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DA'WAH STRATEGY OF SULAIMANIYAH PESANTREN IN INSTILLING AKHLAQUL KARIMAH MAHASANTRI

(Study on Sulaimaniyah Islamic Boarding School for Sultan Students)
Selahaddin Banda Aceh)

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ABSTRACT

The progress of the times has caused many young people to stray from Islamic values, especially akhlaqul karimah. Institutions such as Islamic boarding schools are needed as a solution to minimise and even change this gap, transforming it in accordance with Islamic values themselves. A wise strategic process is required to successfully produce young people who are Islamic and possess akhlaqul karimah. This study is titled "Strategies of Sulaimaniyah Islamic Boarding School in Instilling Moral Values Among Its Students (A Study at Sulaimaniyah Islamic Boarding School for Sultan Selahaddin Students)." The objective of this study is to identify the strategies employed by the Sulaimaniyah Islamic Boarding School in Sultan Selahaddin to instill akhlaqul karimah in its students, as well as the supporting and hindering factors in the process of instilling these values. The research method used is qualitative, with data collection techniques including observation, interviews, and documentation. The research subjects consist of 7 individuals, comprising 1 boarding school leader, 2 teachers, and 4 students. The da'wah strategies implemented include enforcing regulations that foster good habits, such as prioritising manners over knowledge, teachers setting a good example, the absence of violence, and sincerity. The supporting factors in the process of instilling akhlaqul karimah values include a positive external environment, students having a vision and mission, and synchronisation between teachers, students, and donors. The inhibiting factors include a negative social environment, students having other goals while living in the dormitory, lack of synchronisation between teachers and students, and cultural differences between students and teachers.

Keywords: *Dawah Strategy, Akhlaqul Karimah, Supporting and Hindering Factors*

INTRODUCTION

As a religion that is Rahmatan Lil 'Alamin, Islam is a religion that brings blessings and prosperity to all living things on earth, including human beings. In Islam, there are laws or regulations that are useful for implementing the pillars of Islam and living life properly according to the law. One of the roles of Islam can be seen in the story of the pagan Quraysh who were originally idolaters turned into devout worshipers of Allah. In addition, they also ended up carrying out human activities by upholding human values as guided by Islam (Asmani 2018) .

Islamic guidance can be seen from how the Prophet Muhammad SAW preached without favour despite the many obstacles and obstacles he faced. Islam is a

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religion of da'wah and a religion that always invites and encourages its ummah to actively carry out da'wah. In the process, da'wah contains 3 (three) elements, namely the delivery of da'wah messages, information or content of da'wah conveyed, and recipients of messages or targets of da'wah. Because da'wah has a broader meaning than these terms, the core activities must have an active process that conveys the teachings of Islam, orders to do good, and prevents from evil or sin, and gives good news as well as warnings for every human being. (Uswatun Hasanah 2017)

Now, with the presence of technology and changing times in our midst, it has taken up the leisure time of humans, especially young people, even adults. Humans who should be in the environment of knowledge assemblies, mosques, instead what we see is that they spend more time playing gadgets or smartphones that contain millions of information and fun that is enough to take up their time, even though we do not know the extent of the benefits provided by the technology.

Looking at the condition and behaviour of these young people today is generally very far from what we expect. Most of them deviate from Islamic teachings, cultural values and also social society. Such as the number of youth and students who fall into black valleys such as drugs, promiscuity, crimes such as violence, brawls, and many more. This all shows us that young people today are in big trouble.

Given this condition, of course, certain actions are needed to minimise it. The role of parents in equipping their children with sufficient religious knowledge is one of the actions that is good enough, with the provision of religion children are expected to avoid negative and destructive actions.

In addition, looking at social conditions. Everyone is very busy, so it is possible that some parents do not have enough time to control and teach their children a good understanding of religion, so institutions or organisations such as pesantren are needed to help fortify the successors of this nation with religious knowledge and good morals. Therefore, it is necessary to reveal one of the character or moral education models carried out in pesantren as an institution that has proven to be at the forefront of implementing moral education, because there the students live and stay for 24 hours under the supervision of their Ustadz-uztadz. (Munir 2009)

Sulaimaniyah Sultan Selahaddin Student Islamic Boarding School is one of the institutions present to educate the character of young people, especially students. Sulaimaniyah was first established in Aceh in 2009, the pesantren aims to produce Quran memorisers who are knowledgeable and devoted.

