

Discipline and Success Entrepreneurship in Pesantren Tachfidz Al-Ishlah in Pati City Central Java

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Abstract

This research to description a discipline and success education entrepreneur in Pesantren *tachfidz* al-Ishlah Kadilangu Village, Trangkil District, Pati City, Central Java. Data at 2021 by interview, observation, and literature by qualitative research. Result, ponpes established at 1993 until now by K.H Badruddin, receive a will to fasilitation for poor free from *syahriah* (monthly tuition fee), accomodation, and dormitory (asrama). At Juli 2021 are 82 santri, 43 woman, and 39 man. The successful some factors for santri, first, the doctrine the memorizing (*chufadz*) al-Quran behave well. Second, strict sanctions that educate example (1) write (a) asmaul husna 5 time (not picket), (b) tex tahlil 50 (time learning whiz), (c) istighfar time 1000 or washing utensils (don't memorizing quran or steal tools), (d) solawat nabi time 50 (out from ponpes dont manager permission), (d) surat al-Fatihah time 10 (don't learning Kitab Tafsir Jalalain), Yasin (don't together pray or pray tahajud) and ad-Dzuha time 10 (don't together pray dzuha). An than, plus memorizing quran (don't together pray 5 time a or late gather HP. HP man santri saved by pak kiai pukul 14.30 until 07.30 wib, for woman santri saved *bu nyai*), sweep the house kiai time 14 days in a row (don't entrepreneur activity), clean WC time 5 days in a row (don't read and memorizing al-Quran) if in a relationship (*pacaran*) (clean WC time 14 days in a row), clean yard ponpes 2 day in a row (littering), cleaning picket timet 7 days (stay up late). Third, every activity scheduled, since 03.00-21.00 WIB prepare pray tahajud, memorizing al-Quran, formal school, recite, and practical entrepreneurship (goat farm, cook milkfish, bread, sembako shop, make snack, promote gas and oil/premium, make es dawet and promote, kentucky and grosir egg). After graduate independent life.

Key words: discipline, entrepreneur, and success.

Introduction

The state of law is characterized by the implementation of legal rule in any sector of national developments, from the highest to the lowest level of legal product. In case of Indonesia, the highest law is the 1945 Constitution. The Constitution covers all aspects of national developments including education. The third paragraph of the Preamble states "to form a government of the Republic of Indonesia which protect all the people of Indonesia and the entire country of Indonesia and to promote the general welfare, the intellectual life of the nation". According to Article 3 of Law No.20 Year 2003 on National Education System, the word "cerdas" (smart) refers to national education functioned to develop skill, to shape character and to build civilization within the framework of national development. According to Howard Gardner, there are ten types of human intelligence (1) language, (2) mathematics, (3) spatial, (4) kinesthetic, (5) music, (6) interpersonal communication, (7) intrapersonal communication, (8) naturalistic, (9) existential, and (10) spiritual (Pasiak, 2003). Spiritual intelligence gained particular attention in pondok pesantren (ponpes), including Ponpes Chuffad al-Ishlah in Pati. The founders of the madrasa believe that spiritual intelligence is the basic principle to gain nine other kinds of intelligences because spiritual intelligence is gained from Islamic values.

Implementation of education policy is necessitated by the Fourth Amandement of the Constitution Chapter XIII Article 31 (1) every citizen has the right to education, (2) every citizen is obliged to enroll elementary education financially support by the government. Article 8 of Law No. 20 Year 2003 states every citizen has the same access in planning, operation, assessment, and evaluation of education program. In addition, Article 9 states society are obliged to support the operation of educational institution. This article also guarantees citizens to the access to education on religion and/or religious education. Law No 20 Year 2003 gives practical guidance for the implementation of the Preamble and the Constitution especially in education. Religious education mentions in

Article 9 (1) refers to Islamic education, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Mean while, article 12 (2) accommodates independence and uniqueness of religious education as long as in accordance with the goals of national education. Thus, the existence of religious education is in line with general education (nonreligious). The Directorate of Pesantren and Diniyah, Ministry of Religious Affairs as representation of vertical board maintained the process of Islamic education in nonformal institution should maximize its function in assisting and facilitating the implementation of nonformal education such as ponpes.

