

Islamic Guidance for Darullughah Wadda'wah Bangil Pasuruan Islamic Boarding School Students

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Article Information:

Received: March 2023

Revised: March 2023

Accepted: April 2023

Keywords:

Islamic Guidance, Santri,
Islamic Boarding School

Abstract

Today's youth are still far from the teachings taught by Rasulullah SAW. This is due to progress and development in various fields, while the development of conscience or religious education has received less portion. At the same time, formal educational institutions give priority to general education. The consequence is that the culture that is spread is not only a culture that is in accordance with religious values, but also a culture that has the potential to damage the nation's morals. This type of research is qualitative research. This research was conducted at the Darullughah Wadda'wah Islamic Boarding School with the subjects asatidzah senior, teaching staff asatidzah, and senior santri/ORSADA. The research sample consisted of Darullughah Wadda'wah Islamic boarding school students. Methods of data collection using interview guidelines. Data analysis techniques using descriptive qualitative analysis. The result of this research is that the guidance of the Prophet's method at the Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan produced good results. This can be seen from several alumni and senior students who are able to take part and interact with people around them. They become preachers in their respective areas and all of this is thanks to the coaching efforts carried out at Islamic boarding schools. Because the development of character and knowledge is able to raise the good name of each of them, so that they can enter any circle.

Abstrak

Zaman sekarang para pemuda masih jauh dari ajaran yang diajarkan oleh Rasulullah Saw. Hal ini disebabkan kemajuan dan perkembangan di berbagai bidang, Sedangkan pengembangan daya hati nurani atau pendidikan agama kurang mendapat porsi. Di saat yang sama, lembaga-lembaga pendidikan formal lebih mengutamakan pendidikan umum. Konsekuensinya adalah budaya yang tersebar bukan hanya budaya yang sesuai dengan nilai-nilai agama saja, akan tetapi juga budaya yang berpotensi merusak moral bangsa. Jenis penelitian ini adalah penelitian kualitatif. Penelitian ini dilaksanakan di Pondok Pesantren Darullughah Wadda'wah dengan subyek asatidzah senior, asatidzah staf pengajar, dan santri senior/ORSADA. Sampel penelitian terdiri dari santri

Kata Kunci:

Bimbingan Islam, Santri,
Pondok Pesantren

ponpes Darullughah Wadda'wah. Metode pengumpulan data menggunakan pedoman wawancara. Teknik analisis data menggunakan analisis deskriptif kualitatif. Hasil penelitian ini adalah pembinaan metode Rasulullah di Pondok Pesantren Darullughah Wadda'wah Bangil Pasuruan membuahkan hasil yang baik, Hal ini dapat dilihat dari beberapa alumni dan santri senior yang mampu berkiprah serta berinteraksi dengan orang-orang disekitar. Mereka menjadi pendakwah di daerah masing-masing dan semua ini berkat usaha pembinaan yang dilakukan di pondok pesantren. Karena pembinaan karakter dan keilmuan yang mampu mengangkat nama baik mereka masing-masing, sehingga mereka bisa masuk dikalangan manapun.

INTRODUCTION

In this day and age, where progress and development has accelerated in various fields, changes towards progress are also growing. Information at this time can easily spread to all corners of the world quickly, including the spread of cultural values and can easily reach every room in the world. This is due to advances in information technology. Therefore, distance and time are no longer a problem in today's world, everything feels so close and fast. The current world era is usually called the era of globalization.

In this era of globalization, it is very easy to exchange or adopt culture, both as a whole and selectively. As a result, clashes with values that are antagonistic are also inevitable. And education, especially religious education plays an important role in selecting the incoming culture which if it can damage the nation's moral image and which is not in accordance with the nation's personality.¹

In Indonesia itself, the people are known to be religious and very animating in religion, nation and state even though it is not a state based on religion. However, currently there is a dualism in education in Indonesia, namely general education which prioritizes the development of reason and religious education which prioritizes the power of conscience.²

At present what is more prioritized in Indonesia is the development of intellect with general knowledge through public educational institutions. Meanwhile, the development of the power of conscience or religious education has received less

¹ Rosita Musdaliah Mustadjar, *Perilaku Menyimpang Santri Remaja Putri Di Pondok Pesantren* (Makassar: PSs Universitas Negeri Makassar, 2017). hlm.63

