

Culture of Islamic Boarding School Community in The Developing of *Akhlaqul Karimah* of Students in The Whole Islamic Boarding School Province of Jambi

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Abstract: Pesantren or well known as Islamic boarding school is one of the traditional Islamic educational institutions that is visited by all levels of society. As the first educational institution in the country with a model of dormitory, Islamic boarding school has very deep roots and very large influence in the formation of Islamic culture known to be friendly and peaceful. Thus, this study aims to examine the effects of globalization, modernization, which has caused a fairly complicated impact on human life, especially in this country. When the change brings hope of resurrection, it also becomes a crucial challenge. The degradation of values, morals, and character becomes unstoppable. This study is used descriptive qualitative approach. Meanwhile, the method of collecting data that writers used is observation techniques, interviews, and documentation. Data analysis is using Creswell model while the technique of data validity is using data triangulation. As a result, Islamic boarding school community culture can be seen in the monitoring system for 24 hours. The culture of the Islamic boarding school community is religious system, community, knowledge, living livelihood, technology and equipment of human life, language, and art system. Morals of the student at traditional Muslim school or known by the term santri applied and implanted by the Islamic boarding school for the santri is through the values created in the form of a series of daily activities of santri. The noble character of santri that are applied in the Islamic boarding school are the pattern of sacred behavior, the whisper of conscience, the proof of self-integrity, the Qur'an in action, the true way of gratitude, the life of three dimensions, and the guarantee of heavenly life. Based on the results of this study, Islamic boarding school community culture is very influential on the value, behavior of students, and become the attitude of santri who will continuously make santri who have a noble character (*akhlaqul karimah*).

Keywords: Islamic Boarding School Community Culture, Santri Behavior, *Akhlaqul Karimah*

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I. Introduction

Pesantren or Islamic boarding school education becomes an integral part of the long history of Muslims in Indonesia. Islamic education in Indonesia is a legacy of Islamic civilization, as well as an asset for the development of national education. The majority of Indonesians are Muslim. Even Muslims in Indonesia are the largest in the world, with such a population composition, it must be realized that the existence of Islamic education cannot be underestimated. [1]

Islamic boarding school is the original traditional education of the country's products which until now still exist and able to contribute significantly to the moral development of the young generation of this country. It is one of the traditional Islamic educational institutions that is visited by all levels of society. As the first educational institution in the country with a model of a dormitory, Islamic boarding school has very deep roots and very large influence in the formation of Islamic culture known to be friendly and peaceful.

Abdurrahman Wahid [2] once called Islamic boarding school as a subculture. As is found in sociology, a subculture must have at least its own uniqueness in the following aspects that are the adopted way of life, the views of life, the values followed, and the hierarchy of internal powers altogether entrusted. These are all fully owned by Islamic boarding schools which have their own patterns and mechanisms in their values, behaviors, and even educational models. No wonder, Abdurrahman Wahid dared to conclude that Islamic boarding schools are a subculture.

Sedarmayanti states that the Islamic boarding school culture includes values, behavior norms, systems, policies, and procedures [3]. This culture is intentionally formed or created by the leaders and caregivers of that boarding in the process of guidance and education to achieve the desired goals by the Islamic boarding schools.

In the view of Islam, moral education is one of the important things in order to build the personalities of society and culture. The relationship between each person needs to be built so strongly and intimately in order to emerge a good and resilient society. An Islamic culture will be born with the presence of a good and polite society. [4]

Globalization and modernization have had a considerable impact on human life, especially in this country. Currently, there are many news stories that talk about violence, such as persecution, murder, kidnapping, robbery, suicide bombs that injure innocent people, brawls, and so forth. News with such things seems to always be a topic that is never left behind to be reported every day.

Some news has been reported in social media related to the rise of drug users among students and college students. Based on research result of Puslitkes The University of Indonesia (UI) and National Narcotics Agency (BNN), the number of students and college students drug users reached 27.32%. Besides, some of the violent incidents occurring in Islamic schools by students against their own friends or teachers have occurred to the point of causing death. Looking at the phenomenon, it shows that the society is still experiencing a crisis of value. Moreover, education has a responsibility to the current reality. Thus, the knowledge of Islamic education in depth is a very important role to guide the right life.

The problematic become anxiety for Islamic educational institutions, madrasa, Islamic schools, and Islamic boarding schools. Indeed, *akhlaqul karimah* (a noble character) education should be more attention. This is to introduce and to instill positive values in learners where they as the seeds of this generation of the nation.

II. Literature Review

1. The culture of Islamic Boarding School Community

Formally, culture is defined as the order of knowledge, experience, belief, value, attitude, meaning, hierarchy, religion, time, role, relationship, space, the concept of the universe, material object and property acquired by a large group of people from generation to generation through individual and group effort [5]. Cultures are defined as beliefs, values, rules, norms, symbols, and learned traditions that are common to a group of people. The same character of a group of people is what makes them unique. Culture is a way of life and custom [6].

