

Strengthening the Values of Islamic education for students with a Modern Character at the Tebuireng Jombang Islamic Boarding School

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ABSTRACT

Reality Facts at the Tebuireng Jombang Islamic Boarding School. In an effort to educate the character of students who are more modern, the Tebuireng Jombang Islamic boarding school has prepared a model which becomes a reference or approach in implementing existing character education. Implementing education with a place to live for students. Through this system, it is very easy for students to be coached and educated by Islamic boarding school caregivers, ustadz and supervisors by carrying out all institutional activities, both formal and non-formal. Guidance is by enforcing discipline through the existence of rules that students must follow, such as discipline in worship, discipline in dressing. , discipline, getting students used to participating in activities in the boarding school through various activities starting from the implementation of worship (congregational prayer, sunnah prayer, Monday and Thursday fasting, joint prayer, recitation of the sorogan yellow book, bandongan tadarrus Al-Qur'an , seminars, halaqoh, jamiyah Diba promises and organizational activities) as well as carrying out other routine boarding activities, such as sports, eating together, studying together, and sleeping together. Apart from carrying out positive activities, this activity also aims to increase the value of ukhuwah Islamiyah/brotherhood among fellow students in Islamic boarding schools.

Introduction

Portrait of a more modern Islamic Character Education Model at the Tebuireng Jombang Islamic Boarding School. In an effort to educate character, the Tebuireng Jombang Islamic Boarding School institute has developed a model that becomes a reference or approach in implementing existing character education. Carrying out education with housing for students. Through this system, it is very easy for students to be coached and educated 24 hours a day by carrying out all institutional activities, both formal and non-formal. Guidance by enforcing discipline through the existence of rules that students must follow, such as discipline in worship, discipline in dressing, discipline, getting students used to participating in

activities in the boarding school through varied activities starting from the implementation of worship (congregational prayers, sunnah prayers, fasting Monday and Thursday, praying together, and tadarrus Al-Qur'an) as well as carrying out other routine cottage activities, such as exercising, eating together, studying together, and sleeping together. Apart from carrying out positive activities, this activity also aims to increase the value of ukhuwah Islamiyah/brotherhood among students within the boarding school. Portrait of the implementation of Islamic education values with a more modern character for students at the Tebuireng Islamic boarding school. "In my opinion. Understanding the values of Islamic education at the Tebuireng Islamic boarding school must be strengthened by the attitude of modernization towards the souls of the students' character so that the students' character becomes more modern, tolerant and respectful towards each other. The higher the santri's practice of modern Islamic educational values, the more mature the santri's soul and attitude in social life (Hakim, 2023) Some of this information shows that there is an instillation of modern Islamic educational values into the souls of the Tebuireng's pesantren students. This study is interesting considering that it is rarely found.

Every research requires an examination of previous research to confirm the originality of a study. Research with the theme Building Islamic Educational Values, a more Modern Character for Islamic Students at the Tebuireng Jombang Islamic Boarding School, so far as the exploration has been carried out, researchers have not found it, and this is still open for further research. First, Bashori's research with the title, "Modernization of Islamic Boarding School Educational Institutions." Modernization carried out by Islamic boarding schools¹ in the form of institutions such as agriculture, fisheries or public schools in the Islamic boarding school environment has caused a decline in the identity of Islamic boarding schools. Second, research by Rizky Agustian Modernization of the Islamic Religious Education Learning (Bashori, 2015) System at the Central Al Khairiyah Islamic Boarding School, Citangkil, Cilegon City). The factor behind the Al Khairiyah Islamic Boarding School in modernizing the learning system is so that the boarding school and its students are no longer left behind by current conditions.

From several previous studies, the research that I will conduct has quite clear differences. Apart from that, modern Islamic values need to be researched further considering that so far Islamic boarding schools tend to be stronger in aspects of classical character but are not directed as the main basis for building awareness in students of modern character who are able to accept differences. Research

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Contribution related to "The Values of Islamic Education in Building Character More modern students at the Tebuireng Jombang Islamic Boarding School are rarely carried out by researchers, so this research provides a fairly large theoretical contribution. First, the theory of modern Islamic educational values. Second, this research provides a real practical contribution. Understanding Values and Islamic Religious Education Values are something in abstract form, which is valuable in characterizing and being attributed to something whose characteristics can be seen from a person's behavior, which has a relationship related to facts, actions, norms, morals and beliefs. According to Muhmida Yeli, the definition of value is "a description of something that is beautiful, enchanting, amazing, that makes us happy and pleased and is something that makes someone want to have it. The existence of values can help someone identify whether the behavior is good or not, right or wrong. , so that it can be a guide for behaving in social life and as an individual and social creature. Education is a conscious effort made by humans to help other humans develop their various potentials and to be able to carry out their developmental tasks well. As stated by Marimba, "Education is conscious guidance or leadership by the educator towards the physical and spiritual development of the educated person towards the formation of a primary personality (Suwarno, 2008)

