

Holistic Islamic Education Policy in Strengthening Students Character through the Study of *Ashifatul Madzmumah* at Pesantren Darul Falah Amtsilati

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Abstract

The moral decline among the younger generation in the globalization era poses a serious challenge for Islamic educational institutions in shaping students' character. Islamic boarding schools (pesantren) are required to develop intellectual, spiritual, and moral dimensions in an integrated manner. This study aims to examine the implementation of a holistic-based Islamic education policy in strengthening santri (student) character through the study of the book *Ashifatul Madzmumah* at Pondok Pesantren Darul Falah Amtsilati. Utilizing a descriptive qualitative approach, data were gathered through observation, in-depth interviews, and documentation involving the institution's leader (pengasuh), instructors (ustadz/ustadzah), and students (santri). The findings indicate that the holistic approach is implemented by integrating cognitive learning, affective cultivation, and the habituation of Islamic behaviors. The book *Ashifatul Madzmumah* serves as a medium for character education through routine syi'ir (poetry) recitation at the end of teaching and learning activities, helping students internalize moral values. Distinct from previous general studies, this research specifically highlights character internalization through alphabetically structured syi'ir within a holistic framework. The study concludes that the synergy of educational policy, moral habituation, and pesantren culture comprehensively shapes students' Islamic character.

Keywords: Holistic Approach; Santri Character; *Ashifatul Madzmumah*.

Abstrak

Kemerosotan moral generasi muda di era globalisasi menjadi tantangan serius lembaga pendidikan Islam dalam membentuk karakter peserta didik. Pondok pesantren dituntut mengembangkan aspek intelektual, spiritual, dan moral secara terpadu. Penelitian ini bertujuan mengkaji penerapan kebijakan pendidikan Islam berbasis pendekatan holistik dalam penguatan karakter santri melalui kajian kitab *Ashifatul Madzmumah* di Pondok Pesantren Darul Falah Amtsilati. Menggunakan pendekatan kualitatif deskriptif, data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan pengasuh, ustadz/ustadzah, dan santri. Hasil penelitian menunjukkan pendekatan holistik diterapkan melalui integrasi pembelajaran kognitif, pembinaan afektif, dan pembiasaan perilaku Islami. Kitab *Ashifatul Madzmumah* digunakan sebagai media pembelajaran karakter melalui pembacaan syi'ir secara rutin di akhir pembelajaran untuk membantu santri menginternalisasi nilai akhlak. Berbeda dengan penelitian terdahulu yang bersifat umum, studi ini secara khusus menyoroti internalisasi karakter melalui pembiasaan syi'ir kitab dengan sistematika alfabetis dalam kerangka pendidikan Islam holistik. Penelitian menyimpulkan bahwa sinergi kebijakan pendidikan, pembiasaan akhlak, dan budaya pesantren mampu membentuk karakter santri secara menyeluruh.

Kata kunci: Pendekatan Holistik; Karakter Santri; Kitab *Ashifatul Madzmumah*.

INTRODUCTION

Islamic boarding schools (pondok pesantren) as Islamic educational institutions play a strategic role in shaping the Islamic character of students, ensuring they are not only intellectually intelligent but also possess noble morals (Rois, 2017). The formation of a holistic Islamic character has become an urgent need to face the challenges of the modern era, as emphasized by Lickona, who states that character education must integrate cognitive, affective, and conative aspects into the learning process (Lickona, 2013). This holistic approach in Islamic education is further strengthened by Abdullah Saeed, who stresses that Islamic education demands harmonization between knowledge, moral values, and ethical practices in daily life (Saeed, 2006). This principle of harmonization is also reflected in the implementation of the 2013 Curriculum, which positions the development of spiritual competence (Core Competency/KI-1) and social competence (Core Competency/KI-2) as the primary foundation for character education, where both competencies must emerge through the learning of every subject (Nurrohmah et al., 2015). From the historical lens of Islamic philosophy, the synchronization between macro-curriculum design and real practices in the field must be optimized through a habituation approach, in which character building is essentially created through continuous habit and practice (Candra et al., 2021).