² Mustadjar. Hlm. 64

portion. Referring to this, Islamic boarding schools become an important institution for developing religious values that aim at developing the power of conscience. While formal educational institutions prioritize general education, pesantren can be a stronghold for Muslims to maintain religious values from the invasion of modern culture that tends to be secular.³

Islamic boarding schools as the center of religious education have a very important role in today's era. The current development of the era that is moving rapidly allows us to be trapped in a secular culture, this is due to the process of spreading information and culture that is free and can easily reach every region in this world. Meanwhile, the culture that is spread is not only a culture that is in accordance with religious values, but also a culture that has the potential to damage the nation's morals. The danger that may arise is the fading of moral values, especially for teenagers, as the nation's next generation is very vulnerable to the influence of free culture which destroys morale⁴.

For this reason, there is a need for cultural filtering or at least preserving a moral and civilized national culture which is useful for equipping the nation's successors who will navigate this global era. Teenagers as part of a pluralistic social community are individuals who are full of potential and enthusiasm, and are also the largest part of the members of society and the Indonesian nation. Where the future of the nation and state lies on the shoulders and responsibility of these youth.⁵

At a young age, generally a person's mental condition is still unstable and does not yet have solid guidelines. Adolescence is a time of turmoil of various kinds of feelings that are often contradictory to one another.⁶

In adolescents, extreme agitation is often seen, and this occurs in almost all adolescents. This is normal, because at this age they have excess energy which causes them to like crowds, fights, agility and courage. What's more, it is supported by their

³ Hasan Basri, *Remaja Berkualitas Problemaika Remaja Dan Solusinya* (Yogyakarta: Pustaka Pelajar, 1993). hal.3

⁴ Rusmin Tumanggor, *Ilmu Sosial Dan Budaya Dasar* (Jakarta: Kencana, 2017). hal.198

⁵ Basri, *Remaja Berkualitas Problemaika Remaja Dan Solusinya*. hal.4

⁶ Tati Nurhayati, "Perkembangan Rasa Keagamaan Pada Usia Remaja," *Al-Tarbiyah* 1 (2007). hal. 60

unstable mental condition, if they are not guided properly they will be very easily influenced by any culture or whatever comes to them.⁷

This is where it is important to instill religious values in children to develop their conscience and strengthen their faith. That way all the potential that exists within the youth can develop and be directed in a positive direction.

In educational institutions such as Islamic boarding schools, students are educated in religious sciences to strengthen their conscience with faith towards good things. Not only by reciting the Koran or studying at school, but the rules that bind them also educate them to always be disciplined, obedient and obedient and behave in accordance with Islamic teachings.

So the aim of pesantren education is to form human beings who have a high awareness that Islamic teachings are comprehensive teachings. In addition, this Islamic boarding school is expected to have a high ability to respond to the challenges and demands of life in the context of the existing space and time.⁸

After the explanation above, it is clear that an educational institution's task, including in this case Islamic boarding schools, is to guide and help solve problems found in students or their students. Where the students in Islamic boarding schools are mostly young people or teenagers who need special attention. Serious. Because in this youth, they have distinctive characteristics, a turbulent period with various feelings that are sometimes contradictory to each other, making teenagers feel tossed between these various feelings.⁹

If students whose souls are unstable and often cannot solve their own problems, do not receive proper guidance and good service from parents or Islamic boarding school caretakers, then in further development it can be dangerous because it is feared that they will take a wrong attitude.

The santri with the guidance of the Kyai must be trained with sharpness of mind and analytical power in understanding and responding to various kinds of problems that

⁷ Yulia Singgih D.Gunarsa, *Psikologi Perkembangan Anak Dan Remaja* (Jakarta: BPK Gunung Mulia, 1983). hal.201

⁸ Nurcholis Madjid, *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997). hal 18

⁹ Tim Pengembangan MKDK IKIP Semarang, *Psikologi Perkembangan* (Semarang: IIP Semarang Press, 1989). hal 111

are currently growing and developing in society, of course without leaving positive or negative implications.¹⁰

Guidance in Islamic boarding schools is something that cannot be ignored in the process of forming the personality and morals of students, even absolute. Especially when one looks at the condition of the pesantren which shows how important guidance is in Islamic boarding schools to provide assistance to students who have problems in their lives. Especially when he was studying at Islamic boarding schools.

