

Parents' Strategy in Instilling *Furudhul Ainiyah* Santri Nurul Jadid through the Book of *Sullam At Taufiq*

Ahmad Salman Hamidi^{1*}

¹Nurul Jadid University, East Java Province, Indonesia

*Correspondence: ahmadsalmanhamidi@gmail.com

Received: 01 March 2026; Revised: 21 March 2026; Accepted :07 April 2026; Published : 02 July 2026;

Abstract

This study aims to examine the strategies of foster guardians in instilling the values of *furudhul 'ainiyah* through learning the book of *Sullam at-Taufiq* at the Nurul Jadid Islamic Boarding School. Islamic boarding school education not only focuses on cognitive mastery of religious knowledge but also on the formation of character and worship habits in daily life, so that foster guardians play an important role as spiritual guides, companions, and role models for students in the process of internalizing religious values. This study uses a qualitative case study approach, in which data are obtained through participatory observation, in-depth interviews, and documentation, and then analyzed through the stages of data reduction, presentation, and conclusion drawing, while maintaining validity through triangulation. The results of the study show that the strategy for foster guardians operates systematically, contextually, and sustainably through the habituation to worship, example, and intensive mentoring. The book *Sullam at-Taufiq* by Abdullah bin Husain bin Thahir is the main reference for fostering faith, fiqh, and Sufism, thereby forming the discipline of worship, spiritual awareness, and moral integrity in students. The internalization of values affects not only the cognitive but also the affective and psychomotor domains through consistently practiced worship. However, there are challenges such as the use of classical books that require contextual explanations and the tendency of some students to depend on the direction of the management, so that a more adaptive pedagogical strategy is needed so that the values of the book remain relevant to the development of the times without losing their substance. Overall, this study confirms that *Sullam at-Taufiq* is highly relevant to *furudhul ainiyah* education and contributes significantly to the formation of students' sustainable religious character.

Keywords: Guardian of The Child, *Furudhul Ainiyah*, *Sullam At-Taufiq*.



Copyright © 2026 by Author. This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License \(CC BY-SA\)](https://creativecommons.org/licenses/by-sa/4.0/).

1. INTRODUCTION

Islamic boarding school education has long been known as a fortress for the formation of character and morals of the Muslim generation. As affirmed by Ghafur (2025), the educational process in Islamic boarding schools is not only directed at the cognitive mastery of religious knowledge but also at the formation of religious attitudes, habits, and awareness that develop in daily life. Pesantren presents an education that integrates knowledge and practice, between theory and habituation. One of the main foundations of the process is the planting of *Furudhul Ainiyah*, namely the basic obligations that every Muslim must understand and carry out, such as prayer, purification, fasting, and a basic understanding of the faith (R & Aliah, 2020).

At the Nurul Jadid Islamic Boarding School, students' religious development does not stop in the classroom. Education takes place around the clock through a structured

parenting system in student dormitories. In this context, the guardian plays a central role. They not only function as administrative guides but also as spiritual companions and exemplary figures who accompany students in their daily lives (Zahra & Khoiruddin, 2023). The close interaction between guardians and students makes the process of internalizing religious values more personal and contextual.

As part of the scientific tradition of Islamic boarding schools, *Sullam at-Taufiq* occupying an important position in equipping students with a basic understanding of Islam, this book was compiled by Abdullah bin Husain bin Thahir around 1805 AD, a scholar born in Hadramaut in 1777 AD from a Bani Alawi family who is known to be strong in the tradition of Islamic science and spirituality, who since childhood has studied fiqh, creed, hadith, and Sufism until he grew up to become a prominent scholar with many disciples. Through this book, he presented a combination of fiqh, morals, and creed in a simple but profound language so that it was easy for students to understand, as well as becoming the main reference in Islamic boarding schools because it was able to bridge the understanding and practice of Islamic teachings, even though he died in 1855 AD, his works and influence are still alive, making him *Sullam at-Taufiq*. It is not only a learning text, but also an important foothold in forming religious awareness that is fully understood, lived, and practiced in daily life. (Siregar et al., 2025).

