



Original Article

The Preaching Strategy of the Ma'had Qudsiyyah Kudus in Developing the Morals of Students

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Abstract:

Efforts to foster the morals of students must be balanced with a da'wah strategy that is in accordance with the vision and mission of the Ma'had so that students can accept and feel positive moral changes in the learning process. The da'wah strategy implemented by Ma'had Qudsiyyah adheres to old traditions and adopts new, better things (*al-muhafadhotu 'ala qodimis salih wal akhdzu bil jadidil aslah*). This study uses a qualitative method with a field case study approach. The results of this study indicate a positive change in morals during activities at Ma'had Qudsiyyah.

Keywords: Preaching Strategy, Morals. Santri

Introduction

The moral development of students is one of the main pillars in Islamic education, especially in the pesantren environment. Moral development aims to direct the mental growth of children by introducing children to responsibility so as to prevent them from behavior that violates norms and other mistakes. This convergence has an important meaning in pesantren education, where the emphasis is not only on academic learning, but also on the instillation of Akhlakul Karimah. Noble morals are an aspect that should be inherent in every Muslim individual, both in their relationship with Allah and in interactions with other human beings. (Alimudin, 2018).

The strategy of preaching is a method or an effective way to invite people to (the teachings of) Allah so that His will is realized on earth. According to Muhaimin, strategy is steps that are planned and systematically arranged using certain methods and techniques. Strategy means a series of behaviors that are arranged in a planned manner to transform and internalize Islamic moral values in order to form a good child's personality. In achieving a goal, the strategy of preaching must be able to show how its operations technically (tactically) must be carried out, in the sense that the usual approach is different from time to time depending on the situation and



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conditions.

The concept of Akhlakul Karimah is an integral part of Islamic education. In the current educational context, there is an awareness of the importance of integrating religious values with the formal education process. In Islamic-based elementary schools, this becomes more prominent because it does not only focus on academic learning, but also on developing moral and ethical values according to Islamic teachings.

The results of the research conducted ([Edi Utomo, 2024](#)) shows that short These moral and ethical values can significantly shape individuals who have a deep understanding of science and morality and are able to make responsible decisions in various contexts of life. This indicates that moral development is also influenced by the characteristics of individuals and their surroundings. Therefore, a strategy is needed in shaping the character of students who have noble morals.

Moral development for students can usually be done through formal and non-formal education by implementing various effective strategies. ([Harimulyo, 2021](#)). Formal education is structured, systematic, and tiered education and is recognized by the government, such as: Elementary School (SD), Junior High School (SMP): Senior High School (SMA): and College. Meanwhile, non-formal education is education that is more flexible, not formally structured like formal education, and often focuses on practical skills or additional education, such as Islamic boarding schools and courses or training. In the process of forming the character of students, a strong moral foundation is needed through the integration of Islamic teachings that are implemented in the curriculum and daily activities at school. Interpersonal interactions, including interactions between individuals and organizations to meet daily needs, can give rise to behavior that is detrimental to others such as fraud, theft, abuse, and other mistakes. These kinds of actions can ultimately disrupt social order, disrupt people's lives, and even lead to the breakdown of social networks. ([Saputra, 2020](#)).

The topic of this research is exactly the same as that conducted by Nur Malinda in 2024 with the title "Dakwah Strategy in the Development of the Morals of Students at the Al-Amin Islamic Boarding School, Mawasangka Tengah District, Buton Tengah Regency". The study concluded that an effective da'wah strategy in the development of the morals of students must be relevant to the needs and context of the students, as well as the importance of support from all related parties and active participation of students in the process of developing morals. This study has similarities in terms of focus, with a descriptive qualitative method. However, there are differences between the research and the one conducted by the author, namely the research location, methodology, more specific research context, and presentation techniques.

