Boarding School Education and Moral Agents In Kudus Society In Indonesia

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Abstract

This research aims to describe the role of boarding school education as a moral agent in the community in Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus boarding school. The use of this research in general as a reference to be used as an example of civil society because it has good religious morals. While in particular this research is useful for teachers and students of pondok in order to carry out their duties professionally, full responsibility to improve the quality of learning in boarding schools. The type of research used is qualitative descriptive which is an attempt to provide an overview of situations and events systemistically and factually in boarding schools regarding education in Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus boarding school. Based on the results of research and data analysis can be concluded that Raudlatul Muta'allimin jagalan 62 Langgardalem Kudus education conducts good learning by blending the surrounding community, so that the community around pesantren has strong Islamic morals. Then in the implementation of learning teachers take action in the management settings of learning in the form of learning mood settings and interaction patterns. Teachers also conduct learning evaluations in the form of written evaluations and practices as well as scripture reading pronability test.

Keywords: Education, Boarding School, Moral Agent

Abstrak


Kata Kunci: Pendidikan, Pesantren, Agen Moral
INTRODUCTION

Post-independence until now boarding school remains an educational institution that educates generations of the nation in accordance with Islamic teachings in the midst of other educational institutions that prioritize science and technology and tend to ignore the values contained in religion. There is a distance between Rosulullah Sollalohu alaihi wasalam and today's people in a matter of time because he lived in the past that reached almost 1500 years. In order to obtain the teachings of Rosulullah Sollalohu alaihi wasalam, a liaison or agent is required for the people today. In Indonesia kiai and boarding schools are part of the agent of Islamic teachings (Umam, 2019b). Rasulullah Shallallahu ‘alaihi wa sallam said: …which means the Ulama are the heirs of the Prophets. H.R. At-Tirmidzi dari Abu Ad-Darda radhiallahu ‘anhu (Najmuddin/Fathoni, 2016).

Boarding school education in addition to teaching religious science also forms the character of the protégé having good behavior or akhlakulkarimah. From this boarding school is very upholding the values of science as it is in the Qur'an. It means: "... Allah will raise up the believers among you and those who have been given knowledge in degrees."Q.S. Al - Mujadilah : 11(Rahim, 1991).

Boarding schools makes students to have good behaviors or akhlakul karimah, as exemplified by the Prophet. Because basically Islam is a moral religion as the prophet said it means: indeed I was sent only to perfect morals. H.R. Al Bazzar. (Al-Asqolani, n.d.). Akhlakulkarimah or good moral is a very vital element in the lives of individuals as well as the lives of nations and countries because of the uprightness of a country if it is moral(Uمام, 2013), instead of destroying a country if it is immoral, this is where the role of pesantren becomes an undeniable necessity. History has proven how boarding schools have an important role in the effort to uphold independence on Indonesian earth. With the number of fighters who are also citizens of pesantren(Uمام, 2020c). Pesantren is also the forerunner of BKR which eventually turned into TNI.

METHOD

Research is a careful and critical investigation in the search for facts and principles. To achieve valid and reliable research, the authors use appropriate and reliable sources and use appropriate methods. The data source is “the object of research or anything that is the point of concern of a study”. Based on these opinions, the source of data in the study is: a) Primary Data. In this data used is an interview to: Kiai or nanny, Ustadz, Alumni, Santri, Community Leaders, and Surrounding communities, b) Secondary Data. Secondary data is supporting data i.e. documentation, records and history.

Field research, which is a way to obtain data with this field study path among others. This research was conducted by conducting observations of objects, either directly or indirectly. The observation method is also defined as a conscious effort to systematically collect data(Arikunto, 2006). Also interpreted as a systematic observation and recording of phenomena seen in research objects(Margono, 2005). The observation methods used are: nonpartisipal observations that obtain data on geographical location and social environment and get data on the role of boarding school education as a moral agent in the middle of society (case study in Raudlatul Muta’allimin Jagalan 62 Langgardalem Kudus).

Interview Method. It is a technique of data collection by means of unilateral question answer that is done systematically and based on research objectives. In this interview...
using the type of structured interview, the interview that the question and alternative answer given to the interview has been fixed to the problem first (Margono, 2005).