The study of pesantren education as a basis for character formation has been widely discussed; one such discussion is by Thomas Lickona, who emphasizes the importance of *moral knowing*, *moral feeling*, and *Moral Action* in character education (Lickona, 1991). In the context of Islamic boarding schools, these three aspects are integrated through learning, habituation, and example in daily life. They are strengthened by social interaction and the closeness between guardians and students. However, in reality, the process of planting *furudhul ainiyah* does not always proceed smoothly due to the diversity of students' backgrounds, differences in readiness for understanding, and the dynamics of collective life, which often pose their own challenges (Yakin et al., 2024). At this point, the role and strategy of the foster guardian become very decisive through guiding, setting an example, wisely reprimanding, motivating, and building emotional closeness, which greatly influences the success of internalizing religious values. However, *Sullam at-Taufiq*'s study still tends to focus on cognitive aspects such as fiqh and creed.

In contrast, the internalization dimensions of Sufism values such as sincerity, patience, *tawakal*, and *wara'* in the daily practice of students have not been studied in depth. Therefore, research is needed that examines, in an integrative manner, the relationships among book learning, the role of guardians, and the process of internalizing religious values, so that it does not remain at the level of knowledge alone. However, it is truly manifested in the attitudes and behaviors of students at the Nurul Jadid Islamic Boarding School.

Departing from the above reality regarding the internalization of *Furudhul Ainiyah* at the Nurul Jadid Islamic Boarding School, this research is very important because it aims to gain a deeper understanding of the strategies used by foster guardians to instill the basic obligations of a Muslim through a comprehensive approach, including learning, habituation, example, and mentoring. The urgency of this research lies in the need to bridge the gap between the theoretical understanding of *Furudhul Ainiyah* and its practical application in students' daily lives, so that religious values are not only learned cognitively but also internalized as inherent character traits.

The choice of Sullam at-Taufiq as the main source of reference is not without reason, because this book offers a unique combination of fiqh, faith, and morals presented in simple language, so that it is easy to understand by students from various backgrounds, while emphasizing practical aspects of Sufism such as sincerity, patience, tawakal, and wara' which are the foundation for the formation of religious character. Thus, this research not only serves as a documentation of practice, but is also expected to contribute to thinking to the development of coaching models, *Furudhul Ainiyah*, which is more systematic, contextual, and sustainable at the Nurul Jadid Islamic Boarding School, so that the basic values of religion can be lived and practiced by students in their entirety

2. METHOD

This study uses a qualitative case study approach to more deeply understand how foster guardians use strategies to instill *Furudhul Ainiyah* in students. This approach was chosen because the coaching process in pesantren occurs naturally in daily life, full of interactions, examples, and habituation that cannot be captured by statistical figures (Nasution, 2023). This research emphasizes understanding the meaning, coaching patterns, and dynamics of the relationship between guardians and students. The case study was chosen because the research focused on a single location, namely the Nurul Jadid Islamic Boarding School, which has a distinctive parenting system characterized by a structured guardian role that guides and accompanies students.

The data collection technique in this study was carried out circularly using three main approaches, namely: (1) participatory observation (*participant observation*), (2) in-depth interviews conducted with the management and students of the Nurul Jadid Islamic Boarding School, and (3) documentation. The data analysis in this study is carried out in several stages: data reduction, data presentation, and conclusion drawing or verification. (Trilestari et al., 2024).

To maintain the validity of the data, this study applies data triangulation by comparing the results of observations, interviews, and documentation (Nur Fajriani et al., 2024). Through this method, the research is expected to provide a complete and in-depth

picture of the strategies of foster guardians in instilling furudhul 'ainiyah and the practice of religious guidance that develops in the Nurul Jadid Islamic Boarding School.

