

Exploring the Wisdom of Da'wah: Character Building *Akhlaq al-Karimah* Santri Pesantren Al Kahfi Bangkalan, Indonesia

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Abstract: This research aims to investigate the critical role of Pondok Pesantren Al Kahfi (PP Al Kahfi) in shaping the character of *akhlaq al-karimah* students. Moral character, which includes commendable traits such as kindness, patience, sincerity, and integrity, is highly valued in Islam. This research method involves collecting data through interviews with leadership staff, boarding school administrators, and students. Field observations were conducted to gain a deeper understanding of the character-building process of *akhlaq al-karimah* in this boarding school. The results showed that Pondok Pesantren Al Kahfi School has a variety of educational and da'wah programs designed to shape students' character by the principles of *akhlaq al-karimah*. The teachers and administrators of the boarding school play an important role in providing good examples and educating students about the importance of *akhlaq al-karimah* in daily life. This study concludes that Pondok Pesantren Al Kahfi has successfully carried out its role in shaping the character of students who are *akhlaq al-karimah* through real education provided by boarding school administrators. These results can be the basis for a better understanding of how Pondok Pesantren plays a role in forming good character among students.

Keywords: Character Building, *Akhlaq al-Karimah*, Santri, PP. Al Kahfi

INTRODUCTION

Da'wah in Indonesia is a broad and complex phenomenon. Indonesia is a country with the largest Muslim-majority population in the world, so the role of da'wah is vital in understanding Islam and shaping social values for the wider community (Aziz, 2017). In Islam, da'wah is one of the essential tasks recommended for every Muslim (Purnomosidi, 2022). Da'wah is also an effort to spread the teachings of Islam and religious values to others so that these people can influence each other in a better and right direction.

Da'wah is one of the obligations of every Muslim to change human attitudes, behavior, and nature to be by their character (Pimay & Savitri, 2021). Carrying out da'wah amid community life with their respective abilities and abilities is an absolute obligation for every Muslim without exception during his life. Da'wah can be done in various ways. One of them can be using bil hal.

According to Asmuni Syukir, preaching in all its forms is obligatory for every Muslim. The da'wah task was initially entrusted to the Messenger by Allah, and the first da'i was the Prophet Muhammad (Rahmat, 2020). This is the same as what Abdul Karim Zaidan said in his book *Uṣūl al-Da'wah*. "The first da'i to invite to the way of Allah since Islam was revealed was the Prophet Muhammad. Muslims, including their leaders, are the helpers of the Prophet in carrying out his da'wah duties."

Calling for goodness can be done in various places, including boarding schools or mosques (Gunawan et al., 2023). The existence of Pondok Pesantren can be measured by the ability of the boarding school leaders to foster, develop, and realize the morals of a student (Us, 2010), As written by Adel and Rashid in the IUG Journal of Islamic Studies (Al-Zamili & Eltabak, 2023):

"He must increase his knowledge and scholarship in various arts and sciences, accompanied by good understanding, awareness, foresight, honesty, truthfulness, and discernment."

Integralistic Da'wah Theory is an approach that unites various dimensions of da'wah, including oral da'wah, *da'wah bi al-ḥāl* (through example), education, and social improvement, to achieve the formation of individuals and society holistically (Arifin, 2021). In this context, oral da'wah becomes the primary means of verbally conveying religious messages to the public. In contrast, *da'wah bi al-ḥāl* emphasizes the importance of preachers as real examples that reflect Islamic values in everyday life. In this theory, education is about increasing religious knowledge, character building, and moral values. In addition, the social improvement dimension is integrated as an integral part, where da'wah focuses on spiritual aspects and seeks to improve social conditions and community welfare. By bringing together these various approaches, the Integralistic Da'wah Theory aims to create individuals and communities that comprehensively understand and practice Islamic teachings and contribute to overall social improvement.