In 2013 Pesantren Sulaimaniyah opened a branch dormitory called Sultan Selahaddin Dormitory, the branch is intended specifically for students to explore Islamic religious knowledge in addition to studying as their main activity and there is no tahfidz programme like other dormitories. The Sultan Selahaddin dormitory programme specifically educates students so that they can combine religious knowledge with the knowledge studied at their respective campuses. (Fathullah 1997)

Islam as a religion that commands preaching has high hopes for young people and students as agents of change, none other than for the revival of Islam itself and also the future of a civilised nation that must begin with preaching. Islamic da'wah

requires a new strategy that is able to keep up with the increasingly dynamic times. Therefore, in engineering this Islamic civilisation to welcome the awakening of the ummah in modern times, a special and appropriate strategy is needed.(Arifan 2020)

Da'wah must appear actual, factual, and contextual. Actual in this sense is solving current (contemporary) problems, for that da'wah must be packaged really well and with the right method too. As has been said by Allah SWT. in surah Al-Imran: 104 as follows:

Meaning: "*And let there be among you a group of people who call to virtue, enjoin the good, and forbid the evil. They are the lucky ones*" (QS Ali Imran: 104)."

Based on the interpretation of Ibn Kathir, Allah SWT says in this verse that there should be some of the people in charge of upholding the commandments of Allah, namely by calling people to do good and forbidding wrongdoing, although this is also an obligation for each individual human being itself. And those who carry out this mandate are among the lucky ones.(Anon n.d.-c)

To facilitate the running of the da'wah process, an organisation or institution is formed which is a power of the ummah which is arranged in one unit in the form of mental and spiritual as well as physical and material unity under the leadership so that it can carry out tasks more easily, directed and clear motivation and goals so that it can know the stages that must be exceeded,

Based on the explanation of the background above, therefore the researcher wants to examine more broadly and deeply about how the strategy of Pesantren Sulaimaniyah Sultan Selahaddin is in instilling akhlaqul karimah to its students. As well as what are the factors that support and hinder the process of instilling these moral values. In this case, the author wants to research in a thesis research entitled "Da'wah Strategy of Pesantren Sulaimaniyah in Instilling Akhlaqul Karimah Mahasantri (Study at Sultan Selahaddin Banda Aceh Student Dormitory)".

In da'wah activities, a preacher must be able to make appropriate methods to use, so that the purpose of da'wah can be achieved. There are several da'wah methods commonly used by preachers:

1. Qur'anic Da'wah Methods

The general method of da'wah qur'aniyah is to understand and master tafsir etymologically, so that with this method the preacher can know the features of the verses of the Koran which are the guidelines for da'wah and spread them to the object of da'wah. (Alius 2024)

2. Methods of Da'wah of the Prophet Muhammad.

There are several phases passed by the Prophet Muhammad in carrying out his missionary treatise. These phases can be seen from the steps and point of view of

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the development and development of the community. For example, Rasulullah SAW had a phase where he preached secretly, openly, and even accepted the offer of war. With an approach in terms of da'wah strategy, it is hoped that Pesantren Sulaimaniyah will be able to carry out its da'wah activities easily, so that Sulaimaniyah in Aceh in particular can develop well, this is the hope of all of us so that the mahasantri can carry out religious activities in accordance with the teachings of Islam that have been taught by the teachers at Pesantren Sulaimaniyah, not only in the pesantren environment, it is hoped that the da'wah of Sulaimaniyah will also be conveyed to the community and other young people outside. (Hiyarah n.d.)

C. Behaviour towards the environment

1. Aware of preserving the environment.
2. Maintain and make good use of nature, especially animals and plants.
3. Compassion towards fellow creatures. (Fathullah 1997)

And from the understanding of the kinds of morals above, a person or young person who has good morals, he must have the characteristics and behaviour as mentioned above, and it is hoped that Pesantren Sulaimaniyah will be able to carry out the mandate to instill the values of akhlaqul karimah and increase faith in its students in particular and can spread to other communities in general.