The concept of education is a value in Islam which has two terms that can be used, namely value according to Arabic, namely "fadilah" or "qimah", which can be used and is related to values.

in the context of economics and matters related to material objects. Saying value in Islamic religious education means talking about the nature of the value of Islamic religious education, which has a process and aims at Islamic religious education.

The essence of Islamic education is a group of subjects that develop students' abilities to strengthen their faith and devotion to God Almighty, as well as having noble morals or noble character and respect for other religions. become a Human Kamil with a form of piety. In the process of Islamic religious education, it should be based on the values of Islamic teachings, namely those based on the Al-Qur'an and Hadith. Education is a noble activity in Islam and contains good and virtuous values for humans, therefore human activities can make humans into creatures with moral values. Morals/morals are values and norm which becomes the basis for a group of people to regulate their behavior. Morals relate to human activities that view human behavior as good or bad, right or wrong, right or wrong, or regarding the way a person behaves in relationships with other people. In short, values are a person's standard of behavior to live in accordance with the values they believe in. Various theories of the value of Islamic education put forward by experts, the value of Islamic

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education can be simplified as knowledge, values and spiritual appreciation of a religious tradition owned by its adherents. In fact, the value of Islamic education is quite closely related. Therefore, researchers tend to link the value of Islamic education, where it is related to the meaning, values and fundamental goals of religion. Thus, the use of Islamic education values are values contained in the Al-Qur'an which are expressed in everyday life. A person who appreciates the diversity inherent in other people can see the One Source as a form of one's monotheistic attitude. This unitive bond is called "One God". With the belief that "God is Almighty," or "One God," then there is no origin for everything, including (Gontor, 2010) the diverse realities of life, except from God. Human God is One Essence. This modernization began during the colonial period and was pioneered by pioneering Minangkabau Islamic education reformers, such as Sheikh Abdullah Ahmad, Zainudin Labai El-Yunus and others. This modernization was also carried out by Islamic organizations such as Jamiat Khair, Al-Irsyad, Persyarikatan Ulama, Muhammadiyah, Islamic Association (PERSIS), and Nahdlatul Ulama. Considering the importance of modernizing Islamic education, every Islamic educational institution must receive serious treatment. Modernization in Islamic education must be focused on the goals of Islamic education itself, which includes the highest goal, namely as an educational process that will produce students who are devoted to Him and intellectually intelligent (Sinagtulin, 2003)

Islamic education can be interpreted as the study of the educational process which is based on the philosophical values of teachings based on the Al-Qur'an and the Sunnah of the Prophet Muhammad SAW. The word "Islam" which is behind "education", apart from being a source of motivation, inspiration, sublimation and integration for the development of educational science, is also the character of Islamic education itself. In the future, Islamic education must prioritize applied sciences that are applicable, not only in religious sciences but also in the field of technology. Islamic education must become a force capable of facing more crucial life discourses. This can be realized with new breakthroughs that shape people's lifestyles so that they live more advanced and are free from ignorance and poverty. One of these breakthroughs was born from Dr. Mohammad Natsir. The word modern is represented by the newest or most up-to-date meaning, or attitudes and ways of thinking and ways of acting in accordance with the demands of the times. If the word modern is called modernism, then this word means a movement aimed at reinterpreting doctrine (Munawir, 1995)

The word Tajdid or renewal is the process of making something that looks old become new again. Tajdid is rooted in the word Jaddada, which means making new

