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The Application of Pesantren Culture in Forming the Noble Character of Students at Al-Itqon Telogosari Islamic Boarding School in Semarang

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ABSTRAK

The aim of the research was to find out the culture of the Islamic boarding schools at the Al-Itqon Tlogosari Islamic boarding school, Semarang and to find out the application of Islamic boarding schools' culture in forming the akhlakul karimah students at the Al-Itqon Tlogosari Islamic boarding school, Semarang. The method used in this research is a qualitative method, a research procedure that produces descriptive data using a case study approach and using data collection techniques through interviews, observation, and documentation. Using data analysis techniques according to Miles and Huberman which consist of data reduction, data presentation, and drawing conclusions. Using the data validity test of the source triangulation technique. The results of the study show that the pesantren culture applied in Islamic boarding schools is in the form of the value of simplicity, the value of the relationship between the kiai and students, the value of friendship, and the value of discipline. The application of Islamic boarding school culture at the Al-Itqon Islamic boarding school has become a habit and is applied in the daily activities of the students. The application of Islamic boarding school culture has a positive goal of forming the akhlakul karimah students, this can be seen from the existence of a well-implemented Islamic boarding school culture.

Keywords: Islamic Boarding School Culture; Akhlakul Karimah; Student

ABSTRAK

Tujuan penelitian adalah untuk mengetahui budaya pesantren di pondok pesantren Al-Itqon Tlogosari Semarang dan untuk mengetahui penerapan budaya pesantren dalam membentuk akhlakul karimah santri di pondok pesantren Al-Itqon Tlogosari Semarang. Metode yang digunakan dalam penelitian ini adalah metode kualitatif suatu prosedur penelitian yang menghasilkan data deskriptif menggunakan pendekatan studi kasus dan menggunakan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Menggunakan teknik analisis data menurut Miles dan Huberman yang terdiri dari reduksi data, Penyajian

data, dan penarikan kesimpulan. Menggunakan uji keabsahan data triangulasi sumber. Hasil penelitian menunjukkan bahwa, budaya pesantren yang diterapkan di pondok pesantren berupa nilai kesederhanaan, nilai hubungan antara kiai dan santri, nilai persahabatan, dan nilai kedisiplinan. Penerapan budaya pesantren di pondok pesantren Al-Itqon sudah menjadi kebiasaan dan diterapkan dalam kegiatan sehari-hari santri. Penerapan budaya pesantren memiliki tujuan yang positif untuk membentuk akhlakul karimah santri, hal tersebut dapat dilihat dari adanya penerapan budaya pesantren yang diterapkan dengan baik.

Keywords: Budaya Pesantren; Akhlakul Karimah; Santri

INTRODUCTION

Islamic boarding school functions as an educational institution, a social institution, and a center for the dissemination of Islam that holds sway over the impacts of modernization, as it has historically played a role in resisting colonial penetration, albeit through uzlah or seclusion (Niswah, 2021, p. 121). The modernization of the system has made the role of students more comprehensive; the current graduates of pesantren are not only required to master the traditional Islamic texts but also soft skills and hard skills. Culture is the key to the success of teacher competency development and the enhancement of student learning effectiveness. Culture naturally forms from the daily routines within the pesantren. Pesantren culture is created as a comprehensive unity of structure and culture. Culture is the pulse of the pesantren, passed down from generation to generation (Prasetyo et al., 2021, p. 44).

The Al-Itqon Bugen Tlogosari Islamic Boarding School was established in 1374 H / 1953 M. The Al-Itqon Islamic Boarding School was formerly known as Al-Irsyad, named by KH. Shodaqoh Hasan. In 1988 M, KH. Shodaqoh Hasan passed away and left behind his sons, including KH. Ahmad Kharis Shodaqoh. Under the leadership of KH. Ahmad Kharis Shodaqoh, the curriculum of the Islamic boarding school subjects was specialized, and the name was changed from Al-Irsyad to Ma'had Tafsir and Sunnah Al-Itqon. The Al-Itqon Tlogosari Islamic Boarding School in Semarang aspires to produce a generation of Khaira ummah. The application of pesantren culture has an impact on the noble character of the students, as pesantren culture is a norm applied and ingrained as a habit among the students.