Jeff Cartwright says that culture is a powerful determinant of people's beliefs, attitudes, and behaviors. Its influence can be measured through how people are motivated to respond to their cultural environment [7]. Jeff Cartwright defines culture as a group of organized people who share the same goals, beliefs, values, and can be measured in terms of their influence on motivation. [7]

Etymologically, Koentjaningrat states that the word culture derives from the word *budhayah*, the sanskrit language, which is the plural form of the word *buddhi* which means mind or sense. [8] According to Koentjaningrat, culture is the whole system, ideas, actions, and the work of human beings in the framework of community life that is made a man by learning. Thus, culture is gained through learning [8]. Actions learned to include ways of eating, drinking, dressing, speaking, daring, and relating to society are called a culture. C. Kluckohn was the first anthropologist to formulate seven cultural elements. The seven elements of culture are as follows religious system, social organization, knowledge system, living system of life, technology system and equipment of human life, language, and art. [9] Based on its universal nature, a society should have the seven cultural elements that the writers have previously pointed out. These seven cultural elements can be found in the cultures of all nations scattered throughout the world.

The word *pondok* (cottage) in Indonesian has meaning, rooms, huts, small houses with emphasis on the simplicity of the building. Islamic boarding school itself according to the basic understanding is "Place for *santri* (student at traditional muslim school) to learn". Meanwhile, the cottage means a house or a simple residence made of bamboo. Besides that, the word "*Pondok*" may also come from the Arabic word "*Fundug*" which means "Hotel or Dormitory" [10].

Islamic boarding school comes from *santri* (student at traditional muslim school), which means "learned" or "scholar". If *santri* refers to the students, then Islamic boarding school refers to the institution. Thus, Islamic boarding school is a place of learning for *santri*. It is also called *pondok pesantren*. Both titles are often used interchangeably in the same sense. *Pondok* (cottage) and *pesantren* (Islamic boarding school) with the same understanding, i.e dormitory and where students learn to study. In short, the two titles contain the meaning of Islamic educational institutions in which there are elements of '*kyai*' (owner as well as teacher), '*santri*' (student), 'mosque' or '*mushalla*' (place of study), 'dormitory' (*santri* lodge), and 'classical books of Islam' (lesson material) [11].

Mukti Ali defines some characteristics that become the identity of Islamic boarding school that is a close relationship between *santri* and *kyai* (an expert in Islam), life sparing and modest, self-help spirit,

rescuer's soul, disciplined life, dare to suffer to achieve goals, and good religious life obtained by *santri* in the Islamic boarding school. [12] The elements of Islamic boarding school are lodge or dormitory, mosque, teaching of classical Islamic book, *santri*, and *kyai*. [10]

From some explanations related to the definition of culture and its sub-systems, the culture of Islamic boarding school community is a belief system and shared belief values implemented by the community in Islamic boarding school which later becomes the norms of shared behavior. The indicators are religious system, community organization, knowledge, life livelihood, technology and equipment of human life, language, and art system.

2. Development of Akhlaqul Karimah

The object of moral study is the behavior of human beings in order to set the value of good or bad. In other words, it relates to an investigation of the behavior and nature of human beings both as an individual and as a community group. The concept of adab (courtesy) in Islam is related to the belief that in taking an action, human beings have the ultimate reference of Allah's revelation and the *sunnah* of His Prophet. Islam is the only religion that claims to be a universal religion. As it is described in the word of Allah (SWT) in QS Al-Anbiya (21) verse 107. Sayyid Qutb explains this verse with, "Muhammed Saw, was sent as a mercy to all the universe, both believers to him and unbelievers." The coming of Islam through Muhammad aims to give the welfare of all mankind, not restricted only to those who believe in Islam [13].

Rasulullah Saw is the father or founder of noble character in this world. Exemplary of the prophet has God in the QS Al-Ahzab verse 21. This verse is as a confession of Allah that the Messenger of Allah has proved *uswatun hasanah* (beautiful patterns of conduct) to him and whoever follows him will surely be saved in the world and the hereafter. [4] Muhammad is the only man who has given birth to a doctrine of how man should act well with his creator and creatures. This doctrine is called *al-akhlaq al-karimah*. Rasulullah Saw is a man who first sparked the idea of morals and all his deeds and words can be an example for humans. [4]

to God, oneself, and to fellow creatures. He not only commanded the function of mere theory, but also the concrete reality of his people. All morals taught by the Prophet is none other than morality originated in the Qur'an. [14] Here are seven dimensions of noble morality according to Muadz described as follows:

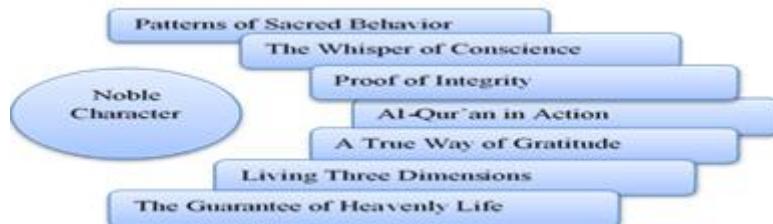


Figure 1. Seven Dimensions of Noble Maturity According to Muadz [15]

From several explanations regarding the notion of morals and sub-systems, it can be understood that *akhlaqul karimah santri* (a noble character of a student at traditional Muslim school) is a character that is embedded in the soul of students, so that character will emerge spontaneously without requiring thought and consideration and encouragement from outside. The indicators of *akhlaqul karimah santri* include the pattern of holy behavior, whisper of conscience, proof of self-integrity, Al-Qur'an in action, a true way of gratitude, three-dimensional life, and the guarantee of heavenly life.

