



THE ROLE AND INFLUENCE OF PARENTS IN FORMING MUSLIM INTELLECTUALS FOLLOWING AHLUSSUNNAH WAL JAMA'AH CASE STUDY AT AT-TAHDZIB BOARDING SCHOOL

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ABSTRACT

This study aims to explore the role and influence of caregivers in shaping Muslim intellectuals following Ahlussunnah wal Jamaah at the Attahdzib Islamic Boarding School. The main focus of this study is to understand the role of Father Kyai Ahmad Masruh as a caregiver of the Islamic boarding school in guiding students to develop an understanding of religion in accordance with the teachings of Ahlussunnah wal Jamaah, and how he becomes a role model who provides examples in everyday life. The research method used is qualitative with a case study approach. Data collection was carried out through observation, interviews, and documentation conducted at the Attahdzib Islamic Boarding School. The results of the study show that Father Kyai Ahmad Masruh has a very important role in shaping quality Muslim intellectuals, by teaching and exemplifying the teachings of Ahlussunnah wal Jamaah both in words and deeds. In addition, the material taught through the yellow books at this Islamic boarding school is also in line with the teachings of Ahlussunnah wal Jamaah, thus forming students who are not only intelligent in religious knowledge but also have noble morals. This research is expected to contribute to the development of Islamic boarding school education and enrich studies on the role of caregivers in forming Muslim intellectual character based on the teachings of Ahlussunnah wal Jamaah.

Keywords: Role of Caregivers, Muslim Intellectuals, Ahlussunnah wal Jamaah

1. INTRODUCTION

Islamic boarding schools are one of the oldest educational institutions that have developed in Indonesia. (Adib, 2021) The existence of Islamic boarding schools can be traced back long before Indonesian independence, which was marked by the establishment of various Islamic boarding schools and the contributions of independence fighters who came from the Islamic boarding school environment.

Along with the development of the times, Islamic boarding schools have been able to survive as non-governmental educational institutions that have a strategic role in society. Based on data from the Ministry of Religion (Kemenag) until April 2022, there were 26,975 Islamic boarding schools spread throughout Indonesia. (Bahij & Khoir, 2024) These data show that Islamic boarding schools have a significant contribution to the national education system. Islamic boarding school education has unique characteristics that distinguish it from other educational institutions. The formation of noble character is the main focus in the Islamic boarding school education system. Although often categorized as traditional educational institutions, Islamic boarding schools are now pioneers in the application of true educational values, especially in the development of character education. (Alfani et al., 2024) The success of Islamic boarding schools in shaping the character of students cannot be separated from the application of the *uswatun hasanah* method, namely the example given by Islamic boarding school leaders consistently. In this case, the figure of the *kiai* plays a central role that greatly determines the direction and character of education in Islamic boarding schools. (Masrur, 2017)

As with other educational institutions, the success of implementing education in Islamic boarding schools also depends heavily on the management and governance implemented. (Siregar, 2020) Effective management will contribute significantly to the achievement of educational goals in Islamic boarding schools. Therefore, success in building, managing, and developing Islamic boarding schools requires competent leadership. In the structure of Islamic boarding schools, the highest leadership position is held by a *kiai*.

The role of *kiai* in Islamic boarding schools has greater complexity compared to leaders in general. *Kiai* is not only seen as a figure who has authority in the field of religious knowledge, but also as a figure who has broad social and spiritual authority. (Molasy et al., 2024) The level of public trust in *kiai* is very high, so that *kiai* is often used as a place to ask for advice, solve various personal, family, social problems, to political, work, and matchmaking matters. In fact, various important decisions in people's lives are often felt to be imperfect without getting the blessing and prayers of the *kiai*. (Fatihah, 2018) The role of *kiai* in Islamic boarding schools includes three main aspects, namely as an institutional leader, motivator, innovator, and *uswatun hasanah*. Currently, Islamic boarding schools have become centers of Islamic education that are increasingly in demand by the community, not only in terms of religious teaching but also in general education and the development of students' skills or soft skills. This condition requires Islamic boarding schools to continue to adapt and develop along with the demands of the times. These developments and innovations are a major challenge for *kiai* as leaders of Islamic boarding schools. (Daroini & Munir, 2023) This study aims to analyze the role of *kiai* leadership in improving and developing Islamic boarding schools. The focus of this study is emphasized on the role and influence of Islamic boarding school caretakers in forming Muslim intellectuals who follow the *Ahlu*s