A holistic approach to Islamic education implies an educational process that develops all student potentials in an integrated manner, encompassing cognitive, affective, spiritual, and social behavior dimensions. In the discourse of educational psychology, robust character development involves a profound psychopedagogical process of adopting external values into a relatively stable internal value system to guide behavior (Kibtiyah, 2025). This approach does not merely emphasize the transfer of knowledge but also the actual habituation of Islamic values and practices in real life. Fatimah and Sumarni, explain that holistic Islamic education is capable of developing a balance between students' intellectual, emotional, and spiritual intelligence, thereby forming a well-rounded individual (Fatimah & Sumarni, 2024). The process of personality development, including character cultivation, requires a relatively long time span and even lasts a lifetime to master (Ulum, 2018).

One of the Islamic boarding schools that implements this approach is Pondok Pesantren Darul Falah Amsilati. This pesantren is well-known for its distinctive and innovative learning methods, where each field of study has its own learning method directly created and developed by its leader, KH. Taufiqul Hakim. This method aligns with the concept of original method-based learning that emphasizes deep understanding and personal experience in learning, which indicates that the

implementation of Contextual Teaching and Learning in Islamic Religious Education subjects makes the learning process more relevant for students because the material is linked directly to their real-life contexts (Mashudi & Azzahro, 2019).

One of the primary focuses of education in this boarding school is the cultivation of students' morals based on Islamic law and the character of Prophet Muhammad SAW. Moral cultivation is the core of Islamic education, functioning to unify spiritual and social dimensions within the students. This is in line with findings showing that systematic learning of *aqidah* (creed) and *akhlaq* (morals) is capable of shaping students' religious character through the internalization of faith values and the reinforcement of ethical social behavior (Rizqi et al., 2025). The *pesantren* emphasizes the rigorous training of daily attitudes and behaviors so that students can fully internalize the noble values of Islam throughout their lives. The collective lifestyle and structured living environment of the *pesantren* enable noble human and religious values to be lived out tangibly in the students' daily practices (Kamal & Kibtiyah, 2024; Laila Ngindana Zulfa, 2020). In this context, the implementation of the book *Ashifatul Madzmumah* serves as a vital medium used to instill Islamic character through a holistic approach, which integrates the learning of religious science with real-life execution in the students' daily routines.

Through an educational policy that combines original learning methods with moral cultivation, Pondok Pesantren Darul Falah Amsilati can serve as a concrete example of how Islamic education can effectively produce a generation with a complete Islamic character, intellectually resilient as well as spiritually and morally strong. This article aims to examine in depth how this holistic approach is executed, particularly through the application of the book *Ashifatul Madzmumah* as part of a comprehensive educational policy at this *pesantren*.

The book *Ashifatul Madzmumah* is compiled with a unique and structured systematics, where the blameworthy traits (*sifat madzmumah*) in this book are ordered alphabetically from A to Z. Each letter marks the beginning of the elaboration of a specific blameworthy trait, making it easier for readers or students to search for and identify indicators of specific negative traits, much like using a dictionary. This systematic approach not only facilitates memorization but also clarifies the understanding of each negative character trait that must be avoided.

The content of this book is written in the form of *syi'ir* (poetry), which is routinely read and repeated by the students at Pondok Pesantren Darul Falah Amsilati at the end of every teaching and learning session. This repetition method is intended to allow the book's materials to enter naturally into the students' subconscious minds, turning learning into an internalization of values that shapes daily attitudes and behaviors rather than just a cognitive memorization exercise. In

this way, the practice of the Islamic character taught in the book becomes more than mere insight; it becomes a part of their soul and a genuine reflection in their lives.