As one of the teachers at Pondok Pesantren Al Kahfi, Mahrus explained that Pondok Pesantren Al Kahfi had implemented various da'wah strategies, such as giving reprimands, directions, and punishments when students make mistakes, giving penalties when there are students who violate and providing examples in the form of reasonable procedures or ethics to students when they want to communicate or socialize with others (2023). There is much moral degradation among teenagers in Sepulu and its surroundings—for example, wild racing, cockfighting, drinking alcohol, and so on. Even some community groups are identical in the tradition of *carok* when there are problems with other people or their neighbors. So this becomes one of the factors for parents sending their children to boarding school.

The holistic approach of Pondok Pesantren Al Kahfi in its da'wah, primarily through applying various moral and ethical development strategies, shows innovation in religious education. While many educational institutions focus on academics, Pondok Pesantren Al Kahfi strongly emphasizes character-building and moral values. Using methods such as reprimand, direction, and punishment as a means of learning shows courage in facing the reality of ethical challenges in modern society. In this context, the boarding school becomes more than just a place of formal education but a center of social transformation that seeks to overcome moral degradation among teenagers.

The choice of parents to board their children at Pondok Pesantren Al Kahfi also reflects a response to worrying social changes, such as the increase in harmful activities such as wild racing and cockfighting. This decision underscores the role of Pondok Pesantren as an agent

of social change that focuses on building resilient character and solid morality. By viewing boarding schools as a solution to moral challenges, the community finds an innovative and effective alternative in educating the younger generation to become responsible and morally upright individuals amidst the ever-evolving dynamics of society.

This study aims to determine the da'wah strategy and message to build the students' *akhlaq al-karīmah* character. The results of this study are expected to help open insights into the *hikmah* da'wah that occurs in PP. Al Kahfi Sepulu Bangkalan. Thus, it will reveal the transformation of young people from having naughty, uncivilized behavior into good people in the wider community.

METHOD

This research utilizes field research techniques with research conducted directly at Pondok Pesantren Al Kahfi Bangkalan, carrying out a qualitative approach. Observation, interviews, literacy studies, and documentation methods are used to complete this research.

The field research approach provides advantages in understanding the context at Pondok Pesantren Al Kahfi, allowing researchers to be directly involved in observation and interaction with the research environment. The qualitative method in this study will enable researchers to deepen their understanding of values, norms, and cultural contexts that can influence research results. In addition, the combination of observation, interview, literacy study, and documentation methods provided a comprehensive framework to explore the data and detail the research findings from various perspectives.

Hamenda et al. (2022) highlighted the importance of integrating observation, interview, literacy study, and documentation methods in qualitative research to gain a deep and thorough understanding of the phenomenon under study. Thus, this holistic approach can make a meaningful contribution to describing the reality of Pondok Pesantren Al Kahfi more comprehensively and contextually. (Hamenda et al., 2022).

FINDING AND DISCUSSION

Character Building

The caregiver of Pondok Pesantren Al Kahfi provides da'wah messages to Santri during routine activities at the pesantren, such as in the book recitation, which is held six times every week (2023). That is, the recitation of the book is held every day of the week, from Monday to Sunday.

KH Mudarris Syukur has chosen a da'wah approach involving direct communication with his mad people, including old and new santri, which has been his practice for over eight years. For example, KH Mudarris Syukur regularly communicates his message to his santri: "Son, while you are in the hut, take time to pray so that I do not feel too pious here."

This message from the caregiver of Pondok Pesantren Al Kahfi implies that a santri is expected to have great initiative to stay away from being arrogant or magnifying themselves in front of fellow santri or other people. This message underlines the importance of simplicity, humility, and a non-arrogant attitude in the pesantren environment. The message from the caregiver of Pondok Pesantren Al Kahfi contains a meaning that emphasizes two critical things. (1) Initiative and seriousness: This message invites Santri to take the initiative to improve their quality. This means they must have the motivation and enthusiasm to continue learning and developing, both religious and other aspects. (2) simplicity and humility: This

message also highlights the importance of a humble and modest attitude. Santri is reminded not to boast or act arrogantly in front of fellow students or others. This reflects the values of modesty, which are highly valued in the pesantren context and Islam in general.