Sunnah Wal Jama'ah school. This research is also motivated by the rapid development of globalization, which is accompanied by rapid changes in information, which requires Islamic boarding schools to improve the quality and quality of education. On the other hand, kiai are faced with the challenge of developing Islamic boarding schools according to the expectations of the community, without ignoring the preservation of Islamic boarding school traditions that have been established for a long time. Therefore, the steps taken must be appropriate so that both aspects of improving the quality of education and preserving traditions can go hand in hand, so that the desired goals are achieved properly. This is important so that efforts to improve and develop Islamic boarding schools do not end up damaging or eliminating the traditional values of Islamic boarding schools.

This research was conducted at the Attahdzib Rejoagung Ngoro Jombang Islamic Boarding School, which is included in the category of semi-modern Islamic boarding schools by combining Salafi diniyah education and formal education. The Attahdzib Islamic Boarding School has been led by KH. Ahmad Masruh Ihsan Mahin, M.H. since 2001, after he continued the leadership of his father, KH. Ihsan Mahin, who had passed away. Over time, the Attahdzib Islamic Boarding School has developed several educational units, both formal and diniyah. Among the formal educational units in this Islamic boarding school are MTS, SMP IT, MA, and SMK Ihsanniat. As for diniyah education, there are several units such as the MJT Student Dormitory, Khatidjah Dormitory, and the Attahdzib Girls' Boarding School. In terms of leadership, the formal educational unit is under the foundation led by K. Ach. Dzaky Gf., while all non-formal and diniyah education units are directly led by kiai. (Sutrisno & Fahmi, 2024)

To improve the quality of education, in addition to organizing formal and diniyah education, the Attahdzib Islamic Boarding School also provides a soft skill education program. This program aims to develop the practical skills of students, so that in addition to religious knowledge, students can also master worldly knowledge. Some of the areas of skills developed in this Islamic boarding school include animal husbandry, catfish and pomfret cultivation, carpentry, computers, workshops, and entrepreneurship.

2. RESEARCH METHOD

The approach used in this study is a case study with a qualitative approach. Qualitative research aims to collect data in a natural context with the aim of interpreting and describing the phenomena that occur. In this case, the researcher acts as the main instrument in data collection. The data source sampling process is carried out using purposive and snowball techniques, where the selection of informants or data sources is based on certain criteria and develops along with data findings. (Jaya, 2020) The data collection technique used involves a

combination of regular observation and inductive data analysis, with a focus on an in-depth understanding of the phenomena being studied, rather than on generalizing the results. This research is included in the type of descriptive-qualitative research, where the data collected is not in the form of numbers or statistics, but in the form of descriptions or narratives. The data in question was obtained through interviews, field notes, personal documents, and other relevant sources.

3. RESULT AND ANALYSIS

The Role of the At-Tahdzib Islamic Boarding School Caretakers in Cultivating the Aqidah of Ahlussunnah Wal Jama'ah

Attahdzib Islamic Boarding School in teaching and instilling the Ahlus Sunnah wal Jama'ah creed to students and the surrounding community. Based on the results of the study, it can be concluded that the caretakers of the Islamic boarding school play a very important role in forming the correct creed among students and the community around the Islamic boarding school. This is reflected in the teaching method which not only focuses on theoretical understanding, but also on the direct application of the teachings of the creed in everyday life. (Cahyani & Supratiwi, 2023) The caretakers of the Attahdzib Islamic Boarding School not only teach creed through the yellow book texts which are the main teaching materials in the Islamic boarding school, but also act as life examples in implementing the teachings of Ahlus Sunnah wal Jama'ah. According to the caretaker, "Creed must not only be understood in theory, but must be able to be realized in action. As a caretaker, I try to provide concrete examples of how this teaching should be applied in everyday life" (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024). The words and behavior of the caregiver reflect the teachings conveyed, so that students can see and directly emulate the practice of the creed in the social and personal lives of the caregiver. (Sutrisno, 2019)

The books used at the Attahdzib Islamic boarding school contain the basic teachings of the Aqidah of Ahlus Sunnah wal Jama'ah, which refer a lot to great scholars such as Imam al-Asy'ari and Imam al-Maturidi. The caretaker of the Islamic boarding school ensures that these books are studied in depth by students so that they have a solid and clear foundation of faith. (Turmudzi, 2021) As he said, "We do not only teach classical texts, but more than that we encourage students to think critically and understand the depth of the teachings of the great scholars who have provided the foundation for true faith." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024)

The teaching method applied at the Attahdzib Islamic Boarding School prioritizes a deep understanding of the faith, not just memorization. The caretakers of the Islamic boarding school are very active in interacting with the students, both through formal teaching in class and in informal activities such as

discussions, lectures, and question and answer sessions. (Sholikhah et al., 2022) This is in accordance with the caretaker's statement, "Direct interaction with students is the key to ensuring that they truly understand and not just memorize the teachings taught. Through discussions and lectures, I can explain in more detail about the essence of the aqidah that must be understood." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024).