By understanding and deeply examining the implementation of the holistic approach through the book *Ashifatul Madzmumah* at Pondok Pesantren Darul Falah Amsilati, this article is expected to make a meaningful contribution to the development of effective Islamic education policies in shaping Islamic character. This study is not only important as a documentation of best practices but also as an inspiration for other Islamic educational institutions in designing a comprehensive and sustainable learning system. Through these efforts, it is hoped that a generation of Muslims will be created who are not only intellectually superior but also firmly grounded in morals and faith in accordance with the guidance of Islamic law and the example of Prophet Muhammad SAW.

RESEARCH METHODS

This study utilizes a qualitative approach with a descriptive-qualitative research design, aiming to describe in depth how holistic approach-based Islamic education policies are implemented through the book *Ashifatul Madzmumah* in shaping student character at Pondok Pesantren Darul Falah Amsilati. This approach was selected because the focus of the research is to understand the contextual and integral processes, experiences, and influences of character education across cognitive, affective, and psychomotor dimensions, aligning with the principles of character education outlined by Lickona and Abdullah Saeed (Lickona, 2013; Saeed, 2006).

Table 1. Research Design

Research Aspect	Description
Research Approach	Qualitative
Research Type	Descriptive-qualitative
Research Location	Pondok Pesantren Darul Falah Amsilati
Research Subjects	The institution's leader, instructors, and students
Data Collection Techniques	Observation, in-depth interviews, and documentation
Data Analysis Techniques	Data reduction, data display, and verification
Research Focus	Holistic approach and Islamic character building

The research was conducted at Pondok Pesantren Darul Falah Amsilati, which is widely recognized for its educational system rooted in the integration of science and student moral development. This location was selected because it implements a character learning program through the study of the book *Ashifatul Madzmumah*, which serves as the core focus of this study.

Data collection techniques were carried out through observation, in-depth interviews, and documentation. Observations were conducted to monitor the learning process of the book *Ashifatul Madzmumah*, the habituation of syi'ir recitation, social interactions, and the daily behavior of students within the pesantren environment. In-depth interviews were held with the pesantren leader, instructors, and students to gather comprehensive information regarding the implementation of educational policies, the character internalization process, and the impact of studying the book on students' behavior. Documentation was utilized to obtain supporting data, including the book of *Ashifatul Madzmumah*, activity schedules, pesantren policies, and archives related to character habituation activities.

RESULTS AND DISCUSSION

Holistic Approach to Islamic Education at Pondok Pesantren Darul Falah Amsilati

The research findings indicate that Pondok Pesantren Darul Falah Amsilati consistently implements educational policies oriented toward the formation of Islamic character through a holistic approach. This approach does not merely focus on the cognitive aspect in the form of mastering religious knowledge, but explicitly integrates affective and psychomotor dimensions throughout all learning and nurturing activities for the students (santri). This is in line with the views of modern character education experts who assert that character education must encompass the development of moral mind, feeling, and action. Lickona states that character can only be formed through the integration of moral knowing, moral feeling, and moral action (Lickona, 2013). The synergy of these cognitive, emotional, and spiritual domains gives rise to an integrated character education model capable of comprehensively bridging all dimensions of students' development (Kartiko et al., 2026).

Research by (Permana et al., 2025) reinforces this perspective by demonstrating that effective character education demands the integration of cognitive, affective, and social domains within the learning process. The policies developed and implemented by the leader, KH. Taufiqul Hakim, emphasize a balance between knowledge and morals as the primary foundation in shaping students' character. This holistic approach in Islamic education aligns with the study conducted by Siti Fatimah and Sumarni, which shows that a holistic approach in basic Islamic education is capable of developing students' potential in a balanced manner through the reinforcement of cognitive, spiritual, and emotional aspects, thereby producing individuals who are not only academically intelligent but also morally and socially mature (Fatimah & Sumarni, 2024).

