



Internalization of Rabbani Character at Maahad Darulrahmah Pattani Thailand

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Abstract

The purpose this research is to determine the internalization of the rabbani character practiced in Maahad Maahad Darulrahmah Pattani Thailand. This research uses quantitative research, the subject of this research is Maahad Darulrahmah Pattani Thailand and the object of this research is the process of internalizing the rabbani character. The results of the study: The internalization of the rabbani character practiced in Maahad Darulrahmah Pattani Thailand is based on the thoughts of the Islamic boarding school caretakers which are formulated in the khiththah of Maahad Darulrahmah Pattani Thailand, namely the formation of a rabbani character who has iman and has a rabbani character sincerity as a basis for charity, understanding the correct way of worship, having commendable morals, having good spirituality, having broad scientific insights, having a healthy and strong physique, and having readiness to preach

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INTRODUCTION

Thailand is a name associated with the Sukhotai Kingdom which was founded in 1238 M. Then this kingdom was continued the Ayuttaya kingdom which was founded in the mid-14th century and the Ayuttaya kingdom was larger than the Sukhotai kingdom. Thai culture is influenced China and India.¹ In the life of the nation and state, the Thai royal government gave as much freedom as possible for Thai Muslims to carry out worship and preach. Support from the royal government for the construction of Muslim boarding schools and schools was also carried out in Thailand.² Pattani is a Malay Kingdom which has now

¹ Usman Bueto, *Gerakan Muslim Di Thailand Selatan 1973-1980* (Yogyakarta: FAIB, 2010).

² M. Darwam Rahardjo, *Islam Di Muangthai: Nasionalisme Melayu Mayarakat Pattani* (Jakarta: LP3ES, 1988).

become part of the territory of Thailand, having an area consisting of the provinces of Narathiwat, Yala, Pattani, Setun and parts of the province of Songkhla, namely the districts of Tibor, Canak and Sebator. Thailand is a royal country located in Southeast Asia whose capital city is Bangkok.³

The spread of traditional Islamic education in Southeast Asia cannot be known with certainty, as well as in Pattani (South Thailand), but there are several historical records according to Ahmad Umar that traditional *pesantren* began to exist in Pattani since the arrival of Islam in Pattani land and then developed by the people of Pattani for 300 years before Raja Pattani Sultan Ismail Shah embraced Islam 1488-1511. After the king converted to Islam, family members and palace officials also embraced Islam. Islamic education begins among the Islamic community by studying the Qur'an, carried out in "Balai Syah", mosques and houses. Ustadz are called "Tok Guru Qur'an" which is found in every village in Pattani. Since then, in Pattani, *Pesantren* have become an important and very influential educational institution as well as a place of support for society, *pesantren* are considered as strongholds for maintaining Malay culture and the Islamic religion, the role of *pesantren* and its impact on society is very large. Those who finish their Islamic boarding school education are elected as community leaders, especially religious positions such as Imam, Khatib, Bilal, every mosque, expert in the position of power in the mosque and at least become a spiritual leader "Tok Leba", their position is respected by the community.⁴ One of the scholars and hafiz from Sena village who built the first Islamic boarding school in Southern Thailand (Pattani) was Wan Husein Sanawi. He is also the propagator of Islam in Malay land. His full name is Al-Allamah Al-Hafiz Wan Husain as-Sanawi al-Fathani bin Ali. Wan Husein as-Sanawi apart from memorizing 30juz of Al-Quran, he also has a lot of knowledge. Wan Husein's knowledge is balanced with his extensive experience. He is diligent in worship, also has experience in traveling to various corners of the earth. Therefore, he has mastered a lot of knowledge. Then he chose a place that was considered safe "Narathiwat" and then built a boarding school which was inhabited by religious *santri*.⁵

In the Pattani area (Southern Thailand), *pesantren* have grown to become a symbol of pride for Malay Muslims with Islamic ideals and their aspirations to realize these ideals. The scholars who provide guidance and lessons in *pesantren* also serve as models for all the virtues of Islam and ethical insights for *santri* and people outside the *pesantren*.⁶ Malay Traditional Education is an education that emerged in Pattani, since the 17th century with institutions such as madrasas and mosques. The mosque is not only a place of worship, but also a center for teaching and spreading Islam. The development of Islamic education in Pattani was carried out through the Islamic boarding school system. Islamic boarding school comes from the Arabic "funduq" which means "building for nomads".⁷

Awang Had Salleh explained that *pesantren* is a village educational institution that controls Islamic religious studies. The kiyai or *ustadz* who teaches him is introduced as "Tuan

³ Siti Hawa Haji Salleh, *Hikayat Patani* (Malaysia: Dewan Bahasa dan Pustaka Kuala Lumpur, 2010).

