COMMUNICATION STRATEGY OF DA'WAH IN ESTABLISHING SANTRI WITH QUR'ANIC CHARACTER AT THE INTERNATIONAL MUHAMMADIYAH BOARDING SCHOOL (IMBS) MIFTAHUL'ULUM PEKAJANGAN-PEKALONGAN

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Abstract

In the era of globalization, various challenges are increasingly complex and massive. Therefore, in addition to the quality of a da'i , the da'wah communication that is built must be precise. So that the message conveyed can be received by mad'u in a comprehensive manner. This study aims to determine the da'wah communication strategy developed by IMBS Miftahul 'Ulum Pekajangan-Pekalongan in forming students with Qur'anic character so that they can contribute perspectives in research on communication science. This type of research is qualitative which emphasizes field research. Data collection methods used are interview, observation, and documentation methods. While the data analysis method used is descriptive qualitative analysis with the perspective of da'wah communication. Based on the results of the researcher's analysis, that by applying verbal and nonverbal da'wah communication strategies that emphasize habituation and exemplary methods. Santri are provided with special and general training which includes tahfidz cycles, khitobah as well as priest and qiro'at training . The reinforcement is using the principles of the nine golden habits which include; (1) Maintain prayer, including obligatory prayers in congregation and sunnah prayers, Tahajud and Dhuha . (2). Keeping the obligatory and sunnah fasts. (3). Zakat, infaq and sadaqah . (4) Reading Alqu'an (One Day One Juz) and memorize Alqur'an (One Day One Verse) . (5) Read a book at least one hour every day. (6) Islamic civilized in every activity. (7) Associating with pious people . (8) Do good deeds and provide benefits to others. (9) Say positive and smile. The conclusion in the field, the da'wah communication strategy in applying the Qur'anic character to the students, when researching it on a long-term basis turned out to produce quite significant results. This can be proven by the large number of alumni who become lecturers, community leaders, and educators in the community. as well as educational institutions. However, there is also practice in the implementation of the field that is less than optimal, especially for young asatiz who are less competent and unable to set an example because from this golden habit there are actually quite a few asatiz who do not practice especially in the realm of sunnah. In terms of literacy, it is not yet representative when referring to the principles of the digitalization era with its international brand, as well as Arabic and English are not yet the main languages, even though to become students with Qur'anic character requires comprehensive language fluency in order to be able to understand the Qur'an independently and productively.

Keywords : Communication, Strategy, Da'wah, Santri, Qur'anic Character .

Introduction

In this transformative globalization era, nothing is impossible to achieve. This happened because of the rapid development of technology. Various kinds of information, both positive and negative, alternately make sense and one's soul. So do not be surprised, if a lot of criminal acts that appear on the surface of the television news with various kinds. Today's modern life of globalization has appeared in two antagonistic faces. On the one hand, modernity has succeeded in realizing spectacular progress. Especially in science and technology. But on the other hand, modernity has shown a blurry face of humanity. Especially in the spiritual religion, which is declining day by day because it is less attractive than the privileges of technological sophistication. Polite manners in the use of communication technology must also be considered, because this is regulated in nettiquitte or internet etiquette which can have implications for social sanctions and even legal sanctions (Praptiningsih & Handayani, 2017). Modern human beings are more inclined to think about the value of the world than the value of the hereafter. This has been proven, with *gadgets* being used more often than the *Alqur'an* . General subjects are preferred over religious subjects. And the world of work neglects the world of worship to Allah SWT. This stigma arises because of the collapse of one's faith and weakness of one's faith. Even though the affairs of this world and the hereafter are two things that have a continuous correlation. What should be is how one can position the world for charity fields in the hereafter.

For this reason, there is a need for breakthroughs made by preachers or educational institutions that are oriented towards the value of da'wah in order to unite these two elements for the benefit of approach and servitude to Allah SWT. Because of this, da'wah activists, educational activists and technology activists must collaborate by creating Islamic boarding schools that contain the values of world knowledge and the hereafter. As a form of effective da'wah strategy with the aim of creating modern and *Qur'anic* human cadres. Departing from the problems above, the author is interested in discussing da'wah communication strategies in forming students with Qur'anic characters at the International Muhammadiyah Boarding School IMBS Miftahul Ulum Pekajangan-Pekalongan.