The results of an interview with one of the instructors (ustadz) at Pondok Pesantren Darul Falah Amsilati reinforce that character education is an urgent need

for the nation, especially in facing the challenges of an era currently plagued by a moral crisis. He stated:

"Character education is not only vital for shaping noble individuals who are wise and prudent, but it also serves as the primary foundation for overcoming increasingly complex social problems. Today's world is full of negative influences from promiscuity and unfiltered globalization, so students must be prepared with solid knowledge as well as noble moral values."

This statement confirms that the holistic approach applied in the pesantren is not limited to the transfer of religious knowledge, but also internalizes moral and spiritual values as the foundation of daily life. According to KH. Taufiqul Hakim, the foundation of knowledge along with character building is the ultimate key so that the younger generation can become human beings who are not only intelligent in science, but also wise and noble in character.

Thus, the holistic approach-based Islamic education policy at Pondok Pesantren Darul Falah Amsilati is not only relevant to the individual development of the students, but also serves as a significant contribution to nation-building rooted in strong moral and spiritual values.

The Learning of the Book *Ashifatul Madzmumah* as a Medium for Strengthening Islamic Character

The advantage of using the book *Ashifatul Madzmumah* as a character learning medium lies in its systematic and structured compilation. This book possesses a unique characteristic where blameworthy traits (*sifat madzmumah*) are ordered alphabetically from A to Z, effectively functioning as a moral dictionary for the students (*santri*). The book is not merely reading material, but also a practical tool that facilitates the search for and understanding of specific blameworthy behaviors.

This alphabetical system allows students to identify and comprehend the definitions as well as the negative impacts of various blameworthy traits more easily and rapidly. This approach provides ease in internalizing moral values, particularly self-awareness to avoid negative traits in order to form a noble character. The informants at the pesantren also confirmed that this alphabetical method accelerates the learning process and makes character learning materials more organized, enabling students to perform independent review and reflection on all blameworthy traits systematically.

The utilization of the book *Ashifatul Madzmumah* as a character learning medium demonstrates how the Islamic education policy at this pesantren is not only oriented toward delivering religious knowledge, but also toward implementing structured and applicable learning methods. The character learning model that utilizes this book makes it easier for teachers to explain moral concepts in a systematic

and accessible manner, allowing students to obtain a deep and comprehensive understanding.

From an instructional design perspective, organizing materials through a structured representation is proven to increase learning effectiveness. This is demonstrated in a study by Saud, Sukirman, and Rahmadani, which found that the use of mind mapping helps students manage information systematically, thereby significantly improving memory retention (Saud et al., 2024). This finding is reinforced by Apriliantika, Ahied, and Rosidi, who show that the Advance Organizer learning model combined with mind mapping is capable of increasing students' motivation and information retention through a more coherent and easily understood presentation of material (Apriliantika et al., 2019).

The students do not only gain cognitive knowledge about blameworthy traits, but they are also shaped in terms of affective awareness and psychomotor abilities to reflect on and avoid such behaviors in their daily lives. The process of instilling Islamic values based on habituation within this educational institution environment generally moves in a structured manner through three main stages, namely moral knowing, moral feeling, and moral action (Ma'arif et al., 2024). Consequently, the book *Ashifatul Madzmumah* becomes both a medium and a strategic instrument in building a holistic Islamic character—integrating the development of moral mind, feeling, and action.

The structured systematics of this book also accommodates dynamic learning needs, where students can independently re-study the blameworthy traits considered most relevant to contemporary challenges. This is crucial considering current social conditions that are rife with temptations of negative behaviors, meaning that the students' ability to recognize and reject blameworthy traits strongly determines the success of their character formation.

The implementation of the book *Ashifatul Madzmumah* with an alphabetical system at Pondok Pesantren Darul Falah Amsilati is not only a concrete manifestation of a holistic approach-based Islamic education policy, but also showcases an innovation in character learning methods that is effective and relevant within the context of contemporary Islamic education.

