

Activities of Kepesantrenan at Sunan Kudus Dormitory No. 07 Pondok Pesantren Salafiyah Syafi'iyah Sukorejo

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ABSTRACT

This research aims to analyze activities of kepesantrenan at Sunan Kudus Dormitory Number 07 in realizing khaira ummah. This research uses a qualitative perspective with the subjects being the head of the room, deputy head of the room, education coordinator, and dormitory ubudiyah coordinator. Data collection uses interviews, observation and documentation. Checking the validity of the data in this research involves using extended observations or very in-depth observations and triangulation of sources and techniques. The results of the research show that activities of kepesantrenan at Sunan Kudus Dormitory number 07, such as carrying out tahajjud, duha and other sunnah prayers, and studying the yellow book are able to create a generation of khaira ummah, namely the characteristics of al-shiddiq (honesty), al-amanah (responsibility), al-adalah (just), al-ta'awun (please help), al-istiqamah (continuously).

KEYWORDS

activities of kepesantrenan,
khairu ummah,
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Introduction

Learning as an educational process is a systematic effort to prepare competent and excellent human resources who can compete with developments in the future. Competent does not only refer to scientific maturity but also must have noble and commendable morals and have life skills that are able to make us prosperous with our existence in the area (Hidayah, 2019). In time it will be their turn to become an advanced generation, with good morals. Of course, a big dream cannot be achieved haphazardly without a true and reliable scientific basis. These efforts are carried out systematically, structured, and carried out by professional staff in their fields. An educational professional or practitioner should have sufficient provisions to be considered worthy of carrying out the learning process (Istiqomah et al., 2023).

The term cottage comes from the Arabic language funduq which means a dormitory which is a place for students to study. The term pesantren is known in the Madura area, while in Java it is known as Islamic boarding school, while in Sumatra it is known as

surau. Meanwhile, pesantren comes from the word santri which has the addition of "pe" and the suffix "an" which means the place where the students live and study (Murtopo, 2016). As an educational institution, Islamic boarding schools provide formal education and non-formal education which specifically teaches fiqhi, hadith, tafsir, monotheism and Sufism based on the yellow books and studies Arabic (nahwu, sharaf, balaghah and tajwid), mantiq and morals. Thus, Islamic boarding schools are educational institutions that are full of Islamic religious knowledge (Salam, 2021). Islamic boarding schools are a type of traditional Indonesian Islamic education to deepen the knowledge of the Islamic religion or what is called tafaqquh fi Al-ddin, and practice it as a guide to daily life by emphasizing the importance of al-karimah morals in social life. This institution can be said to be the forerunner of Islamic education (Rozi et al., 2022).

Islamic boarding school educational institutions must be seen as important because their improvements always keep up with the times, they have high output, and Islamic boarding schools are also able to compete with the world of social media and information, Islamic boarding schools can also turn challenges into opportunities and are able to master methods of solving problems among society (Sadali, 2020). Socialization in Islamic boarding schools occurs between kyai, ustadz and students, creating a characteristic of Islamic boarding school education, students permanently live in the Islamic boarding school environment near the kyai's dhalem. Every time there is a change in leadership in society, especially in modern and metropolis society, there has been a crisis of legitimacy, thus it feels irrelevant in the current era of globalization and degradative changes, due to the many dynamics and changes that occur, both internal and external dynamics of the Muslim community. itself (Isbahi & Yunas, 2018). Islamic education is education that teaches about worship, aqidah and noble morals, which is based on the teachings of the Koran and al-Hadith. Islamic boarding schools are considered as independent and simple Islamic educational institutions, the aim of which is to produce Islamic cadres who are tafaqquh fi al-din, have akhlaq al-karimah, and have appropriate skills. To achieve this goal, it is necessary to take steps to reform Islamic boarding school education in various aspects.

