidayatullah Education Model and Eight Fundamental Aspects

The Hidayatullah education model is directed towards and rooted in Islamic values to enhance students' intelligence and the dignity and honour of Islam, encompassing eight aspects depicted in the general outline of the Hidayatullah boarding school education program.

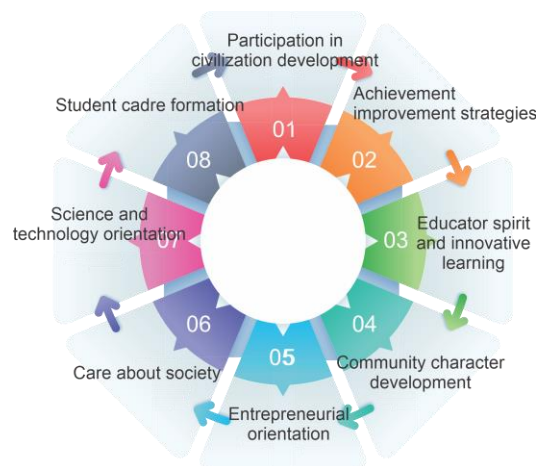


Figure 3. Eight fundamental aspects of Hidayatullah character education

Figure 3 illustrates eight aspects believed to enhance the intelligence of students as well as the dignity and honour of Islam, including, *First*, guaranteeing participation in building Islamic civilization in Indonesia. In this case, the Hidayatullah Islamic boarding school has several branches nationally to form a society. *Second*, implementing strategies to improve student achievement; one of them is through a learning model that increases students' intelligence.

Third, try to elevate the dignity of Islam and Muslims. In this context, Hidayatullah Islamic Boarding School can adapt to changing times and accommodate innovative learning models. *Fourth*, develop a sense of responsibility in the output (students) to consistently defend Islam and Muslims. In this aspect, Islamic boarding schools have a system of legal regulations that regulate students' lives proportionally, without discriminating based on race or ethnicity. *Fifth*, have an orientation towards independent output. In this case, the Hidayatullah boarding school implements an entrepreneurship program that can foster the entrepreneurial spirit of its students.

Hidayatullah Islamic Boarding School also has several business units as a practical forum for students to carry out entrepreneurial activities.

Sixth, develop the character value of caring for society. In this aspect, Islamic boarding schools have community involvement programs, especially in religious activities that contribute to fulfilling communal obligations (*farḍu kifāyah*). *Seventh*, carry out duties and responsibilities professionally, transparently and technology-based. *Eighth*, Providing adequate housing for orphans, underprivileged and poor children. In this case, Islamic boarding schools have an effective cadet recruitment system where orphaned students can become candidates for Islamic boarding school cadets. Based on these principles, the Hidayatullah Islamic boarding school has a strong integration concept to serve as a reference and direction for education.

The educational model of Hidayatullah boarding school is implemented integratively, combining the characteristics of Islamic teachings, Indonesian values, and modernity. The realization of this integrative education is systematically carried out through four stages. Firstly, a global conceptual design is created, which adapts the national education plan. Secondly, integrated education is implemented based on the curriculum principles and distinctive features of SNW.

The optimism towards the existence of Hidayatullah Islamic boarding school has been proven by establishing several branches nationwide. This achievement is closely related to the Hidayatullah ideology, which is based on the SNW approach and believed to be by the Islamic framework and following the footsteps of the Prophet Muhammad (Peace be upon him). With these principles and beliefs, the position of the SNW approach becomes more important than the subjects taught or even the educators themselves, as it is the approach that shapes and defines the unique characteristics of education in Hidayatullah. The SNW manhaj approach is necessary to comprehend and pursue the vision and mission of Hidayatullah Islamic boarding school.

The orientation of the boarding school's educational system, both in terms of processes and outcomes, is guided and inspired by this approach. The application of SNW management is translated into the Teaching-Learning Process (TLP), work culture, leadership, decision-making, human resources development, and all other aspects the institution aims to achieve.