The Islamic guidance program plays a very important role at the Darullughah Wadda'wah Islamic Boarding School, Bangil Pasuruan. Because this program supports the implementation of Islamic religious education programs in Islamic boarding schools, it will also become a confirmation, stabilizer, and driving force for students' interest in the appreciation and practice of values. religion at Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan.

So it is very important for the asatidzah council to apply and exemplify the Prophet's method of preaching. To the students whose condition is still lacking in religious knowledge, namely wisely, for example by approaching in such a way with the aim of realizing happiness and prosperity in the world and in the hereafter which is blessed by Allah SWT, because the only way or method in guiding the students is with the method of Rasulullah SAW and it is not far from the Al-Qur'an which was sent down to him through the angel Gabriel Alaihissalam.

Based on the results of observations at Darullughah Wadda'wah Bangil Pasuruan Islamic Boarding School, students are guided so that they are able to solve mental-spiritual difficulties in their own way, by reading the Qur'an or by reading the wirids that have been set by the boarding school Fasting on obligatory days other than the month of Ramadan, obeying the rules of the boarding school in accordance with Islamic law. From the description above, the writer is interested in studying more deeply about "Islamic Guidance for Santri Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan"

¹⁰ Didin Khafidun, *Dakwah Akual* (Jakarta: Gema Insani, 1998). Hal. 134

RESEARCH METHODS

The type of research used is qualitative research, namely research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior.¹¹ Qualitative research or naturalistic inquiry is natural where the researcher does not try to manipulate the research setting, the condition/situation of the object under study is truly an event, community, interaction that occurs naturally, this is because qualitative methods seek to understand phenomena in natural events that reasonable.¹²

RESULTS AND DISCUSSION

A. Data Presentation

1. History of the Islamic Boarding School Darulughah Wadda'wah Bangil Pasuruan

Darulughah Wadda'wah Islamic Boarding School Bangil Pasuruan (which is currently known as Pondok Dalwa) was founded in 1981 AD in the city of Bangil Pasuruan on the orders of Prof. Dr. As-Sayyid Muhammad bin Alwi Al-Maliki by occupying a rented house. With the help of Habib Ahmad bin Husain As-Seggaf, Habib Hasan bin Ahmad Baharun cared for and educated the students with great care and patience. In a relatively short time, he won the trust of the local community so that the number of students increased significantly.¹³

In addition to accepting male students, this boarding school also received sixteen female students in 1983 AD and took place in the same area. When this pondok was even three years old, the domicile of the santri grew to thirteen rented houses in 1984 AD.

Seeing the automatic increase in students accompanied by the inability of a place (rented house) to accommodate students, As-Sayyid Muhammad bin Alwi Al-Maliki provided allowances to Habib Hasan Baharun to move the location of the Islamic boarding school. As-Sayyid Muhammad bin Alwi AL-Maliki (Musyrif Pondok) chose the village of Raci, a village east of the city of Bangil which at that time was still very

¹¹ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005). hlm. 4.

¹² Uhar Suharsaputra, *Metode Penelitian Kuantitatif, Kualitatif, Dan Tindakan* (Bandung: Refika Aditama, 2012). hlm. 187

¹³ Wawancara dengan Ustadz Ismail Ayyub, 12 September 2020

sparsely populated and had not been equipped with electricity as the location for the newest Islamic boarding school. The number of students at that time was 186 people, consisting of 142 male students and 48 female students.

With the passage of time, Islamic boarding schools which required their students to speak Arabic for their students and teachers, this boarding school was transformed into a well-known and respected Islamic boarding school in the Indonesian archipelago. This was driven by the founder's success in nurturing Islamic boarding schools so as to produce alumni who are beneficial to the community around them.¹⁴

After Habib Hasan took care of the Islamic boarding school for about 18 years, he faced the presence of Allah on Wednesday, 8 Shafar 1420 H coinciding with 23 May 1999 AD. Anis Al-Habsy Solo. With the death of the muassis and caretaker of this Islamic boarding school, it was continued by one of his sons Al-habib Ali Zainal Abidin Baharun who was one of the students of As-Sayyid Muahmmad bin Alwi AL-Maliki.