Learning Methods and Syi'ir Habituation as Character Internalization

The learning methods for the book are carried out through lectures, syi'ir (poetry) recitation, repetition, the instructors' role modeling, and the habituation of Islamic behaviors in the students' daily lives. These methods are applied in an integrated manner so that moral values are not only understood theoretically but are also practiced tangibly.

Table 2. Teacher and Student Activities

Learning Stage	Teacher Activities	Student Activities	Islamic Character Values
Opening	Leading prayers and giving advice	Participating in prayers and listening to advice	Discipline and respect
Book Study	Explaining the contents of the book <i>Ashifatul Madzmumah</i>	Listening and taking notes	Moral awareness
Syi'ir Recitation	Leading the syi'ir recitation	Reciting syi'ir collectively	Moral habituation
Closing	Evaluating daily behavior	Conducting self-reflection	Responsibility

Findings from observations and in-depth interviews show that the learning of the book *Ashifatul Madzmumah* at Pondok Pesantren Darul Falah Amsilati is not merely conducted through standard textual methods, but is transformed into the form of syi'ir (poetry) routinely recited by students every day at the end of teaching and learning activities. This habituation method serves as the core of internalizing Islamic character values, as the repetitive recitation of syi'ir allows the material to be firmly embedded within the students' subconscious minds rather than being understood only at a cognitive level.

Based on observations, students routinely recite syi'ir together at the end of learning sessions, led by the instructor as a form of moral value habituation. Consistent daily habituation of syi'ir recitation optimizes the repetition process, which, in educational psychology studies, is proven effective in strengthening long-term memory. This aligns with the findings of Sholikhah and Anjarsari, which indicate that structured repetition practice through spaced repetition significantly improves information retention (Sholikhah & Anjarsari, 2025). By repeating the syi'ir recitation containing moral and ethical messages, students are encouraged to constantly remember and internalize the book's contents instead of merely memorizing words mechanically.

This process enables character values such as honesty, patience, humility, and the avoidance of blameworthy traits to become more deeply embedded in daily attitudes and behaviors. In addition to strengthening memory, the learning method through syi'ir utilizes the aesthetic and rhythmic power of poetry, which facilitates the absorption and internalization of the material. Direct moral experience through the study of classical moral books provides a stronger inner awareness within students compared to rigid and doctrinaire verbal instructions (Bisri & Mighfar, 2026). The short and concise structure of syi'ir makes it easier for students to review the material at any time, both within and outside the pesantren environment. This helps

internalize character values more naturally and enjoyably compared to learning methods that are purely textual or theoretical.

This syi'ir habituation approach also highly aligns with the principles of contextual learning, which prioritizes repeated experiences and direct practice. The formation of authentic attitudes and behaviors requires activities systematically integrated into daily routines, as demonstrated by the research of (Istiqomah et al., 2023), which shows that a structured habituation process through the internalization of moral values in daily life effectively shapes consistent and sustainable character. The effectiveness of this daily habituation method is also optimally reinforced by the presence of the pesantren leader and instructors as primary role models who oversee students' behavior at all times (Ghoffar & Subando, 2025).

By habituating syi'ir recitation, students do not learn passively; rather, they actively engage all aspects of mind, feeling, and movement, which drives a comprehensive internalization of character. Moreover, this method helps create a learning environment conducive to the formation of a robust Islamic character. The continuous atmosphere of recitation can foster a love for moral values and strengthen the students' emotional bond with the scientific and spiritual heritage of the pesantren. This transforms character learning from a mere academic obligation into a part of a living culture that encourages the development of wise, prudent, and noble individuals.

Thus, the learning of the book *Ashifatul Madzmumah* through syi'ir as a habituation method at Pondok Pesantren Darul Falah Amsilati demonstrates an effective innovation in integrating traditional learning methods with modern psychological approaches to form an Islamic character holistically and sustainably.