The caretaker of the Islamic boarding school also does not only talk about aqidah, but he actually applies it in everyday life. The attitude of patience, humility, respect for others, and maintaining Islamic brotherhood (brotherhood) are examples of behavior exemplified by the caretaker, which is part of the teachings of the Aqidah Ahlus Sunnah wal Jama'ah. (Ashar et al., 2025) This provides a real example to students that aqidah is not just a theoretical concept, but a teaching that must be realized in real life. As conveyed by the caretaker, "Aqidah is not only taught through texts and lectures, but also by showing morals that are in accordance with Islamic teachings. I try to be an example for students in this regard." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024) The actualization of the instillation of the Ahlus Sunnah wal Jama'ah aqidah at the Attahdzib Islamic Boarding School is not only theoretical, but also prioritizes practical applications that can be seen and followed by students in everyday life. The caretakers of Islamic boarding schools act as role models who provide real examples in practicing the teachings of this creed, which of course has a big impact on the formation of character and understanding of students about the correct creed. (Husna & Hamid, 2024)

Implications of Cultivating Aqidah by Caregivers

The instillation of Ahlus Sunnah wal Jama'ah aqidah by the caretaker of the Attahdzib Islamic Boarding School not only has a significant impact on the individual development of the students, but also has a major influence on the community around the Islamic boarding school. A deep and correct understanding of the aqidah received by the students allows them to implement these teachings in their daily lives. (Nofiaturrahmah, 2014) This, in turn, turns the students into agents of change who bring moderate, tolerant, and open Islamic teachings, which can then be spread to the wider community. As conveyed by the caretaker, "The Ahlus Sunnah wal Jama'ah aqidah is a strong foundation for building a moderate community. Students who understand and practice this teaching not only shape themselves into good individuals, but also become examples for the community around them." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024)

In addition, the role of the caretaker in instilling this aqidah is very visible in the way he handles differences of opinion in matters of aqidah. As a respected central figure in the Islamic boarding school, the caretaker always prioritizes a wise attitude in dealing with various differences of opinion. (Hubi et al., 2021) He emphasized the importance of maintaining peace and unity among students and

the community, even though there are differences of opinion on certain issues. In his interview, he stated, "Differences of opinion among scholars are normal, especially in matters of *ijtihad*. The most important thing is how we maintain Islamic brotherhood and not use differences as a reason for division." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024) The caretaker of the Islamic boarding school always reminds that differences in matters of *ijtihad*, which are differences of opinion among scholars that are contextual, should not trigger division or tension among Muslims. Instead, he encourages to continue to strengthen the strong Islamic brotherhood. According to him, "*Ukhuwah Islamiyah* is the glue of the Muslim community, which can unite us even though there are differences of opinion. We must maintain unity, because that is the strength of the people". (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024)

With a wise and understanding approach to these differences of opinion, the caretakers of the Attahdzib Islamic Boarding School not only strengthen the foundation of the correct *aqidah* for the students, but also play an active role in building a more harmonious, moderate, and tolerant society. This shows that the caretakers of the Islamic boarding school are not only responsible for the formation of *aqidah*, but also have a strategic role in creating an atmosphere of peace and mutual respect in the midst of a heterogeneous society. (Nurul 'Aini, 2022)

In this context, the caretakers of the Islamic boarding school not only function as teachers and role models in terms of *aqidah*, but also as figures who guide the community towards a more harmonious life by maintaining unity, prioritizing tolerance, and spreading moderate Islamic values. As he said, "As a caregiver, my job is not only to teach the creed, but also to ensure that these teachings are applied in wider life, so that a peaceful and loving society is created." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024) Thus, this study reveals that Islamic boarding school caregivers play a very important role in not only transmitting the teachings of the creed of *Ahlus Sunnah wal Jama'ah*, but also in building a moderate, tolerant, and harmonious society through understanding and applying these teachings.