⁴ Ahmad Umar Chapakia, *Politik Dan Perjuangan Masyarakat Islam Di Selatan Thailand 1902-2002* (Malaysia: UKM, 2000).

⁵ Haji Abdul Halim Bashah, *Raja Campa & Dinasti Jembal Dalam Patani Besar* (Kelantan: Pustaka Reka, 1994).

⁶ Rahardjo, *Islam Di Muangthai: Nasionalisme Melayu Masyarakat Pattani*.

⁷ M. Zamberi A. Malek, *Patani Dalam Tamadun Melayu* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1944).

Guru" and is recognized by the villagers for his expertise to teach those who wish to continue studying Islam. High *santri* in the boarding school are called "Tuk Pake". This term comes from Arabic which means a person who has a great desire for knowledge and religious guidance.⁸ Islamic boarding school is an educational institution that stands as a development of educational institutions Palace and Mosque. The oldest *pesantren* in Pattani are the Dala, Bermin, Semela, Dual, Kota, Gersih, Telok Manok *pesantren*, which have a great influence on the growth of Islamic education in this area because these Islamic boarding school are visited by many *santri* from outside Pattani had an influence on the development of the Malay language, its influence also reached Brunei and Cambodia.⁹

As time went on, there was a conflict of political interests which in reality, *pesantren* as religious educational institutions and the preservation of Malay culture, especially regarding the Malay language. The government is trying to eliminate the Malay language. In 1968 the government decided that all registered *pesantren* must abolish Malay language lessons¹⁰ and obliges to use Thai as the language of instruction. The elimination of the Malay language by the government has proven the extent of the government's determination to destroy Pattani cultural arts. The impact of these actions has created a sense of bitterness that is disturbing the community and the clergy. As explained in the book on the development and revival of Islam in Southeast Asia, namely: the secularization of *pesantren*, the spread of the Thai language and the reduction of the role of the Malay language have generated strong opinions among Malay people who are afraid of the loss of their language and cultural heritage.¹¹

Government policy through education has been going on for a long time. According to Imron Malulem, he said that the government's efforts to use education as a tool for the process of cultural assimilation in Pattani is nothing new conducting education for Malays is so that every student is able to speak Thai. The Board of the Advisory Committee for Education Reform has raised the question "that education in the form of *pesantren* is an out-of-date, not modern form of education. This will pose a threat to national development and security. For this reason, *pesantren* needs to be implemented in the form of a modern school.¹² The policies and steps taken the government have resulted in some lodges changing their status and some others having a firm principle of not wanting to be changed at all costs. So thus until now in Pattani there are two types of Islamic educational institutions, namely Traditional and Modern Islamic Education Institutions (Private Islamic Education Schools).¹³

Regardless of the conflict that occurred, there are important things that must be addressed the challenges of scientific and technological advances¹⁴ that are currently happening are able to bring convenience and comfort to life for humans in this modern era, so that people, especially children and adolescents, are complacent with the world of screens such as TV, cellphones, which become their loyal friends every day, so that the relationship

⁸ Muhammad Salih Samak, *Ilmu Pendidikan Islam, Terjemahan Wan Amah Yacob Dkk* (Kuala Lumpur: Dewan Bahasa dan Pustaka Pelajaran Malaysia, 1983).

⁹ Malek, *Patani Dalam Tamadun Melayu*.

¹⁰ Surin Pisuwat, *Islam Di Muangthai: Nasionalisme Melayu Patani* (Jakarta: LP3ES, 1989).

¹¹ Saiful Muzani, *Pembangunan Dan Kebangkitan Islam Di Asia Tenggara* (Jakarta: Pustaka, 1993).

¹² Muzani.