The Impact of the Holistic Approach on Students' Islamic Character

Data collection through observation demonstrates a tangible transformation in the students' daily attitudes and behaviors within the pesantren. The students who actively participate in the learning methods of the book *Ashifatul Madzmumah* exhibit consistent discipline, politeness, tolerance, and mutual respect within the boarding school environment. This indicates that a holistic approach combining cognitive learning with the habituation of moral values is effective in shaping a well-rounded Islamic character. This result aligns with the findings of (Mbowa et al., 2025), who state that the formation of student character occurs through a sustainable and integrated process across all aspects of school life, including through continuous positive habits, thereby resulting in better student behavior. Furthermore, interviews with the pesantren leaders and instructors also confirm that the emphasis on moral training through this book serves as a solid foundation in preparing a generation of students who are intellectually, emotionally, and spiritually ready.

Based on the data analysis, it was found that the success of the holistic approach lies in the close synergy between specifically formulated educational policies, original learning methods (the Amtsilati method and related methods in fiqh and tasawwuf), and intensive moral habituation patterns. The educational system designed by KH. Taufiqul Hakim does not merely transfer knowledge normatively, but also creates an environment and social conditions that fully support the comprehensive development of Islamic character. In contrast to character education models in other institutions that tend to heavily emphasize the reinforcement of a strict aqidah-akhlaq curriculum to strictly avoid doctrinal deviations (Miftahuddin et al., 2024), the implementation of the book *Ashifatul Madzmumah* at Amtsilati offers a practical approach that is far more applicable through syi'ir habituation. This synergy corresponds with the concept that effective character building requires a comprehensive approach involving the curriculum, pedagogy, and overall school culture. This is in line with findings emphasizing that character reinforcement must be carried out through holistic strategies encompassing classroom learning, routine activities, and a school culture that supports comprehensive value internalization (Murtafik et al., 2025).

The findings of this study should serve as a reference for other Islamic educational institutions in developing educational policies that do not only emphasize curriculum aspects, but also holistic learning methods and character upbringing. The use of systematic and easily internalized classical book media like *Ashifatul Madzmumah* can be an excellent example in supporting character-based educational policies. An educational model that integrates religious teachings with daily practices is proven to be an effective approach to Islamic character building. This is asserted by (Maulida et al., 2025), who found that the internalization of Islamic moral values through religious habituation, daily moral activities, and sustainable value reinforcement between schools, homes, and communities is capable of producing more complete and consistent student characters. Furthermore, a holistic approach and sustainable character habituation methods serve as primary strategies to face the challenges of globalization and rapid social changes, ensuring that the younger Muslim generation holds firmly to noble moral values in their daily lives. This is crucial considering the complexity of moral challenges in the contemporary era that increasingly affect the behavior of the younger generation, thereby requiring a strong character foundation to overcome it. Research by (Maulidia et al., 2025) demonstrates that character reinforcement through education plays a significant role in addressing this moral crisis.

This study implies that classical book-based moral value habituation and pesantren culture can serve as an effective and sustainable model for Islamic character education. The integration between book learning, syi'ir habituation, and student behavior monitoring is proven capable of supporting the internalization of moral values in daily life. This educational model can be utilized as a reference for other Islamic educational institutions in developing character education based on a holistic approach.

However, the limitation of this study lies in its research scope, which was conducted only at a single Islamic boarding school, meaning that the research results cannot yet be generalized to all Islamic educational institutions with different characteristics. Additionally, this study focuses more on the implementation of learning and character habituation, and thus has not examined in depth the long-term effectiveness on changes in students' behavior.

To provide a clearer representation of the findings, Figure 1 illustrates the conceptual model of Islamic character formation through the integration of Ashifatul Madzmumah learning, syi'ir habituation, and pesantren culture within a holistic educational framework.