The existence of nonformal religious educational institution needs to be reviewed because it is support and complement for formal religious education. Commonly, the implementation of nonformal education lays on the initiative of the community. Moreover, the government responsible for national education seems to be less concern to nonformal education then formal institution. The government gives a lot of financial support for teachers and staffs, educational facilities and infrastructures and other support for formal education. This policy proves the assumption that the government pays little attention to nonformal education especially religious one. We should realize that the essence of education, formal and nonformal, is nothing but improving the quality of citizen's basic needs, organizing in a democratic and equitable millieu, without any discrimination and respecting human rights, religious values, cultural values, and the complexity of the nation.

In reality, the role of society in the implementation of nonformal religious education is in the same portion with that of formal religious education. Direktorat Jenderal Islamic Education, data Ponpes in Pati, Central Java 2021 are 184 ponpes, 29.456 santri, and 3.049 kiai. But, Ponpes Chuffad al-Ishlah (locus research) don't want to register at Kemenag Pati because don't know yet registered benefits.

Standing start of the Ponpes *chuffad* al-Ishlah, Badruddin, receive a will to established Ponpes Chuffad al-Quran to fasilitation for poor by free from K.H Abdullah Salam, this kiai. Despite all the challenge, the Ponpes is still standing in its original site in Kadilangu Village, Rt.03 Rw.02, Trangkil District, Pati Regency, Central Java. The existence of the ponpes is an interesting object to be studied from historical point of view, in terms of challenges and factors of its existence and solution taken by stakeholders in order to stand in the competition. The establishment of the ponpes was the 1993. Constitution by the founding fathers of the Republic of Indonesia; or Law no 20 Year 2003 on National Education and Government Regulation (PP) No 55 year 2007 on Religious Education. This research to description application entrepreneur from santri *chuffadz* al-Quran (memorizer al-Quran) in Ponpes Chuffadz al-Ishlah.

Some research about entrepreneur, Febrianti, economic development santri by *entrepreneurship* an production and marketing coffe. Research Mubarak (2018) plantation business, fishery, farm, tailor, and handcrafts. That santri dont independent from parent. Maulidiyah, enterpreneur tofu production, jamur tiram, an cacing tanah, agriculture, koperasi pondok, and butic. Ali (2020) integrative and productive model, independent soul, creative thinking and inovative, mastery of technology. Falah (2018) santri the soulful daredevil enterpreneur and to description a time to learn by ponpes programe by attitude in Ponpes Al-Mawaddah Kudus. Some research different by this research.

Method

This research studies the scope of this research is in the field of education, research in education according to Sugiyono (2006) can be conducted in (1) the formulation of educational policy, (2) the implementation of educational policy, (3) output and outcome of education policy. This paper describes the efforts of ponpes's management to maintain the existence of ponpes for almost a century. The study approach is meant to study the

existence, challenge, and solution to maintain the existence ponpes institution in Pati city fully sustained by community, thus can be used as example to follow by public. Critical studies were conducted to criticize Pati community identical with the city/community of santri and their capability to manage nonformal ponpes in the middle of tendency of many Pati citizen to acquire formal degree, as required by industry in Pati in recruiting labor, although more than half of santri are not Pati citizen, rather students who go to formal school in Pati. The data of this research in the implementation of learning and the community makes the ponpes exist. The data is the reality/practice of learning in Ponpes al-Ishlah. Informants of this research are management of Ponpes as the object of research consists of kiai. Data collection is conducted by observation, interview, documentation, and combination of those three/triangulation or cross-references analysis in order to combine and formulate a solid data.

Result and Discussion

The Definition of Education and of Services of Education

Law Number 20 Year 2003 Article 1 (1) education is conscious and planned effort to create a learning environment and learning process so that learners are actively developing their potential for a strong religious spiritual, self-control, personality, intelligence, good character and skills that needed by themselves, society, nation and country. The definition points out that the elements of developed for learners include religious spiritual strength to achieve the goal of education. The goal of education in Article 3 is developing learners' potential to be faithful to God Almighty, noble, healthy, knowledgeable, creative, independent, democratic and responsible persons. Faith and piety are the main goal of learning process in Ponpes Chuffadz al-Ishlah. This is proven by the design of practical entrepreneurship. Services of education are activities for society (learners) from the organizers of education in the process of education. The services includes facilities, learning process, strategy for successful education for learners facilitated by the management, especially teachers.