¹³ Nik Anwari Nik Mahmud, *Sejarah Perjuangan Melayu Patani 1785-1954* (Selangor: UKM Bangi, 1999).

¹⁴ Asiyah et al., "Construction Ethnoscience-Based Learning Environment Material in Scientific Knowledge," in *IOP Conference Series: Earth and Environmental Science*, 2021, <https://doi.org/10.1088/1742-6596/1796/1/012034>.

between families is increasingly tenuous and even tends to self-destructive behavior, such as promiscuity, drugs, brawls¹⁵. Such phenomena are increasingly worrying parents and Islamic educational institutions, especially *pesantren*. *Pesantren* are required to open their eyes to be able to solve this problem.¹⁶

This problem can be solved, with the efforts of *pesantren* to internalize *rabbani* characters through learning the Qur'an which must be carried out in an integrated manner between families, schools and communities.^{17,18} Because the good character possessed children and adolescents will elevate their rank, make a student resistant, steadfast in facing all kinds of trials, so that *santri* become responsible individuals and have a *rabbani* character in accordance with the teachings of the Qur'an.^{19,20} The term education in the Islamic context generally refers to the terms *tarbiyah*, *ta'dib* and *ta'lim*. Of the three terms, the most popular use in the implementation of Islamic education is the term *tarbiyah*.²¹ *Pesantren* are required to be able to equip *santri* in preventing behavioral anomalies. Because *pesantren* are educational institutions to form *santri* to become independent and have good morals²² Place of provision for *santri* who will later become the spread of Islam²³ instill character traits that every Muslim should have²⁴ values of character which have always been the basis for carrying out the daily activities of the *santri*²⁵ forming individuals with good morals and producing many ulama'.²⁶

Based on the explanation of the background above, the researcher is interested in conducting research with the title "Internalization of Rabbani Character in Maahad Darulrahmah Pattani Thailand". Research focus is Internalization of the rabbani character practiced in Maahad Maahad Darulrahmah Pattani Thailand.

¹⁵ Nina Kurniah, Desi Andreswari, and Raden Gamal Tamrin Kusumah, "Achievement of Development on Early Childhood Based on National Education Standard," 2019, <https://doi.org/10.2991/icetep-18.2019.82>.

¹⁶ M. Asrori, A., & Munawir, *Anomali Perilaku Remaja Dialektika Fitrah Manusia Dan Pendidikan Islam* (Batu: Literasi Nusantara, 2020), <http://repository.um-surabaya.ac.id/4458/>.

¹⁷ A. Asrori, "Education Implementation Through Tahfidzul Qur'an Teaching in SMPIT Ar Rayyan Surabaya," *Studia Religia (Pemikiran Dan Pendidikan Islam)* 2, no. 2 (2018): 189–99. <https://doi.org/10.30651/sr.v2i2.2398>

¹⁸ Hambal, Muhammad. "Aqidah Education Main Elements Of Character Building." *International Conference on Islamic and Social Education Interdisciplinary*. Vol. 1. No. 1. 2020.

¹⁹ R. Askarullah Tsabit, M., Asrori, A., & Rusman, "Implementation Of The Ta'shil Method In Understanding The Ta'lim Al Mutaallim Book At The Tahfidzul Quran Al Iman Islamic Boarding School," *Jurnal At-Tarbiyat :Jurnal Pendidikan Islam* 5, no. 2 (2022), <https://doi.org/https://doi.org/10.37758/jat.v5i2.479>.

²⁰ Asrori, Asrori. "The Role of Shalihah Women in Turning Out Rabbani Generation in The Family Environment." *Studia Religia (Jurnal Pemikiran dan Pendidikan Islam)* 3.1 (2019): 21–36.

²¹ Asrori Rusman, *Filsafat Pendidikan Islam: Sebuah Pendekatan Filsafat Islam Klasik* (Malang: Pustaka Learning Center, 2020). <http://repository.um-surabaya.ac.id/id/eprint/4460>

²² Syadidul Kahar, Muhammad Irsan Barus, and Candra Wijaya, "Peran Pesantren Dalam Membentuk Karakter Santri," *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)*, 2019, <https://doi.org/10.24114/antro.v4i2.11949>.