The background to the establishment of the Miftakhul Ulum Pekajangan-Pekalongan International Muhammadiyah Boarding School **.** starting from the issuance of the decision of the 39th Muktamar Muhammadiyah in Padang which instructed the regions to increase the number of Islamic scholars educational institutions. The concerns of the kyai and elders among the Pekajangan Branch Muhammadiyah organization are the scarcity of preachers and preachers in the Pekajangan Branch Muhammadiyah organization. While the demands of the community's needs for the presence of *preachers* and *preachers* in their midst are increasing. With this foundation, the kyai and elders in the Muhammadiyah organization founded the Miftakhul Ulum Islamic Boarding School initiated by KH. Sulhan Mihrom (Alm) and KH. Ishom Cholil as an elder as well as advisor to the leadership of the Muhammadiyah Branch during the leadership of H. Chadiri Masyuri for the period 1991-1996.

Initially, education at the Muhammadiyah Miftakhul Ulum Islamic Boarding School was only in the form of studying the deepening and appreciation of the Islamic religion in a special form which was intended as an early embryo for the establishment of the Miftakhul

Ulum Islamic Boarding School and the participants were not limited in age and free of charge. This special education lasted for two years, from June 1995 to June 1997 which took place at the Pekajangan Muhammadiyah branch office. Finally, the leadership of the Pekajangan Muhammadiyah Branch started a plenary meeting to decide on the establishment of a Muhammadiyah Islamic Boarding School, under the name Miftakhul Ulum, the decision of the Plenary Meeting of the Muhammadiyah Branch Leadership was contained in Decree No. 95/S.KEP/V.0/B/1997 dated June 15, 1997.

At the beginning of its establishment, KH. Syukron Madani was appointed as the Leader of the Muhammadiyah Miftakhul Ulum Pekajangan Islamic Boarding School, Through a Decree of the Muhammadiyah Pekajangan Branch Leadership, as a follow-up to the plenary meeting decision above, in 1997/1998 the school year began at the Muhammadiyah Miftakhul 'Ulum Islamic Boarding School. Teaching and Learning Activities (KBM) are carried out through formal education channels, namely MTs and MA in the morning and non-formal education pathways which are carried out in the afternoon, evening and dawn with a classical system guided by Asatiz, all activities are carried out in a boarding school complex. Miftakhul Ulum Muhammadiyah Islamic Boarding School is a special educational institution designed to produce cadres of scholars, zu'ama, preachers and mu'allim who fear Allah SWT. With the main intent and purpose is to strengthen the understanding and spiritual mental development of students by providing science and technology. Until now, the Miftakhul Ulum boarding school has experienced one change of leadership. Entering the second period of the Miftakhul Ulum Muhammadiyah Islamic Boarding School led by Moch. Tabi'in who was inaugurated in January 2012. And then at that time, the Muhammadiyah Miftahul Ulum Islamic Boarding School changed its name to International Muhammadiyah Boarding School Miftahul Ulum Pekajangan-Pekalongan (IMBS Miftahul Ulum). And at the beginning of 2019, Sumarno was appointed as the third term mudir (Zakaria, 2002: 15-16).

Theoretical Framework

Strategy comes from the Greek word " *strategos* " which means " *generalship* " or something that war generals do in making war strategies. In addition, strategy is an overall approach related to the implementation of ideas, planning and execution of an activity within a certain period of time. (Jauch & Gluek , 2008: 2). Strategy is an overall approach related to the implementation of ideas, planning and execution of an activity within a certain period of time. (Purnomo & Zulkieflimansyah , 2009: 10). Communication is the production and exchange of certain information and meanings by means of signs or symbols. Communication includes the process of *encoding the* message to be sent and the process of *decoding* the message received and synthesizing information and meaning. (Alo Liliweri , 2011: 34-48).

Communication is divided into two, verbal and nonverbal communication. Verbal communication is communication made by a communicator to the communicant directly. Meanwhile, nonverbal communication is close or far distance communication through intermediaries or media. primary and secondary communication. Primary communication

is the process of conveying one's thoughts or feelings to others by using symbols as media. Secondary communication is the process of conveying messages by one person to another by using a tool or means as a second medium after using a symbol as the first medium. (Onong Uchjana Effendy, 2013: 11-16).