Pondok Pesantren Salafiyah Syafi'iyah Sukorejo with the highest leadership of KHR. Ach. Azaim Ibrahimy is an Islamic educational foundation which for more than a century has been considered capable of producing generations of khaira ummah who excel in religious knowledge, as well as general knowledge as provisions for facing the times. A student's activity is not solely for achievement, competing in agility or getting a championship medal. A student does this activity solely to be strong and healthy for worship. In activities of kepesantrenan, a student seeks experience as well as personal training to get closer to Allah SWT. Where students can practice this experience for themselves and others. For this reason, a santri should be able to carry out activities of kepesantrenan such as performing qiyamullaili prayers (tahajjud, hajat, etc.), and seeking religious knowledge that can lead to greater knowledge of Allah SWT. By reciting yellow or classical books (sullam at-taufiq, biyatulhidayah, ta'lim muta'allim,) and a student is always identified with someone who always dhikrs (rawatibul haddad, swariqul anwar, shalawat) which can encourage healthy living and able to get to know the creator more closely (Badi'ah et al., 2021).

As is the vision of the Sukorejo Salafiyah Syafi'iyah Islamic Boarding School to give birth to a generation of khaira ummah and what is meant by khaira ummah is to encourage goodness (khair), prevent evil (munkar) (Arifin, 2020) in the sense that the Salafiyah Syafi'iyah Islamic Boarding School always teaches and instills to his students about what Allah SWT commands and what Allah SWT prohibits with the sorogan learning system, bendongan, teaching and learning in the classroom and so on (Dhofier, 1982). The khaira ummah generation is a generation that has religious knowledge and knowledge and has good morals and also practices its knowledge in accordance with the teachings of the Koran and al-Hadith that rahmatan lil alamin (Hidayah, 2019). Thus, the ideal self-concept of Sukorejo students is the personality figure of the khaira ummah who has

personally carried out his obligations as a servant of Allah (worship) and abandoned Allah's prohibitions (developing civilization and prosperity).

In the Indonesian context, these are those who truly practice their knowledge and adhere firmly to the teachings of Ahlussunnah wal Jama'ah and uphold the Unitary State of the Republic of Indonesia. So there is a head of room who is serious about achieving the vision of the Islamic Boarding School by activating activities of kepesantrenan and always supervising and educating his room's children to become a generation of khaira ummah, namely Ust Ahmad Fauzan who is in the Sunan Kudus dormitory area number 07, with his enthusiasm to this day The dormitory at Sunan Kudus number 07 is the best dormitory among the other dormitories. In its daily activities or boarding school activities, it is very active, diligent and consistent in carrying out activities in its dormitory.

The success of the Sunan Kudus dormitory number has transformed the room children into a generation of khaira ummah with the efforts of the head of the room to activate the dormitory structure. Efforts to prioritize time discipline which really helps to form a personal khaira ummah, the room's children often speak politely and politely as-sidqu, convey the truth, obey the rules that have been set by the head of the room or the rules existing in the Islamic boarding school which are of the nature of al-amanah. The condition of the room boys is that they often help fellow Muslims, and Al-'s character is that he accepts all the rules that apply in the dormitory and feels fair, and also cares for each other. If someone needs help, others will help at-Ta'awun, and all activities in the Sunan Kudus dormitory number 07 are carried out with Istiqamah without ever getting tired in order to achieve the khairah generation of the ummah because of this, the Sunan Kudus dormitory number 07 Pondok Pesantren Salafiyah Syafi' yes, it is able to create a generation of khaira ummah. Based on the background above, we researchers want to examine the research focus on the phenomenon of activities of kepesantrenan in Sunan Kudus dormitory number 07 in creating a generation of Khaira Ummah?

Methodology

The presence of the researcher acts as the main instrument which acts as a human instrument by determining the research focus, searching for and selecting information as a data source, carrying out data collection, assessing data quality, analyzing data and making conclusions (Zamili, 2017). This research was conducted at Sunan Kudus dormitory number 07 Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo which was carried out from 2022 to 2023. The main data source in qualitative research is words and actions, the rest is additional data such as documents and others (Zamili, 2015).