²³ M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *Quodus International Journal of Islamic Studies*, 2020, <https://doi.org/10.21043/QIJIS.V8I1.5629>.

²⁴ J. Mark Halstead, "An Islamic Concept of Education," *Comparative Education*, 2004, <https://doi.org/10.1080/0305006042000284510>.

²⁵ J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education*, 2007, <https://doi.org/10.1080/03057240701643056>.

²⁶ Gatot Krisdiyanto et al., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi: Jurnal Ilmu Pendidikan*, 2019, <https://doi.org/10.32939/tarbawi.v15i1.337>.

METHOD

This research uses qualitative research which is a scientific research method to understand phenomena in social life which is carried out naturally, namely by the process of social interaction and in-depth communication between the researcher and the subject being studied. These phenomena such as behavior, perception, motivation or emotional attitudes are described in sentences or words descriptively.²⁷

While this type of research is field research using qualitative descriptive analysis, namely the process of reviewing by presenting field data in order to get a clear picture of the relationship between the variables studied. In carrying out field research, a data collection process is needed including: interviews, document studies and field observations. The data analysis technique is carried out interactively and continuously. activities in data analysis, namely: data reduction, data display, data presentation and drawing conclusions.²⁸

The research subject is one of the personal goals under study which will produce conclusions from the research, while the research object is a supporting facility or situation that is very closely related to the research subject being carried out.²⁹ The subject of this research is Maahad Darulrahmah Pattani Thailand and the object of this research is the process of internalizing the rabbani character

RESULTS AND DISCUSSION

The formation of the rabbani character is the realization of the khiththah in Maahad Darulrahmah Pattani Thailand, namely the formation of a superior Islamic generation. There are seven educational goals that underlie the implementation of rabbani character building in Maahad Darulrahmah Pattani Thailand: 1) Having *iman* and *ikhlas* as a basis for charity 2) Understanding the correct way of worship 3) Having commendable morals 4) Having good spirituality 5) Having good scientific insight area 6) Have a healthy and strong physique 7) Have readiness to preach. This will be explained as follows:

Have *Iman* and *Ikhlas* as a foundation of charity

Iman in the context of social life gives the sense that *iman* does not only include aspects of religious belief, which include *iman* in Allah, Malaikat, Books, Rasull, Day of Judgment, and *Qadha'* and *Qadar*. *Iman* also gives instructions and instructions and pays great attention to the realities of human life. In other words, true *iman* as an aspect of belief is positively correlated and has a strong and significant influence on the quality of social and human life.³⁰ Meanwhile, *ikhlas* is honest, sincere and willing. In language, the word *ikhlas* is the mashdar form of *akhlasa* which comes from the root word *khalasa*. The word *khalasa* contains several meanings according to the context of the sentence. It usually means *shafaa*

²⁷ Abd. Hadi, Asrori, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi*, CV. Pena Persada, 2021. <http://books.uinsby.ac.id/id/eprint/167>

²⁸ Asrori, A., & Rusman, R., *Classroom Action Research: Pengembangan Kompetensi Guru* (Banyumas: Pena Persada, 2020). <http://repository.um-surabaya.ac.id/id/eprint/4459>

²⁹ Ulber Silalahi, *Metode Penelitian Sosial* (Bandung: Refika Aditama, 2018).

³⁰ Shafaussamawati Shafaussamawati, "Iman Dan Kehidupan Sosial," *Riwayah: Jurnal Studi Hadis*, 2018, <https://doi.org/10.21043/riwayah.v2i2.3133>.

(clear), *najaa wa salima* (safe), *washala* (until) and *I'tazala* (separate)³¹ or means repair and cleaning of something.³²