Strengthened by Ulfa's research entitled Strategy and Management of Islamic Propagation of the Indonesian Islamic Propagation Institute (LDII) that the propagation strategy uses a good strategy in carrying out Islamic propagation, including religious, sports, and cadre aspects. Propagation activities at LDII are carried out daily, weekly, and annually, which shows a commitment to sustainable propagation. ([Ulfa, 2015](#)). And the results of Nur Kholis' research entitled Dakwah Bil-Hal Kiai as an Effort to Empower Santri, which highlights the role of kiai in the strategy of da'wah bil-hal, to empower santri through da'wah activities that are relevant to everyday life. ([Kholis, 2021](#)). Islamic Communication Strategy in the

Context of Da'wah written by Jumriah Komala This study uses library research methods and qualitative approaches to identify several da'wah communication strategies, including sentiment, reason, and common sense strategies. ([Jumriah Komala, 2024](#)).

Not only the approach aspect, specifically related to the activity strategy in the Islamic boarding school must also be planned, such as the research entitled "Dakwah Strategy in the Effort to Form the Morals of Santri, (Study at the Askhabul Kahfi Islamic Boarding School, Polaman Mijen Semarang)". That in forming the morals of santri, namely by holding various activities such as: a) Holding congregational prayer activities, b) Encouraging fasting and paying zakat, c) Holding mujahadah, d) Holding muhasabah wa tarbiyah activities, e) Holding grave pilgrimages, f) Holding recitation of the Qur'an and Akhirussanah, g) Holding musabaqah and organizing art performances, h) Holding mobile takbir, i) Holding a santri carnival, j) Holding a regular weekly forum, k) Holding a book study morals, l) Holding religious recitations, m) Holding meetings with the guardians of the students, and n) Forming the board of the Askhabul Kahfi Students' Association (ISPA). ([Khotimatus, 2017](#)).

From several studies above, the importance of the strategy of preaching to achieve goals, while the importance of a goal is to get the desired results. The focus of attention from preaching experts is indeed important to be directed at the strategy of preaching, because the success or failure of preaching activities effectively is largely determined by the strategy of preaching itself.

In this study, the author took the research location at the Ma'had Qudsiyyah Islamic Boarding School. The uniqueness of Madrasah Qudsiyyah Kudus lies in its holistic approach in fostering the morals of students. Here, education does not only focus on cognitive aspects, but also on moral and spiritual development. Where the holistic approach becomes a uniqueness in itself that can provide a rich historical context for understanding the development and implementation of da'wah strategies in fostering the morals of students. The holistic approach at Ma'had Qudsiyyah is divided into three forms of activities: first, Ngaji Ta'lim Muta'allim, which focuses on guidance and advice on how to seek knowledge properly according to Islamic manners, as well as the ethics that must be upheld by a student of knowledge. Second, Ngaji Sulamut Taufiq, a book known in the world of Islamic education, especially in learning Tauhid, Fiqh, and Tasawwuf. Third, Bahtsul Masail Kitab Akhlak, which dissects ethical and moral issues through the study of classical books. The purpose of this study is to reveal innovations in the Ma'had Qudsiyyah Kudus's da'wah strategy in fostering relevant, effective, and adaptive morals of students in the modern era.

Method

This research uses field research with a qualitative approach method. ([Moleong, 2018](#)). This research was conducted at Ma'had Qudsiyyah Kudus on November 26, to December 25 which was collected from direct visits to the research object by conducting interviews, observations, documentation and sources in this study were the caretakers of Ma'had and Asatidz (Teachers) at Ma'had Qudsiyyah Kudus. Researchers conducted data reduction by selecting and simplifying information derived from field notes. Data presentation using narrative text that can be understood by readers ([Sugiyono, 2020](#)). Finally, the researcher verified and drew conclusions from the research results. ([Asmendri, 2018](#)).

Results

Preaching Strategy

Strategy comes from Greek: stratos which means troops and usia which means to lead. So strategy means leading troops. Strategy is an action plan (a series of da'wah activities) which includes the use of methods and the utilization of various resources or strengths. Strategy is designed to achieve certain desired goals. Strategy is a method that will be used by a person or group to carry out an activity or work whether the method has been planned or not planned in advance (self-taught). Mintzberg, et.al. mentions da'wah strategy as an effort that has been planned by a person or organization to achieve what they want. ([Aldi, 2015](#)).