Until now, the area of Islamic boarding schools continues to increase in the development of facilities and infrastructure that already has several investments for Islamic boarding schools and business land whose profits are returned to Islamic boarding schools. The area is inhabited by approximately 7,000 male and female students and 400 teaching staff and musa'idin (khodim ma'had).

The students who live in Pondok Dalwa, not only come from 30 provinces in Indonesia, but also come from Southeast Asian countries, even Saudi Arabia, Malaysia, Singapore, Thailand, etc. The students are coached by alumni teachers and foreign teachers as well.

2. Profile of Islamic Boarding School Darullughah Wadda'wah Bangil Pasuruan

Lembaga pendidikan ini bernama Pondok Pesantren Darullughah Wadda'wah, selanjutnya disingkat menjadi DALWA, merupakan pesantren yang didirikan di desa Raci Kecamatan Bangil Kabupaten Pasuruan pada tahun 1981 M oleh Habib Hasan bib Ahmad Baharun. Pondok pesantren ini tepatnya berada di Jl. Raya Raci No.51 Bangil Pasuruan Jawa Timur¹⁵.

¹⁴ Wawancara dengan Ustadz Hasan Basri, 10 September 2020

¹⁵ Wawancara dengan Ustadz Ismail Ayyub, 12 September 2020

This Islamic boarding school adheres to Ahlussunnah Wal Jama'ah and is based on the Al-Qur'an, Hadith, Ijma' ulama' and Qiyas and is social and religious in nature. This cottage follows the Alawiyah Tariqoh as daily mysticism.

3. Organizational Structure of Islamic Boarding School Darullughah Wadda'wah Bangil Pasuruan

The organizational structure of this lodge consists of:

- a. the head of Islamic Boarding School

Mudirul Ma'had Pondok Pesantren Darullughah Wadda'wah Bangil Pasuruan is Al-habib Ali Zainal Abidin bin Hasan Baharun, hereinafter referred to as the Chairman of the Foundation, is the holder of the highest policy and responsibility of the organization, both inside and outside.

- b. Commitee

The board of directors has the authority to provide decisions, considerations and suggestions to other board members whether requested or not in order to maintain the stability and credibility of Islamic boarding schools. The field caretaker board consists of:

- Education Department : KH. Qoimuddin
- Qismu Syu'uni Tholabah : Ustadz Ismail Ayyub, M.Pd
- Security Department : Ustadz Fathul Munif, S.Pd
- Order Department : Ustadz Ahmad Sulthan, S.Pd
- Preaching Department : Ustadz Edi Mahmud. Lc
- Language Departmen : Ustadz Hasan Basri
- Memorizing Department : Ustadz Miftah, S.Pd
- Shihah Department : Hb. Hudzaif Al-Qodri
- Alat Department : Hb. Hudzaif Al-Qodri
- Ri'ayah Department : Hb. Muh. Bin Thahir bin Yahya
- Hifdz Department : Ustadz Muhammad Amin Ismail
- ORSADA : Hb. Muhammad As-Sirri

4. Facilities and Infrastructure of Islamic Boarding School Darullughah Wadda'wah Bangil Pasuruan

The learning process, no matter how good, cannot be separated from the existence of facilities and infrastructure that support the process, because the existence

and completeness of facilities and infrastructure is also one of the determining factors for the success or failure of the learning process. Therefore, in an institution, both educational institutions and others, must have facilities and infrastructure. This is because the facilities and infrastructure here have an important meaning in carrying out all the activities that have been programmed and those that have been planned by the institution. These facilities and infrastructure can be physical or non-physical, for example, physical facilities in the form of buildings, and other things in the form of materials. While those in the form of non-physical means can be in the form of guidance or thoughts, but what is meant here is more dominant in the form of physical facilities.