Maahad Darulrahmah Pattani Thailand has a high concern for the importance of instilling *iman* and *ikhlas* in giving charity to the *santri* which is realized in the *halaqah* program as stated in the Islamic boarding school's *khiththah*, namely to cadre *santri* who believe in pure *tauhid* which colors all life, because *iman* is the driving force of human activity. Good behavior is a reflection of good *iman*. Vice versa, bad behavior or behavior is a reflection of bad *iman*. Therefore, one of the *halaqah* programs held at Maahad Darulrahmah Pattani Thailand is *halaqah aqidah*. *Halaqah aqidah*, in which several books written by Muhammad bin Abdul Wahab are studied, namely: the book *al-ushul al-tsalatsah*, the book *al-qawaid al-arba'*, the book *kasyfu syubhat*, the book *mas'il al-jahiliyah*, and the book *al-tauhid*. It is hoped that the five books will foster strong *iman* in the *santri* and provide in-depth knowledge about *iman*, especially in *tauhid rububiyah* and *uluhijyah*, because the book of *al-ushul al-tsalatsah* contains very important and fundamental lessons for the realization of a Muslim person who believes in monotheism of Allah in all aspects of his life, namely about the nature of the worship of a Muslim, namely Allah, about the nature of religion that is accepted by Allah, namely Islam, and about the Muslim role model, namely the Prophet Muhammad.

In the book *al-qawaid al-arba'* contains four basic rules in the principle of *iman* that is: 1) Determination of *tauhid rububiyah* requires determination of *tauhid uluhijyah* (worship). 2) The polytheists that the Rasul of Allah fought against, they did not associate partners with Allah in His *rububiyah*, however, they partnered with Allah in His *uluhijyah* (Worship). 3) The essence of *syirik* in the *uluhijyah* problem is all the same, but the offerings of the polytheists are different. 4) Determination that the polytheism practiced by the polytheists today is worse than the polytheism committed by the polytheists at the time of the Prophet Muhammad.

The *kasyfu syubhat* book explains the rebuttals against the reasons that are commonly used by those who practice shirk to legitimize their shirk. So that the *santri* are expected not to be deceived by the appearance of sleaze which appears as if it is the truth, the result of being mixed with poisons of ambiguous thinking. Henceforth, they are able to distinguish between *tauhid* and *syirik* clearly and are able to see shirk as an evil and *tauhid* as a truth and not to fall into the attitude of distorting reality, namely by believing in polytheism as *tauhid*. The *kasyfu syubhat* book explains the rebuttals against the reasons that are commonly used by those who commit shirk to legitimize their *syirik*. So that the *santri* are expected not to be deceived by the appearance of sleaze which appears as if it is the truth, the result of being mixed with poisons of ambiguous thinking. Henceforth, they are able to distinguish between *tauhid* and *syirik* clearly and are able to see shirk as an evil and *tauhid* as a truth. And not to fall into the attitude of distorting reality, namely by believing in polytheism as *tauhid*.

In the book *mas'il al-jahiliyah* it discusses the problem of *jahiliyah* behavior and morals which the Rasulullah saw differed from. It contains 128 issues related to *jahiliyah* matters. So by knowing these vices it is hoped that the *santri* can recognize them and avoid them. While the book of *al-tauhid* discusses the nature of *tauhid*, the privileges of *tauhid*, rewards for those

³¹ Luis Ma'rif Al-Jusui, *Al-Munjid Ti Al-Lughan Wa Al A'lam* (Libanon: al-Maktabah as-Syarqiyah, 1986).

³² Abi al-Hasan Ahmad Ibn Faris Ibn Zakaria, *Mu'jam Maqayis Al-Lughah*, II (Beirut: Dar al-Fikr, 1986).

who carry out *tauhid*, threats to those who ignore *tauhid*, the obligation to preach *tauhid*, the meaning of the creed *Lâ Ilâha Illallah* and things that can damage and tarnish *tauhid*

Understanding how to worship properly

Worship is a form of submission and obedience that reaches its peak as a result of a sense of exaltation that is seeded in the depths of one's heart towards whom he submits. This feeling is born out of *iman* in the person who worships that the object to which the worship is directed has a power that cannot be reached by its essence ³³. The word worship is not used except for Allah, in worship apart from presenting an element of submission it must also present an element of love for Allah. Worship is true submission that is born from conscience, because of the majesty of the one being served, whose source is unknown and because of the belief that the one being served has power that is unreachable by reason.