The Al-Itqon Islamic Boarding School, as a religious community that teaches principles of good character to its students, should ideally bring about positive changes in the behavior of its students. However, the reality on the ground does not always match the noble character principles taught at the pesantren; many students have yet to fully embody the noble character traits associated with the pesantren's image.

The occurrence of behavioral violations among students is caused by the students themselves, including a lack of self-control, egocentrism, and aggressiveness. Students often lack the ability to assess the risks of their behavior. This low self-control is caused by egocentrism or self-centeredness. Student violations are also influenced by external factors, commonly referred to as socialization. External factors include influences from friends, school/dormitories, society, and mass media. Peer influence can be positive or

negative. Positive peer influence involves students encouraging each other to obey the rules, while negative peer influence involves students collectively breaking the rules, emboldening each other to do so, resulting in collective punishment.

Given the importance of good character or behavior expected by every parent, they enroll their children in pesantrens, such as the one located in Bugen, Tlogosari Wetan, Pedurungan, Semarang, hoping that their children will improve their character and more. Thus, the caretakers and administrators of the Al-Itqon Islamic Boarding School have consulted to enforce regulations for the students as effectively as possible so that they can successfully comply with these regulations without feeling burdened by all activities within the pesantren. Before students settle in the Al-Itqon Islamic Boarding School, the caretakers and administrators inform them of the regulations set by the pesantren.

LITERATURE REVIEW

According to the Indonesian Dictionary (KBBI), the definition of "penerapan" is the act of applying, while according to some experts, "penerapan" is the act of practicing a theory, method, and other things to achieve a specific goal and for an interest desired by a group or class that has been planned and arranged beforehand (Firdaus, 2013, p. 155). According to J.S Badudu and Sultan Mohammad Zain, "penerapan" refers to the thing, manner, or result. Meanwhile, according to Lukman Ali, "penerapan" means practicing or applying (Parnawi, 2020, p. 67).

From another perspective, Dewantara explains that "culture" or "civilization" has the same terminology as the word "culture" which all mean the result/fruit of human civilization. The word "culture" means efforts to maintain and advance intellect/soul/mind. Associatively, it can be argued that the words "culture" or "civilization" have a basic understanding of intellectual efforts aimed at improving the quality and quantity (civilization) of human life (Kusherdiana, 2020, p. 1.4).

According to Mukti Ali, the culture of the pesantren includes:

- 1) Close relationship between the kiai and the santri
- 2) Simple way of life (zuhud)
- 3) Independence
- 4) Development of a climate and tradition of mutual assistance and brotherhood atmosphere
- 5) Strict discipline
- 6) Willingness to suffer to achieve goals
- 7) Life with a high level of religiosity (Khoiri, 2019, p. 25)

The pesantren culture encompasses various aspects, both tangible (perceptible, real) and intangible (imperceptible). Tangible aspects of pesantren culture include good examples, loving approach, close relationship between santri and kiai, submission and obedience to the kiai, simple way of life, mutual assistance, and strict discipline. Meanwhile, intangible aspects of pesantren culture include being substantive, non-discriminatory,

understandable and applicable, cultural maintenance, high scholarly culture, and willingness to suffer (Khoiri, 2019, p. 26).

So it can be concluded that the pesantren culture is an understanding believed and applied by Islamic boarding schools in the form of attitudes, values, norms, behaviors, and activities that characterize the pesantren.

Akhlakul karimah refers to morals that align with the Quran and Sunnah. "Akhlakul karimah" means commendable behavior that is a sign of a person's perfection of faith in Allah (noble morals) born based on characteristics in the form of actions that are in accordance with the teachings contained in the Quran and Hadith. "Akhlakul karimah" will be realized in a person because they have the correct faith and Shariah (Susiatik et al., 2022, p. 21).

In general, Islamic morals are divided into two categories, namely noble morals (al-akhlaq al-mahmudah/al-karimah) and reprehensible morals (al-akhlaq al-madzumah/qabihah). Noble morals are morals that should be applied in everyday life, and reprehensible morals are morals that should be avoided in daily life. Seen from its scope, Islamic morals are divided into two parts, namely morals towards the Creator (Allah SWT.) and morals towards creatures (other than Allah).