The advice and infrastructure of Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan is currently developing very rapidly. One of them is marked by the existence of Islamic boarding schools 2 and 3 in the Rembang area and cottage 4 and Banat Islamic boarding schools in the Raci area and construction which is always ongoing and which will function for the teaching and learning process and the distribution of rewards in the learning process at Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan . As for the advice and infrastructure of the Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan at this time can be seen in the following table:

5. Forms of Islamic Counseling Services for Darullughah Wadda'wah Bangil Pasuruan Islamic Boarding School Students

In every educational institution or foundation, there must be coaching, it's just that there are differences in the implementation carried out by the manager and the care of the santri or students. In this case, the guidance services implemented at the Darullughah Wadda'wah Bangil Pasuruan Islamic boarding school are as follows:

a. Forms of Guidance and Counseling on each part of management:

1) Individual guidance

In this guidance, the program used by the Darullughah Wadda'wah Islamic boarding school is coaching from room guardians, homeroom teachers, room leaders and rois qismu tarbiyyah. In the guidance structure in Islamic boarding schools dormitories, there are 4 stages of individual development which include :¹⁶

- Chairman of the room

¹⁶ Hasil Wawancara dari Ustadz Ismail Ayyub, M.Pd pada 12 September 2020

The head of the room is functioned from the senior santri in the room, with the task of directing all room members in driving all the activities of the cottage, making a halaqoh tutoring program in each room and reprimanding members if there are minor violations and directing them towards even better ones.

- Room Guardian

The room guardian is functioned from asatidz who live in the area near the Islamic boarding school, to speed up the movement and service of room members, if there are problems or sudden activities. The room guardian gets a mandate from the caregiver to guide all room members and monitor the movement of members, if there is bad behavior, then direct and coach them personally if necessary.

- Class Guardian

The homeroom teacher is the assistant to the head of Qismu Tarbiyyah in carrying out educational conduciveness at Islamic boarding schools who are charged with the task of monitoring the students' activeness in Madin activities in the morning and deliberation learning and discussions in the evening. Homeroom teachers also have authority in terms of fostering group and individual learning that is private (outside school/recitation hours).

- head of education

head of education is the stakeholder and formulator of all activities that apply in Islamic boarding schools, with the mandate that has been given by caregivers. Rois qismu tarbiyyah is also tasked with fostering and directing the homeroom teacher in carrying out their duties and directing students who need special guidance after receiving guidance from their respective homeroom teacher

2) Social Personal Guidance

In this guidance, there are several activities carried out by *qismu tarbiyyah*, *qismu syu'uni tholabah*, *qismu da'wah*, *qismu tartib dan qismu amni* in daily life and activities of student.

- Qismu Tarbiyyah

The management of qismu tarbiyyah has authority and duties in the field of education for santri activities in their daily life. The activities include; Diniyyah School, Halaqoh Hadromiyah, Dars Maghribiyah, Hifdzul Mutun and Deliberation.

Social personal guidance activities carried out by qismu tarbiyyah are providing training to students when in class to re-explain material that has been read and explained by the ustadz in all lessons in turn. This program is considered very useful in training the independence of students to be able to face the realities of their life in front of several friends and even their teachers.

- Qismu Syu'uni Tholabah

The administrators of the syu'uni tholabah section have the authority and duty to direct the students in their behavior and movements in their daily lives. Guidance activities carried out by qismu syu'uni tholabah are a form of personal and group advice carried out at Islamic boarding schools with a system of lecture advice and descriptions of life experiences and 'ibroh from every story of the salafus-salih quoted from classic books.

- Qismu Da'wah

The management of qismu da'wah has the authority and duties in carrying out social programs. In this case, the program implemented by qismu da'wah is to determine the course of weekly and monthly muhadhoroh activities, with a system of assigning certain students to different rooms (for weekly activities) and assigning certain students to fill in the monthly muhadhoroh events ('ammah) before thousands of students. Qismu da'wah is also assigned by caregivers to carry out assignment programs to leave the cottage to fill in ubudiyah activities in certain villages or areas that need ubudiyah activators in the village.

- Qimu tartib

Qismu tartib has the authority and duty to condition students during activities or programs that apply to Islamic boarding schools, such as congregation 5 times, diniyah schools and yaumiyyah deliberations. Qismu tartib is also tasked with managing the conduciveness of santri activities at the mosque, both congregation and book study.