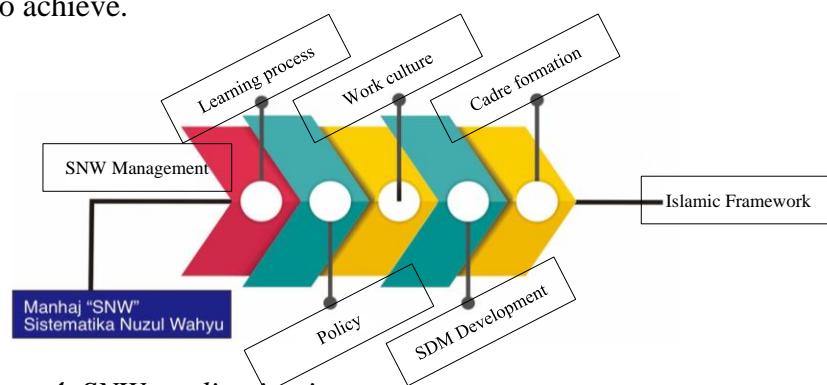


Figure 4. SNW application in pesantren management system

Every *ustaz/ustazah* (Islamic religious teacher), *murabbi* (spiritual mentor), caregiver, student, team member, and all members of the Hidayatullah community must strive to understand and practice this methodology to the best of their abilities in their daily lives. The SNW methodology has been used as a guideline in various efforts to instil values, concepts, vision, standards, and models of personality and beliefs. The emergence of the SNW methodology has subsequently become a method and

paradigm of thinking with a pattern of the relationship between the Divine and Humanity. Technically, the exploration of the descending order of revelation is the revelation of Allah swt.

It was KH. Abdullah Said founded Hidayatullah Islamic boarding school and introduced this idea. KH. Abdullah Said believed that the order of revelation is not a matter of coincidence but holds a great secret that needs to be deeply studied. The intended order of revelation is as follows: a) Surah Al-Alaq 1-5, b) Surah Al-Qalam 1-7, c) Surah Al-Muzzammil 1-10, d) Surah Al-Muddathir 1-7, and e) Surah Al-Fatihah 1-7.

SNW is the framework and method of thinking and acting in all aspects of human resources and institutional activities at Hidayatullah Islamic boarding school. The Qur'anic paradigm of forming individuals and Muslim communities, which was practised by Prophet Muhammad (Peace be upon him), is applied and practised in the boarding school environment, which, according to researchers, is closely related to the quality of human resources in Hidayatullah Islamic boarding school.

IV. CONCLUSION

The education system is closely tied to the Hidayatullah ideology, which is based on the SNW manhaj approach that is believed to be in line with Islamic principles and follows the path of the Prophet Muhammad Saw. The internalization of the SNW approach in Pesantren Hidayatullah is carried out through a series of systematic stages. The research identifies eight fundamental values in the character education system of Hidayatullah Islamic boarding school, providing a holistic framework for student development and upholding Islamic dignity. These principles contribute to an ideal Muslim society by placing moral and comprehensive Islamic values first. The findings suggest that educational institutions should implement learning models that emphasize character education and research-oriented development, especially in research-intensive regions. This strategy can cultivate national leaders with the knowledge and moral values necessary for a global society while preserving a comprehensive understanding of religion. Combining Islamic teachings, Indonesian values, and modernity provides a distinctive educational approach that contributing to national development. The implementation of SNW management in Hidayatullah Islamic boarding school is integrated into the teaching and learning process, work culture, leadership, decision-making, human resources development, and all other aspects that the institution aims to achieve. The character formation using the SNW concept can produce Muslim individuals who excel in propagating Islam in society and respond to modernity. The internalization of the SNW approach in Hidayatullah Islamic boarding school is carried out through several packages, namely *ma'rifah* (knowledge), *khiṭṭah* (attitude), *tazkiyah* (purification), education, and *kāffah* (comprehensive). The methods employed include habituation, practice, discussions, assignments, rewards, and punishments.

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