METHODS

The method is a path related to the way of working in achieving the objectives necessary for its users, so that they can understand the desired target object in an effort to achieve the target or goal of problem solving. Research is an effort or work to find something back that is done with a certain method and in a careful, systematic, and perfect way to the problem, so that it can be used to solve or answer the problem. It can be concluded that the research method is a way or way to get back the solution to all problems. (Ruane, Mustika, and Zakkie 2021)

The type of approach and research method that the author does is descriptive qualitative, where researchers go directly to the field to find data and information related to the case discussed, namely "Da'wah Strategy of Sulaimaniyah Pesantren in Instilling Akhlaqul Karimah Mahasantri". The method used in this research is qualitative research, Bogdan and Taylor define qualitative research methods as research procedures that produce data from people and behaviour that we can observe. According to them, this approach is directed at the setting and the individual holistically (whole). So, in this case it is not allowed to isolate individuals or organisations into hypothesis variables, but it is also necessary to view them as part of a need (Darmalaksana 2020) . (Basrowi and Suwandi 2008)

The research location is a place or area where research is conducted. The location of this research the author conducted at the Sulaimaniyah Islamic Boarding School which is located at Lrg. Lam Ara III, Kelurahan / Village Rukoh, Syiah Kuala District, Banda Aceh City.

RESULTS AND DISCUSSION

1. Brief History and Geographical Location of Pesantren Sulaimaniyah

Sulaimaniyah Islamic Boarding School is a Turkish boarding school founded by Shaykh Suleyman Hilmi tunahan in 1940. He was originally a Bulgarian or known as the State of Bulgaria, but pursued his religious education in Turkey until he obtained the title of the highest teacher in the field of religion, or also known as a professor. At the time of the Turkish State's religious emergency marked by the collapse of the Ottoman Empire (Amhari 2015) and the development of secularism brought by Mustafa Kemal Attaturk, and at the same time the person who founded the Turkish Republic, where the biggest impact at that time was that the scholars could not preach religious messages, the spread of Islam was prohibited, reading the Qur'an was prohibited, even the call to prayer had to be announced in Turkish. Even at that time, not a few scholars were imprisoned and killed for preaching Islam. But there was one cleric named Shaykh Suleyman Hilmi Tunahan who continued to spread Islam in secret, either on trains, in houses, on buses, or in small villages. Although he has also been in and out of prison several times. (Anon n.d.-c) Shaykh Suleyman Hilmi Tunahan invited some of the people he preached to live and study at his place in one corner of Istanbul, even he did not quote a single percent for the process of learning the religion and spent personal expenses for the daily meals of his students and the books used for learning. (SETIAWAN 2020)

The impact of the results of his persistence in spreading and spreading Islam, we can see that today the Sulaimaniyah Islamic Boarding School stands and continues to grow, thus opening branches throughout the world. Until now, Sulaimaniyah Pesantren has branches in all continents and almost all countries in the world. Sulaimaniyah Pesantren was first established in Indonesia in 2005 under an Abi named Hakan Soydemir in Jakarta, precisely in Rawamangun. It has been authorised by the Ministry of Social Affairs, the Ministry of Religious Affairs, and the Ministry of Law and Human Rights. In Indonesia alone there are now more than 40 dormitories consisting of tahfidz and student dormitories.