- Qismu Amni

Qismu amni has the authority and duty to maintain the security of the boarding school, both from outside and inside the boarding school. Qismu amni is also tasked with providing guidance and direction for students who have committed violations inside and outside the Islamic boarding school.

b. Implementation of guidance and counseling on each part of management

In each management, each task and function has been determined in handling and directing all students by their respective administrators. So in the implementation of education at the Darullughah Wadda'wah Bangil Pasuruan Islamic boarding school, the tutors have divided the jobdes for each field, so that they can focus on fostering students in the service of quality student education.

1. Qismu Tarbiyyah

Qismu tarbiyah is a field that focuses on education or teaching and learning activities for students in an Islamic boarding school environment. As for the daily activities, it is a diniyah school whose implementation is the same as a formal school as usual, it's just that in this program the focus is on learning classic books. The implementation carried out by the qismu tarbiyyah administrators is as follows:

| No | Type of activity | Time | Information |
|----|----------------------------|---------------|-------------|
| 1 | Diniyyah | 07.30 - 12.00 | Daily |
| 2 | Halaqoh | 18.00 - 19.30 | Daily |
| 3 | Musyawahroh | 21.00 - 22.00 | Daily |
| 4 | Tahlil dan Maulid Mingguan | 18.00 - 20.00 | Weekly |

Every activity that is carried out must have rules and consequences for those who do not carry it out, in this case when there are students who skip the activities above, they will get a warning up to three times, if they have not changed, then they will be called by the rois qismu tarbiyyah who in this case he is KH. Qaimuddin. Santri will receive guidance at the initial stage by the homeroom teacher, then the room guardian and then the qismu tarbiyyah administrator. However, if the number of alpha/ghoib exceeds the limit of qismu tarbiyyah, then you will get the consequence of not going to class.

2. Qismu Da'wah

Qismu da'wah is a field that focuses on fostering muhadhoroh training and the task of filling out activities in the countryside. In this case they were cared for by Ustadz Edi Mahmud, Lc and Ustadz Bahri Setiawan, both of whom were formulators and policy makers for muhadharah activities. The implementation of activities that have been carried out are as follows:

| No. | Type of activity | Time | Information |
|-----|------------------|------|-------------|
|-----|------------------|------|-------------|

| | | | |
|---|------------------------|---------------|--------|
| 1 | Muhadhoroh antar Kamar | 19.30 – 20.45 | Weekly |
| 2 | Muhadhoroh ‘Ammah | 19.30 – 21.30 | Montly |
| 3 | Tugas Luar Pondok | 15.00 – 22.00 | Weekly |

The implementation of this muhadharah aims to familiarize students with communicating with the people in front of them, because the mission of this activity is to produce preachers who can provide benefits later to people around their respective regions.

3. Qismu Syu'uni Tholabah

Qismu syu'uni tholabah is a field that has the authority to guide students in their daily lives, from waking up to sleeping again, which in this case is coordinated by Ustadz Ismail Ayyub, M.Pd. The implementation carried out by qismu syu'uni tholabah is to provide direction to the students, both personally and in groups.

Personal coaching is carried out through summoning students to guardians of students, if there is bad behavior after being given a warning and enlightenment by all coaches, both by the homeroom teacher and the homeroom teacher respectively. This group training is usually carried out when students gather at the mosque after the midday prayers or Friday prayers. He provided direction in the form of motivation, direction and „ibroh learning from some he met outside the Islamic boarding school, so that it became an insight for students as a provision for the future.

4. Qismu Tartib

Qismu tartib is a field that focuses on fostering students when congregational activities take place. In this case, it was coordinated by Ustadz Ahmad Sulthan. S.Pd, he assigned the senior students of the final grade Islamic boarding school or commonly called ORSADA (Dalwa Santri Organization).

The task they do is discipline the students when congregations and book studies take place, both inside the mosque and outside the mosque. Orderliness of the santri during the congregation is the mission expected by the caretakers to be realized, so that the santri can become disciplined and as training for them to become people who are always disciplined in all matters.