Maahad Darulrahmah Pattani Thailand with its various educational programs educates *santri* to become devout individuals in worship. And so that the worship is carried out correctly according to the example of the Prophet, the Islamic Boarding School organizes the *halaqah fiqh* program by studying several fiqh books that are mu'tabar. Among them: The book of *matan al-ghâyah wa al-taqrîb*, the book of *umdatul abkam*, and the book of *bulâghul marâm*. It is hoped that the three books will provide sufficient scientific provision regarding the correct procedures for worship based on valid arguments. The book *matan al-ghâyah wa al-taqrîb* discusses *fiqh* in a concise and easy-to-understand manner because it is intended as a basis for knowledge of Islamic *fiqh* for beginners. The *umdatul abkam* book contains selected *fiqh* hadiths from Bukhari and Muslim narrations that are clearly authentic. While the *bulâghul marâm* book contains *fiqh* hadiths narrated by seven expert hadith priests, namely Imams Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai, Ibnu Majah, and Imam Malik so that it is expected to be able to provide broad *fiqh* insights to the *santri*. In addition, familiarize them with the arguments so that every practice that is done is based on valid arguments. According to the researchers, the teaching of halal-haram and worship is very beneficial for rabbani Muslim personalities because the best Muslim profile is one who is diligent in worship.

Have commendable morals

Moral is a character or value that exists or is inherent in a person or in each individual. because morals are inherent in every human being and in human capacity. Humans as God's creatures have their own advantages in terms of creativity, taste, and feeling. Therefore moral values are inherent in each individual.^{34,35} Morals are traits that grow in the human nature. These traits are united in him, so that it becomes the behavior of everyday life. From these morals, it is hoped that humans will be able to implement it into everyday life in the form of

³³ A. Asrori, "pendampingan pembinaan keagamaan anak dalam keluarga urban di desa brengkok kec. Brondong kab. Lamongan" (Surabaya, 2017),

³⁴ Ni Komang Rani Pradnyani, "Pendapat Tentang Moral Di Zaman Now," *Jurnal Ilmiah Ilmu Sosial*, 2015.

³⁵ Anwar, Saiful, et al. "Konsep Pendidikan Furusiyah Ibnu Qayyim Al-Jauziyyah dan Relevansinya dengan Pendidikan Kontemporer." *PAIDA: Jurnal Pendidikan Agama Islam UNIMUDA* 2.2 (2023): 253-264. <https://doi.org/10.36232/paida.v2i2.4614>

morals towards Allah SWT, morals towards the Prophet Muhammad, morals towards oneself, morals towards family, morals towards society, and morals towards the environment.³⁶

Maahad Darulrahmah Pattani Thailand is very concerned about the moral development of *santri*. *halaqah tarbiyah* is a vehicle for the formation of the character of the *santri* in this Islamic boarding school, namely through *halaqah al-Qur'an* in which manners are taught as *santri* and teachers of the Qur'an in addition to memorizing several chapters which have been determined as graduation requirements. Likewise learning Islamic morals in the *minhâj al-muslim* book which is studied in general studies. In addition to the *halaqah* method, it also makes the *santri* closer to their mentors, which is very helpful in shaping the personality of the *santri* because the coaches will truly become role models for the *santri*. *Halaqah tarbiyah* at the Maahad Darulrahmah Pattani Thailand is projected to educate the morals of the *santri* as a form of the responsibility of educators towards their *santri*.

Have good spirituality

Spirituality is belief in relation to God³⁷ spirituality gives humans an understanding of self-concept and divinity. The discussion about spirituality has entered an important period marked by the success of science and technology, revealing non-rational secrets that are difficult to solve.³⁸ In the science of Sufism, *tazkiyah al-nafs* is carried out through the following stages: first, *takhallî*, which is an effort to empty oneself of bad/disgraceful qualities (*madzmûmah*). One of the things that causes the emergence of other bad morals is dependence on worldly pleasures. This can be achieved by keeping away from disobedience in all its forms and trying to eliminate the urge of lust. In terms of instilling hatred for worldly life and killing lust, the Sufis have different opinions. Some of those who are moderate are of the opinion that hatred of worldly life is simply not forgetting the purpose of life. But do not leave the world altogether. Likewise with the attention of lust, which is simply controlling humans totally to escape from the problems of the world and not giving orders to get rid of lust. This group still takes advantage of the world just for their needs by controlling their impulses.³⁹

Maahad Darulrahmah Pattani Thailand pays attention to the problem of *tazkiyah al-nafs* in the *santri*. Therefore, one of the *halaqah tarbiyah* programs is a general study that discusses the book *riyâdhush shâlihîn* which contains the problem of *tazkiyah al-nafs*. Likewise, several activities aimed at *tazkiyah al-nafs* such as sunnah fasting on Mondays and Thursdays and congregational night prayers, as well as the *man'îdâzah* event in both of these activities. *Tazkiyah al-nafs* programmed by Maahad Darulrahmah Pattani Thailand aims to educate *santri*

³⁶ Agus Syukur, "Akhlak Terpuji Dan Implementasinya Di Masyarakat," *MISYKAT AL-ANWAR: JURNAL KAJIAN ISLAM DAN MASYARAKAT* 3, no. 2 (2020).