Sulaimaniyah Pesantren first entered Aceh in 2008, and until now there are about 10 boarding schools, consisting of tahfidz and student boarding schools. The boarding schools are scattered in various districts/cities such as Banda Aceh, Aceh Besar, Sigli, Bireun, Sabang, and Southeast Aceh. Meanwhile, the Sulaimaniyah Pesantren for students in Aceh is in Rukoh Village, Darussalam, Banda Aceh which

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was established in 2014 and is the only student pesantren in Sumatra. This Sulaimaniyah student pesantren in Aceh is named Sultan Selahaddin, this pesantren also cooperates with the Aceh Dayah Education Office and is also the research location for this thesis. In Indonesia there are 5 (five) student pesantren spread across 4 (four) regions namely Aceh, Jakarta, Bandung, and Yogyakarta. (Anon n.d.-b)

Pesantren Sulaimaniyah Sultan Selahaddin has a building area of 75 X 25 metres and a height of 4 floors or about 37 metres. The environmental conditions surrounding the pesantren include:

- a. North with swamp, vacant land, and Aiman Residence housing.
- b. South with villages and houses.
- c. East of the swamp and SDN 46 Banda Aceh.
- d. West of Al-Washliyah campus, STKIP BBG, and Lamnyong river. (Anon n.d.-a)

2. Vision and Mission of Sulaimaniyah Islamic Boarding School

Vision is a series of sentences that state the ideals or dreams of an organisation to be achieved in the future. While the mission is a series of sentences that state the purpose or reason for the existence of the organisation, which makes what the company provides to the community. Both in the form of products and services. So, vision and mission are very important for an organisation or institution, because with vision and mission an institution becomes superior.

The vision of Pesantren Sulaimaniyah, are:

"Towards a Generation of Knowledge and Piety" The Mission of Pesantren Sulaimaniyah, are:

- a. Educating students with dormitory methods to understand Islam.
- b. Motivate the students to be independent.
- c. Educational development outside school/college in the form of education taught in school/college.
- d. Fostering students to be able to recognise, learn, and practice Islam in a kaffah/complete manner.

3. Facilities and Infrastructure at Pesantren Sulaimaniyah

The condition of the facilities and infrastructure at Pesantren Sulaimaniyah is the best in Indonesia, because for those who study the Quran, the best must be provided. Pesantren Sulaimaniyah always pays attention to the completeness of facilities and infrastructure, because with complete and comfortable facilities and infrastructure, the motivation and achievement of the students will also increase.

Facilities and infrastructure at Pesantren Sulaimaniyah can be said to be very adequate. For Pesantren Sulaimaniyah, the completeness of facilities and infrastructure is very important, because with complete facilities and infrastructure, it will make the learning atmosphere more comfortable and effective, and can also help students who live in pesantren to excel at university. And all of that comes from the infaq and alms of Muslims in Turkey and Indonesia. The monthly dues for both tahfidz students and students are only for food. Students are charged Rp. 350,000, which includes wifi for students, water, and electricity.

Based on this table, when associated with the number of students totalling 70 people, it can be said that the condition of the facilities and infrastructure available at Pesantren Sulaimaniyah is complete and adequate.

As the vision of Pesantren Sulaimaniyah is "towards a generation of knowledge and devotion", Pesantren Sulaimaniyah has an institutional programme to achieve this goal. Based on the data that the author obtained from observations and interviews with the management of Pesantren Sulaimaniyah, there are several main programmes for students, which are expected to achieve the vision of the institution, and noble morals or akhlaqul karimah are also part of the vision.

According to Abi Irfan Ariffiyanto, Pesantren Sulaimaniyah in instilling akhlaqul karimah to its students, even these strategies are carried out by almost all branches of Pesantren Sulaimaniyah. These strategies are:(Anwari 2020)

- a. Habituation of a practice without pressure so that students feel comfortable. Pesantren Sulaimaniyah never forces mahasantri in carrying out every rule and programme in the dormitory, even the dormitory always provides relief and convenience for its mahasantri. This makes the mahasantri feel at home in the pesantren and gives them time to change without coercion.
- b. Step by step, Pesantren Sulaimaniyah is aware that giving changes to mahasantri takes time and cannot be instantaneous, let alone making mahasantri open their hearts to do good deeds and have noble character based on their own awareness. So, the teaching was given little by little, the new mahasantri were not immediately given the absolute whole lesson.
- c. Prioritising adab over knowledge. Pesantren Sulaimaniyah upholds the primacy of adab over knowledge, for him adab is the first path that must be taken by someone before he goes to knowledge.
- d. Teachers set a good example. The administrators and teachers at Pesantren Sulaimaniyah are tekamul alumni, these administrators and teachers must always set an example and be a role model for the mahasantri. According to the author's observations, in Pesantren Sulaimaniyah, the administrators, teachers, and senior santri are even more disciplined and have better morals than new students. This is certainly rare in other educational institutions where seniors and administrators are increasingly undisciplined and arbitrary.