This makes the message provide moral guidance for santri to become diligent individuals in pursuing knowledge and living life with humility, avoiding arrogant behavior or feelings of superiority towards others. This message creates a pesantren environment focusing on good personal development and strong religious values.

As a result, when santri spend time at Pondok Pesantren Al Kahfi, they are encouraged to regularly pray that they will be spared from bad traits such as arrogance, taciturnity, *riya'*, and others. They aim to always guard their hearts and behavior while in the pesantren.

When they later leave the pesantren, this experience will help them keep practicing the values they have prayed for regularly. This means that when they leave Pondok Pesantren Al Kahfi, they will remain accustomed to the attitude of *qana'ah* (satisfied with what they have), be humble, and avoid arrogance or envy.

The pesantren becomes an environment where these values are maintained and applied in the daily lives of santri, and they are expected to retain them after leaving the pesantren. With the da'wah communication strategy delivered by Kiai Mudarris, many santri feel at home studying at the boarding school and succeed in developing good *akhlaq al-karimah* characters. As a result, not only does santri feel the benefits, but the people around the pesantren and the Santri's guardians also feel proud when they see positive changes in their children and develop noble morals. In the interview, Mudarris Syukur said that the evidence of the success of the da'wah and education strategy implemented at Pondok Pesantren Al Kahfi is the formation of the character of *akhlaq al-karimah* santri (2023).

In one of the Bina ummat journals written by Rizal, Siti, Naziruddin, Dede explained that:

"The strategy of Islamic Da'wah consists of planning and presenting the activities and operations of Islamic Da'wah. Which is carried out rationally to achieve Islamic goals that cover all dimensions of humanity" (FIRDAUS et al., 2023).

The motto 'The Santri's morals are how the kiai's morals are' held firmly by Kiai Mudarris is a vital principle that has guided his leadership from the beginning until now at Al Pondok Pesantren Al Kahfi until 2022. This motto reflects his belief that the character and morals of the students are greatly influenced by the morals and examples shown by the leader of the pesantren, Kiai Mudarris.

In his efforts to shape the character of santri, Kiai Mudarris emphasizes the importance of *tawāḍu'*. For him, *tawāḍu'* is an attitude of humility and simplicity that comes from the heart, not just physical appearance. *tawāḍu'* means consider themselves the lowest human beings and do not have an arrogant nature. Kiai Mudarris uses it as a guide to live daily life and develop good character among Pondok Pesantren Al Kahfi School students. "The message contained in the short phrase "So humans should not feel better than others" is a guideline for all students to develop the character of students to be better."

"Such a da'wah strategy has become an integral part of Kiai Mudarris' efforts to shape the morals of students. In addition, Kiai, or the caretaker of Pondok Pesantren Al Kahfi, also actively interacts with his students to establish a closer relationship and facilitate the da'wah process."

The role of senior santri significantly influences the character of junior santri at Pondok Pesantren Al Kahfi. When the morals and behavior of senior santri are considered good, this

becomes an example and inspiration for younger santri. For example, suppose some students refrain from participating in the congregation or pray late. In that case, the administrators or more senior students may impose sanctions such as cleaning the bathroom or reducing the boarding school vacation schedule to discipline and motivate the younger students (Irawan, 2022).

Situational factors, such as physical attractiveness, respect, similarity, and ability, also affect interpersonal relationships among students. Santris tend to be attracted to physically attractive individuals, share similar interests or values, and demonstrate superior abilities or skills. From the perspective of Pondok Pesantren Al Kahfi, Kiai Mudarris Syukur is a preacher skilled in improvising and effectively delivering da'wah messages. One of the techniques used is telling inspiring true stories, which can captivate the attention and hearts of the santri so that they are more open to the message conveyed.