5. Qismu Amni

Qismu amni is a field that focuses on guarding students, both inside and outside the boarding school. The general duties of qismu amni are as follows:

- a. Control of students inside the boarding school, both day and night, which in this case is conditional on time
- b. Handling all forms of student violations, both violations committed inside the hut and outside
- c. Santri permit services, both just leaving the hut and staying outside the hut
- d. Night control in every corner of the hostel
- e. And others

B. Data Analysis

From the presentation that has been put forward by the researcher in presenting the data, it can be found some important data for later analysis, such as the principles of Islamic guidance and counseling in the form of principles based on the Qur'an and Hadith including:

1. The principles of happiness in the afterlife where life in the world for students is temporary happiness while the happiness in the afterlife is the main goal.
2. The principle of nature to understand and live up to his nature, so that all his behavior is in line with the nature that has been determined by Allah SWT.
3. The principle of Lillahi Ta'ala in the form of devotion to Allah SWT is solely in accordance with his duties as a creature.
4. The principle of spiritual balance contained in the human spirit has elements of the ability to think, feel and live.
5. The principle of human sociality in this guidance is recognized by paying attention to individual rights within the limits of social responsibility.

The purpose of Islamic counseling is to help individuals realize themselves as complete students in order to achieve happiness both in this world and in the hereafter.

The function of Islamic counseling guidance is to help individuals maintain or prevent problems from arising within themselves, to help solve the problems they face, to help maintain situations and conditions to be good and to help develop conditions to remain good or even better so that they do not cause problems for them.

The Islamic guidance method or technique used is the direct and indirect method. Direct methods both individually such as private or group conversations are carried out by way of discussion. While the indirect method is carried out through the means of mass communication media.

It needs to be emphasized again that the analysis used is domain analysis, domain analysis is carried out by researchers on data obtained from participating observations or descriptive observations contained in field notes, which can be seen in the column below

:

| No. | Found Data | Description/Explanation |
|-----|---|---|
| 1 | The Prophet's Dakwah Method (Al-Hikmah) is an appeal or invitation in a wise, philosophical, argumentative manner, carried out fairly, full of patience and fortitude, in accordance with the treatises of an-nubuwwah and the teachings of the Koran or divine revelation. | Guidance services by the administrators of the Darullughah Wadda'wah Islamic boarding school are also carried out by all levels of staff and students by implementing a system of inviting students to always carry out activities and activities that are useful and calling on them to leave activities that are less useful for themselves. In this coaching, the executors are not only the students, but all ranks under the auspices of the Islamic boarding school must carry it out, because it is an order and instruction from the caretaker of the Darullughah Wadda'wah Islamic boarding school |

| | | |
|---|--|---|
| | | <p>(HB. Ali Zainal Abidin Baharun). The executor of this guidance is entrusted with being the coordinator of each field from senior management and senior santri, so that all students who are still active in the Islamic boarding school are obliged to follow the rules made by each management area. (Interview with Ustadz Ismail Ayyub, 10 September 2020)</p> |
| 2 | <p>The Prophet's Da'wah Method (Al-Mau'idzoh Al-Hasanah) gives advice, gives warnings to someone who can bring him repentance to Allah SWT, and good for his journey, orders with obedience and wills with him, both through words and in the form of deeds.</p> | <p>The coaching carried out by the management of the Darullughah Wadda'wah Islamic boarding school to students is all in the form of presentation and delivery of material (in book study), advice (in asatidz/administration briefings) and warnings (in giving consequences by administrators or the security section). Every coaching and guidance service is always carried out with great affection, like an older brother to his younger sibling or a father to his</p> |

| | | |
|---|---|---|
| | | child, because this is in accordance with the orders and instructions of caregivers in implementing education at the Dalwa Islamic boarding school. |
| 3 | Prophet's Da'wah Method (<i>Al-Mujadalah</i>) | The coaching carried out by the boarding school administrators for the students also includes deliberation activities and lecture training, in order to realize the ability of the students to communicate with each other, both in a discussion of science, as well as in the daily interactions of the students with other people (besides friends). This is implemented by midwives of tarbiyyah and da'wah, who are printed as students who are competent in conveying what is right and wrong to the people around them when they have returned to their respective hometowns. |

C. Discussion

Based on observations and data from research conducted at Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan, the following discussion can be presented:

1. Guidance Method for students at Islamic Boarding School Darullughah Wadda'wah Bangil Pasuruan

Darullughah Wadda'wah Islamic Boarding School administrators carry out a coaching for students through a method that was once applied by the Prophet, namely *al-hikmah, al-mau'idzoh hasanah dan al-mujadalah*. This is in line with the verses of the Al-Qur'an letter An-Nahl ayat 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل : ١٢٥)

Meaning: "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, your Lord is He who knows best who has strayed from His way and He knows better those who are guided ". (Q.S. An-Nahl : 125)

Implementation of coaching for students implemented by the management of the Islamic boarding school, in accordance with the directions and policies of the Darullughah Wadda'wah Islamic boarding school administrator Habib Ali Zainal Abidin Baharun. He has a strong foundation in carrying out the mission of the Islamic boarding school, which is to create a reliable and useful generation for those around him. Thus, the learning carried out by the qismu tarbiyyah committee held a deliberation program with classmates, in order to discuss the lessons that had been taught and try to understand the lessons that would be delivered the next day. This is intended so that students can exchange ideas together, listen and accept the opinions of their own friends and argue politely if there are opinions that cannot be accepted by their minds. Because with this, it can activate their reasoning which indirectly, their minds will be moved to participate in discussions or interactions with fellow friends.

The application of coaching carried out by the qismu da'wah administrators also directs students to practice interacting with others, both with their own friends and with other people. The program implemented by qismu da'wah has been able to make students mentally trained so that they are able to convey what is in each other's minds,

so that they are able to convey the right things to be carried out and straightened out, as well as convey evil to be shunned and directed towards something more good again.

From the Islamic guidance and counseling services implemented at the Darullughah Wadda'wah Islamic Boarding School, according to the Prophet's method, namely al-hikmah, based on the notion of al-hikmah calling or inviting in a wise, philosophical way. Arguments that are carried out fairly, full of patience in accordance with the treatise of an-nubuwwah and the teachings of the Qur'an, as applied by qismu tarbiyyah in existing learning. The implementation of the guidance is carried out to students in a character education and moral values.

Likewise the al-mau'idzoh hasanah method, based on the understanding of expressions that contain elements of guidance, education, teaching, stories, warnings and positive messages as applied by qismu syu'uni tholabah in delivering advice, directions and warnings to certain time.

The al-mujada method is also applied by Islamic boarding school administrators, based on the understanding of efforts to exchange opinions carried out by two parties synergistically without an atmosphere that requires the birth of hostility between the two or efforts aimed at defeating opposing opinions by presenting strong arguments and evidence. as implemented by qismu tarbiyyah in the deliberation system and by qismu da'wah in muhadhoroh activities and sending prospective preachers to remote villages, to invite and call on others to do good.

2. The effectiveness of fostering the Prophet's method for students at the Islamic Boarding School Darullughah Wadda'wah

In every implementation of coaching, both at school, at home and in Islamic boarding schools, all of them have their own goals, but the thing that needs to be considered is how the results and effects of coaching that have been carried out by the subject of da'wah to the object whether it produces results or there is still no development or change . As the implementation goes on, as time goes on, the results of the coaching will definitely be seen.

In this case, the Darullughah Wadda'wah Islamic Boarding School has been able to make some of its students towards the gates of success in the mission of creating generations that can benefit the people around them. Some of them have emerged as preachers among different levels of society, and they are able to enter various circles.

They have admitted that education at Islamic boarding schools can help them to develop their missionary wings, so that wherever they are they can still adapt and interact with the people around them.

CONCLUSION

Based on the explanation regarding the discussion of tasawwuf and Islamic counseling guidance, there are several points that can be concluded in this study, namely: First, the coaching carried out by the administrators of the Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan is in accordance with the coaching carried out by Rasulullah on his da'wah method which direct orders from Allah, namely al-hikmah, al-mauidzoh hasanah and al-mujJadi. This is applied by several fields/qisms in the board structure of Darullughah Wadda'wah Islamic Boarding School.

Second, the results of fostering the Prophet's method at Darullughah Wadda'wah Islamic Boarding School Bangil Pasuruan produced good results, this can be seen from several alumni and senior students who are able to take part and interact with people around them so that they become preachers in their respective areas and all of this is thanks to the coaching efforts carried out at Islamic boarding schools. Because the development of character and knowledge is able to raise the good name of each of them, so that they can enter any circle.

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