³⁷ Achmad Amiruddin and Murniati Murniati, "Penerapan Aspek Spiritualitas Dengan Pemenuhan Kebutuhan Spiritual Pada Pasien," *Jurnal Ilmiah Kesehatan Sandi Husada*, 2020, <https://doi.org/10.35816/jiskh.v12i2.444>.

³⁸ Chyrl Futuhana Ahmad Rovi Husnaini, Adnan Adnan, "Urgensi Kematangan Spiritual Terhadap Kesehatan Otak," *Syifa Al-Qulub : Jurnal Studi Psikoterapi Sufistik* 6, no. 1 (2021).

³⁹ M. M Solichin, "TAZKIYAH AL-NAFS SEBAGAI RUH REKONSTRUKSI SISTEM PENDIDIKAN ISLAM," *TADRIS: Jurnal Pendidikan Islam* 4, no. 1 (2009), <https://doi.org/https://doi.org/10.19105/tjpi.v4i1.242>.

to have spiritual intelligence namely the ability to give religious meaning to every behavior and activity, through steps and *tauhidi* (integralistic) thoughts and principles 'just because Allah.

Have a broad scientific insight

In essence, Islamic education is a continuous and irrational process.⁴⁰ Based on this, the mandate and function carried out by Islamic education is complete human education⁴¹ all efforts to maintain and develop human nature and the human resources that exist in it towards the formation of a complete human being in accordance with Islamic norms.⁴² Islamic education is not only limited to *iman* and moral education, but also intellectual education forms the mindset of *santri* towards everything that is useful, whether in the form of *syar'i* knowledge, culture, modern science, awareness, thought, and civilization. Islamic education should always pay attention to local culture while culture does not conflict with Islamic teachings.⁴³ So that children become mature in thought and formed in science and culture.

Maahad Darulrahmah Pattani Thailand functions *halaqah taklim* to provide broad scientific insights to the *santri*, especially *syar'i* knowledge. In addition, the Islamic Boarding School also has a polar *fathul* program which requires *santri* to be in the Islamic Boarding School library and compile papers and *babts* assigned to each *santri*, this educates them to be diligent in reading and studying various literature that has been provided by *Pesantren* in the library of the Islamic boarding school.

Have a healthy and strong physique

Physics is also a concern in education, which is what is commonly called physical education⁴⁴. The purpose of this education is so that children can grow and mature by having physically strong, healthy, and enthusiastic in carrying out their obligations.⁴⁵ Physical education does not only pay attention to the body so that the body grows healthy and strong. However, it also provides awareness to *santri* to maintain health by avoiding actions that damage the body such as alcohol, drugs and so on.⁴⁶ One of the responsibilities that must be borne by educators is the responsibility of physical education. This is intended so that children

⁴⁰ A. Ridwan, M., & Asrori, "Problems of Implementation of Islamic Religious Education at Muhammadiyah Junior High School 4 Gadung Surabaya," in *In International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)* (Atlantis Press, 2022), 312–18, <https://doi.org/10.2991/assehr.k.220708.039>.

⁴¹ R. Mutaqorribain, S., Asrori, A., & Rusman, "The Effect of Teacher's Motivation on Student Learning Activities in Islamic Education Lessons," *Nazbruna: Jurnal Pendidikan Islam* 5, no. 3 (2022): 887–907, <https://doi.org/10.31538/nzh.v5i3.2101>.