Data analysis in qualitative research is open-ended and inductive (Zamili, 2013). This is to increase research understanding of the case to be studied. Meanwhile, to increase this understanding, further efforts are needed to search for meaning. The data analysis process begins by reviewing all available data from various sources, namely: interviews, written observations and written field notes, personal documents, official documents, drawings, photos, and so on.

Results and Discussion

Islamic boarding school educational institutions are considered important because their improvements always keep pace with the times, they have high output, and Islamic boarding schools are also able to compete with the world of social media and information, Islamic boarding schools can also turn challenges into opportunities and are able to master methods of solving problems in society. The physical elements of Islamic boarding schools consist of Kyai who teach and educate, Santri who learn from Kyai, mosques, places for providing education, congregational prayers and so on, and

huts, places for the students to live. In general, the aim of Islamic boarding schools is to develop citizens to have attitudes that reflect a Muslim personality in accordance with the teachings explained by the Islamic religion and to instill this religious feeling in all aspects of their lives and make them people who are useful for religion, society and the State. Islamic boarding schools are a place to forge someone to become a strong Muslim.

In boarding school activities, a santri seeks experience while improving his personality to get closer to Allah SWT. Where the experience can be practiced by santri for himself and others. Because of that, a santri should be able to perform santri activities such as performing qiyamullaili prayers (tahajjud, hajjat etc.), and seek religious knowledge that can lead him to know Allah SWT. By studying the yellow or classic books (sullam at-taufiq, biyatulhidayah, ta'lim muta'allim,) and a santri is always identified (characteristic) with people who always remember (rawatibul haddad, swariqul anwar, shalawat) who can encouraging a healthy life and being able to get to know the creator more closely (Badi'ah et al., 2021).

The Salafiyah Syafi'iyah Sukorejo Islamic Boarding School is an Islamic boarding school founded by K.H.R. Syamsul Arifin in 1908, despite the inadequate conditions with the clearing process still in progress, students who wanted to study religion began to arrive in 1914 and since that year the Salafiyah Syafi'iyah Islamic boarding school implemented a study curriculum in the form of recitation of the Koran, fiqh, monotheism, morals, and tasawwuf. As time and era passed, several subjects were added in the form of tool science such as nahwu, sharraf, balaghah, mantiq, and other general subjects.

The very dominant education system and character cultivation make the Salafiyah Syafi'iyah Islamic Boarding School one of the Islamic boarding schools where many people are interested in studying there, besides teaching this knowledge, the Salafiyah Syafi'iyah Islamic Boarding School is not left behind with the times that are starting to advance, with the development of electronics, so The Sukorejo Salafiyah Syafiiyah Islamic Boarding School develops electronics as well, of course in accordance with Ma'hadi's vision. The clearing and high-scale construction of the Sukorejo Salafiyah Syafi'iyah Islamic Boarding School ultimately has a special place for students in the form of a place to rest, worship and other infrastructure, in other words the Sukorejo Salafiyah Syafi'iyah Islamic Boarding School is complete.

Islamic boarding school activities begin to be organized well so that the desired achievements can be easily achieved by instilling honesty, enterprising and sincerity in the students. There began to be an influx of students who wanted to join the Islamic boarding school and wanted to gain religious knowledge at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, so several dormitories or areas were built starting from the Sunan Maulana Malik Ibrahim area, Sunan Ampel, Sunan Bonang, Sunan Giri, Sunan Drajad, Sunan Kali Jogo, Sunan Kudus, Sunan Muriya, Sunan Gunung Jati and I'dadiyah. With the passage of time and era, students have begun to no longer obey Islamic boarding school rules and no longer carry out activities of kepesantrenan properly, such as discipline, honesty, not being active in studying, and many other violations committed by students.