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- e. There is no violence. There is no element of violence in the learning process at Pesantren Sulaimaniyah, as in the first point earlier, even Pesantren Sulaimaniyah does not pressure the mahasantri to always obey 100 per cent of the applicable rules, instead it is more patient and gives time to the mahasantri to change by themselves.
- f. . The teachers and administrators have a sense of sincerity and sincerity for the mahasantri, he considers that the mahasantri are a mandate for him. In addition, he also believes that the sincerity and patience of a teacher can give positive energy to the mahasantri. It turns out that the mahasantri can change and be more obedient, even their obedience is no longer because of the applicable rules and fear of punishment, but instead feel that obedience is a necessity for them. This is because the programmes of Pesantren Sulaimaniyah itself are precisely in the form of worship that makes a person closer to Allah and the Messenger of Allah, not a rule that restrains oneself worldly. Each teacher the author interviewed gave a different response regarding the da'wah strategy of Pesantren Sulaimaniyah in instilling akhlaqul karimah in its students. However, the core of what was conveyed remained the same, all referring to how the official methods and systems of Pesantren Sulaimaniyah were also used in almost all of its dormitories in the world, only a few of which changed according to the conditions of a place and also the teacher.

The students were also the target of the author's interview. Muhammad Rifki, one of the students from Banda Aceh who studies in the Department of Arabic Literature and Language at UIN Ar-Raniry, explained that Sulaimaniyah Pesantren is a complete pesantren, from the facilities to the system it runs. In addition to comfortable facilities resembling star hotels, Sulaimaniyah can also support every talent and interest of its students, such as memorising the Koran, teaching, entrepreneurship, and even other skills and abilities.

As it is known that Sulaimaniyah does not only exist in the field of education such as student dormitories and tafhidz, but Sulaimaniyah also has other supporting institutions such as NGOs (Community Social Institutions), hospitals, Umrah / Hajj tours and travel, supermarkets, halal restaurants, slaughterhouses, preschools and kindergartens, to formal schools. It is through these institutions that Sulaimaniyah can help develop the talents and interests of mahasantri according to their abilities and expertise.

In addition, according to Muhammad Rifki, Pesantren Sulaimaniyah is also supported by outsiders who are generous and participants in efforts to improve religious quality. There are several figures such as businessmen and public officials who have become regular donors to support the da'wah process of the Sulaimaniyah Islamic Boarding School. However, to maintain the value of akhlaqul karimah, Sulaimaniyah does not hesitate to refuse assistance that is considered to have a hidden purpose for personal gain. Sulaimaniyah only accepts assistance that is truly sincere, the values adopted like this Rifki considers a blessing which certainly affects anyone who will use the Sulaimaniyah facilities as a result of the assistance.

Muhammad Nasrullah, who also explained some of the strategies of Pesantren Sulaimaniyah in instilling akhlaqul karimah mahasantri. According to him, Pesantren

Sulaimaniyah has an atmosphere and atmosphere that is full of meaning, it is proven that he felt a lot of changes in himself when he entered Pesantren Sulaimaniyah. He said that he used to often feel a difference in mood when he returned to the dormitory after being tired all day outside, which was a more peaceful, peaceful, and comfortable atmosphere. The atmosphere is none other than because of the cleanliness and tidiness of the room, as well as the clothes worn by the people inside, especially Abi-Abi, who are always neat, they are also found reading the Koran or dhikr, so that changing the mood that was previously messy actually feels happier.