Henry Mintberg, James Brian Quinn, & John Voyer define strategy in several perspectives. First, strategy as a perspective means that the strategy to be made must be based on the mission carried out by a person or organization. Second, strategy as a position, namely the ability of a person or organization to form and place several people into several selected fields so that their existence can be remembered by people inside or outside the organization. Third, strategy as planning is a process of formulating a strategy that is carried out systematically to achieve future goals based on internal and external considerations of the organizational environment. Fourth, strategy as a pattern of activity, namely the strategy made in it contains a pattern or design for solving problems or work that is being or will be done. Fifth, strategy as engineering, strategy is an art to organize a performance so that what is done can be continuously measured for the success of achieving its goals. ([Chaniago, 2014](#)).

In this study, the main focus is to see how the da'wah strategy works and influences the development of Akhlakul Karimah at the Ma'had Qudsiyyah in Kudus Regency. The results of the analysis through participatory observation identified several religious activities that are routinely carried out at the Ma'had, such as routine congregational prayers, studying the Qur'an after dawn, studying lectures, learning classical books, face-to-face communication, sorogan, pilgrimages, and cleaning the pondok and pilgrimages to the tombs of Sunan Kudus and the founder of Ma'had Qudsiyyah are also important parts of the da'wah strategy, which are useful for cleansing the heart and increasing the spirituality of students. This activity is one of the priority da'wah strategies that aims to improve religious understanding and strengthen relationships between students in instilling the values of akhlakul karimah. Akhlakul karimah, which refers to good morals, is the main goal of education as an ideal foundation and implementation of the values taught. Morals are a reflection of personality; Good behavior is considered as akhlakul karimah, while bad behavior is considered as reprehensible morality. Education about good morals should be integrated comprehensively into every subject that has relevance to Islamic values.

The importance of learning classical books and sorogan yellow books that emphasize traditional norms or values in every learning process that is described in depth, and applied in everyday life situations. Thus, education on the values of akhlakul karimah is not only focused on conceptual understanding, but also involves a deep internalization process in real application in community life.



Figure 1. Studying Classical Books

The findings of the study through interviews with the caretakers of Ma'had Qudsiyyah showed that the challenges in implementing the da'wah strategy in Ma'had Qudsiyyah, such as the implementation of routine activities, the availability of facilities and infrastructure, and the room capacity that is not yet optimal to accommodate all students. Other challenges include the number of students that is not comparable to the number of ustadz, which can affect the effectiveness of coaching. The results of other interviews also describe changes in the attitudes of students towards the concept of akhlakul karimah after the learning approach with traditional methods was carried out. (Huda, 2024). Initially, the students did not understand the concept, but with small steps adopted by the asatidz, significant changes in attitude were seen in the students. In forming attitudes, there are three important aspects that form the basis. First, the cognitive aspect, which focuses on symptoms related to the individual's mind, such as thought processes, experiences, beliefs, and expectations towards certain objects or groups of objects. Second, the affective aspect, involving a series of certain feeling processes such as fear, envy, sympathy, antipathy, which are directed towards specific objects. And third, the conative aspect which highlights the tendency or desire to act or respond to the object. The formation of this attitude competence does not stand alone, but develops along with the development of knowledge competence and other relevant competences during the educational process.

The initial step taken was to provide teaching on simple things that include the values of Akhlakul Karimah, such as respecting elders, respecting each other, and other rules that build positive character. This process has proven effective in bringing about extraordinary changes in the behavior of students. According to an explanation from a class teacher, changes in learning behavior can be caused by the unpreparedness of students to face changes in the learning process. When students are not ready to face these changes, this can have a psychological impact on them. This impact may refer to feelings of discomfort, confusion, or uncertainty when learning.