Activities of Kepesantrenan

Sunan Kudus dormitory number 07 is a dormitory that has become a role model dormitory at the Salafiyah Syafi'iyah Islamic Boarding School for men, because of its activeness and consistency in carrying out activities of kepesantrenan, the head of Sunan Kudus dormitory number 07. Ust Ahmad Fauzan S.Pd. Since he led this dormitory, all activities have been active and consistent and all his room children have been obedient in carrying out activities of kepesantrenan. The doctrine he has given to his

room children is solely because he wants to make the kyai or boarding school caretakers happy and to serve the boarding school, he has done a lot teach and instill in their children so that they become the khairah ummah generation in accordance with the vision of the Sukorejo Salafiyah Syafi'iyah Islamic Boarding School, the activities that take place at the Islamic boarding school are all under the instructions of the caretaker. This hostel has seen many of its students become room heads, hafidz, graduate ma'had aly, and become teachers. Activities of kepesantrenan that are still ongoing today, below are the results of the researcher's interview with the head of Sunan Kudus room number 07.

"Activities in the room include having to perform the five daily prayers in congregation and having to wear a white robe or robe, having to attend sorogan and muthala'ah recitations in the room, reading haddad in congregation, and having to be disciplined about your time because in our room every "There are times for Islamic boarding school activities and activities during the day and night, such as meal times, washing and other activities. For more details regarding room activities, try asking the education coordinator and room ubudiyah." [Interview-02]. In line with the orders of the head of Sunan Kudus room number 07, here Ahmad Fauzan as the room education coordinator follows the educational activities in Sunan Kudus room number 07. "Oo.... in the room there are quite a lot of activities such as reciting the Qur'an every ba' da duhur, reciting the books of ta'lim muta'allim, safinatun najah and fathul qorib, 'Aqidatul 'layam, sullam taufiq, bidayatul bidayah, there are also muthala'ah hours." [Interview-07]

The Ubudiyahan coordinator is a person who is entrusted with overseeing the activities of the Ubudiyahan room, so that the spiritual connection of the children of Sunan Kudus Room No. 07 is close to Allah SWT. Following are the results of the researcher's interview with the Coordinator of the Ubudiyahan Sunan Kudus Number 07. "Ubudiyahan activities are like praying five times a day with congregation in the mosque, read prayers before going to bed at 22:50 WIB, tahajjud prayer, duha prayer in the room, read study prayers together before going to the madrasa, to the asta (caretaker's maqbaroh) this activity is carried out every day istiqamah and together." [Interview-05]

Islamic boarding school activities at 18:35 WIB, in the Sunan Kudus dormitory number 07, a recitation of the book on the implementation of Mahgrib prayers and muthala'ah activities is taking place, there the room boys interpret the meaning of the book with guidance from the Syafi'i Kholi reading, after the muthala' Ah, go straight to the nanny's maqbarah and right at every five daily prayers, the children of Sunan Kudus room number 07 perform it in congregation at the Jami' Ibrahim mosque wearing long-sleeved white robes or robes, and right at 22:50 WIB read Pray for sleeping together, at exactly 03:45 WIB the children of Sunan Kudus room number 07 wake up to perform the tahajjud prayer in their room, and in the morning before leaving for the madrasah everyone is obliged to perform the duha prayer in their room.

Activities of kepesantrenan and the Form of the Khaira Ummah Generation

The khaira ummah generation is a generation that has religious knowledge and knowledge and has good morals and also practices its knowledge in accordance with the teachings of the Qur'an and al-Hadith that rahmatan lil alamin. In the Indonesian context, these are those who truly practice their knowledge and adhere firmly to the teachings of Ahlussunnah wal Jama'ah and uphold the Unitary State of the Republic of Indonesia. Thus, the ideal self-concept of Sukorejo students is a Khaira ummah personality figure who has to personally carry out his obligations as a servant of Allah (worship) and abandon Allah's prohibitions (develop civilization and prosperity).