3. RESULT AND DISCUSSION

3.1 The Strategy of Guardians in The Development of Internalized Students in The Book *Of Sullam At-Taufiq*

The development of students at the Nurul Jadid Islamic Boarding School primarily relies on the foster guardian's central role as a companion figure who is directly present in students' daily lives. Guardians not only carry out the function of supervising order and discipline but also act as spiritual guides who accompany the processes of learning, worship, and attitude formation (Fawaid & Hasanah, 2020). This relational closeness enables foster guardians to play a strategic role in instilling religious values in a more engaging and contextual way. This role is even more meaningful when it is associated with the use of *Sullam at-Taufiq* as the main reference in learning faith, fiqh, and Sufism. This book is studied not only as a scientific text but also as a guideline in daily practice. The values contained in it are sought to be present in the form of habituation of worship, strengthening of manners, and forming the spiritual awareness of students.

a. Habituation of Daily Worship

Muslims who have reached the time of shari'a (*Mukallaf*) are required to perform the prayer service (Yana & Siregar, 2022). In this context, the role of foster guardians at the Nurul Jadid Islamic Boarding School is very strategic in controlling and overseeing students' habits, particularly their positive practice of praying five times. In the book *Sullam at-Taufiq*, it is mentioned:

فمن الوجوب خمس صلوات في اليوم والليلة الظهر والعصر والمغرب والعشاء والصبح

Meaning: among those that are obligated are praying five times a day and one night, including dhuhur, asr, maghrib, isha, and shubuh prayers.

Five times of prayer is an obligation for every Muslim who has reached the level of mukallaf; its observance is not only understood as a legal obligation but also as the main basis for forming religious character (Rain, 2022). In the pesantren environment, this obligation is not left to personal responsibility without direction but is fostered through a structured system. Guardians who take on the role of parents are on the front lines, accompanying and guiding students as they get used to worshipping consistently. As stated in the book *Sullam at-Taufiq*:

يجب على ولي الصبي و الصبية المميزين ان يأمرهما بالصلاة ويعلمهما احكامها بعد سبع سنين ويضربهما على تركها بعد عشرين سنين

Meaning: it is obligatory on every guardian of boys and girls to instruct and teach the law about prayer to both of them when they reach the age of seven and to strike with an educational blow on both of them due to abandoning prayer when they reach the age of ten. In line with the hadith of the Prophet Muhammad PBUH.

أحب الأعمال إلى الله أدومها وإن قل

Meaning: the most beloved practices of Allah are those that are done continuously, even if little.

Furthermore, the presence of foster guardians is not limited to supervising discipline but also to serving as supervisors directly involved in students' daily lives. He reminds the prayer times, ensures participation in the congregation, and gives directions with a wise and persuasive approach. As Damayanti et al. (2025) affirm, a repeated process can form a habit that slowly becomes a necessity. The students who initially prayed because of the rules gradually developed their awareness to worship as a form of spiritual responsibility to Allah.

In addition, foster guardians also play a role in helping students understand that prayer is not just a series of movements and readings, but worship that requires the presence of heart and sincerity (Afifah et al., 2026). The explanation of the conditions, harmony, and manners of prayer, drawn from the book of Sullam at-Taufiq, is not only taught in class but also embodied in direct practice in daily life. It does not stop there; the foster guardian also guides the students in the purification procedure and reads the Qur'an properly and correctly. Examples like this are often more memorable than verbal advice alone because students can see and directly imitate how these values are applied. In this context, it is relevant to the rules of Shaykh Nawawi al-Bantani in his book *Nasha'ih Al Ibad*, i.e., *البيان لأفصح من لسان المقال*, which means "real behavior is more eloquent than mere speech" (Al-Bantani, n.d.). This rule emphasizes that example and direct practice have a stronger influence in shaping the character of worship. Thus, the coaching system in pesantren reflects a form of habituation-based education that gradually fosters an attitude of *istiqamah* in worshipping students.

The internalization of the value of purity among students occurs through consistent, continuous habituation. In the early stages, students are given an understanding of the importance of purification as a valid condition for worship, both through explanations and directions from guardians. This understanding is then applied directly in daily practices, such as ablution and obligatory bathing, under the supervision of caregivers. With regular repetition, purification activities are not only a formal obligation but also begin to be inherent as self-awareness and spiritual discipline that are part of the daily behavior of students (Admizal, 2025).

Meanwhile, the internalization of the value of reading the Qur'an takes place through a combination of understanding, appreciation, and example. Students are taught to read the Qur'an correctly, starting from tajweed to the meaning of verses, while watching the guardian perform worship and read the Qur'an regularly. This example makes the spiritual values contained in the Qur'an easier to understand and apply. Over time, the practice of reading the Qur'an became a habit carried out with their own awareness, enabling students to maintain their love and practice in the pesantren, when they returned home, and in the community (Karolina, 2017).