Philosophy of Nonformal Education

Nonformal education consists of various forms: study groups (Paket A, B, and C; study group; and internship), course, play groups, child care, and other forms. So, nonformal education is an education other than formal education (outside regular class) both organized and nonorganized institutions. The activity of nonformal education is open to everyone, non-binding, and not centralized or can be a supplement for formal school other program equal to formal school. Nonformal education has a broader scope than formal school. Non formal education according to the expert has several advantages: (1) it can be adapted to the dynamic needs of users and society because non-formal education is organized outside formal school, (2) it may be functioned as a bridge between school and work, as a supplementary, complementary and substitute for formal school, (3) it has no specific grade and level, (4) both institutionalized and not institutionalized one focus on training and coaching, and (5) it is outside the class. The purposes of nonformal education are (1) to serve society to learn from early childhood to elderly people to enhance the dignity and quality of life, (2) to assist society in learning to gain knowledge, skill and mentality required to improve self ability, to earn living or to continue study in higher educational institution, and (3) to meet the learning needs of society unable to get access to formal education.

Nonformal education may be organized by government, board, group or individual responsible for the institution. The society can establish non formal education other than governmental training. The unit of non formal education can be martial arts' center, art studio, training center, boarding school, religious group, training, regular course, and tutoring in the media. In addition, in Government Regulation (PP) No 55/2007

confirms the position of pesantren as one form of non-formal education. Non formal education intends (1) to serve society to learn from early childhood to elderly people to enhance the dignity and quality of life, (2) to assist society in learning to gain knowledge, skill and mentality required to improve self ability, to earn living or to continue study in higher educational institution, and (3) to meet the learning needs of society unable to get access to formal education. PP No 55/2005 Article 14 (1) states that Islamic education is in the form of diniyah and pesantren. Law No 18 Year 2019 about Pesantren, PMA No.30/2020 establishment and activity pesantren and PMA No.31/2020 education pesantren.

Portrait of Ponpes Chuffadz al-Ishlah

The establishment of Ponpes al-Ishlah is founded K.H Badruddin by Hj. Anshiroh (wife) on 1993 until now. At Juli 2021 are 82 santri, 43 woman, and 39 man. Dzofir (1986) there are main elements of Islamic boarding school closely related each other boarding school, mosque, teaching the classic book, santri and kiai. However, in Pati there is phenomenal reality in which a charismatic kyai in the *chuffadz* (quranic memorizer) *santri muqim* by local people. Radianti (2018) the entrepreneurship have comprehensiv program about understanding, knowledge and full experience for came entrepreneur. Researcher about ponpes and entrepreneur are (1) Hidayat (2019) Ponpes al-Ishlah purpose, as research Hidayat in Ponpes al-Mubarak Serang City, the caderitation a *chufadz* (memorizer al-Quran) from the poor student, attitude self-confident, hard work, honest and dicipline to parth time between islamic learning and practical by caderization etos entrepreneurship to benefit for santri at future by basic entrepreneurship. The practice acticity in Ponpes al-Ishlah are chuffad, indeep Kitab salaf specially tafsir al-Quran, fikih, and entrepreneurship.

The Especialy and Entrepreneur of Ponpes Chuffadz al-Ishlah

The existence of Ponpes al-Ishlah since 1993 until today is caused by its uniqueness. Founded and managed by Kiai Badruddin, alumnae from Ponpes Matholiul Huda, Kajen Village, Margoyoso, Pati, this Ponpes Matholiul Huda established K.Abdullah Salam, santri/student K.H Hasyim Asy'ari, in Ponpes Tebuireng, founding Nahdlatul Ulama (NU). Uniquely Ponpes al-Ishlah, first, learning basic islamic (ushuluddin) and memorizing al-Quran (*chufadz* al-Quran 30 juz) to equip practical entrepreneur (attachment 1). The specific curriculum such as learning Kitab Tafsir Jalalain for young santri (age 7-12: 10 santri), for santri old (age 18-30:72 santri) Kitab Tafsir Jalalain (substance tafsir al-Quran) and Kitab Fathul Muin (substance fiqih), for all santri every thusday read Kitab al-Barzanji in mosque together with local people. Daryanto (2012) entrepreneur is skills to see and values bisnis opportunity and ready resourcees for benefit and action by rights for succesfull.