Thus, the role of senior santri, situational factors, and Kiai Mudarris Syukur's communication skills are vital elements in shaping the morals and character of santri at Pondok Pesantren Al Kahfi. The assessment of all this comes from the community or santri as recipients of the da'wah message. They carry with them the assumptions and perceptions they have of the da'wahist. Communities and santri are active individuals and have the freedom to assess the communicators they face.

A communicator's credibility is vital in influencing message reception and attitude change. A communicator who has a high level of credibility tends to be more effective in changing attitudes and behavior. In this case, Effendy states that communicators can influence attitudes and actions through attraction. If message recipients feel the communicator can relate to them well and understand their views, they are more likely to receive the message positively (Aisyah et al., 2022).

In the context of da'wah activities, preparation involves the preparation of messages that will be delivered during the training. Before the news is compiled, there are a series of steps that need to be considered to ensure that the message to be paid by a da'i is according to the situation and conditions of the audience that will be the audience (Wahyuni, 2019).

Based on the audience analysis conducted by a da'i, there will be a better understanding of the characteristics of the audience to be faced. This allows the da'i to structure and develop the da'wah message more effectively. Some of the main things to know before designing a da'wah communication program include:

- How does the community perceive the problem to be faced?
- The living habits of the community that relate to the problem to be overcome.
- The language and symbols understood and used by the community in the context of the problem to be solved.
- Approaches or methods that the community will receive as an effort to solve the problem.

Understanding these factors allows the *juru dakwah* to design a da'wah message that is appropriate and relevant to its audience so that communication can run more effectively and the message conveyed can be more easily understood and accepted by the audience.

In the communication process, obstacles are expected. Communication only sometimes runs smoothly according to the expectations of the communicator. Barriers can appear in various forms, such as differences in understanding, physical disturbances, or psychological barriers. A preacher must identify and overcome these communication barriers to convey the da'wah message more effectively to its audience (Hernandeni et al., 2018). In the persuasive da'wah carried out by Pondok Pesantren Al Kahfi, the communication process sometimes runs

smoothly and can face various obstacles. One aspect that affects communication is social position. The social part of individuals or groups can reflect specific values, such as religious values, wisdom, skills, and honesty.

This social position can affect how the audience receives the da'wah message, as the audience may look at the communicator's social status and measure his credibility and authority based on these factors. Therefore, in persuasive da'wah, it is essential to understand and utilize these social position factors to strengthen the message and its impact (Nurdeni et al., 2022). These values will be taken into consideration in decision-making. If the audience negatively values these values, the message may not be well received.

In addition, semantic factors relate to the communicator's use of language to express his thoughts and feelings to the audience. The language must be carefully chosen, clear, and appropriate to ensure the da'wah message can be understood and well received by the audience. Language errors or vagueness in communication can hinder the effectiveness of the da'wah message. Therefore, the choice of words and communication style are critical in the da'wah process (Mahadi, 2021).

To ensure smooth communication, a communicator must be very careful in overcoming these semantic interferences. Errors in speech or mistakes in writing messages can lead to misunderstandings that can damage transmission (Fauziah & Aziz, 2022). One solution to increase the success of da'wah and create harmony in society is for the management of Pondok Pesantren Al Kahfi to strengthen family relationships with its students. A positive family relationship can be established through good communication with students, which supports the smooth running of every activity in the pesantren because of the community's support and participation, especially the parents of Pondok Pesantren Al Kahfi students.

The communication method in question is if students face difficulties in fulfilling their obligations at Pondok Pesantren Al Kahfi, the management will hold a meeting or deliberation with the students. This aims to reach agreements and solutions to overcome existing problems so that existing problems can be minimized or eliminated.

Caregiver's Da'wah Message

The people living around Pondok Pesantren Al Kahfi School have felt many positive impacts from its existence. This includes the ease of education for their children, closer access to learning religious knowledge, and the ability to take positive examples from Pondok Pesantren Al Kahfi students.