The peace that he got also eventually motivated him to join in worship and increase his obedience. In addition, he also admitted that he is now accustomed to reading the Koran up to 1 juz a day, a calmer and more polite attitude, and has more patience in his daily life. Now, he is even more motivated to continue with Sulaimaniyah to preach, especially in Aceh as his birthplace, especially now that he has completed his undergraduate degree in Mechanical Engineering at Unsyiah and is preparing to leave for Turkey to continue his studies with Sulaimaniyah(Alius 2024)

In addition to the atmosphere in the dormitory, he also said that learning must require a teacher. So, Pesantren Sulaimaniyah is a pesantren that provides teachers directly to students in learning, students are not left confused when they have questions, and Sulaimaniyah teachers from various backgrounds of knowledge concentration always help and guide students.

Muhammad Furqan, a Sulaimaniyah student who is an alumnus of Veterinary Medicine Unsyiah, in his interview with the author said that Sulaimaniyah Pesantren has a system that runs disciplined, responsible, and clean. Pesantren Sulaimaniyah is always disciplined in organising its da'wah system, according to him the disciplined system makes mahasantri must adjust to Sulaimaniyah.

In addition, a sense of responsibility is also practiced by Pesantren Sulaimaniyah, Sulaimaniyah is always responsible when a dormitory facility is damaged and immediately replaces it on time. The responsibility and discipline used in this system, according to Furqan, inspires the mahasantri to practice the same thing, as if they feel "those above are always disciplined and responsible, if we are not, it's not good". Then, he continued that Sulaimaniyah can support human life. This can be seen from the many other institutions under Sulaimaniyah such as Umrah tours and travel and printing. Furqan, who has just taken his veterinary oath at Unsyiah, is currently in Yogyakarta to help Sulaimaniyah institutions engaged in slaughtering animals before finally leaving for Turkey for tekamul.

Supporting and Hindering Factors of Sulaimaniyah Message in Instilling Akhlaqul Karimah Mahasantri

In the process of running an institution, of course there are several factors that support and cannot be separated from the factors that actually hinder a goal, it is usually found in the journey of an institution or organisation. As experienced by

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Pesantren Sulaimaniyah, the administrators get various supports and also experience various obstacles. They make this as a motivation to remain active in carrying out their mandate as a da'wah bearer.

1. Supporting Factors

a. School Environmental Factors

According to Abi Irfan Ariffiyanto, there are several things that become supporters, but at the same time become obstacles depending on the situation and conditions that occur. One of the supporters that the author gets is a positive social environment, a positive social environment for mahasantri every day when spending time outside the dormitory is considered to be a supporter. If a mahasantri while on campus or outside the dormitory hangs out more with people who have good morals, then of course the process of moral improvement will also be faster for him. For example, there are some students who are active and actively participate in UKM (Student Activity Units) or Islamic preaching communities, Islamic studies or knowledge assemblies, of course they will associate more with pious, knowledgeable, and good morals.

b. Students with vision and mission

After the issue of social environment, Abi Irfan also mentioned the identity and vision and mission of the mahasantri themselves. He explained that it is not possible for all mahasantri to have good initial goals when they first enter Pesantren Sulaimaniyah, some really want to study and some are even just looking for a comfortable place to live. Mahasantri whose intention is really to seek knowledge at Pesantren Sulaimaniyah, of course he will more easily achieve the targets given by Sulaimaniyah. He will definitely have good ethics in the dormitory, obey the rules, study seriously, get good grades in exams, and help the da'wah process of Pesantren Sulaimaniyah itself, until finally he succeeds in becoming a figure in accordance with the vision and mission of Pesantren Sulaimaniyah.

c. Synchronisation between Abi Pengajar and Mahasantri

Abi Lukman Fauzi also mentioned some of the same supporting factors as those mentioned by Abi Irfan. However, he gave some additions such as synchronisation between the mahasantri and the teaching abi. The way abi teaches with the appropriate way of capturing a mahasantri makes this process of instilling akhlaql karimah better. And

d. Donors and Brothers

As the author has mentioned before, that the role and assistance of donors and ikhwan both in terms of maddi and maknawi also have a good influence and are one of the

factors that support the strategy of Pesantren Sulaimaniyah in instilling akhlaql karimah for its students.