The internalization of the value of reading the Qur'an at the Nurul Jadid Islamic Boarding School reflects a strong harmony between students' daily practices and the teachings in *Sullam at-Taufiq*. This book not only emphasizes understanding fiqh and creed but also highlights the importance of practicing spiritual values in daily life (Karimah, 2020). Students are taught to read the Qur'an correctly, starting from tajweed to understanding the meaning of verses. The example of guardians in teaching the Qur'an and consistently performing worship creates a contextual learning experience, so that students not only understand the theory but also feel and practice these spiritual values.

According to Mohammad Zaki Ghufon (2026), as the administrator of the Nurul Jadid Islamic Boarding School, students have a pattern of activities that are structured and take place consistently every day, starting from the habit of tahajud prayers, followed by Fajr, Zuhur, Asar, Maghr, to Isha prayers in congregation as well as dedication to purification and reading the Qur'an under the supervision of the pesantren administrators. He explained that the habituation system that is carried out in a repetitive and controlled manner aims to instill discipline and spiritual responsibility in students, so that the good habits formed are not only carried out because of the rules of the institution, but also grow into personal awareness that is maintained when students return home or interact in the community.

The transformation of values in the pesantren environment does not happen instantly but develops slowly through a habituation process that continues to be repeated every day. At first, students carried out worship because of the rules and supervision of the pesantren environment. However, as time goes by, they begin to understand the meaning behind each of these practices, until they realize, from within, that worship is not just an obligation but a necessity. Through this process, istiqamah, discipline, and spiritual responsibility are formed and no longer depend on external control; they are integrated into the students' personalities. This shows that the transformation of values takes place

profoundly, from mere obedience to personal awareness. In this process, foster guardians play an important role as a driving force, not only directing but also instilling habits through consistent routines and daily examples, so that students can experience firsthand spiritual practices that deepen their understanding of worship.

Meanwhile, value transactions are understood as a process that complements transformation through lively interaction between guardians and students in their daily lives. Values are not only conveyed formally, but grow through real examples, habituation, and shared experiences that allow students to see, imitate, and then bring those values to life in their behavior (Ilmy et al., 2018). From here, a strong religious atmosphere was formed in the pesantren environment, where worship became part of the collective culture, no longer just an individual affair. The impact does not stop at the pesantren; it continues to affect the lives of students, their families, and their communities. Thus, these findings confirm that the transformation and transaction of values in pesantren not only shapes individual spiritual consciousness, but also creates a sustainable religious culture and exerts a real influence in broader social life.

b. Habituation of morals and purification of the heart (*tazkiyatun nafs*)

The aspect of Sufism in the book of Sullam at-Taufiq is further strengthened by the process of internalizing the value of *furudhul ainiyah* at the Nurul Jadid Islamic Boarding School, where this book not only discusses fiqh and creed normatively but also emphasizes the purification of the heart (*Tazkiyatun nafs*) and moral formation. Sufism values such as sincerity, patience, *tawakal*, and *wara'* are taught not just as concepts, but as life attitudes that must be trained through daily habits. In this case, the habit of worship emphasizes personal righteousness (*Individualistic piety*), such as consistency in prayer, reading the Qur'an, and *dhikr*, to strengthen students' relationship with Allah and build sincerity and spiritual perseverance. Meanwhile, the habituation of morality is oriented towards social righteousness, namely the application of religious values in daily interactions with others, such as honesty, politeness, patience, and help-help, so that the values of Sufism are not only seen in worship rituals but also in real behavior in the dormitory environment. Guardians play a central role in this process through example, emotional closeness, and consistency in worship and attitude, so that students can see how the teachings of Sufism are manifested in daily actions, not only understood in theory, and the two dimensions of worship and integrated morals form a complete religious character, both personally and socially.

In instilling an attitude of patience, the foster guardian not only offers advice but also directly invites students to live it in their daily lives. Through habits such as discipline, adherence to schedules, queuing, and consistency in congregational worship, students slowly learn to control themselves and survive the process. From this habit that keeps repeating itself, patience no longer feels like a demand but grows into a strength from within. The attitude of patience is also evident in the example of the guardian, who remains calm while guiding, reprimanding, and addressing the students' various character traits, so that the students can see firsthand how patience is practiced. Coupled with ongoing mentoring, students not only follow routines but are also invited to understand the meaning behind them.