Over the past few years, Pondok Pesantren Al Kahfi has achieved several desired targets. One significant achievement is the separation between male and female santri classes. This has increased the effectiveness of the teaching and learning process. On the other hand, the boarding school has also successfully opened a college, which provides an excellent opportunity for the surrounding community to provide higher education to their children.

This success shows the significant positive impact that Pondok Pesantren Al Kahfi has achieved in contributing to the education and development of the surrounding community. This is an excellent step to improve the quality of teaching and opportunities for the community's children.

Kiai Mudarris at Pondok Pesantren Al Kahfi also has a policy to assist or finance underprivileged students. This enables parents who want to send their children to boarding school but may need more financial means to send their children to study at this boarding school. Thus, Pondok Pesantren Al Kahfi plays an active role in dedication to the community

and makes a real contribution to improving the education and development of the community and a positive contribution to this country.

This action demonstrates Pondok Pesantren Al Kahfi's strong commitment to ensuring that religious education and the quality of education they offer are accessible to as many individuals as possible, regardless of economic status. According to Mudarris Syukur, this confirms the positive role of this boarding school in the community, its positive impact on the broader society, and its valuable contribution to the country (2023).

Pondok Pesantren Al Kahfi also provides opportunities for students to develop practical skills, such as sewing. The purpose of providing these skills is so that the santri have knowledge in general or religious sciences and expertise that can generate income and enable them to live independently or make an economic contribution to their families, especially their parents.

This is an essential step in empowering the santri with skills that can be used in daily life and work. In addition to educating in religious and general knowledge, Pondok Pesantren Al Kahfi also provides an education focusing on sustainability and independent ability. Based on the results of interviews with Mudarris Syukur, this can help students become more independent individuals ready to face future challenges (2023).

The young cleric from Tenggung Village, Klampis District, Bangkalan, strongly advises his students not to participate in competitions. The aim is to prevent them from developing a sense of arrogance or feeling superior to others through winning matches. The young kiai wants to instill an attitude of *tawāḍu'* and humility among his students so that they do not become arrogant or haughty because of achievements or victories in competitions. Mudarris Syukur said this approach allows the caregiver to form a more balanced character of the santri and uphold the values of simplicity (2023).

The principle held by the caretaker of Pondok Pesantren Al Kahfi is "Life must be like a spare tire." The meaning of this expression is profound. This principle teaches that we must always be ready to face life changes, just like a spare tire that must always be ready to be used in any situation. Sometimes, when we have many options or enough resources, we may need to remember or be ungrateful for our backup resources. However, when our primary resources are damaged or cannot be used, we will rely on these spare resources.

This principle makes Pondok Pesantren Al Kahfi caregivers want to instill an attitude of readiness, simplicity, and gratitude in students' lives. They are taught only to depend a little on temporary things and always to have backup resources or preparations to face changes and challenges in life. The leader of PP Al Kahfi revealed that this principle promotes values such as readiness, perseverance, and gratitude in dealing with various aspects of life (2023).

Heart diseases often arise when a person feels superior or better than others. Kiai Mudarris Syukur, as a caregiver at Pondok Pesantren Al Kahfi, has a vital role in educating his students to maintain a humble attitude and not to boast to anyone. Kiai Mudarris realizes that simplicity and humility are essential first steps in building the character of students who have *akhlaq al-karīmah*, or noble character.

Based on the results of the interview, Mudarris Syukur explained that educating santri to avoid a sense of superiority and belittling others, Pondok Pesantren Al Kahfi tries to create an environment that promotes the values of *tawāḍu'*, simplicity, and empathy. These are essential aspects of sustainable moral and character education, which is the main focus of this boarding school (2023).

In addition, according to Muhammad Nabil, when interviewed, the leader of Pondok Pesantren Al Kahfi school also often conveyed to his students that they must be able to put

themselves in their place and do things that should be done (2023). This is an effort of a kiai who has taught his students to be someone who always appreciates time and always strives to be productive wherever and whenever it is.