Enterperneurship practice in Ponpes al-Ishlah there are goat farm, cook milkfish, bread, sembako shop, snack, promote gas and oil/premium, make es dawet and promote, kentucky (*ayam geprek*) and grosir egg by consistance schedule. The santri make free for choice some activity/bisnis. The ponpes accept male (goat farm, cook milkfish, to market dawet, es buah, and gas/LPG) and female (in store sembako, pertamini, laundry, make check, milkfish). Second, free from syahriah (monthly tuition fee), accomodation, and dormitory (asrama). Cost resource ponpes from entrepreneur santri. Third, for school age, student in school formal and santri (*nyantri*) in Ponpes. For don't school age, nyantri only. Santri from some city (attachment 2).

To Discipline the Students by Educative Sanction

To maintain discipline, sanctioned for santri the one who violates (1) write (a) asmaul husna five time (not picket), (b) tex tahlil fifty (time learning whiz), (c) istighfar

time thousand or washing utensils (don't memorizing quran or steal tools), (d) solawat nabi time fifty (out from ponpes dont manager permission), (d) surat al-Fatihah time ten (don't learning Kitab Tafsir Jalalain), Yasin (don't together pray or pray tahajud) and ad-Dzuha time ten (don't together pray dzuha). An than, plus memorizing quran (don't together pray five time a or late gather HP. HP man santri saved by pak kiai pukul 14.30 until 07.30 wib, for woman santri saved *bu nyai*), sweep the house kiai (*ndalem*) time fourteen 14 days in a row (don't entrepreneur activity), clean WC time five days in a row (don't read and memorizing al-Quran) if in a relationship (*berpacaran*) (clean WC time fourteen days in a row), clean yard ponpes two day in a row (littering), cleaning picke timet seven days (stay up late) (attachment 3). Eight, the schedule (attachment 4). This discipline give valuable supplies for santri and alumnus (*mutakhorrij*) came back to social environment make sucesful workers and development to entrepreneur.

Conclusion

Result of the research can be concluded that the existence of Ponpes Chuffad al-Ishlah since 1993 until now in Pati is a dynamic that necessitate research for several reasons. First, learning basic islamic and memorizing al-Quran (*chufadz* al-Quran 30 juz) to equip practical entrepreneur. Second, free from syahriah (monthly tuition fee), accomodation, and dormitory (*asrama*). Third, for school age student in school formal and santri (*nyantri*) in Ponpes. For don't school age, nyantri only. Fouth, to maintain discipline, sanctioned for santri the one who violates.

Ponpes al-Ishlah to contribution for santri are (1) practice discipline at santri to split times for learning, school, and al-Quran memorie by entrepreneur to have skills. The impact unemployed and suces workers in village, (2) equip entrepreneurial skills for man santri goat farm and catfish, selling ice dawet with hang. For woman santri to service laundry, make an order milkfish (*bandeng presto*) and bread, make buyer in shop *sembako*, (2) santri pass (*mutakhorrij*) santri memorized al-Quran 30 juz (penghapal al-Quran), (3) equip fiqih and tafsir al-Quran knowledge, and (4) obey generation at religion and environment after bace to village.

Recommendation

1. Minsitry of Religion Pati City how to give understanding at Pesantren for apply for permission institution;
2. Small and medium business department to cooperate by pesantren

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Attachment 1

Jadwal Usaha Ponpes al-Islah 2020

Nama Usaha	Penanggung Jawab Usaha	Santri Pengelola Usaha
Ternak kambing	Syamsul hadi	Semua santri putra
Toko sembako	Destiana Hestika Sari	1. Ghonimatul Faiqoh 2. Dinda nabila zahra 3. Fatihatul Akmalia
Olahan Bandeng	Alfiyatun Nasihah	1. Nurul Azizah 2. Khozainul A'yun 3. Nur Hidayah
Grosir Telur	Muhlisin	1. Nur Hamid 2. Agus Rahman 3. Ahmad Farid 4. Muhammad Fahrudin
Aneka Gorengan	Puji Lestari	1. Lina Fiatir Rizqiyah 2. Aprilia Nur Aisyah
Tabung gas	Muhammad Luthfi	1. Syuyuthi Ihsan 2. Ahmad Najih
Roti	Ulya Wahidatun Ni'mah	1. Muna Imtiyazah 2. Nurul Aulia Zulfa 3. Aqidah Siti Nur Khamidah
Jualan dawet	Siti nur Hidayatullah	1. Nurul Safirah 2. Karwati
Jualan geprek	Fairuza Oktafahmiana	1. Maniatul Qibtiyah 2. Aniqotul Athiyah
Pertamini	4. Umi Salamatus Sa'diyah	1. Nur Hidayah