The author's comprehensive interview analysis of the conditions at Ma'had Qudsiyyah regarding the responses and actions of students before and after the

implementation of this method, according to the caretaker of Ma'had Qudsiyyah, showed a real change in the attitudes of students in various aspects of behavior. For example, a significant increase was found in obedience to the rules of the school that had been set, a friendly attitude towards everyone, and responsibility in carrying out school and social tasks. Based on the research conducted, coaching at Ma'had is carried out routinely through congregational prayers, studying the Qur'an after dawn, and studying the book after maghrib. Pilgrimage activities to the tombs of Sunan Kudus and the founder of Ma'had Qudsiyyah are also an important part of coaching, which are useful for cleansing the heart and increasing the spirituality of students. This step is designed with a clear goal of forming students' morals towards fellow human beings, which includes forming attitudes towards themselves, parents, family, society, and the surrounding environment.

Moral Development

The term coaching according to the Big Indonesian Dictionary means efforts, actions, and activities carried out effectively and efficiently to obtain better results. Meanwhile, according to the context of Islamic teachings, coaching means an effort or activity carried out effectively and efficiently in order to save and improve the lives of orphanage children so that they can obtain welfare in the world and the hereafter. Coaching is a systematic process to change a person's work behavior in an effort to improve their performance,

According to language (etymology) the word *akhlak* is the plural form of *khuluq* (*khuluqun*) which means character, temperament, behavior, or nature. *Akhlak* is equated with morality, manners. *Khuluq* is a depiction of human inner nature, a depiction of human outer form, such as facial expressions, body movements and the whole body. In Greek, the meaning of *khuluq* is equated with the word *ethicos* or *ethos*, meaning manners, habits, inner feelings, the tendency of the heart to do deeds. *Ethicos* then changed to *ethics*. *Akhlak* is interpreted as the science of manners, a science that tries to understand human behavior, and gives value to good or bad deeds according to norms and morals. In terminology or terms, *akhlak* is a science that determines the boundaries between good and bad about human actions both physically and mentally.

The main objective of moral development is to educate good character, behavior, and temperament so that one becomes a Muslim person who has good morals, is obedient and pious. (Anwar, 2008). When viewed from the perspective of purpose, this morality is the development of the soul that leads to the development of piety. Piety means carrying out all of Allah's commands and avoiding all of His prohibitions. This means obeying Allah's commands by behaving well according to what Allah and His Messenger taught. Moral development can also provide a positive contribution to the peace of mind and security in society from crime in general, because in essence, adult criminals are a further development of the habit of committing crimes as children. (Sudarsono, 2005)

The results of interviews with the caretakers of Ma'had Qudsiyyah found that the principles of the preaching strategy applied at Ma'had were: holding on to good old traditions while taking on new and better things (*al - muhafadhotu 'ala qodimis salih wal akhdzu bil jadidil aslah*) (Huda, 2024). This approach ensures that traditional values are maintained while adopting new methods and practices that can increase the effectiveness of *da'wah*. This effort is part of a habituation program to form an environment at the Ma'had Qudsiyyah Islamic Boarding School that

promotes values such as mutual respect for noble values, discipline, and responsibility. This is also reflected in the change in the students' attitudes towards each other, where they show more empathy, tolerance, and cooperation. In addition, an increase in awareness of the importance of moral values in everyday life was also observed. In other words, the implementation of da'wah management in the Ma'had Qudsiyyah environment consistently shows a positive impact, which can be seen from the transformation of students' behavior towards a direction that is more in line with the ethical and moral values that are being pursued. The implementation of da'wah strategies at the Ma'had is carried out well through the preparation of work programs, duty schedules, rules of procedure, guidance for problematic students, and monitoring of student activities by the caretakers who play an important role in implementing these programs.