The Khairu ummah generation basically has several principles that must be implemented, namely as-shiddiq (honest), al-amanah (responsibility), al-ilah (fair), al-

ta'awun (helping each other), al-istiqomah (continuously), and also has the concept of the khaira ummah generation by forming ideal human figures who adhere to the principles and values of khaira ummah, ummatan wasathan, and rahmatan lil 'alamîn. Namely prioritizing the knowledge of al-haq (truth), not expecting anything in return when doing good to others sincerely, helping others who need help at-ta'awun (please help), feeling satisfied with Allah's blessings al-qana'ah (feeling enough), choosing the best among the good ones, ikhtiyar (choosing the best), not being arrogant with his/her strengths, tawadlu' (humble), happy with family and neighbors around the ukhuwah, being able to divide his time between relationships with Allah SWT and human beings are tawazun (balance), respect other people's opinions, tasamuh (tolerance), tawassuth (middle), provide a good example of uswah (exemplary), and finally are continuous or competent in the truth of the Islamic religion, istiqamah (continuous).

Sunan Kudus dormitory number 07 has many Islamic boarding school activities or activities which are carried out in an istiqamah manner which is able to make the children of Sunan Kudus room number 07 become a generation of khaira ummah following the results of the interview with the head of the room. "I am in that room activating the room management to monitor all room activities. If there are room children who do not participate in activities or are late in activities so that they are reported to me. Thank God, all my room children are honest as-shidqi. If anyone is caught violating, the room management immediately reports accordingly. what he saw, and room children who are caught violating them are responsible for al-amanah, receive sanctions for those who violate al-ilah, according to the regulations, how to help each other at-ta'awun, and every month when meeting together with our room caretaker, we always get the title of istiqomah." [Interview-02]

The interview continued with the deputy head of the room regarding the activities or activities in Sunan Kudus room number 07 to create a generation of khaira ummah with time discipline. The following are the results of the interview with the deputy head of Sunan Kudus number 07. "Yes... firstly, if anyone is caught breaking the peasantren rules, such as being late for an activity by 1 minute, then immediately standing up until the activity is finished and not being present at the alpha, all of the room's children will definitely want to be sanctioned by "That's the room boy, Al-Amanah is responsible for his actions." [Interview-05]

The learning system in Sunan Kudus room number 07 also shows that students are becoming the khairah ummah generation because they learn a lot of knowledge from morning to evening following the results of an interview from the education coordinator of Sunan Kudus room number 07. "Yes... what is visible is the system and regulations which has been implemented in the children's rooms here... Al-Istiqamah can take part in all activities, and usually if the children find money they don't immediately take it themselves but hand it over to the representative to announce it on the information board, and also understand each other if someone needs help, other friends are willing to help Al-Ta'awun." [Interview-07].

The activities or activities in Sunan Kudus dormitory number 07 become the khairah ummah generation, namely following the obligations of Islamic boarding school activities and carrying out the five daily prayers and these sunnah prayers are all carried out in an istiqomah manner. The following are the results of the interview from the room ubudiyah conductor. "Yes, Al-Ta'awun coordinates with each other among the seniors in the room, if someone is not there, no one has not woken up, so that the same one is woken up, one student will wake up one, so if we miss the time for the five obligatory prayers and other activities, we are united and continuous. Al- Istiqomah in carrying out activities." [Interview-09]

It started with an incident when money fell and the owner didn't notice it, Kasi As-Sidqu information, and every time he performed congregational prayers, he wore a robe or gamis which he received direct orders from the caretaker of the Salafiyah Syafi'iyah Al-

Amanah Islamic Boarding School, and if there were children. a room that if there is a room child who is too lazy to walk and wants to buy rice when entrusted to buy rice then he will immediately want to at-ta'awun, and also be steadfast in carrying out all room activities and not complain if there are room children who are given different sanctions even though the violation is the same as al-is.