METHOD

The method used in this research is qualitative method, with data collection techniques namely observation, interview, and documentation (Sudaryono, 2017). The data source in this research is one or more individuals referred to as informants. Primary data is data obtained or collected by researchers directly from their sources. Primary data is also referred to as original or new data that is up to date. Secondary data is data obtained or collected by researchers from various existing sources (researchers as second-hand). Secondary data can be obtained from various sources such as books, reports, journals, and others (Siyoto, 2015).

RESULT AND DISCUSSION

Pondok Pesantren is considered to be able to nurture young generations who are not only knowledgeable but also possess good morals. Other aspects that can only be found in Salafi pesantren environments, such as simple living patterns, train the mental resilience of the students to become individuals who are authentic. Pesantren is a non-formal educational institution that highly prioritizes the formation of students' morals. The values of life or the culture of Salafi pesantren gradually shape the noble morals of the students, making them exemplary individuals.

Values themselves are something used as a reference for one's actions. With values in life, direction is given. Human life cannot be separated from values, whether they are good or bad. Bad values are deviations from the established fundamentals. Values are the basis for humans to make choices. To educate students to have good morals, there are four values that can be instilled in them. All these values can shape the students' noble morals for the better.

The cultural values instilled in students at pesantren are as follows:

1. Value of Simplicity

The application of the value of simplicity in Al-Itqon pesantren teaches students to live a simple life, not wasteful or extravagant in wealth, and to always live as they are, which becomes preparation for when they live in society and start their own families. Students also learn many things about living in the world, which requires them to live simply rather than extravagantly. Pesantren must play a significant role in providing better education to cultivate the simplicity of students, so that they can accept and practice what pesantren has given them in daily life.

Based on the researcher's observations, to cultivate a sense of simplicity in Al-Itqon pesantren students, they are taught to dress and behave simply, and with rules such as not being allowed to bring cell phones, wear bracelets or necklaces, bring musical instruments, and so on. If a student violates these rules, the management can reprimand or punish them by making them read the Qur'an, clean the pesantren environment, confiscate prohibited items, or send them to the caretaker.

2. Relationship Value Between Kiai and Students

The relationship between the Kiai (Islamic scholars) and students is a relationship where both influence each other. The relationship between Kiai and students at pesantren is a sacred one and has a strong bond. Unlike the relationship between teachers and students in non-pesantren education.

The relationship between Kiai and students is characterized by reverence, sacredness, and the authority of the Kiai. The Kiai not only imparts knowledge to the students but also prays for them.

Based on the research conducted by the researcher, the value of the relationship between Kiai and students is applied in pesantren during the teaching and learning activities. Students are taught to respect and obey the Kiai so that the knowledge imparted by the Kiai becomes a blessing. In these teaching and learning activities, students also become closer to the Kiai. All students at Al-Itqon pesantren greatly respect KH. Ahmad Haris Shodaqoh as someone who has imparted knowledge, because if they do not respect their Kiai, their knowledge is considered not blessed and beneficial.

3. Friendship Value

The value of friendship instilled in students at Al-Itqon pesantren is based on the fact that the students feel equally distant from their families and have the same interests and goals, namely learning about Islam. Pesantren emphasizes that students internalize the value of friendship so that they can help and socialize with fellow students through mutual assistance.

Al-Itqon pesantren provides activities for students to get to know and apply the value of friendship in congregational prayers and learning activities. The Kiai/Teachers play a significant role in educating students about the value of friendship in pesantren. If a student does not practice and apply the value of friendship, the management will not hesitate to punish them.

Based on the researcher's observations, Al-Itqon pesantren has rules to provide additional lessons to students to build a sense of friendship within them, such as being polite to fellow students, not insulting them, not slandering them, not stealing from them, not fighting with them, and not extorting them. The punishment for students who violate these rules includes warnings and punishments according to pesantren policy, cleaning

the pesantren environment, and writing a statement letter then asking for the Kiai's signature.

4. Discipline Value

Discipline is an attitude and behavior of obedience to respect and implement a system that requires people to comply with decisions, orders, norms, and rules, both written and unwritten.