Attachment 2

Daftar Nama Santri Putra 2020/2021

No	Nama Santri	Alamat	Usia
1.	Alfiyatul Khabibatus Sholihah	Lampung	19 Tahun
2.	Alfiyatun Nasihah	Pati	18 Tahun
3.	Aprilia Nur Aisyah	Pati	19 Tahun
4.	Eka Nurul Lutfiana	Blora	21 Tahun
5.	Etna Hamdi Rodliyah	Pati	24 Tahun
6.	Eva Nur Finta Zulfana	Pati	25 Tahun
7.	Ghonimatul Faiqih	Rembang	13 Tahun
8.	Faizatin Nimatul Wahidah	Pati	25 Tahun
9.	Jenar Rizqi Fatih	Pati	15 Tahun
10.	Khozainul Ayun	Pati	12 Tahun
11.	Laili Shofiya	Jepara	10 Tahun
12.	Lina Fiatir Rizqia	Pati	25 Tahun
13.	Lintang Anisa Aziz	Pati	16 Tahun
14.	Maryatul Qibtiyah	Kudus	26 Tahun
15.	Minhatuz Zulfa	Blora	20 Tahun
16.	Mutia Rahma Aulia	Pati	21 Tahun
17.	Nadila Mukarromah	Blora	14 Tahun
18.	Naily Maghfiroh	Jepara	22 Tahun
19.	Nur Hidayah	Jambi	28 Tahun
20.	Nurul Aliya Zulfa	Blora	20 Tahun
21.	Nurul Azizah	Jepara	20 Tahun
22.	Nurul Istiqomah	Jepara	15 Tahun
23.	Puji Lestari	Pati	20 Tahun
24.	Rifqoh Hilyatul Aulia	Blora	13 Tahun
25.	Siti Nur Hidayatullah	Gresik	24 Tahun

26.	Siti Nur Khamidah	Rembang	24 Tahun
27.	Siti Rodliyah	Lampung	17 Tahun
28.	Sulfie Nurul Fadhilah	Kendal	20 Tahun
29.	Ulya Khoiriyatun Nisa	Pati	23 Tahun
30.	Ulya Wahidatun Nikmah	Pati	30 Tahun
31.	Yuli Nur Wahidah	Pati	30 Tahun
32.	Yuyun Nurul Fauziyah	Jambi	21 Tahun
33.	Zakia Zahroh	Pati	7 Tahun
34.	Nurus Syafirah	Kendal	16 Tahun
35.	Jamiatun Nabilah	Pati	26 Tahun
36.	Alfina Tsamrotul Musa'adah	Pati	25 Tahun
37.	Amaliyah Masfianah	Rembang	18 Tahun
38.	Admim Lana Nurona	Pati	21 Tahun
39.	Salwa Fatikhatul Hidayah	Pati	19 Tahun
40.	Zuliana Syafitri	Rembang	20 Tahun
41.	Lailatul Zunfarikhah	Purwodadi	16 Tahun
42.	Ayuk Hartanti	Kudus	17 Tahun
43.	Lu'luil Maknumin Nikamah	Pati	18 Tahun