⁴² A. Asrori, "UPAYA MENANGGULANGI JUVENILE DELENQUENSI MENURUT SARLITO WIRAWAN SARWONO DAN ZAKIAH DARADJAT (TELAAH KOMPARATIF PERSPEKTIF PENDIDIKAN ISLAM)," in *PROSIDING SEMINAR NASIONAL PRODI PAI UMP* (Purwokerto: UM Purwokerto Press, 2019).

⁴³ A. Tobroni, T., Isomudin, I., & Asrori, "Kajian Pendidikan Agama Islam Dalam Perspektif Sosiologi Dan Antropologi," *TADARUS* 10, no. 2 (2021). <https://doi.org/10.30651/td.v10i2.12210>

⁴⁴ et al Istapra, Eva, "Interpersonal Intelligence: A Strengthening in Efforts to Improve Student Learning Achievement," *Education Quarterly Reviews* 4, no. 2 (2021), <https://doi.org/10.31014/aior.1993.04.02.202>.

⁴⁵ A Kusumah, R. G. T., & Munandar, "Analysis Of The Relationship Between Self Efficacy And Healthy Living Consciousness Toward Science Learning Outcome," *EDUSAINS* 9, no. 2 (2017): 132–138.

⁴⁶ Rusman, *Filsafat Pendidikan Islam: Sebuah Pendekatan Filsafat Islam Klasik*.

can grow and mature by having a strong, healthy and vibrant physique.⁴⁷ Islam has outlined several methods of physical education for *santri* so that they know the magnitude of the responsibility and trust that Allah has entrusted to them.

Maahad Darulrahmah Pattani Thailand organizes various sports which are done together such as running together, football, swimming, self-defense and others which are included in the *halaqah tarbiyah* coaching program. Therefore, usually these sports events are preceded by a *tausiyah* program from the coach so that the intention of the sport is to practice the words of Allah: "And prepare to face them whatever strength you can afford..." (QS. Al-Anfal: 60).

Be ready to *da'wah*.

Da'wah is a form of activity in Islam, which is one of the foundations and pillars of the existence of Islam in the expansion of religion, because religion is very dependent on dynamic motion that continues without end. The absence of *da'wah* activities will certainly have an impact on the decline in the development of *da'wah* which also.⁴⁸ In practice, *halaqah tarbiyah* can be said to really build the Ummah towards an Islamic society. Not only does it equip its members with Islamic material to become true Muslims, but in this *halaqah* it seeks to form a preacher or murabbi who has intellectual, spiritual, emotional, physically healthy and skilled and noble character. In an effort to make it happen, the murabbinya provided with complete Islamic material that has been arranged in a structured and systematic manner which is applied in various methods of *da'wah*.⁴⁹

Maahad Darulrahmah Pattani Thailand through *halaqah tarbiyah* wants to make the *santri* become cadres of preachers who are mentally and scientifically prepared. Therefore, in *halaqah da'wah*, they study several books that serve as provisions for *da'wah* and they are also trained in Qur'an *taklim* activities so that they are accustomed to being familiar with the world of *da'wah* and *taklim*.

CONCLUSION

Based on the results of the research that has been described, it can be concluded that: Internalization of the *rabbani* character practiced in Maahad Darulrahmah Pattani Thailand is based on the thoughts of the caregivers of the Islamic boarding school formulated in the *khiththah* of Maahad Darulrahmah Pattani Thailand, namely the formation of a *rabbani* character who has *iman* and *ikhlas* as a foundation for charity, understand how to worship properly, have commendable morals, have good spirituality, have broad scientific insights, have a healthy and strong physique, and have readiness to preach.

⁴⁷ et al Agustriana, Nesna, "Edutainment Method Learning: Exploration of Variables and Implications on Children's Social Skills," *Al-Athfal: Jurnal Pendidikan Anak* 8, no. 1 (2022): 27–38.

⁴⁸ etc Setiawati, R., "DA'WAH AMONG URBAN MUSLIMS IN INDONESIA," *Akademika : Jurnal Pemikiran Islam* 27, no. 2 (2022): 219–30, <https://doi.org/doi:10.32332/akademika.v27i2.5505>.

⁴⁹ Cucu Nurjamilah, "Keunikan Dakwah Halaqah Tarbiyah: Studi Pada Halaqah Tarbiyah PKS," *Al-Hikmah*, 2015, <https://doi.org/10.24260/al-hikmah.v8i1.71>.

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