While da'wah is a business process to invite people to believe in Allah, believe and obey what has been preached by the apostles and invite them to worship Allah as if they see Him. (Amen , 2013: 2-5). Da'wah itself comes from the word *da'a yad'u da'watan* which means to invite. Da'wah is not only with speech (*oral bil*) but *bil haal* (deeds) *bit tadwin* (writing) and *bil wisdom* (lessons), also part of the da'wah itself. (Sasono, 1998: 150).

As for the da'wah order itself, it is in accordance with the word of Allah in sura Al-imran: 104 and sura An-Nahl: 125.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَـئِكَ هُمُ الْمُفْلِحُونَ

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*"And is there anyone among a group of ummah who calls for goodness and invites those who are good and forbids those who are wrong. And they are the lucky ones" (*QS. AL-Imran 104*)*

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ـ١٢٥ ـ

"All (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Truly your Lord is He who knows best who has strayed from His way and He knows better those who are guided" (Q.S. An-Nahl: 125)

Da'wah is one of the commands of Allah SWT that must be carried out by the Muslim community. Da'wah itself aims to purify or invite people to the path of truth. Thus the da'wah strategy is an approach taken by the *da'i* to *mad'u* to follow the path of his da'wah.

Warson Munawwir, stated that da'wah means to call (*to call*), invite (*to invite*), invite (*to summon*), call (*to purpose*), push (*to urge*) and beg (*to pray*). Thus, etymologically da'wah is a process of conveying a message of goodness in the form of an invitation or appeal with the aim that other people will fulfill that goal. (Amen, 2013: 1-3).

The components of communication and da'wah are in principle not the same. Andi Faisal Bakti said that da'wah is Islamic communication, it's just that what specifically distinguishes it from other forms of communication is the method and goals to be achieved. According to Bakti, in communication it is hoped that there will be participation from the communicant on ideas or messages conveyed by the communicator, so that with the preaching messages conveyed there will be a change in attitude and behavior as expected. According to Bakti, there are at least four domain terms used in Islamic communication, namely: da'wah, *tablīgh, al-amr bi al-ma'rūf wa al-nahyi 'an al-munkar* , and morality which

is equated with *communication, information, change and development* , and *wisdom* . These terms all reinforce each other and form a configuration of meaning for the main theme of Islamic communication. In the study of Islamic communication science *(Islamic Communication*) the ethics of da'wah become an inseparable part (Bakti, 2004: 6). In addition, it can be explained that the purpose of Islamic preaching is directed at changing the behavior of mad'u to be in accordance with Islamic values (Bakti, 2014: 1–25). According to Bakti, Muslims must be the basis for social change (Bakti, 2005: 109–125). .Both in the context of individuals, families, religions, nations and countries. (Bakti, 2002: 353–376) Even Bakti sees Muslims not only focusing on changes in the political area but also a high awareness of social problems and da'wah, especially poverty and illiteracy and weak religious knowledge. So that the idea of renewal and reform is a dynamic movement and is still needed in the context of national development as a form of continuity of awareness in modern society. Change is needed for a better life (Bakti, 2020: 12–20).

Modern Islamic boarding schools are a manifestation of the development of da'wah in this modern era. The term pesantren comes from the word *pesantren* -an, where the word *santri* means students in Javanese. The term pondok comes from the Arabic " *funduuq"* which means lodging. Specifically in Aceh, pesantren are also called *dayah/rangkang* . (Yasmadi, 2002: 62).

Another opinion is that the word santri comes from the word *Cantrik* (Sanskrit, or maybe Javanese) which means a person who always follows the teacher, which was later developed by the Taman Siswa College in a boarding system called *Pawiyatan* . Meanwhile, CC Berg argues that the term originates from the term *shastri* , which in Indian means a person who knows the sacred books of Hinduism or is a scholar of the Hindu religious scriptures. Sometimes it is also considered a combination of the word *saint* (good human) with the syllable *tra* (like to help), so the word pesantren can mean a place for good human education. (Madjid, 1977: 20).

The Islamic boarding school is led by a kyai to manage the life of the Islamic boarding school, the kyai appoints senior students in an organizational forum to manage their younger siblings, with the intention of providing leadership training in society in the future. Islamic boarding schools can also be understood as non-classical educational institutions, where an ustad teaches Islamic religious knowledge to his students, based on books written in Arabic by medieval scholars. (Gaiba, 1995: 2).