The Role of the At-Tahdzib Islamic Boarding School Caretakers in Forming Muslim Intellectuals Following Ahlussunnah Wal Jama'ah

The process of instilling the *Aqidah* of *Ahlus Sunnah wal Jama'ah* at the Attahdzib Islamic Boarding School plays a very significant role not only in the development of individual students, but also in forming a more harmonious and tolerant society. A correct understanding of this *aqidah* allows students to apply moderate and tolerant Islamic values in their daily lives. (Sucipto, 2024) This makes students agents of change who bring peaceful Islamic teachings and respect differences to the community around the Islamic boarding school. As conveyed by the caretaker of the Islamic boarding school, KH. Ahmad Masruh Ihsan Mahin, "The

Aqidah of Ahlus Sunnah wal Jama'ah teaches us to always maintain Islamic brotherhood, even though there are differences of opinion. This difference is not something that should be questioned, but rather interpreted as a wealth that enriches our insight in understanding Islamic teachings" (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024). In this context, the role of the pesantren caretaker is not only as a teacher, but also as a moral guide who maintains unity amidst differences.

The significant impact of instilling this faith is not only limited to the students, but also extends to the community around the pesantren. The students, who have been equipped with a correct and moderate understanding of faith, become examples for the community in practicing religion with full tolerance and respect for differences. For example, in daily life practices, students who have gained this understanding tend to be more adaptable to various levels of society, be it in social, cultural, or religious contexts. For example, in social activities in the surrounding community, they actively spread moderate Islamic values, such as an attitude of mutual respect and not discriminating between groups. (Faujiyanto et al., 2021)

Furthermore, the pesantren caretaker strongly emphasizes the importance of a wise attitude in dealing with differences of opinion, especially in terms of ijthadi (the opinions of scholars). As a central figure in the pesantren, the caretaker always reminds the students to maintain harmony among them even though there are differences in understanding religion. This is reflected in his teachings conveyed in an interview, "Islam teaches us to have different opinions with full manners. Differences are not a reason to be divided. The most important thing is how we maintain unity and prioritize the principles of Islamic brotherhood" (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024).

Providing a Strong Scientific Foundation Based on Ahlu Sunnah wal Jama'ah

The caretakers of the Attahdzib Islamic boarding school have a very important role in equipping students with in-depth knowledge of the teachings of Ahlu Sunnah wal Jama'ah. This is done through studying classical books that are the main references, as well as emphasizing the understanding of fiqh, aqidah, and tasawuf that are in line with these teachings. The caretakers do not only teach theory, but also encourage students to think scientifically and critically in understanding Islamic texts. (Adib, 2021) For example, in discussion activities that are held regularly at the Islamic boarding school, students are given the opportunity to have a dialogue about religious issues and discuss them rationally by referring to the principles contained in the yellow books and the views of great scholars, such as Imam al-Asy'ari and Imam al-Maturidi. In an interview, the caretaker explained, "I always emphasize to the students not only to accept teachings dogmatically, but also to develop critical thinking skills in understanding Islamic texts. That way, they will have a deeper understanding and will not be easily influenced by deviant thoughts" (KH. Ahmad Masruh Ihsan Mahin, personal

communication, 2024). With this approach, it is hoped that the students will be able to distinguish between what is right and what is wrong, and be able to solve various problems they face by applying moderate Islamic principles and in accordance with the development of the times.

The caretakers of the Islamic boarding school consistently try to ensure that the students not only understand the *aqidah* as a tradition, but also as an understanding that is relevant to the current context and is able to provide solutions to the problems faced by Muslims. In this case, the Islamic boarding school becomes a place that not only teaches religious knowledge, but also equips students with logical and rational thinking skills, in accordance with the challenges of the times that continue to develop. (Hawari et al., 2023)

Interdisciplinary Approaches to Learning

The formation of Muslim intellectuals at the Attahdzib Islamic Boarding School prioritizes a holistic educational concept, where teaching is not only limited to religious knowledge, but also includes various fields of knowledge that can contribute to the progress of Muslims and society at large. This reflects a broader and more open approach to education, where students are not only equipped with in-depth religious knowledge, but are also given space to explore and develop themselves in the fields of science, technology, and social sciences. (Muwaffiqillah, 2023) The caretaker of the Attahdzib Islamic Boarding School, KH. Ahmad Masruh Ihsan Mahin, in his interview explained that, "Islam teaches the importance of seeking knowledge, not only religious knowledge, but also worldly knowledge. A good Muslim intellectual must have a balance between a strong understanding of religion and mastery of other sciences. This is part of our efforts to create students who are ready to face the challenges of the times" (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024). This statement shows that this Islamic boarding school is trying to form students who not only master the yellow books and understand the *aqidah*, but also have broad insights that cover various disciplines.