III. Methodology

The study of Islamic boarding school community culture in this research uses a descriptive method. This research tries to describe and understand the cultural pattern of Islamic boarding school community in developing of *akhlaqul karimah santri* (a noble character of a student at traditional Muslim school) as it is in the unified sphere of unity. Creswel interpreted qualitative research in the form of methods to explore and understand the meaning that comes from social problems involving important efforts, such as asking questions and procedures to collect specific data from participants. [16]

The subjects of the study were people who were in a social situation defined as informers in a study or known as informants. [17] The subjects of this research include aspects related to the culture of Islamic boarding school community in developing *santri* morality which aims to find out how the Islamic boarding school community culture that can be obtained by the boarding school leaders, the boarding institutions, *ustad* (a man Islamic teacher) and *ustadzah* (a woman Islamic teacher), and *santri*. However, it did not close the possibility to obtain information from other parties that have to do with the culture of islamic boarding school community in

developing of *akhlaqul karimah* of *santri*. The main data gathering was participant observation, in-depth interviews, documentation studies, and a combination of all three or triangulation. [18]

IV. Result And Discussion

Based on the results of data analysis research in the field then the researchers can describe some things as follows:

1. The culture of Islamic boarding school community can develop *akhlaqul karimah* of *santri* at boarding school in the Province of Jambi (boarding school of Al-Hidayah, boarding school of Al-Baqiyatush Shalihat, boarding school of Al-Munawwaroh) by way of application of culture of Islamic boarding school community which is simple in boarding school that is culture of smile, greetings, hello, polite, and well mannered. This simple thing is extraordinary results, where with the habit of doing these cultural actions that is applied will intertwine an interaction and communication between the students and all human resources boarding school where in which can be intertwined intimacy and harmonious relationships among the community resources of Islamic boarding school. As the boarding school always applied adab or courtesy is indeed nobler than science (الأدب فوق العلم).
2. The culture of Islamic boarding school developed at the boarding school in the Province of Jambi (Al-Hidayah boarding school, Al-Baqiyatush Shalihat boarding school, Al-Munawwaroh boarding school) by way of applying culture of Islamic boarding school community which become culture than *santri*, that is through order which always become reference and action for all *santri* in boarding school. A 24-hour surveillance system where boarding schools provide 24-hour supervision. The culture of the Islamic boarding school community is religious system, society, knowledge, living livelihood, technology and equipment of human life, language, and art system.
3. *Akhlaqul karimah* of *santri* at Islamic boarding school in the Province of Jambi (boarding school Al-Hidayah, boarding school Al-Baqiyatush Shalihat, boarding school Al-Munawwaroh) that is through the values created in the form of a series of daily activities of *santri*. Here are the *akhlaqul karimah* of *santri* applied and implanted by the boarding school of the *santri*: the pattern of sacred behavior, the promptings of conscience, the proof of self-integrity, the Qur'an in action, the true way of gratitude, the life of three dimensions, and the guarantee of heavenly life.
4. The culture of Islamic boarding school community in developing *akhlaqul karimah* of *santri* in the Province of Jambi (Al-Hidayah boarding school, Al-Baqiyatush Shalihat boarding school, Al-Munawwaroh boarding school) that is with culture system and noble character element. Islamic boarding school has its own characteristics compared with educational institutions in general. Educational institutions generally apply curricular activities with intracurricular, co-curricular, and extracurricular activities. Meanwhile, Islamic boarding school has an addition to the obligatory act in the boarding school which becomes the routine of *santri*. Thus, Islamic boarding school has four curricular activities, namely intracurricular, co-curricular, extracurricular, and the obligatory activity of boarding school. All that is a necessity that will lead the students into a *mujahadah* (striving) in deepening Islamic religious knowledge as a path to a straight path.

V. Conclusion

The improvement of Islamic boarding school community culture needs to pay attention to several things, among them are religious system, society, knowledge, life livelihood, technology and equipment of human life, language, and art system. Increasing the *akhlaqul karimah* of *santri* (a noble character of a student at traditional Muslim school) need to pay attention to several things that are pattern of holy behavior, whisper of conscience, proof of self-integrity, Alqur'an in action, a true way of gratitude, life three dimension, and guarantee of heavenly life.

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