The definition of character according to the Language Center of the Ministry of National Education is innate, heart, soul, personality, character, behavior, nature, character, temperament, character. What is meant by character is personality, behavior, character, and character. Some mention character as a subjective assessment of moral and mental qualities, while others mention character as a subjective assessment of only mental qualities, so that efforts to change or shape character are only related to one's intellectual stimulation. Coon defines character as a subjective assessment of a person's personality related to personality attributes that can or cannot be accepted by society. Character means character or personality. Character is the overall natural disposition and disposition that has been stably mastered which defines an individual in the overall order of his

psychic behavior which makes him typical in the way of thinking and acting. (Thoha, 1996: 60).

Research Methods

This study uses a qualitative descriptive method with an interpretive and subjective approach to this type of research used is field research (*field research*) . Research uses primary data and secondary data in collecting data. Primary data was obtained from FGD (*Focus Group Discussion*), in-depth interviews with leaders and educators at IMBS Miftahul Ulum. . Furthermore, the secondary data sources used are documents related to research such as administrative regulations.

Results and Discussion

Based on the results obtained from Sumarno as the Mudir of IMBS Miftahul Ulum Pekajangan-Pekalongan, including:

" *The communication developed by IMBS Miftahul 'Ulum Pekajangan-Pekalongan in forming students with Qur'anic character is verbal and nonverbal communication. Verbal communication includes lectures and announcements of rules directly. While nonverbal communication includes the pesantren's life guidebook, pamphlets and other documentation. This communication process relies on exemplary models and habituation in order to produce an optimal communication process in applying the principle of "The Nine Golden Habbits" which is the initial foundation for implementing the Qur'anic character. The nine golden habits include* : *(1) Maintaining prayer, including the obligatory prayer in congregation and the sunnah prayers of Rawatib, Tahajud and Dhuha. (2) Maintain obligatory and sunnah fasting. (3) Zakat, infaq and sadaqah. (4) Reading the Alqu'an (One Day One Juz) and memorizing the Alqur'an (One Day One Verse). (5) Read a book, at least one hour every day. (6) Islamic civilized in every activity. (7) Hanging out with pious people. (8) Do good deeds and provide benefits to others. (9) Say positive and smile. The nine golden habits above are the core that represents the Qur'anic values in life that originate from the Qur'an so that if you are consistent in carrying them out, it will strengthen the aqidah, worship and mu'amalah of the santri in living in society. Apart from instilling it personally, senior students are required to set an example for juniors as well as be given training and opportunities for da'wah in the community, both as prayer priests, lectures and teaching the Koran so that they are more aware and mature in instilling these habits.*

Based on the complete results with IMBS Miftahul'Ulum leadership, information was obtained that in implementing the da'wah communication strategy in the process of implementing the qur'ani character of the IMBS Miftahul 'Ulum Pekajangan-Pekalongan students used, among others:

1. Verbal Communication

Verbal communication is a process of direct social interaction with body language and verbal. The process of verbal communication built by the pesantren is

through one-way communication with an emphasis on da'wah messages packaged through regulations from the pesantren which are conveyed directly before the santri through speeches or orators from the mudir in general and the ustaz or ustazah in particular . The aim is to provide an understanding or warning to the students to always follow the rules set by the pesantren. The exemplary model is a model of applying the rules using the *uswah* (example) method, which obliges ustaz to be good examples of life in Islamic boarding schools, both those concerned with social and *spiritual worship* . The exemplary approach is the process of fostering, habituating and applying the golden *Qur'anic* habits to the soul of the santri.

2. Non-verbal communication

Non-verbal communication is a process of social interaction by using intermediaries/intermediaries. To support the regulations conveyed through verbal communication, the pesantren also uses non-verbal communication as a support and reinforcement of the applicable regulations, either through sheets of paper, posters, mmt, or pillars bearing pearls of wisdom in every corner. boarding school. Aims to change *the mindset of* students to apply and speak well according to Islamic *law .*

Furthermore, the da'wah communication strategy adopted in producing cadres of people with *Qur'anic characters* is to use the method of communication of feeling and habituation.