Students at the Attahdzib Islamic Boarding School are encouraged to understand that knowledge is comprehensive and not limited to one area. They are taught to view knowledge as something that complements each other, where religious knowledge provides a moral and spiritual foundation, while other knowledge, such as science and technology, contributes to the advancement of civilization and the welfare of humanity. In this case, the Islamic boarding school provides various educational programs that support the intellectual development of students, such as science, mathematics, and technology lessons, which are integrated with Islamic values. (Sutrisno, 2019)

One concrete example of this approach is the development of technical skills and expertise in certain fields, such as computer skills, agriculture, and entrepreneurship. The caretaker of the Islamic boarding school also emphasized

that, "An educated Muslim must be able to contribute in various sectors, including technology and economics, while still being based on Islamic teachings. With this, they can provide solutions to the global challenges faced by humanity" (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024). Through this approach, the Islamic boarding school seeks to create a generation of intellectuals who are not only competent in the field of religion, but also have practical skills that can be used to empower themselves and society. This interdisciplinary approach not only helps students to become more skilled in certain fields of knowledge, but also teaches them to think critically and creatively. This is very important in an ever-evolving world, where social, technological, and economic changes are occurring rapidly. The Attahdzib Islamic Boarding School, through education based on the principles of moderate Islam, prepares students to become Muslim intellectuals who are able to adapt to the changing times while maintaining the teachings of moderate, peaceful, and tolerant Islam. (Afifah & Hindun, 2024)

Instilling the Values of Moderation and Tolerance

The caretakers of the Attahdzib Islamic Boarding School consistently emphasize the importance of the values of moderation and tolerance in religion, which are the core of the teachings of Ahlus Sunnah wal Jama'ah. This teaching teaches balance in religious life, not getting caught up in extremism, and always upholding the principle of tawasuth (moderation). In the context of the formation of Muslim intellectuals, the caretakers of the Islamic boarding school view that expertise in religious knowledge alone is not enough, but students must also be equipped with the ability to think critically and interact wisely with differences of opinion, both among Muslims themselves and with non-Muslim groups. (Chandra, 2020)

The process of intellectual formation based on moderation is reflected in a teaching approach that prioritizes open dialogue and respect for differences. The caretakers of the Islamic boarding school always encourage students not only to understand differences of opinion in matters of fiqh or aqidah, but also to appreciate diverse views as part of the intellectual wealth of Islam. In this case, the caregiver acts as a role model by teaching an attitude of respecting plurality and strengthening ukhuwah Islamiyah (brotherhood among Muslims) and ukhuwah basyariyah (brotherhood among humans) through dialogue and mutual understanding. (Fauzi, 2022)

In an interview with KH. Ahmad Masruh Ihsan Mahin, he stated, "Moderation in religion is the core of the teachings of Ahlus Sunnah wal Jama'ah. We cannot force our views on others. The students here are taught to always prioritize dialogue and tolerance. We want them to become Muslim intellectuals who not only understand religion, but are also able to interact wisely towards differences." (Interview with KH. Ahmad Masruh Ihsan Mahin, 2023).

The value of tolerance taught is not only limited to relationships between Muslims, but also applies to relationships with non-Muslims. The caregivers of the

Attahdzib Islamic boarding school strive to form students who can live harmoniously in a pluralistic society, without getting caught up in sectarian conflicts. This tolerance also leads to the understanding that Islam teaches peace, mutual respect, and appreciation of differences, both in the context of religion, culture, and political views. (Anwar et al., 2022) For example, the caretakers of Islamic boarding schools hold interfaith dialogues and involve students in social activities involving non-Muslim groups. This aims to strengthen their awareness of the importance of peaceful coexistence and mutual respect, while introducing moderate Islamic values to the wider community. Through this approach, the Attahdzib Islamic Boarding School contributes to forming Muslim intellectuals who have the characteristics of tolerance, open-mindedness, and are ready to face the challenges of the times with a wise and peaceful attitude.