The same approach is also applied in instilling the value of tawakal and sincerity. Students are accustomed to making earnest efforts in activities and worship, while learning to leave the results to Allah. Guardians show this through a balanced attitude to life, striking a balance between effort and tawakal, so that students can emulate it directly. Through continuous mentoring, students are also invited to reflect on every effort they make until they realize that not everything is under human control. In terms of wara', students are accustomed to being more careful in their attitude and staying away from things that are close to immorality. This attitude is strengthened by the example of foster guardians who take care of themselves in their daily lives, as well as assistance in the form of advice and supervision that continues to be given. Likewise, in the habit of reading the Qur'an, students are not only trained technically, but also invited to love it, understand its meaning, and make it part of their daily lives. In the end, all of these approaches to habituation, exemplarity, and mentoring complement each other. Students not only learn to do something, but also understand and feel the value. From here, values such as patience, tawakal, sincerity, and wara' really grow and live in them, not just learned, but become part of daily life that continues to be carried beyond the pesantren. As Allah SWT said.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Meaning: O you who believe, ask for help! To Allah with patience and prayer, for indeed Allah swt and those who are patient

This verse emphasizes that patience is not only a spiritual value but also the primary strength in navigating various life processes, including fostering discipline and control among students in the pesantren environment. Example is a very important element in this process. Guardians not only give verbal direction, but also present real examples through a calm attitude, not easily angered, and

remaining patient and istiqamah in educating students in various situations. This attitude indirectly forms a conducive and exemplary educational atmosphere.

On the other hand, continuous mentoring also plays a big role in strengthening the internalization of patient values. Guardians consistently provide guidance, direction, and reinforcement to students, especially when they face difficulties or challenges. Thus, students not only understand the concept of patience theoretically, but are also able to feel and practice it in daily life. This process is in line with Thomas Lickona's theory, which emphasizes the three main components of character formation, namely *moral knowing*, *Moral Feeling*, and *Moral Action*. Students not only know the importance of patience (*moral knowing*) but also feel that value through direct experience (*Moral Feeling*), until finally able to practice it in daily life (*Moral Action*) (Abrar et al., 2026).

As for instilling an attitude of *tawakal* and *wara'*, Guardians apply a sustainable approach of habituation, example, and mentoring in an integrated manner in the daily lives of students. In the aspect of *tawakal*, students are accustomed to trying their best while leaving the results to Allah through the routine of worship, prayer, and reflection, and the example of guardians in maintaining a balance between effort and resignation is concrete and easy to imitate. As in the book *Sullam and Taufiq* :

ومن الوجبة القلبية الأيمان بالله وبما جاء عن الله والندم على المعاصي والتوكل على الله والمراقبة لله والرضا عن الله

Meaning: included in the obligation of the heart is to believe in Allah and in what comes from Allah, and to repent for committing immorality towards him, to *tawakkal* in what he wills, always to draw closer to Him, and to be pleased with Allah.

From the excerpt above, consistent mentoring helps students understand that failure is not the end but part of a process to be lived with confidence. On the other hand, instilling a Scarlett-like attitude in students makes them more careful in their actions and more inclined to avoid things that lead to immorality. Through continuous mentoring, students are guided to be able to sort out what is good, what is allowed, and what should be abandoned. This whole process is in line with the thought of Thomas Lickona, who emphasized that character formation is not enough only in the cognitive realm, but must be brought to life through emotional experience and real practice, so that the values of Sufism are not only understood conceptually, but are completely internalized and become inherent characteristics in students.

3.2 The Application of the Book of *Sullam at-Taufiq* and Its Impact on Nurul Jadid Students

The application of the *Sullam at-Taufiq* book at the Nurul Jadid Islamic Boarding School has a real influence on students' learning and development. This book is the main reference for understanding basic fiqh, Aqidah, and tasawwuf, providing students with clear guidelines for daily religious practice (Ellis, 2018). One of the strengths of this book is its relatively simple, systematic language. The consistent preparation of materials makes it easier for caregivers to deliver learning in stages, so that students can follow it more easily and in a structured way. This also encourages the development of a learning discipline, as students become accustomed to consistently reading, understanding, and practicing the book's content.