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again. Tajdid in thought means the activity of re-correction or re-conceptualization of Islamic activities, by correcting things that are not appropriate to the new context. There are several things that can be studied from the explanation of the meaning of Modern Islam. According to Yusuf Qardhawi, modern Islam has several characteristics that can be adhere to 3 (three) attitudes, namely: First, have faith in Allah but do not ignore humanitarian affairs. Often Muslims do not give their proper 'portion' to humanitarian problems. In fact, since the first revelation was revealed to the Prophet Muhammad SAW, humans were mentioned twice. It could even be said that the Koran discusses terms intended for humans and humanity itself. (Saldana, 2011) Therefore, modern Muslims must pay attention to humanitarian problems. Until Islam can be used as a solution to humanity's problems such as ignorance, suffering, confusion and despair and so on. Second, belief in revelation does not deny the potential of reason. Third, Islam unites spiritual and material needs, the afterlife and the world. In fact, Rasulullah SAW built a very great Islamic civilization on the face of the earth as well/world. Therefore, it is appropriate for Muslims to welcome a brighter modern era. Fourth, Nurkholis Majid clearly stated the characteristics of modern Islam, these characteristics tend to be seen in the attitude aspect, while the aspects of knowledge and skills have not been included as characteristics of modernization. Researchers try to elaborate on Maxwell's theory of character theory

Method

In conducting research on the value of modern Islamic education at the Tebuireng Jombang Islamic boarding school, researchers used a qualitative approach. Of the many groups of qualitative approaches, researchers choose phenomenology. The aim is to find awareness of a deep understanding of how Kyai, Ustadz, administrators and santri experience directly the meaning of building the character of santri with more modern Islamic education values (Saldana, 2011) Data Collection Techniques In this research, researchers used observation techniques, interviews and qualitative documents. First, observation activities in this case are very necessary. Observation in qualitative research is an observation in which the researcher goes directly to the field to observe the behavior and activities of individuals at the research location, so that they can approach the data directly. Second, this interview will be conducted by researchers using face to face interviews (Creswell, 2015) (face to face interviews) with Kyai, administrators, ustadz, students, and does not rule out the possibility of other informants appearing who are considered relevant. If it is not possible for researchers to meet face to face, then researchers will conduct interviews via telephone, mail, or social media such as

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WhatsApp. Third, research on Kyai Leadership in Building More Modern Character Educational Values for Santri at the Tebuireng Jombang Islamic Boarding School can also be seen from related documents (Creswell, 2015).

In qualitative research, data analysis consists of a number of components. However, the overall data analysis process involves trying to make sense of data in the form of text or images. In this research, researchers will use data analysis steps offered by Miles, Huberman, and Saldana First, Data Condensation, namely the process of selecting, focusing, simplifying, abstracting and transforming the collected data (observation notes, interview transcripts, documents). (Creswell, 2015) Second, Data Display, namely the process of organizing information to facilitate the process of drawing conclusions. Third, Drawing Conclusions (Drawing and Verifying Conclusions) () namely analysis starting from data collection, researchers begin to look for meaning by noting patterns, explanations, flow cause and effect, and proposition.² One strategy to strengthen this coherence is triangulation (Huberman, 2015)

Result and Discussion

Tebuireng is the name of a small hamlet in the Cukir area, Diwek District, Jombang Regency, East Java Province. Located eight kilometers south of Jombang City, Tebuireng Islamic Boarding School was founded by K.H. Hasyim Asy'ari in 1899 AD. This Islamic boarding school was founded after he returned from his travels studying at various leading educational institutions and in the land of Mecca, to put into practice the knowledge he had acquired. The Tebuireng Islamic Boarding School received official recognition from the Dutch East Indies Government in 1324 H, 26 Rabiul Awwal, or 6 February 1906. (Ifadh, 1975)

During the pioneering period of the Islamic boarding school, Tebuireng KH. Hasyim Asy'ari was not immediately well received by the people around KH. Hasyim Asy'ari only brought a few students from his grandfather's Gedang Islamic Boarding School and then gradually he was able to change aspects of the social-religious life of the Tebuireng community (Huda, 2021) The Tebuireng Islamic Boarding School experienced extraordinary development, progress in various fields, especially in the field of studying the Yellow Book of Hadith and Fiqh, so that the Tebuireng³Islamic Boarding School at that time became a very influential Islamic boarding school in Indonesia throughout the 20th Century and even became a religious reference throughout Java and Madura. Then K.H. Hasyim Asy'ari died, so

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his leadership relay was passed on by his son, K.H. Abdul Wahid Hasyim, he had very moderate thinking, then he changed the existing curriculum into a new class model curriculum and added general subjects such as Dutch and English, and he also founded a library. established a place of worship that was so good and numerous. Towards the end of the 20th century, the Tebuireng Islamic Boarding School added several educational units, such as Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), Junior High School (SMP), Senior High School (SMA), to Hasyim Asy'ari University (UNHASY, now IKAHA). In fact, these units are now being supplemented by Madrasah Diniyah, Madrasah Mu'allimin, and Ma'had Aly, in addition to other supporting units such as the Book and Magazine Publishing Unit, Quality Assurance Unit, library unit, and so on. All of these units (apart from UNHASY), is an icon of the existence of the Tebuireng Islamic Boarding School (Huda, 2021)