Activities at the Sunan Kudus dormitory Number 07 in creating a generation of khaira ummah are one of the efforts that are always being improved by Ust Ahmad Fauzan S.Pd. As the head of the room at Sunan Kudus dormitory number 07, he always accompanies the children in his room whenever there are activities in his room and evaluates the activities of his room children both in terms of their behavior and their studies, therefore the children in Sunan Kudus room number 07 are reluctant not to attend the activities held there. room, because the head of the room is very active in accompanying his room's children, and is also strict about being absent from every activity. If there is even one of his room's children who is not present at the room's activities, he will immediately look for them until he finds them, and also in every activity. there is a certain time that must be shared together, so room children are not allowed to be outside the dormitory during activity hours. If a room child does not participate in activities during activity hours then all room children will be sanctioned from that, Sunan Kudus room number 07 is solidarity. strong because if even one violates then all of them will be sanctioned as a result of an interview from the deputy head of Sunan Kudus room number 07.

As stated by the education coordinator, at Sunan Kudus dormitory number 07, they also learn knowledge that helps shape students into a generation of khaira ummah. Reciting and studying several sciences and studying several books which have been carried out every day at the Sunan Kudus dormitory number 07 and the knowledge studied in madrasas and public schools and also not abandoning the knowledge which is highly recommended in Islamic boarding schools such as studying the books: sullah taufiq, bidayatul hidayah, ta'lim muta'allim, Safina Tunnajah, and so on and the Muslim who teaches at Sunan Kudus dormitory number 07 is an alumni of the dormitory who graduated to enter Ma'had Aly.

Santri activity, the movement of a santri in search of experience while improving his personality to get closer to Allah SWT. Where the experience can be practiced by santri for himself and others. Because of that, a santri should be able to perform santri activities such as performing qiyamullaili prayers (tahajjud, hajat etc.), and seek religious knowledge that can lead him to know Allah SWT. By studying the yellow or classic books (sullah at-taufiq, biyatulhidayah, ta'lim muta'allim,) and a santri is always identified (characteristic) with people who always remember (rawatibul haddad, swariqul anwar, shalawat) who can encouraging a healthy life and being able to get to know the creator more closely (Badi'ah et al., 2021). The daily activities of kepesantrenan in the hostels start from waking up until going to bed again (24 hours) which are carried out continuously as a show table 1.

Table 1. Activities of Kepesantrenan Santri

Num.	Time	Activity	Location
1	03:00-04:07 WIB	Tahajjud prayer in congregation	Asrama
2	04:07-05:10 WIB	Morning prayer in congregation	Masjid jami' ibrahimiy
3	05:10-05:30 WIB	At dawn, reciting the Qur'an & turats	Dormitory
4	06:35-06:55 WIB	Duha prayer in congregation	Dormitory

5	11:30-12:15 WIB	Congregational midday prayer	Masjid jami' ibrahimy
6	12:15-12:45 WIB	At noon, reciting the Qur'an & turats	Dormitory
7	14:45-15:15 WIB	Asr prayer in congregation	Masjid jami' ibrahimy
8	15:15-15:30 WIB	Ba'da asr (rawatibul haddad)	Dormitory
9	17:25-18:05 WIB	Sholat maghrib berjama'ah	Masjid jami' ibrahimy
10	18:05-18:30 WIB	Maghrib prayer in congregation	Dormitory
11	18:30-19:05 WIB	Isha' prayer in congregation	Masjid jami' ibrahimy
12	19:05-19:45 WIB	Bendongan recitation (passing qiro'atuna)	Mushallah ibrahimy
13	20:00-21:15 WIB	Muthala'ah	Dormitory
14	21:15-21:40 WIB	Batiniyah by the head of the Islamic boarding school	Maqbarah pengasuh (asta)
15	22:05-22:15 WIB	Preparation for rest	Dormitory
16	22:25-22:35 WIB	Read prayers before sleeping	Dormitory
17	22:35-03:00 WIB	Night Rest	Dormitory