Daftar Nama Santri Putri 2020/2021

No	Nama Santri	Alamat	Usia
1.	Ashib Nur Arifin	Rembang	19 Tahun
2.	Ahmad Azif Nugroho	Blora	21 Tahun
3.	Ali Mukti	Blora	15 Tahun
4.	Muhammad Ubaidillah	Blora	20 Tahun
5.	Imam Mahmudi	Pati	25 Tahun
6.	Masykur Rohman	Purwodadi	23 Tahun
7.	Abdur Rouf	Jepara	22 Tahun
8.	Ramadhan Adi Setyawan	Pati	19 Tahun
9.	Muhammad Nukman	Jambi	23 Tahun
10.	Muhammad Luki	Pati	13 Tahun
11.	Ulin Nuha	Gresik	22 Tahun
12.	Agna Aqila	Pati	25 Tahun
13.	Iqbal Burhan Fauzi	Pati	19 Tahun
14.	Luthfi Muhammad	Pati	23 Tahun
15.	Fatahilah	Kudus	25 Tahun
16.	Ridwan Qonitullah Hidayat	Kudus	19 Tahun
17.	Rasya Dimas Prasetya	Kendal	21 Tahun
18.	Muhammad Ghofur	Blora	25 Tahun
19.	Suyuti Ikhsan	Blora	26 Tahun
20.	Mohammad Sofyan Ismanuddin	Rembang	13 Tahun
21.	Ahmadi Sharique Kafa	Kendal	17 Tahun
22.	Irwan Nawawi	Rembang	24 Tahun
23.	Afid Kholili Cahyono	Rembang	11 Tahun
24.	Lukman	Kendal	27 Tahun
25.	Samsul Hadi	Purwodadi	30Tahun
26.	Muhammad Sayfi	Pati	22 Tahun
27.	Abdul Asim	Jambi	7 Tahun
28.	Faturrahman Fajar	Pati	20 Tahun
29.	Niam Setyawan	Pati	20 Tahun
30.	Adzra Nadhifa syafa	Pati	18 Tahun
31.	Choirul Prakas Muhammad	Jepara	19 Tahun
32.	Yudha Febrian Hermansyah	Blora	18 Tahun
33.	Fachruddin Asnawi	Pati	20 Tahun
34.	Aji Saputra	Jepara	14 Tahun

35.	Muhammad Najih	Pati	30 Tahun
36.	Fauzi Mustahamil	Rembang	20 Tahun
37.	Verry Virdaus	Blora	15 Tahun
38.	Taufiq Ridwan	Pati	16 Tahun
39.	Mohammad Fifi Saputra	Pati	15 Tahun

Attachment 3

Data Pelanggaran Santri Putra Th 2020

No	Jenis Pelanggaran	Nama Santri	Sanksi
1.	Tidak jamaah salat tahajud	1.Muh Ubaidillah 2.Abdurrouf 3.Agna Aqila 4.Imam Mahmudi	Menulis Surat Yasin
2.	Tidak jamaah sholat fardu lima waktu kecuali ada halangan syar'i	1.Abdul Asim 2.Niam Setyawan 3.Masykur Rohman 4.Ridwan Qonitullah Hidayat	Menambah hafalan Al-Quram ¼ ketika setoran
3.	Tidak setoran tambahan hafalan baru	1.Aji Saputra 2.Masykur Rohman 3.Fachruddin Asnawi	Menulis istighfar sebanyak 100 kali
4.	Tidak jamaah sholat dhuha	1.Taufiq Ridwan 2.Fuzi Mustahami	Menulis surat Ad-Dhuha 10 kali
5.	Tidak mengikuti kegiatan kewirausahaan	-	Menyapu dhalem 14 hari berturut-turut
6.	Tidak ikut murojaah Al-Quran	1.Yudha Febrian Hermansyah 2.Fauzi Mustahamil 3.Masykur Rohman 4.Verry Firdaus	Membersihkan toilet 5 hari berturut-turut
7.	Keluar pondok tanpa izin dari Pengasuh	-	Menghadap Kiai, Menulis Sholawat Nabi 50 kali
8.	Tidak ikut ngaji Kitab Tafsir Jalalain	1.Muhammad Luki 2.Ramadhan Adi Setyawan 3.Iqbal Burhan Fauzi 4.Aji Saputra 5.Taufiq Ridwan	Menulis Surat Al-Fatihah 10 kali
9.	Menggunakan waktu belajar untuk jagong dan tidur	1.Choirul Prakas Muhammad 2.Fachruddin Asnawi 3. Imam Mahmudi 4.Muhammad Syafi	Menulis Kalimat Tahlil 50 kali
10.	Mencuri milik Santri lain tanpa izin	-	Menulis Istigfar 150 kali
11.	Tidak piket	1.Agna Aqila 2.Muhammad Luki	Menulis Asmaul Husna 5 kali
12.	Bergadang	1.Fauzi Mustahamil 2.Afid Kholili Cahyono	Piket seminggu berturut-turut
13.	Mengumpulkan Hp Terlambat	-	Menambah hafalan Quran baru ¼ kala setoran