Kiai Mudarris also often gives the message that life should be similar to the performance of a shockbreaker. The greater the pressure applied to the shock break, the higher the shock break can soar. In other words, pressure pushes us to reach higher levels of achievement. Similarly, the greater the force or problems faced, the more excellent the opportunity to develop and become more qualified.

In this context, Kiai Mudarris wants to teach his students that life challenges and difficulties are opportunities to grow and reach their best potential. Through pressure and problems, they can achieve higher degrees in life. This message implies that we must face every challenge with determination and perseverance to achieve success and personal growth.

The caretaker of Al Kahfi Pesantren has delivered a message that illustrates the principle of life, namely, "Life must be like a shockbreaker." This message refers to the fact that the greater the pressure exerted on the shockbreaker, the higher its ability to jump upwards. The greater the force or challenge one faces, the more excellent the opportunity to grow, develop, and achieve greater heights.

This message emphasizes the importance of facing the pressures and difficulties in life as opportunities for personal growth and achieving higher goals. With perseverance and determination, one can overcome challenges and perform incredible feats in one's life.

The same concept applies to human life. Challenges are an indispensable part of every individual's journey. These challenges are necessary in the endeavor of striving and achieving goals in life. When interviewed, Mudarris Syukur revealed that humans can grow, learn, and develop their potential by facing and overcoming challenges. Challenges allow one to test one's determination, perseverance, and ability; by meeting them, one can achieve more significant achievements (2023). Challenges enable humans to develop, improve themselves, and become stronger individuals. The more challenges a person faces, the greater their chances of succeeding and achieving great heights. Challenges help humans test the limits of their abilities and form a more resilient character (Abdullah, 2007).

The following da'wah message is often conveyed by Kiai Mudarris Syukur to his santri: "Ya Allah, do not let me become arrogant or feel superior in the pesantren." This message reflects humility and self-awareness, reminding santri not to be trapped in pride or superiority over their knowledge or achievements.

Kiai Mudarris wants to instill an attitude of *tawāḍu'* and humility in the santri, so they are always grateful for God's gifts and willing to continue learning and improving themselves. This message reflects the importance of simplicity and humility in various aspects of santri life at the pesantren (2023).

This short message has a broad meaning and is relevant for young people today, especially for Pondok Pesantren Al Kahfi Sepulu students in Bangkalan, Madura. The da'wah message encourages students to focus not only on their faith and morals but also on their morals in the boarding school environment. Instead, this message teaches them that faithfulness and good behavior must be maintained and lived at all times, including when they have left the pesantren and are in the community (Van Bruinessen, 1995).

The message is that santri always strives to be individuals with good morals and noble character wherever they are. It is also a reminder that kindness and purity of heart should be practiced during their stay at the boarding school and in their daily lives in the outside world. This message invites students to always pray to Allah *Subḥanahu wa Ta'ālā* so that they will be

given the strength and guidance to live life with good morals, wherever they are and in any situation. This message reflects the importance of integrity and consistency in living religious teachings and moral principles throughout life's journey.

In addition, this da'wah message also means that santri are expected to live with *qana'ah* (satisfied with what they have) and *zuhud* (not too attached to the material world). They are taught not to be too ambitious in pursuing wealth or materials and to focus more on spiritual and moral values.

Not only that, this message also teaches the importance of being humble and grateful for what Allah has given them. By living simply, being satisfied with the sustenance provided, and not being too attached to the world's treasures, the students are expected to live more calm, peaceful and simple lives. When interviewed, Mudarris Syukur said that this message reflects the values of humility, gratitude, and simplicity that are very important in Islamic teachings and the principles of life in Pondok Pesantren Al Kahfi (2023).

In today's millennial era, many social pressures encourage individuals to show off their wealth and look more intelligent or superior. This is where Pondok Pesantren Al Kahfi shows consistency in educating and fostering its students to live life with humility and *akhlaq al-karimah*, both when they are in the pesantren environment and when they have left the pesantren.