In this context, a structured approach according to one of the *asatidz* of Ma'had Qudsiyyah through congregational prayer, Studying the Quran after dawn, Studying the Book of Adab after maghrib Ta'lim Muta'allim, which focuses on guidance and advice on how to seek knowledge properly according to Islamic manners, as well as ethics that must be upheld by a seeker of knowledge. Second, Studying Sulamut Taufiq, a book known in the world of Islamic education, especially in the study of Tauhid, Fiqh, and Tasawwuf, third, Bahtsul Masail Book of Akhlak, which dissects ethical and moral issues through the study of classical books. (Ali, 2024). Pilgrimage to ancestors such as KHR Asnawi and Sunan Kudus and opening the door to approach which is more efficient in fostering Akhlakul Karimah. This confirms that the use of organized strategies in the context of preaching has an important role in influencing changes in the behavior of students more significantly.

Ma'had Qudsiyyah Kudus in its preaching strategy, according to the caretaker of Ma'had Qudsiyyah uses an exemplary pattern, namely, sometimes as a teacher, as a parent of the students, so motivators, role models. The teachers (*asatidz*) who play the role of initiating goodness and practicing their knowledge, both maintaining congregational prayers, tahajud prayers, discipline must be on time and exemplify good morals in Islamic boarding school environment so that it can be followed by students who study at the Hidayatullah Islamic boarding school (Abdillah, 2006). That pattern is transferred by the teachers to the students so that the students' morals are truly built because the teachers are role models in the *pesantren* environment and in everyday life. The moral and spiritual development given by the teachers aims to find the right students, who can be expected to continue the struggle by holding important positions or jobs and upholding noble morals.

Strategy for Developing the Morals of Santri

Talking about the problem of fostering and forming morals is the same as talking about the purpose of education. Because there are many opinions of experts who say that the purpose of education is the formation and development of morals. According to this school of thought, morals grow by themselves without being fostered. Morals are an inner image that is reflected in actions. And other opinions say that morals are the result of education, training, fostering, and hard and earnest struggle.

Several moral learning programs and techniques offered and applied can obtain several strategies in managing moral learning in students to produce positive

behavioral changes in the form of noble morals (akhlaq al-karimah) and commendable morals (akhlaq al-mahmudah) in themselves. These strategies include: [\(Sawati, 2018\)](#)

- a. Providing an example in terms of dress code, speaking etiquette, how to socialize, how to behave, enthusiasm for work, enthusiasm for worship, and how to face difficulties.
- b. Cultivate positive actions or behaviors in the classroom, school environment, home and community.
- c. Paying great attention to the students' appearance, tendencies, channeling their talents, fulfilling their needs, future prospects, and solving the problems they face.
- d. Train students in carrying out their obligations, both obligations towards Allah SWT, parents, themselves, family, educational institutions, society, country, and religion.
- e. Reprimand students who make mistakes politely, show them what actions they should take, and make them realize that they should immediately regret their mistakes.
- f. Giving punishment to students who commit violations with a punishment model that is full of pedagogical values.
- g. Giving rewards to students who carry out noble actions, whether in the form of a thumbs up, praise, or educational gifts such as scientific reading books, educational novels, and the like.

‘In learning morals, a method is needed that can help facilitate the process of internalizing Muslim personality in students in a conducive manner, so that they have noble morals and commendable morals. The moral learning methods that can be used by moral educators are quitemany. Mukhtar proposed five types of methods that have an influence in instilling moral education in students, namely: Education by example, Education by customs, Education by advice, Education by giving attention, and Education by giving punishment.

In moral education, lecture, storytelling, sociodrama, and role-playing methods are commonly used. The storytelling method can be slightly differentiated from storytelling, if in the storytelling method the moral educator conveys past events that can be learned well but are engineered (fictional), while the storytelling method is done by conveying past events that can be learned valuable lessons but are truly historical facts. Meanwhile, the sociodrama and role-playing methods can also be differentiated. If the sociodrama method is done by acting out behavior in social interaction, then the role-playing method is attempted to involve students actively playing a role in dramatizing social interaction problems that actually occur in society.