14.	Membuang Sampah tidak pada tempatnya	1. Ulin Nuha 2. Fatahillah	Menyapu halaman pondok 2 hari berturut-turut
15.	Berpacaran	-	Membersihkan toilet selama 14 hari berturut-turut

Data Pelanggaran Santri Putri Th 2020

No	Jenis Pelanggaran	Nama Santri Yang Melanggar	Sanksi
1.	Tidak jamaah sholat tahajud	1.Khozainul Ayun 2.Aprilia Nur Aisyah 3.Laily Shofiya	Menulis Surat Yasin
2.	Tidak jamaah sholat fardu lima waktu kecuali ada halangan syar'i	1.Etna Hamdi Rodiyah 2.Lintang Anisa Aziz 3.Minhatuz zulfa	Menambah hafalan Al-Quram ¼ ketika setoran
3.	Tidak setoran tambahan hafalan baru	1.Naily Maghfiroh	Menulis istighfar 100 kali
4.	Tidak jamaah sholat dhuha	1.Nurul Istiqomah 2.Nurus Syarifah	Menulis surat Ad-Dhuha 10 kali
5.	Tidak mengikuti kegiatan kewirausahaan	-	Menyapu dhalem 14 hari berturut-turut
6.	Tidak ikut murojaah Al-Quran	1.Siti Rodiyah 2.Jami'atun Nabilah	Membersihkan toilet 5 hari berturut-turut
7.	Keluar pondok tanpa izin dari Pengasuh pondok	-	Menghadap Kiai, Menulis Sholawat Nabi 50 kali
8.	Tidak Ikut ngaji Kitab Tafsir Jalalain	1.Ayuk Hartanti 2.Amaliya Masfianah 3.Siti Nur Hamidah	Menulis Surat Al-Fatihah 10 kali
9.	Menggunakan waktu belajar untuk jagong dan tidur	1.Rifqoh Hilyatul Aulia 2.Nadila Mukarromah 3. Nurul Istiqomah	Menulis Kalimat Tahlil 50 kali
10.	Mengambil barang milik Santri lain tanpa izin	-	Menulis Istigfar 150 kali
11.	Tidak piket	1.Ghonimatul Faiqih 2. Jenar Rizqi Fatih	Menulis Asmaul Husna 5 kali
12.	Bergadang	1.Yuyun Nurul Fauziyah 2. Lu'luil Maknumin Nikamah 3. Ayuk Hartanti	Piket selama 1 minggu berturut-turut
13.	Mengumpulkan Hp Terlambat	-	Menambah hafalan Al-Quran baru ¼ ketika setoran
14.	Membuang Sampah tidak pada tempatnya	1. Salwa Fatikhatul Hidayah 2. Lailatul Zunfarikhah 3. Admim Lana Nurona	Menyapu halaman pondok 2 hari berturut-turut
15.	Berpacaran	-	Membersihkan toilet 14 hari berturut-turut

Attachment 4

Students Activity in Pondok Pesantren Tahfidz Quran Al-Islah Kadilangu Trangkil Pati

No	time	Activity
1.	03.00 Wib	Prepare pray tahajud
2.	03.15	Pray tahajud togethers
3.	04.00-05.00	Pray subuh
4.	05.00-07.00	Memorized al-Quran
5.	07.00-07.30	Pray dzuha
6.	07.40-11.30	Activity entrepreneur or School
7.	11.40-12.30	Pray dzuhur and learn/ <i>murojaah</i> Al-Quran together
8.	12.35-14.00	Rest
9.	14.00-15.00	Activity eterpreneur
10.	15.00-15.30	Pray ashar together
11	16.00-17.00	Learn time
12.	17.00	Rest
13.	18.00-18.30	Pray maghrib
14.	18.00-19.00	Read history Nabi (<i>berjanjen</i>) and <i>tahlil</i>
15.	19.00-19.30	Pray isya together
16.	19.30-20.00	learn Kitab Tafsir Jalalain
17.	20.00-21.00	Time learn
18.	21.00 – 03.00	Sleep