In addition, this book plays a role in the internalization of religious values. According to Anzilni (2025), guidelines found in *Sullam at-Taufiq* help students to instill the practices of worship, purification, and manners repeatedly, so that the good habits formed are not only carried out because of the rules of the pesantren but also become a personal awareness inherent in daily behavior. However, applying this book also faces several obstacles. Some of the terms and styles of classical language in the book sometimes feel less relevant to modern students, so they require additional explanation from the guardian to ensure the intended meaning is properly understood. In addition, the book's focus on the theoretical aspect means that some social practices and modern character development are not explicitly discussed.

Students' dependence on caregivers is also a challenge. Students who are not used to being independent tend to only follow directions without really understanding the essence of the practice taught. In addition, the book's standard nature limits the flexibility of learning methods, so administrators need to adjust their approach by integrating habituation, example, and mentoring in a mutually reinforcing manner, ensuring that the knowledge taught is not only understood normatively. However, it can also be internalized and applied effectively in daily life, both in the pesantren environment and when returning home and in the community (Sirojuddin, 2025).

Application *Sullam at-Taufiq* at the Nurul Jadid Islamic Boarding School shows that the most effective approach is not a single method but a combination of habituation, example, and mentoring carried out on an ongoing basis. However, when viewed in terms of its influence on changes in student behavior, habituation is the dominant approach, as character is formed through routines such as worship, purification, and daily manners. From a habit that initially feels forced, it slowly becomes an action carried out both automatically and consciously. Even so, habituation will not run optimally without example and mentoring. The example of the guardian helps students not only follow but

also understand the meaning behind each practice. At the same time, mentoring helps clarify what may be difficult to understand, especially given the book's classic language and theoretical nature. Thus, habituation is indeed the key, but the best results will be achieved when it is supported by balanced example and assistance.

3.3 The Relevance of the Theory of the Book of *Sullam at-Taufiq* in the Education of *Furudhul Ainiyah* Students

Relevance of the theory in *Sullam at-Taufiq* Regarding the education of *furudhul 'ainiyah* students, it can basically be seen from the suitability of the content of the book with the basic needs of religious development in Islamic boarding schools. This book by Abdullah bin Husayn bin Thahir contains the fundamental teachings of Islam, such as faith, jurisprudence, and *Sufi* morals. These three aspects are the core of individual obligations (*Furudhul Ainiyah*), which must be understood and practiced by every Muslim. Therefore, this book largely aligns with the purpose of religious education for students, which focuses on mastering and practicing the basic teachings of Islam.

In terms of educational goals, *Furudhul 'Ainiyah* is directed to form Muslim individuals who are aware of their obligations, disciplined in worship, and have good morals. Values in *Sullam at-Taufiq* support these goals by integrating legal understanding (cognitive), inner awareness (affective), and worship practices (psychomotor). Thus, the learning in this book does not stop at the transfer of knowledge but also contributes to the formation of students' character and personal piety.

To remain relevant to the times, the content of the book *Sullam at-Taufiq* needs to be explained in context, as the classical language and style sometimes require additional interpretation to be easy for today's students to understand. This is where the role of the foster guardian becomes very important: as a bridge between classical texts and the reality of modern life, ensuring that the values taught are not understood rigidly or merely textually. The excellence of this book lies in its approach that unites *fiqh* and *Sufism*, making education *Furudhul Ainiyah* not only emphasize the validity or invalidity of worship, but also sincerity, the quality of intention, and the cleanliness of the heart in its implementation. This is in line with the affirmation in the *Matan Sullam At-Taufiq*:

ومن الواجبات القلبية الإيمان بالله وبما جاء عن الله، والندم على المعصية، والتوكل على الله، والمراقبة لله، والرضا عن الله

Meaning: "Among the obligations of the heart is to believe in Allah and all that comes from Him, to repent of immoral deeds, to trust in Allah, to feel supervised by Him, and to be pleased with His provisions."