Students' understanding of the values of modern Islamic education at the Tebuireng Islamic Boarding School

Muri'ah in her book entitled "The Values of Islamic Education Islamic education is the hope of something useful and useful for humans (Muri'ah, 2021) also the values of Islamic education are the potential possessed by individuals both physically and spiritually "physical, psychological, intellectual, spiritual, fitrah, talent and social" which are developed through education. Abdullah Nasikh argues that Islamic education contains seven elements, namely: Faith Education, Moral Education, Physical/Physical Education, Reason and Reason Education, Psychological Education and Social Education. Theory According to Maxwell's theory of character Character according to John Maxwell is better than just words. Maxwell further explained that character is a choice that will determine the level of success of an individual.

At the Teabuireng Islamic Boarding School, the students are taught yellow books and modern books related to the students' morals so that the students' absorption and understanding are better and can be applied in the Islamic boarding school environment, as said by the caretaker of the Tebuireng Islamic Boarding School, K.H. Abdul Hakim Mahfudz said In fact, students from elementary to tertiary

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education levels are taught the values of akhlakul karimah and modern values which contain kindness, a sense of love, discipline, mutual respect for differences, helping each other among students and this has been instilled in them from previous teachers since time immemorial. Hadrotu Sheikh Hasyim Asy'ari, K.H. Abdul Wahid Hasyim, until now⁴ the head of the Tebuireng Islamic boarding school, Ustadz Selamat Habib, also agrees with the teacher, saying that it is true that at the Tebuireng Islamic boarding school the students are taught the values of mutual respect for differences between modern areas, both in the field of behavior and in the field of facilities and infrastructure related to technological learning tools (Mahfudz, 2023)

The head of the Tebuireng Islamic boarding school, Ustadz Selamat Habib, also agrees with the teacher, saying that it is true that at the Tebuireng Islamic boarding school the students are taught the values of mutual respect for differences between modern areas, both in the field of behavior and in the field of facilities and infrastructure related to technological learning tools (Habib, 2023). In line with Mudzir at the Tebuireng Islamic boarding school. Mr. Lukman Hakim Indeed, the Tebuireng Islamic Boarding School, apart from recitation of the Yellow Book and other classical books, has programmed activities such as seminars, training for ustadz, recitation for ustadz and leadership training which lasts quite a long time, six months, one week, some only a few days. depending on the results of the meeting wich has been agreed upon by the management, asatidz and several caretakers of the Tebuireng Islamic boarding school, the program is all in order to develop a moderate attitude and be more accepting of differences that exist in the Islamic boarding school or outside the Tebuireng Islamic boarding school. This is confirmed by the senior Ustadz Suudi saying Oh yes, that's right at the Tebuireng Islamic boarding school (Hakim, 2023) recitation of classical yellow books, there are white books such as the Koran, Akidah, Hadith, Fiqh, others, there are also programs of seminars, workshops, training for ustadz, recitation for ustadz and leadership training which are quite long in duration and there are also only a few days, depending on the results of the meeting which has been mutually agreed upon by the management, asatidz caretakers of the Tebuireng Islamic boarding school and the Hasyim Asy'ari Foundation (Suudi, 2023) The program is all in order to foster a moderate attitude of respect for each other. Zakiah Daradjat said that Islamic education aims to shape a person's personality into a human being. Kamil Ahmad Marimba quoted by Nur Uhbiyati said that Islamic education is physical and spiritual guidance based on Islamic religious laws

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At the Tebuireng Islamic boarding school, the students are provided with physical, spiritual and Islamic education because the students in the learning process are approached with sincere intentions to seek the approval of their parents (counselors, ustadz, kyai and Allah SWT) with the intention of eliminating ignorance and seeking useful knowledge. blessings for many people, society, nation and country. So the Islamic education process carried out at the Tebuireng Islamic boarding school is a planned and comprehensive process in an effort to transfer values to the Tebuireng Islamic boarding school students and develop the potential of the Tebuireng Islamic boarding school students within themselves so that the students' bodies and souls are guided by on the values of the principles of perfect Islamic education originating from the Qur'an, as-Sunnah, which can be put into practice in everyday life and provisions for the future in society for the common benefit of humanity.