2. Servant Factors

As explained earlier, the supporting and inhibiting factors are actually the same, depending on the prevailing conditions and situations. So it can be concluded that the inhibiting factors include:

1. Negative Social Environment

If previously the positive social environment was a supporter, then the negative social environment became an obstacle. The daily life of mahasantri who spend more time outside the dormitory, for example, there are santri who hang out with friends who rarely pray, are far from the assembly of knowledge, or tend to spend their time with less useful activities. So, the process of becoming a mahasantri who has good character is more difficult for him, even he is influenced by his bad association so that he violates many rules and rarely attends dormitory programs. According to Abi Lukman, even though there is also a positive environment outside, but according to him, without sufficient supervision, it tends to make the abi worry about the daily life of the mahasantri when they are outside the dormitory.

2. Students who have other goals

When Living in the Dormitory There are also some mahasantri whose initial intention of entering the dormitory is just to find a comfortable place to live, eat 3 times a day, and a "stepping stone" for their personal interests. Given that the facilities provided are quite maximum, of course there are some mahasantri who only take advantage of these facilities without giving anything in return, namely obeying the rules and studying seriously in the dormitory. However, over time this kind of mahasantri will eventually change on their own, although there are also those who do not change optimally, and usually will really change when they are already in Turkey.

3. There was a lack of synchronisation between Abi and the students.

If the way abi teaches with the appropriate way of capturing a mahasantri makes the process of instilling this akhlaql karimah better. Things are different when they don't connect with each other. The background of abi, who do not all master the technique of teaching and educating a student who is at the student level, plus the expectations of mahasantri to get a teacher who is maximum and suitable for him, actually makes the process of instilling akhlaql karimah a little constrained.

4. Cultural and doctrinal differences between fellow students and Abi.

Pesantren Sulaimaniyah as a boarding school centred in Turkey has teachers and administrators from various countries, some of the abi who conduct hitmez in Aceh come from several countries such as Indonesia, Malaysia, Cambodia, Australia, and Turkey. The abis in the Sultan Selahaddin dormitory also come from various regions such as Turkey, Makassar, Yogyakarta, West Nusa Tenggara, and Jakarta. Mahasantri, who are students on campus, also come from various regions such as Aceh, Gayo, North Sumatra, Riau, and Jakarta.

The different values and standards adopted by each region underlie the thoughts and interactions of the mahasantri and abi. For example, asking a man from Turkey about a woman's family is considered impolite and unethical, whereas it is common in Indonesia in general and Aceh in particular. (Suparta et al. 2024)

CONCLUSIONS

Based on the results of the author's description of the da'wah strategy of the Sulaimaniyah pesantren in instilling akhlakul karimah mahasantri (a study of the Sulaimaniyah pesantren of Sultan Selahaddin Banda Aceh students). The conclusions and suggestions put forward by the author in this paper are as follows:

- a. Sulaimaniyah Pesantren was first established in Indonesia in 2005, and in Aceh in 2008. Sulaimaniyah offers two programmes, one for Quran memorisation and one for students. The boarding school for students is located in Darussalam, Banda Aceh City. The dormitory has excellent facilities and infrastructure for the smooth learning of students when in the dormitory and on campus.
- b. The da'wah strategy carried out by Sulaimaniyah pesantren towards the akhlaql karimah mahasantri is to apply positive habits, step by step, prioritise adab over knowledge, teachers provide good examples, no violence, and sincerity.
- c. The supporting factors for the da'wah strategy of Pesantren Sulaimaniyah in instilling akhlaql karimah mahasantri are the synchronisation between abi and mahasantri, and donors and sympathisers from generous people who help the da'wah process through material and non-material. Then there is a better social environment in Aceh as an area that implements Islamic law, and youth da'wah associations such as UKM and Islamic communities make mahasantri who join more knowledge and experience.
- d. The inhibiting factor for the da'wah strategy of Pesantren Sulaimaniyah in instilling akhlakuk karimah mahasantri is the existence of several new mahasantri who at the beginning of entering have the intention of just looking for a place to live and there is no sincere intention to learn. Then students who tend to spend their daily time outside the dormitory make them more influenced by the outside world than the world in the dormitory. The freedom of association that can be exercised by students sometimes makes abi control not

optimal.

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