This quote shows that the inner dimension (charity of the heart) is as important as charity itself, and that the integration of *fiqh* and *Sufism* in this book is the main

foundation for achieving the perfection of worship, both legally and spiritually.

The combination of legal and spiritual aspects also makes this learning more complete and not just a formality, because worship such as prayer and purification is understood as both a means of getting closer to Allah and a symbol of self-purification from reprehensible nature. Through the habit of muhasabah, strengthening manners, self-reflection, and consistent examples set by guardians, the values of Sufism slowly become an inherent inner awareness among students. With an approach that prioritizes habituation, close mentoring, and real examples, the values in *Sullam at-Taufiq* do not stop at the level of knowledge. However, they grow to become part of daily attitudes and behaviors, so that praying five times, purifying, and reading the Qur'an become the foundation of character that is inherent and lasts not only while in the pesantren, but also in life after (Wahyudi & Khoir, 2025).

Overall, the theory in *Sullam at-Taufiq* has a high level of conformity with the education of furudhul 'ainiyah students. With an adaptive and communicative learning approach, this book remains relevant as a foundation for developing strong religious character, both during students' time at pesantren and upon their return to society.

4. CONCLUSION

The parents' strategy in instilling the values of furudhul 'ainiyah through the study of the book of *Sullam at-Taufiq* at the Nurul Jadid Islamic Boarding School runs systematically, contextually, and sustainably. The role of a foster guardian is not limited to supervising discipline but also to serving as a spiritual guide and role model who is present in students' daily lives. Through the habit of worship, example, and intensive mentoring, the values contained in the book can be gradually internalized in students' attitudes and behavior.

5. REFERENCE

- Abrar, M. T., Kholilurrohman, M., Saputra, yusril ihza, & Baharun, H. (2026). Furūdūl ' Ainiyyah Mentoring Program as a Media for Strengthening Basic Religious Competencies for New Students with Dyslexia. *Al- Qalam, January*, 21–35.
- Admizal, I. (2025). Membangun SDM unggul melalui internalisasi nilai-nilai keagamaan di Desa Koto Dua Lama Kabupaten Kerinci Iril Admizal Institut Agama Islam Negeri Kerinci. *Jurnal Pengabdian Masyarakat Ushuluddin Adab Dan Dakwah*, 5, 27–34. <https://doi.org/https://doi.org/10.32939/altifani.v5i1.5123>
- Al-bantani, N. (n.d.). □□□□□ □□□□□□. 777.
- Anzilni, A. (2025). Pembelajaran Berdiferensiasi Terintegrasi Tpack Materi Rotasi Dan

- Revolusi Bumi Kelas Vi Mi Sullam Taufiq Kajen. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10. <https://doi.org/https://doi.org/10.23969/jp.v10i02.26531>
- Arini, citra nur. (2018). Hukum Islam dalam Naskah Sullam Taufiq Hukum Islam dalam Naskah Sullam Taufiq (Kajian Filologis) Citra Nur Arini. *Bapala*, 1, 1–19.
- Damayanti, D., Wati, E. E., & Anita. (2025). Keteladanan Ustadzah dalam Meningkatkan Kedisiplinan Shalat Berjamaah Santri Putri di Pondok Pesantren Hidayatul Mubtadiin Jati Agung Lampung Selatan Tahun Ajaran 2024 / 2025. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 3(4), 5011–5018. <https://doi.org/https://doi.org/10.31004/jerkin.v3i4.1113>
- Fawaid, A., & Hasanah, U. (2020). Pesantren dan Religious Authoritative Parenting : Studi Kasus Sistem Wali Asuh di Pondok Pesantren Nurul Jadid. *Jurnal Ilmu Ushuludin*, 19(1), 105–117. <https://doi.org/https://doi.org/10.18592/jiiu.v19i1.3484>
- Ghafur, O. A. (2025). Pembentukan Karakter Santri dengan Metode Pemahaman, Pembiasaan, dan Keteladanan di Pondok Pesantren. *Jurnal Kependidikan Didaktika*, 14(2), 3081–3092. <https://doi.org/https://doi.org/10.58230/27454312.2016>
- Ilmy, A. N., Wahid, A. H., Muali, C., Nurul, U., & Paiton, J. (2018). Urgensi Keterlibatan Wali Asuh Dalam Dinamika Pendidikan Di Pesantren Alfi. *Jurnal Pendidikan Agama Islam*, 6(1), 44–66. <https://doi.org/https://doi.org/10.15642/jpai.2018.6.1.44-66>
- Karimah. (2020). Konsep pendidikan ubudiyah dalam kitab sullamut taufiq karya syekh abdullah bin husain bin thohir ba alawi. *Journal of Islamic Education*, 4(1), 147–162.
- Karolina, A. (2017). Rekonstruksi Pendidikan Islam Berbasis Pembentukan Karakter : Dari Konsep Menuju Internalisasi. *Jurnal Penelitian*, 11(2), 237–266.
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.
- Maulana, M. W. I. (2022). Pengaruh Shalat Lima Waktu Terhadap Kedisiplinan Diri. *Jurnal Sudut Pandang (JSP)*, 2(12), 137–140. <https://doi.org/https://doi.org/10.55314/jsp.v2i12.PENGARUH>
- Nasution, A. F. (2023). *Metode Penelitian Kualitatif* (M. Albina (ed.); pertama).
- Nur fajriani, wiyanda vera, Ilhami, muhammad wahyu, Mahendra, A., Sirodj, rusydy abdullah, & Afgani, M. W. (2024). Triangulasi Data Dalam Analisis Data Penelitian Kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10, 826–833. <https://doi.org/https://doi.org/10.5281/zenodo.13929272>