1) Communication method of taste and habituation

The method of communication of feeling and habituation is a process of direct or written communication that focuses on touching the heart and awareness of the students of the importance of inculcating the values of the *Qur'anic character* in life. This communication process is based on exemplary and habituation models in order to produce an optimal communication process in applying the principle of " *The Nine Golden Habbit"* which is the initial foundation for implementing the Qur'anic character. The nine golden habits include:

a) The habit of keeping the prayer

In addition to maintaining the obligatory prayers, students are also required to maintain sunnah prayers. Among them are the *sunnah prayers* of care and always taking care of the sunnah prayers of Tahajud and *Dhuha* . the obligations to carry out the sunnah within the pesantren environment do not mean changing the law in the *shari'ah* . Rather, it is to provide an understanding that a santri is not like people or teenagers in general outside of Islamic boarding schools. Santri are required to be human beings who *obey* Allah, both obligatory and sunnah matters. Santri are also required to understand that being a preacher is not enough just with religious knowledge, but students must also be able to become *uswah* for the community at large and practice in getting used to things that are obligatory and sunnah, both of small and large value. being a preacher must be able to do it properly and correctly according to Islamic *law .*

b) The habit of keeping fasting obligatory and *sunnah* .

Things that are obligatory are not enough in the scope of prayer alone, but this also applies to the scope of fasting, both fasting in Ramadan and fasting on Mondays and Thursdays. Matters like this are actually considered something important in cultivating the mental character of the *Qur'anic character of* a santri. So that after doing this, the *qur'ani* soul of a santri will increase to a higher level in reaching the *qur'ani santri* .

c) The habit of giving zakat, *infaq* and *shadaqah* .
Applying the habit of giving zakat, *infaq* and *shadaqah* is to apply the *qur'ani spirit* in social matters so that by doing this a santri can train his sensitivity in social matters. The long-term goal is to train students to have the courage to make sacrifices with wealth, both in humanitarian and religious matters. So that students are able to become *agents of change* in changing the civilization of the nation and religion.

d) The habit of reading *Alqu'an* (*One Day One Juz)* and memorizing *the Qur'an* and hadith (*One Day One Verse)* .
Is to provide provisions in reading, memorizing and commenting on the *Qur'an* and hadith. In order to become a *faqih preacher* and be able to become a *wasathon community* in the development of Islamic progress in the world. *Wasathon followers are* not just moderate in thought but *ihsan* (good) in action. So that in conveying da'wah messages it has a significant effect.

e) Habit of reading a book, at least one hour every day.
The purpose of the obligation to read is so that in the future a santri can convey da'wah messages not only with *the naqliyah argument* but also with *the aqliyah argument* which is based on scientific truth.

f) Islamic civilized habits in every activity.
The pesantren implements Islamic civilized habits departing from the principle that the level of knowledge is lower than *morality* . So that *morality* is a reflection of a knowledgeable person. Because of that, a person's knowledge is not perfect if he has no morals. That is the principle of the pesantren which is provided to the students to always be vigilant in acting so as not to stray from the corridors of Islamic *law* .

g) The habit of associating with pious people.
The aim is to provide character strength in a social environment so that they always adhere to the teachings of Islamic *law .* Matters of the social environment can color a person's character by 40% so students are required to adhere to this principle so that the character of the *Qur'an* will increase in their souls. If the maturity of the *Qur'anic character* is getting stronger, then a santri is required to preach in a society where the values of the soul of religion are low

h) The habit of saying good deeds, doing good deeds and providing benefits to others.
This principle departs from " *the best human being is the one that is beneficial to other human beings"* these matters are indeed something that looks easy but in practice it is very difficult and it turns out that cases like this are seen by pesantren as having a big influence on the maturity of the *Qur'anic character* a student. So that the way to become *an agent of change* in the progress of Islam is getting easier.

i) The habit of positive thinking and smiling

The last principle is intended so that a santri in walking through life in society always thinks positively and looks cheerful in looking at real life phenomena in the general public.