Pondok Pesantren Al Kahfi understands that the challenges of modern times affect how individuals express themselves and face temptations to engage in behaviors contrary to religious teachings and moral principles. Therefore, this boarding school actively teaches and practices the values of modesty, simplicity, and humility to its students.

The students understand that stability and material wealth are not the leading indicators of success or excellence. Instead, true success is achieving *akhlaq al-karimah*, a noble moral character, and good behavior, without showing superiority or self-excellence over others. These pesantren develop a culture of simplicity and gratitude in every aspect of santri life, both in the pesantren and the outside world.

With this solid education on morals and wisdom, Pondok Pesantren Al Kahfi seeks to create young people who can live life with integrity, humility, and moral firmness, which makes them role models in an ever-changing society.

Pondok Pesantren Al Kahfi is an environment that brings together students from different economic backgrounds. This is the result of the careful education and guidance provided by KH. Mudarris Syukur is the leader of this boarding school. Although some santri may come from higher economic backgrounds, and others from more middle or even lower economic backgrounds, they are treated equally in the eyes of the boarding school.

The approach adopted at Pondok Pesantren Al Kahfi ensures that all santri are given equal opportunities to receive quality religious and moral education regardless of their social or economic status. KH Mudarris Syukur understands the importance of creating a fair, equitable, and inclusive environment where santri can grow and develop without any difference in treatment based on wealth or social status. The system implemented at Pondok Pesantren Al Kahfi creates an atmosphere where students can learn together, interact, and grow as individuals with social awareness and equality. The critical message is that economic background should help achieve success or excellence in moral and religious values. This reflects the boarding school's determination to create a fair and equitable environment for all students, regardless of their economic status.

This education system aims to create an equitable environment where santri, regardless of their economic background, feel equal to others. This aims to minimize the social gap

between the students. The santri, who have a more established financial experience, are taught to live and not to flaunt their wealth to others. On the other hand, less economically capable students do not feel inferior or inferior when interacting with their friends who may be more financially capable.

When interviewed, the head of Pondok Pesantren Al Kahfi said that the impact of this educational strategy is that all students learn to live, appreciate the values of simplicity, and do not feel superior to others. They are taught not to boast or show superiority based on material wealth (2023). Thus, the da'wah message delivered by Kiai Mudarris Syukur forms santri who have social awareness, are humble, and know how to appreciate and respect all individuals regardless of their economic status.

CONCLUSION

A da'wah strategy is a plan or approach designed to convey messages and teachings of Islam to individuals or groups and invite them to understand, accept, and practice Islamic principles in everyday life. The primary purpose of a da'wah strategy is to influence individuals or groups to approach or follow the teachings of Islam. This da'wah strategy can involve a variety of tactics, methods, and measures tailored to different situations, target audiences, and social and cultural contexts.

In practice, da'wah strategies vary widely and can include a variety of approaches, ranging from interfaith dialog, lectures, publications, and religious education to social and humanitarian activities. A da'wah strategy's ultimate goal is to spread Islam's teachings, promote a correct understanding of Islam, shape behavior according to Islamic teachings, and expand the number of followers of Islam. This is an integral part of the effort to expand and strengthen the Muslim community and introduce Islamic values to the broader world. To improve the effectiveness of da'wah strategies, it is necessary to emphasize the use of inclusive and adaptive approaches. The da'wah plan should consider the diversity of the community and local context and explore the potential of various media, especially social media, to deliver messages effectively. In addition, it is essential to increase community involvement in the da'wah process, encouraging active participation in social and humanitarian activities that demonstrate Islamic values in action. Close collaboration among da'wah agencies, government, and community organizations can also strengthen da'wah efforts and build sustainability in the spread of Islamic teachings. Periodic evaluation of the da'wah strategy and readiness for adjustments must be an integral part of the process so that the system implemented can remain relevant and positively impact people's understanding and behavior towards Islamic teachings.

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