- R, A. H. A., & Aliah, F. J. (2020). Reinforcement Furudul ' Ainiyah Santri Melalui Intensifikasi Wali Asuh Di Pondok Pesantren Nurul Jadid. *Jurnal Keislaman Dan Ilmu Pendidikan*, 2, 312–327.
- Siregar, sahmana abdullah, Lubis, K., & Suaidi, P. (2025). Nilai-Nilai Pendidikan Akidah Dan Akhlak Dalam Kitab Sullam At-Taufiq Karya Syaikh Abdullah Bin Husain Bin Thohir Ba'alawiyyin. *Jurnal Pendidikan, Ilmu Sosial, Dan Pengabdian Kepada Masyarakat*, 5(3), 2260–2270. <https://doi.org/https://doi.org/10.56832/edu.v5i3.2639>
- Sirojuddin, M. (2025). Dinamika Kurikulum Pesantren di Indonesia. *Journal of Islamic Education Studies*, 10(June 2025). <https://doi.org/https://doi.org/10.15642/joies.2025.10.1.105-122>
- Trilestari, L., Nurfauzi, K. R., & Amalin, K. (2024). Circular Model of SOME dalam Komunikasi Korporasi MYLK di Media Sosial Instagram. *Analogi: Jurnal Ilmu Sosial Dan Humaniora*, 02(02). <https://doi.org/https://doi.org/10.61902/analogi.v2i2.1026>
- Wahyudi, U., & Khoir, M. A. (2025). Strategi Guru dalam Membentuk Kedisiplinan Salat pada Santri di Lembaga Pendidikan Pesantren. *Didaktika: Jurnal Kependidikan*, 14(2), 3047–3058. <https://doi.org/https://doi.org/10.58230/27454312.1887>
- Yakin, A., Razikin, A. Z., Husain, S., & Revansyah, M. A. (2024). Habitualisasi Furudlul Ainiyah (Fa) Bagi Anak Usia Dini : Pkm Pembinaan Fa Melalui Metode Demonstrasi Di Mardasah Diniyah Raidlatul Muta ' Allimin Probolinggo. *Sinar: Sinergi Pengabdian Dan Inovasi Untuk Masyarakat*, 01(01), 69–77.
- Yana, R. F., & Siregar, J. S. (2022). Mukallaf Sebagai Subjek Hukum. *Pena Cendikia*, 5(1).
- Zahra, I., & Khoiruddin, M. A. (2023). *Membangun Kemandirian Santri : Peran Wali Asuh di Pondok Pesantren Darussa ' adah Lirboyo*. 1(November), 127–141. <https://doi.org/https://doi.org/10.61231/jie.v1i2.192>