The child of Sunan Kudus room number 07 who is currently at the Islamic boarding school, can be categorized as a child of the Khaira Ummah generation based on the theory that has been put forward because by carrying out these qualities every day at the Islamic boarding school in an istiqamah manner, the child of Sunan Kudus room number 07 is able to become generation of khaira ummah, thank God, go home and do all these things for the community, God willing, you will get prosperity using Islamic boarding school language, gain knowledge that is blessed, beneficial for yourself and for others (society) and also prosperous in your state and religion. become a community that is rahmatan lil'alam.

The Khairu ummah generation basically has several principles that must be implemented, namely as-shiddiq (honest), al-amanah (responsibility), al-ilah (fair), al-ta'awun (helping each other), al-istiqomah (continuously) (Mahtum, 2023) (Mahtum, 2023), and also has the concept of the khaira ummah generation by forming ideal human figures who adhere to the principles and values of khaira ummah, ummatan wasathan, and rahmatan lil 'alamīn. Namely prioritizing the knowledge of al-haq (truth), not expecting anything in return when doing good to others sincerely, helping others who need help at-ta'awun (please help), feeling satisfied with Allah's blessings al-qana'ah (feeling enough), choosing the best among the good ones, ikhtiyar (choosing the best), not being arrogant with his/her strengths, tawadlu' (humble), happy with family and neighbors around the ukhuwah, being able to divide his time between relationships with Allah SWT and human tawazun (balance), respecting other people's opinions, tasamuh (tolerance), tawassuth (middle), setting a good example of uswah (exemplary), and finally being continuous or competent in the truth of the Islamic religion, istiqamah (continuous) (Arifin, 2020; Kandiri et al., 2021).

The students who live in Sunan Kudus dormitory number 07 who are always taking part in activities of kepesantrenan, can be categorized as children of the Khaira Ummah generation based on the theory that has been put forward because by carrying out these characteristics every day at the Islamic boarding school in an istiqamah manner, the students in Sunan Kudus room number 07 able to become a generation of khaira ummah, thank God, go home and do all these things for the community, God willing, you will get prosperity with the language of Islamic boarding school, get knowledge that

is blessed, beneficial for yourself and for others (society) and also prosper in state and religion to become a nation that is rahmatan lil'alamin.

Conclusion

Activities of kepesantrenan can create a generation of khairah ummah with competent activities in guiding students in knowledge, both religion and knowledge, with several processes that students must go through while they are at the boarding school, such as diligently reciting the Koran, the Yellow Book (Kitab Turats), and gaining knowledge. others, in order to be able to face current developments and to improve the prosperity of the nation and religion, activities at the Islamic boarding school also educate the students to be closer to Allah SWT by carrying out His commands, such as the five daily prayers of midday, Asr, Maghrib, Isha', and Fajr in congregation at the Jami' mosque. ibrahimiy, and also perform the sunnah prayers tahajjud, duha and other sunnah prayers.

Carry out the good qualities of as-siddiq (honesty), convey the knowledge of al-haq (truth), also be responsible for everything you do, al-amanah al-wafa bil'ahdi (responsibility, keep promises), act fairly to anyone, al- is (just), providing assistance to others and helping people who need help, al-ta'awun (please help), and always being on the right path by following the commands of Allah SWT. Al-istiqamah (steadfastness, continuity). Carrying out activities of kepesantrenan for children in Sunan Kudus room number 07 is able to create a generation of khaira ummah with istiqamah and continues to carry out the commands of Allah SWT, especially following the rules of the boarding school caretaker while at the Islamic boarding school, especially when you return to society you will find a prosperous life and in other words others gain knowledge that is blessed, and is beneficial to themselves, especially to others.

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