Caregivers as Models for Forming Intellectual Character

The role of the Attahdzib Islamic Boarding School caregivers in the formation of Muslim intellectuals is not only limited to teaching theory, but also includes the direct application of Islamic teachings in everyday life. The Islamic boarding school caregivers not only convey religious knowledge through words, but more than that, they show concrete examples in every aspect of their lives, which are role models for the students. The attitudes and behavior of the caregivers reflect moderate Islamic values, noble morals, and a commitment to the teachings of Ahlus Sunnah wal Jama'ah. (Faujiyanto et al., 2021) One important aspect of the education provided is how the caregivers not only teach the theory of aqidah and fiqh, but also embody it in their actions. For example, in everyday life, the caregivers always show a patient, humble, and understanding attitude towards others. This is a real example for the students that religious knowledge does not only lie in theoretical knowledge, but must be applied in every daily action. Good morals, a moderate attitude, and the ability to think rationally are characteristics of Muslim intellectuals that students are expected to emulate. In an interview with the caretaker of the Islamic boarding school, he emphasized that "True knowledge is knowledge that is not only taught through theory, but must be seen in everyday actions. I want the students to not only be good at talking about Islam, but also be able to show Islam in their lives." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024)

For example, the caretaker of the Islamic boarding school is often involved in social activities that help the community around the Islamic boarding school, both in the form of humanitarian assistance and education. This not only teaches students about the importance of sharing, but also introduces them to a broader social reality, where Islamic principles such as compassion, mutual respect, and mutual assistance are applied in real actions.

In addition, the caretaker of the Islamic boarding school also shows a moderate attitude in dealing with various differences of opinion. He always emphasizes to

students that in religious life, it is important to respect differences and prioritize dialogue rather than division. As stated in the interview, "As a caretaker, I always try to be an example in dealing with differences. Islam teaches us to respect each other, and that is what we must exemplify to students, both in daily interactions and in scientific discussions." (KH. Ahmad Masruh Ihsan Mahin, personal communication, 2024). By being a role model in terms of morals, moderate attitudes, and rational thinking, the caretakers of the Attahdzib Islamic boarding school have a major impact on the formation of the intellectual character of the students. They are not only taught to master religious knowledge, but are also prepared to become individuals who are able to apply Islamic teachings wisely in facing the complex challenges of life. This approach makes the Attahdzib Islamic boarding school an educational institution that produces Muslim intellectuals who are not only academically intelligent, but also have strong characters, noble morals, and are full of tolerance. (Qodir, 2018)

4. CONCLUSION

The conclusion of this study shows that the caretakers of the Attahdzib Islamic Boarding School have a very important role in the process of instilling the Ahlus Sunnah wal Jama'ah faith in students and the community around the Islamic boarding school. In addition to teaching theory through classical books and other Islamic materials, the caretakers are also real role models in implementing Islamic teachings in everyday life. Through words and actions that are in accordance with the values of Ahlus Sunnah wal Jama'ah, the caretakers provide concrete examples of how the faith should be implemented in social and personal life.

The teaching methods applied by the caretakers at the Attahdzib Islamic Boarding School not only prioritize theoretical understanding, but also involve the development of the intellectual capacity of students in the fields of science, technology, and social. This reflects the view that knowledge is not only limited to religious studies, but also includes all knowledge that is beneficial to human life, in accordance with moderate and universal Islamic teachings. The caretakers also emphasize the importance of moderation and tolerance in religion, as well as the ability to think critically and appreciate differences of opinion.

On the other hand, the caretaker of the Islamic boarding school consistently reminds the students to maintain harmony and unity even though there are differences in matters of ijtihadi. He also emphasized that differences of opinion in matters of aqidah or fiqh must be understood wisely and should not trigger division among Muslims. Moderation and peace between religious communities are principles that are continuously emphasized in every teaching delivered. The caretaker of the Attahdzib Islamic Boarding School does not only act as a teacher, but also as a model for forming the intellectual character of the students. By being an example in implementing good morals, thinking rationally, and prioritizing

moderate Islamic values, the caretaker forms Muslim intellectuals who not only have knowledge, but also have a commitment to practicing Islamic teachings in real life. Thus, the Attahdzib Islamic Boarding School not only produces students who are intelligent in religious knowledge, but also students who are able to bring peaceful, moderate, and tolerant Islamic values to the wider community.

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