Understanding the values of modern Islamic education emphasized by the Tebuireng Islamic boarding school

At the Tebuireng Islamic Boarding School, it shows that the Islamic boarding school's response to technology and globalization is very good. But more than that, namely making adjustments to the students of the Tebuireng Islamic Boarding School to developments in modernization and technology(Madjid, 2017). Madjid said that what is meant by existential Islamic boarding school is not only interpreted as an institution that is synonymous with Islamic meaning but also contains the meaning of authentic Indonesian culture. As a typical Indonesian institution, Islamic boarding schools are also responsible for hot issues in the midst of a modernizing society. In the era of digitalization, Tebauireng Islamic boarding schools must be increasingly prepared to respond quickly, one of which is issues related to religious moderation (Madjid, 2017). As the author mentioned previously, the Tebuireng Islamic Boarding School plays an active role in internalizing the values of moderation in its education system, as taught by KH.Abdul Wahid Hasyim. However, to further disseminate the moderate narrative more widely, diversity is a positive thing like a beautiful rainbow when it displays its various colors. We are certainly optimistic that the Ministry of Religion under Gus Yaqut will continue to provide services to strengthen the role of religious moderation.

Rasulullah also taught to love one's homeland with a spirit of nationalism, "The spirit of nationalism must exist in every child of the nation (students and students). Because. This nationalism has been exemplified by our predecessors. Like the heroes and scholars of the era of independence, the Prophet's love for his

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homeland, Mecca, was so great. Sayyidina Umar bin Khattab said: If there is no love for the country, a country that is in decline will surely be destroyed. Responding to love of the land and a sense of nationalism, the a`qdi of the Tebuireng Islamic boarding school have internalized the values of Islamic education which are ingrained in every student because the material taught at the Islamic boarding school teaches morals, obedience, respect, responsibility, sincerity, sacrifice, work. hard, honest and love teachers and kyai so that love for kyai becomes the basis of love for the homeland and gives birth to an attitude of nationalism as said by the caretaker of the Tebuireng Islamic boarding school K.H.Abdul Hakim Mahfudz Hadrasyekh K.H. Hasyim Asy'ari, K.H.Abdul Wahid Hasyim and the caregivers have given teachings about love for themselves at Islamic boarding schools for kyai and teachers so that this basis has an effect on the feeling of love for the spirit of nationalism *hubul waton minal iman* and has been proven by Hadrasyekh Hasyim Asy'ari During the Jihad Resolusi incident in Surabaya based on a spirit of love for the homeland that did not want the motherland to be colonized again by the allies who were piggybacked on by the Dutch, finally a heroic war took place that lasted for days, almost four weeks, a battle that was so heroic that it had an effect on resistance in big cities such as Yogyakarta, Semarang and Bandung, this shows that the students of the Tebuireng Islamic boarding school have been taught the value of love for the kiyais and the mother earth. (Madjid, 2017) In line with what was said by the head of the Tebuireng Islamic boarding school, Ust Selamat Habib. Oh yes, in the Islamic boarding school the students are taught to appreciate the values of love for the Kyai and their Islamic boarding school. so that the nature of the feeling of love forms a feeling of love for the mother earth and these are all values of moderation that originate from Islamic education, namely the Al-Qur'an and Hadith by understanding, appreciating and practicing the values of moderation such as respecting, appreciating the differences in living in harmony between people. other regions help each other work together

Agrees with the Mudzir of the Tebuireng Islamic boarding school, the Islamic boarding school development department, Mr. Lukman Hakim. Oh yes, it's true that the Tebuireng students are trained to learn Kauningan techniques and constructive activities in order to develop the talents hidden in the students. By learning, the students can explore the potential that exists within them so that by exploring the potential of the students, it will give birth to good student characters who have a spirit of love for the kyai, the Islamic boarding school and love for fellow students, these are all forms of the values of moderation. Strengthened by his words, the senior ustadz of the Tebuireng Islamic boarding school, Mr. Suudi, said that it is true that

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the Tebuireng students practice nila. The value of modern Islamic education, in addition to the upbringing of the ustadz and caretakers of the Tebuireng fatwa, the wisdom of masyikhs who have passed away, also provides encouragement with the collection of books in the library and the spiritual approach, mujahadah and pilgrimage that increases obedience to the ustadz who have died or who have died. boarding school has not died yet. The integration of Ahlu Sunnah wa al-Jama'ah santri at the Tebuireng Islamic boarding school cannot be doubted, with a moderate attitude, it is hoped that it can form a strong and responsible santri spirit that always spreads kindness and mutual help among the santri to further the national and state community.