In instilling discipline among students, their lives become more organized as they are trained to always be punctual and adhere to rules in all aspects of life, because life inevitably has its rules, thus making them better individuals and reflecting the characteristics of a student in line with the vision and mission of Al-Itqon pesantren, which is to become students with noble morals.

The purpose of this discipline value is, among others, for the future of students to become better individuals and reflect themselves as students. However, according to observations, there are still some students who violate this discipline in various ways. If a student violates the discipline, there are sanctions imposed to deter them from repeating their actions.

Analysis of Rules at Al-Itqon Pesantren

Al-Itqon pesantren, in implementing rules for students, has conducted deliberations involving various parties, including caretakers, teachers, and administrators. The purpose of these rules is to instill discipline in students, improve the insights or perspectives and understanding of administrators and students, serve as guidelines for administrators in making fair and just decisions or judgments that can be accounted for, provide legal protection, and form civilized and law-conscious individuals.

If a student violates the rules, the management will give a warning in the form of a reprimand to the student, aiming to prevent them from repeating the mistakes made at the pesantren. Based on the researcher's observations, the types of violations committed by students include theft, leaving the pesantren without permission, dating, secretly bringing mobile phones, deliberately skipping Quranic studies, not congregating for prayers, disrespecting peers, and mocking them with derogatory terms.

Efforts made by the pesantren for these violations include imposing light punishments for students who disrespect their peers or mock them, and moderate punishments for those who skip Quranic studies. Severe punishments are imposed for students who commit serious violations such as theft, leaving the pesantren without permission, dating, and secretly bringing mobile phones.

Analysis of the Implementation of Pesantren Culture in Nurturing Noble Morals of Students at Al-Itqon Pesantren

The implementation of pesantren culture at Al-Itqon pesantren includes specific customs and habits, which are usually practiced continuously and have pesantren values. Pesantren culture is a habitual practice that has been passed down from generation to generation, making it a characteristic of the pesantren itself.

The pesantren culture implemented at Al-Itqon pesantren includes simplicity, the relationship between Kiai and students, friendship, and discipline. These values are applied in all activities conducted at the pesantren, serving as guidelines for students. The activities at Al-Itqon pesantren include:

1. Congregational Prayers Five Times a Day

Congregational prayers five times a day are continuously conducted to train students to be more organized and disciplined in performing worship. This should have a positive impact on students, as congregational prayers are expected to make participants more disciplined and active in performing obligatory prayers.

According to the applicable rules, if a student is late for congregational prayers, they are given a moderate punishment. The punishment may include reciting the Quran and reading the Prophet's prayers, with a warning for repeated lateness. If a student has an excuse for not attending congregational prayers, a different punishment is given, such as reciting the Quran in front of the Kiai's house or in front of the mosque.

2. Sunnah Prayers

In addition to obligatory prayers, students at Al-Itqon pesantren are required to perform night prayers and tasbih prayers. The night prayer is also known as the Hajat prayer. After the teaching and learning activities, students are required to sleep immediately, and when it is time for the night prayers, they are awakened by the same bell used for congregational prayers. The management team is responsible for waking up students who are still fast asleep by shaking them. These sunnah prayers are performed collectively, followed by a communal supplication.

If a student is late for the Hajat prayer, they are given a moderate punishment, which involves standing behind the auditorium until the supplication is completed.

3. Reciting Classical Islamic Texts

The method of reciting classical Islamic texts at the pesantren is through explanation by the Kiai or teacher, while the students listen. This recitation varies in difficulty levels and is taught by different teachers. This recitation is conducted every day except Fridays and Sunday mornings. This method aims to foster a close relationship between the Kiai and students, allowing students to seek further explanation from the Kiai.

If a student does not participate in the recitation of classical Islamic texts, they are subjected to moderate punishment. The punishment includes being summoned for a disciplinary hearing, fined, disciplined, and required to write a statement if the violation is repeated.

4. Memorization Tasks

The memorization method aims to enhance students' understanding of Nahwu (Arabic grammar). After memorizing, students submit their memorization to the teacher. This memorization submission is done every Tuesday and Sunday. If a student fails to submit their memorization on Tuesday, they must double their memorization on Sunday, and vice versa. If the offense continues, the student is subjected to moderate punishment, including a disciplinary hearing, fine, discipline, and a written statement.