The method of moral development for students is very important to determine behavior and habits in everyday life. In this context, a structured approach through congregational prayer, studying the Qur'an after dawn, studying the Book of Adab after maghrib Ta'lim Muta'allim, which focuses on guidance and advice on how to seek knowledge properly according to Islamic manners, as well as the ethics that must be upheld by a student of knowledge. Second, Ngaji Sulamut Taufiq, a book known in the world of Islamic education, especially in the study of Tauhid, Fiqh, and Tasawwuf, third, Bahtsul Masail Kitab Akhlak, which dissects ethical and moral issues through the study of classical books [\(Huda, 2024\)](#).

Pilgrimage to ancestors such as KHR Asnawi and Sunan Kudus and opening the door to approach which is more efficient in fostering Akhlakul Karimah. This confirms that the use of organized strategies in the context of preaching has an important role in influencing changes in the behavior of students more significantly.

The author's interview with the caretaker of Ma'had Qudsiyyah Kudus resulted in another da'wah strategy that has so far used a pattern of exemplary behavior. There are times as a teacher, as a parent of the students, as a motivator, a role model (Huda, 2024). The teachers (asatidz) who play a leading role in exemplifying goodness and practicing their knowledge, both in maintaining congregational prayers, performing tahajud prayers, being disciplined in being on time and exemplifying good morals in the Islamic boarding school environment so that they can be followed by the students who study at the Islamic boarding school. (Abdillah 2006). That pattern is transferred by the teachers to the students so that the students are truly morally built because the teachers become role models in the pesantren environment and in everyday life. The moral and spiritual development given by the teachers aims to find the right students, who can be expected to continue the struggle by holding important positions or jobs and upholding noble morals.

Findings The existing researchers describe the challenges in implementing the da'wah strategy. Several challenges in implementing the da'wah strategy in Ma'had, such as the implementation of routine activities, the availability of facilities and infrastructure, and the room capacity that is not optimal to accommodate all students. Other challenges include the number of students who are not comparable to the number of ustadz, which can affect the effectiveness of coaching.

The results of the research are as follows: The author through participatory analysis and case studies of changes in students' attitudes towards the concept of akhlakul karimah after a certain learning approach was carried out. Initially, the students did not understand the concept well, but with small steps adopted by the teachers, significant changes in attitudes were seen in the students. In forming attitudes, there are three important aspects that form the basis. First, the cognitive aspect, which focuses on symptoms related to the individual's mind, such as thought processes, experiences, beliefs, and expectations towards certain objects or groups of objects. Second, the affective aspect, involving a series of certain feeling processes such as fear, envy, sympathy, antipathy, which are directed towards specific objects. And third, the conative aspect which highlights the tendency or desire to act or respond to the object. The formation of this attitude competency does not stand alone, but develops along with the development of knowledge competency and other relevant competencies during the educational process.

The initial step taken was to provide teaching on simple things that include the values of Akhlakul Karimah, such as respecting elders, respecting each other, and other rules that build positive character. This process has proven effective in bringing about extraordinary changes in the behavior of students. According to an explanation from a class teacher, changes in learning behavior can be caused by the unpreparedness of students to face changes in the learning process. When students are not ready to face these changes, this can have a psychological impact on them. This impact may refer to feelings of discomfort, confusion, or uncertainty when learning.

It is important to continue to monitor and apply this method consistently in

the learning process. Involving all school staff, including teachers and employees, also involving support from the community, is a strong driver in forming positive characters in students. Activities such as the Prophet's birthday and reading of the book *Al-Barzanji* as an effort to instill religious values, one of which is moral values, namely as moral development and has a function to instill religious values as well as a fairly effective communication medium between students so that they are not easily influenced by immoral behavior.



Figure 2. Reading *Al-Barzanji*

However, in this process there are also students who have not fully complied with the rules that have been set. To overcome this, teachers impose punishments that aim to teach responsibility to students who violate. Punishment in the context of imposing consequences for violating laws or rules, according to [\(Martin, 2003\)](#), can be understood as a form of suffering given to individuals who violate. In general, in everyday language, people tend to interpret punishment as the imposition of sanctions for the violation. However, according to [\(Hurlock, 1990\)](#), punishment is defined as the giving of torture to individuals who commit violations as a form of retaliation. Meanwhile, [\(James W. Van der Zander in Hisyam, 2018\)](#) describes violations or deviant behavior as actions that are considered not in accordance with the norms or limits accepted by the majority of society or a particular group. In this view, behavior that is considered deviant exceeds the existing tolerance limit, whether carried out by an individual or a group of people.