Students' experience of the values of modern Islamic education at the Tebuireng Islamic Boarding School

Religious moderation in the context of Islamic boarding schools is usually known as al-wasatīyah which is defined as everything that is good in accordance with its object. As time went by, the meaning of wasat evolved into the middle, if it is concluded that it means that Muslims must be able to adhere to all kinds of wasatīyyah principles (Husna, 2021). That religious moderation is an attitude that shows harmony. In this case, religious moderation if embedded within the scope of Islamic educational institutions is to strengthen understanding of institutional religious behavior or actions in order to avoid extreme and radical understandings. Religious moderation is important amidst the rise of extreme understanding that is emerging in Indonesia among Muslims, especially among Islamic students. The moderate attitude instilled by KH. Abdul Wahid Hasyim was then succeeded by the current caretaker K.H. Abdul Hakim Mahfudz who adheres firmly to the principle of ahlu sunnah wal jama'ah (Huda, 2075). The religious moderation practiced at the Tebuireng Islamic Boarding School is a manifestation of the prophetic teachings carried out by the Prophet Muhammad SAW, in which the Prophet's behavior, words and actions are instructions ordered by Allah SWT for all mankind. KH. Abdul Wahid Hasyim developed moderate Islam that was cultural in nature (Farida, 1979). So, KH. Abdul Wahid Hasyim has laid the foundations for religious moderation, not only limited to thought but proven to have been implemented in the daily life of students in the institutional field to current caregivers during the leadership of K.H. Abdul Hakim Mahfudz with a strong brotherly attitude. So, a sense of tolerance will arise which is a necessity for a pluralistic society. moderation⁵. K.H. Abdul Wahid Hasyim, in his diversity of thoughts and attitudes, has inspired future Islamic

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scholars and figures to adopt a middle, balanced and moderate attitude. (Ancok, 1979) KH. Abdul Wahid Hasyim is very persistent in calling for humanity, especially Indonesia as a pluralistic country, so that it can be continued by the current caretaker who is being continued by K.H. Abdul Hakim Mahfudz The findings from this research are students' practice of the values of modern Islamic education at the Tebuireng Islamic Boarding School as follows; The effect of the learning process at the Tebuireng Islamic boarding school gives rise to a theoretical understanding of modernization behavior, namely the behavior of respect and respect among students from different regions. (Siddiq, 2009)The results of the learning process give rise to an appreciation of the process of thinking about the values of modernization in a deep and consistent manner and at the point of leading to the nature of humanity. The results of this appreciation give birth to good and modern student behavior that can be implemented in daily life in the Islamic boarding school environment. This behavior is a student who always spreads unlimited goodness.

Conclusion

Based on the discussion above, the researcher can conclude that in this research as follows: Ideas and thoughts of K.H. Abdul Wahid Hasyim, which was realized by K.H's caretaker, Abdul Hakim Mahfudz at the Tebuireng Islamic boarding school, continues to survive amidst globalization. It is proven that the students are taught the yellow book and modern books in order to gain an in-depth understanding of modern Islamic boarding school knowledge so that it all becomes capital and reference as a way of viewing the daily life of the students at the Tebuireng Jombang Islamic boarding school.

The students of the Tebuireng Islamic boarding school, in addition to understanding and studying the values of modernization, of course by living up to what has been exemplified by the caretaker of the Tebuireng Islamic boarding school, K.H. Abdul Hakim Mahfudz with a deepening of modern values that are beneficial for students. Which in the end can be practiced in daily life at Islamic boarding school or after graduating from Islamic boarding school, dedicating oneself to the place of birth and being able to contribute to society, religion, nation and state.

The description of modernization remains within the typical framework of Islamic boarding schools, maintaining good Islamic boarding school scientific traditions. The students at Tebuireng Islamic boarding school understand, appreciate and practice Islamic boarding school knowledge which is moral, moral, spiritual and what has been taught by Tebuireng Islamic boarding school caretaker K.H. Abdul Hakim Mahfudz and the asatidz whose sources are none other than the Qur'an and

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Hadith as well as classic yellow books and modern books that are relevant to the times and needs of society whose contents are the teachings of goodness and spiritmatalil alamin which prioritize humanity so that by studying It is hoped that this knowledge can be applied and can change the character of santri which was previously closed, but with the deepening of modern values, santri will be able to live with an open, inclusive character, living with mutual respect, respect, living side by side and accepting the differences between santri from different regions and cultures

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