5. Sorogan (One-on-One Teaching)

The sorogan method involves individualized teaching where each student faces the teacher directly. This method allows the teacher to control and evaluate each student's ability to master Arabic. Sorogan sessions are conducted every day except Fridays and Sundays. The level of sorogan varies, and if a student does not participate, they must double their learning materials the next day. If the offense continues, the student is

subjected to moderate punishment, including a disciplinary hearing, fine, discipline, and a written statement.

6. Sunday Morning Study

Sunday morning study uses the Al-Ibriz book as a material for studying to introduce the contents of the Quran. The implementation process is similar to regular book study sessions, involving reading and explanation. This Sunday morning study is open to the entire community, but students are also required to attend. Supervisors monitor students who do not pay attention to the Kiai's explanation or do not attend the study. The punishment for students who do not attend Sunday morning study is cleaning the pesantren environment on that Sunday.

7. Quranic Studies

As Muslims, it is obligatory to read, study, and practice the holy Quran. To read and understand the Quran well, students are required to participate in Quranic studies. Students usually approach the teacher one by one to be guided and taught how to read and understand the Quran properly. Teachers also teach Tajweed (rules of Quranic recitation) to ensure students are fluent and correct in their Quranic recitation. Quranic studies for elementary and intermediate levels are held after Maghrib prayers, supervised by administrators, while higher-level classes have sessions with teachers on Mondays, Wednesdays, Thursdays, and Saturdays. The punishment for students who do not participate in Quranic studies is moderate, including a disciplinary hearing, fine, discipline, and a written statement.

8. Madrasah Diniyyah Schooling

Madrasah Diniyyah is a type of non-formal education usually used as a complementary school to enhance religious knowledge for students. At Madrasah Diniyyah, classes for elementary levels start from 16:00 to 17:30, and for intermediate and advanced levels, they start from 19:30 to 22:00, conducted every day except Fridays.

The punishment for students who do not attend or participate in Madrasah Diniyyah activities is severe, including a disciplinary hearing, expulsion, discipline, fine, written statement, and not being allowed to graduate from Madrasah Diniyyah. The application of punishment for student violations has a deterrent effect and prevents them from repeating their actions.

CONCLUSION

1. Based on the research results, it is known that the culture at Al-Itqon Islamic Boarding School consists of simplicity, the relationship between the Islamic scholar (Kiai) and the students (santri), friendship, and discipline, which are habits instilled in the students by the boarding school and are characteristic of this pesantren. The pesantren culture at Al-Itqon Islamic Boarding School aligns with the teachings conveyed to the students. The culture within the pesantren aims to shape the behavior of the students in accordance with the teachings of the Prophet Muhammad and noble morals. By making the agreed-upon pesantren culture a guide for students to conduct daily activities.

2. The implementation of pesantren culture in shaping the noble morals of students at Al-Itqon Islamic Boarding School in Tlogosari Semarang includes:

a. The value of simplicity formed through the application of pesantren culture is centered around daily activities such as congregational prayers five times a day, voluntary prayers and supplications, and teaching and learning activities at Al-Itqon Islamic Boarding School in Tlogosari Semarang.

b. The value of the relationship between the Islamic scholar (Kiai) and the students formed through the application of pesantren culture is centered around teaching and learning activities. Through teaching and learning activities such as studying classical Islamic texts, individualized teaching sessions, and memorization tasks, students become closer to the Kiai.

c. The value of friendship formed through the application of pesantren culture is centered around daily activities and teaching and learning activities such as Sunday morning religious gatherings, Madrasah Diniyyah schooling, studying the Quran, and studying classical Islamic texts at Al-Itqon Islamic Boarding School in Tlogosari Semarang.

d. The value of discipline is implemented in teaching and learning activities such as congregational prayers five times a day, voluntary prayers and supplications, studying classical Islamic texts, individualized teaching sessions, memorization tasks, studying the Quran, Madrasah Diniyyah schooling, and daily life at the Islamic Boarding School.

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