Figure 1. Model of Islamic Character Formation through Ashifatul Madzmumah-Based Holistic Education

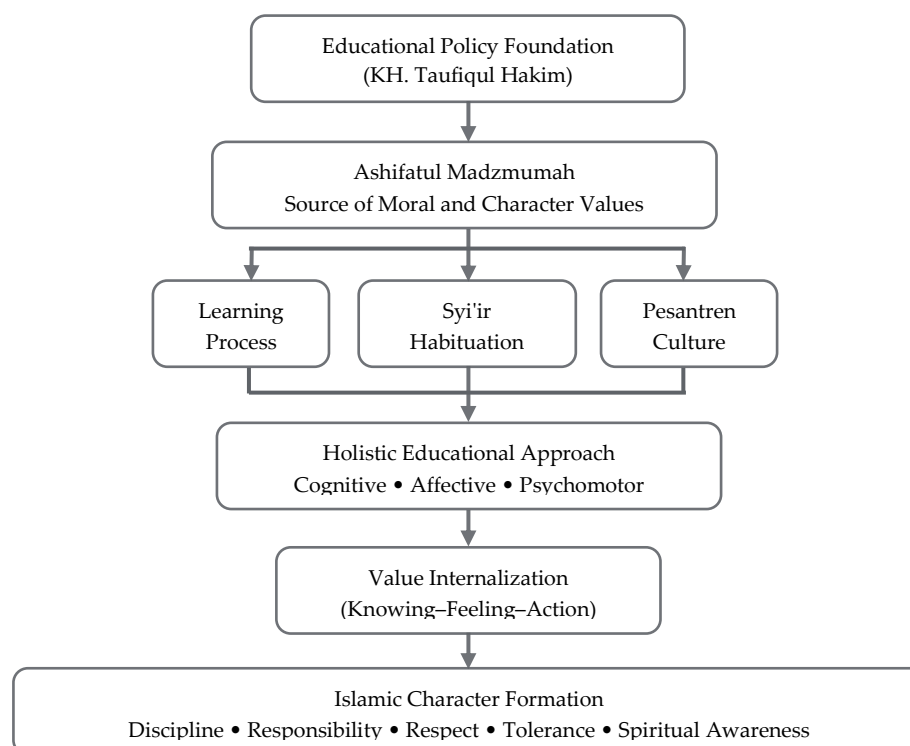


Figure 1 illustrates that Islamic character formation is achieved through the integration of moral and character values derived from Ashifatul Madzmumah,

which are reinforced through learning activities, syi'ir habituation, and pesantren culture. These components operate within a holistic educational approach encompassing cognitive, affective, and psychomotor dimensions, facilitating the internalization of values through the stages of moral knowing, moral feeling, and moral action. This process ultimately contributes to the development of disciplined, responsible, respectful, tolerant, and spiritually aware students.

CONCLUSION

Pondok Pesantren Darul Falah Amsilati implements a holistic approach to Islamic education through the integration of cognitive, affective, and psychomotor dimensions within the students' (santri) lives. This approach is realized through classical book learning (kitab), the habituation of Islamic behaviors, and a boarding school culture that supports character reinforcement.

The book *Ashifatul Madzmumah* is utilized as a medium for strengthening Islamic character through routine syi'ir (poetry) recitation at the end of teaching and learning activities. This habituation assists students in understanding and internalizing Islamic moral values in a sustainable manner.

This study demonstrates that the synergy between educational policies, moral habituation, and the pesantren environment is capable of shaping students' Islamic character more effectively. These findings can serve as a reference for other Islamic educational institutions in developing character education models based on a holistic approach.

AI USE DECLARATION

During the preparation of this article, the authors utilized AI services, specifically ChatGPT by OpenAI, to assist with grammatical corrections, academic sentence phrasing, and structural editing of the manuscript. Following the use of this service, the authors reviewed, verified, and re-edited the entire content of the article, and hold full responsibility for the substance and contents of the publication.

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