Based on the results of subsequent interviews with Hamdani Masduki as part of the care of the students as follows:

" *Whereas all forms of communication that are built in implementing the process of cadre of people with Qur'anic character are by using oral and written communication, accompanied by exemplary methods, habituation and evaluation. Oral communication is a process of interaction with the lecture method. Oral communication is the first stage of the communication process carried out by the pesantren in implementing and preparing the cadre of people with Qur'anic character. Written communication is a process of communication using printed media which contains regulations, sanctions, and the application of Qur'anic values. This communication process is the second stage as a support and strengthening of the first communication process. But to get optimal results in supporting the communication process above is to use exemplary and evaluation methods, aiming to open the soul awareness of a santri and know in depth the point of awareness of the santri.*

According to the results of observations in the field, the da'wah communication strategy in applying the *Qur'anic character* to the students, when researched on a long-term basis turned out to produce quite significant results. This can be proven by the large number of alumni who become lecturers, community leaders, and educators in community and educational institutions. One example is KH. Shukron Madani, KH. Amat Sulaiman, Ustaz Sumarno, Ustaz Abdul Ghofar, Ustaz Agus Kurniaan, Ustaz Agung Setyo Budi, Ustaz Asfal Fu'ad, Ustaz Saefurrokhman, Ustaz Amroh Mussakin, Ustaz Rizqi Mubarok and Ustaz Ahfadh Saefuddin who are some of the leaders of the pesantren and are lecturers within Muhammadiyah circles in Central Java and there are also many students who often perform in their own village when they return home or after graduation. However, there is also the practice of applying the field because there are many ustadz who become lecturers in the community so that at times when giving recitations and *sermons* every week that makes the situation less conducive in the pesantren. Even though in practice it has given a mandate to senior students who take shelter in Islamic boarding schools to manage junior students, it is precisely senior students who sometimes cannot be a good role model for their juniors. So it is necessary for an ustadz or *musyrif to be stuck by* 24 hours non-stop with the students so that the implementation process produces perfect results in accordance with the vision and mission because of the establishment of IMBS Miftahul Ulum Pekajangan-Pekalongan.

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and educational institutions. However, there is also practice in the implementation of the field that is less than optimal, especially for young asatiz who are less competent and unable to set an example because from this golden habit there are actually quite a few asatiz who do not practice especially in the realm of *sunnah.* In terms of literacy, it is not yet representative when referring to the principles of the digitalization era with its international brand, as well as Arabic and English are not yet the main languages, even though to become students with *Qur'anic character* requires comprehensive language fluency in order to be able to understand the *Qur'an* independently and productive.

Conclusion

First, the cadre propaganda communication strategy built by IMBS Miftahul Ulum Pekajangan-Pekalongan uses verbal and non-verbal communication or primary and secondary communication that emphasizes exemplary. Then in the implementation of education and learning by emphasizing the delivery of feelings that prioritize exemplary and habituation of the activities of the gold students. Verbal communication methods using the approach of guidance, motivation, lectures and disciplinary instructions. Non-verbal communication methods by using media to convey news about the rules of the Islamic boarding school, such as written regulations, both in the Islamic boarding school books that are in the hands of each student and those written on billboards, mmt and aphorisms attached to the corners of the Islamic boarding school walls. This kind of approach is considered effective because of the large number of graduates who have joined the community, most of them have become preachers, mosque imams and influential people, both in the educational and community circles.

Second, the actualization of the qur'ani character of *IMBS* Miftahul Ulum Pekajangan-Pekalongan students is by providing special and general training that contains elements of the values of the *Qur'an* and Hadith for their students, both tahfiz cycles, *khitobah* as well as priest and *qiro training. at* in order to improve the scientific quality of students outside the pesantren. This process is supported by outreach in the community. To perfect the Qur'anic values for students, students are required to familiarize themselves with the nine golden habits of Islamic boarding schools. The nine golden habits include; (1) The habit of observing prayers, including obligatory prayers in *congregation* and accompanied by *sunnah prayers* , and always keeping the *sunnah prayers of* Tahajud and *Dhuha* . (2) The habit of maintaining obligatory and sunnah fasting. (3) The habit of giving zakat, *infaq* and *shadaqah* . (4) Habit of reading Alqu'an (*One Day One Juz)* and memorizing *Alqur'an* (*One Day One Verse)* . (5) The habit of reading books, at least one hour every day. (6) Islamic civilized habits in every activity. (7) The habit of associating with pious people. (8) The habit of saying good deeds, doing good deeds and providing benefits to others. (9) The habit of saying positive and cheerful.

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