This approach has proven effective in shaping the character of santri, but still requires consistent supervision from all related parties in the school environment. Supervision, according to Harahap's definition, includes inspection activities to ensure that everything that happens is in accordance with the plans, orders, and principles that have been set. However, another perspective states that supervision is not just about conducting inspections, but also an effort by the supervisor to provide assistance to individuals to improve their performance. In this context, supervision is not only about enforcing rules, but also providing support and guidance for progress and increased achievement. This means that supervision is not only limited to monitoring, but also includes providing advice, recommendations, and corrections so that individuals who do the work can improve their performance and meet the standards that have been set. In this context,

supervision not only functions as control, but also as an effort to provide guidance and assistance that helps individuals achieve better performance.

Traditional education is a foundation and strategy of da'wah that must not be forgotten in the process of human formation, following the concept of education that is continuously ongoing (never-ending process), and must continue to exist in the transfer of generations of a nation in order to remain relevant. This is an inseparable part of the formation of national character, directing children towards a more humane and positive civilization. Traditional education that has been implemented by Ma'had Qudsiyyah is not only a moral understanding by students (moral knowing), but must also be something that must be applied practically. For example, a pilgrimage to the tombs of the founders and ancestors is one of the real form in its implementation.

Morality is a reflection of personality, good behavior is considered as *akhlakul karimah*, while bad behavior is considered as reprehensible morality. Education about morality should be integrated comprehensively into every subject that has relevance to Islamic values. The importance of traditional learning materials that have long been the curriculum of Ma'had Qudsiyyah emphasizes norms or values that are described in depth, and applied in everyday life situations. Thus, traditional education that is an innovation by adhering firmly to good old traditions while taking new things that are better (*al-muhafadhotu 'ala qodimis salih wal akhdzu bil jadidil aslah*) is a finding of researchers at Ma'had Qudsiyyah in developing and instilling morality. (Huda, 2024). It is hoped that education that focuses on good morals will be reflected in the results produced by educational institutions. It is desired that children are able to live in society by maintaining and improving moral values and goodness in a sustainable manner.

Conclusion

From the results of the study, it can be concluded that the patterns or strategies applied to Ma'had Qudsiyyah are: First, several religious activities that are routinely carried out at Ma'had, such as lecture studies, learning classical books, face-to-face communication, sorogan, pilgrimage, and cleaning the pondok have actually increased the process of understanding religion, and strengthening relationships between students. Second, Exemplary; Ma'ad Qudsiyyah in its preaching strategy also uses an exemplary pattern. The teachers (*asatidz*) at Ma'had Qudsiyyah do not only give orders or instructions to their students to carry out religious teachings, but also provide examples or role models in fostering the morals of the students. The teachers (*asatidz*) who play a role in initiating goodness and practicing their knowledge, both maintaining congregational prayers, *tahajud* prayers, discipline must be on time and exemplify good morals in the *pesantren* environment so that they can be followed by the students who study at Ma'had Qudsiyyah. Third, the new innovation implemented in Ma'had is to hold on to the good old traditions while adopting new and better things (*al- muhafadhotu 'ala qodimis salih wal akhdzu bil jadidil aslah*). This approach ensures that traditional values are maintained while adopting new methods and practices that can increase the effectiveness of da'wah.

Suggestion

The need for building expansion at Ma'had Qudsiyyah to support the teaching

and learning process and a comfortable and safe environment for activities and socializing. A supported environment is one of the roles in the education process and development of students at Ma'had Qudsiyyah, this is also related to the implementation of the da'wah strategy that has been built for a long time to complement each other. Not only the curriculum and activity schedule but also the comfort of learning is a facility that cannot be underestimated.

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