The method the author aimed at: a) Boarding school nanny. Namely to obtain data on the general situation, reasons, and process of the establishment of Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus boarding school which includes the history of its establishment, organizational structure, the state of ustadz and students as well as the facilities and infrastructure of education owned. B) Teaching team (ustadz). To process data on the implementation of teaching in Raudlatul Muta'allimin boarding school's Jagalan 62 Langgardalem Kudus. C) Community Leaders. The community leaders who became the object of the research were the head of the Village and the elders of the village. D) Local communities. Is a community that lives around Raudlatul Muta'allimin boarding school.

Documenting Method: i.e. looking for data on things or variables in the form of notes or writings such as: traskip, books, newspapers, magazines, inscriptions, minutes of meetings, regulations and so on (Arikunto, 2006). Data Analysis Method as The approach used in order to solve the problems that have been formulated using the: Deductive methods: Anything that is considered true on all events of any class or type, applies as well as the right thing on all events. Thus the deductive method is a way of thinking that departs from a general statement, then drawn a conclusion of a special nature (Nadzir, 1988).

RESULT AND DISCUSSION

The role of pesantren educational institutions is very important in answering the spiritual crisis of modern people, or at least as a balance to the tendency of hedonistic lifestyles and dishonesty, hence its existence needs to get more serious support from all parties. Human success is more determined by the EQ (Emotional Quotient) and SQ (Spiritual Quotient) factors, while SQ is the main aspect that is the focus of traditional boarding school education, so it is recommended to all parties to continue to develop heart education in order to achieve real life success. Boarding school education activities from the beginning of his birth were able to develop positively in the community and even have a vital contribution.

Today’s traditional boarding school education curriculum focuses not only on classical books, but also includes a growing number of common subjects and skills, currently in boarding school education science dichotomy is becoming unpopular. In terms of institutional management, in traditional boarding schools today there has been a fundamental change, namely from centralistic, hierarchical and singlle fighter-inclined leadership to a collective management model.

Emphasizing the moral values taught by pesantren education which is intended to give the view that pesantren education is very important to face this modern life.

1. The Role of Education
   Education is the process of a person developing abilities and shaping the character, attitudes and other behaviors in society (Fattah, 1996). Pesantren education system is the totality of the interaction of a set of educational elements that work together in a unified way, and complement each other towards achieving the educational goals that have become the goals with the perpetrators.

2. Boarding school
Pondok pesantren is a traditional Islamic educational institution to understand and practice the teachings of Islam (tafaqquh fiddin) by emphasizing the moral religion of Islam as a guide to daily life.

3. Moral Agent
Moral agents are distributors of moral/akhlaku'karimah or moral changes that Islam brings or teaches. Pesantren was born to respond to the situation and social condition of a society that is faced with the collapse of moral joints, through the transformation of values offered (amar ma'ruf nahi munkar) its presence thus, can be referred to as a moral agent(Wahid, 1999).

4. Community
Society is a group of people with a life that blends directly or hangs out with each other either in the village or in the city which each has different characters, religions, tribes, dispositions, diverse cultures (in Islam is better known as muamalah)(Mastuhu, 1994).

5. Raudlatul Muta'allimin
Raudlatul Muta'allimin is a salafiyyah boarding school name founded by KH Irsyad which was passed on by his son KH. M. Ma'ruf Irsyad and until now passed on his son KH. M. Ali Fikri. Located on Sunan Kudus street gang Jagalan langgarden village no.62 Kudus city or about 200 m to the east of kudus tower(Irsyad, 2000).

Boarding school education. Education should be oriented to efforts to improve the intelligence of students(Uمام, 2019a). The purpose of Raudlatul Muta'allimin boarding school education is to "create and develop a Muslim personality, i.e. a person who believes and preaches to God, benefits the community or serves the community by becoming a kawula or public servant, by focusing on the behaviors of akhlaku'karimah, namely being a public servant as well as the personality of the prophet Muhammad (following the sunnah of the prophet), being able to stand alone, free and firm in personality, spreading religion or upholding Islam and the success of Muslims in the midst of society(‘izzul Islam wal Muslimin’), and love science in order to develop an Indonesian personality. Ideally the development of the intended personality is the personality of muhsin, not just Muslims(Uمام, 2010c).The values underlying Raudlatul Muta'allimin boarding school can be classified into two groups: (1) Religious values that have absolute truth, which in this case are fiqh sufistic, and oriented towards ukhrawi life, and (2) Religious values that have relative truth, empirical and pragmatic patterns to solve various problems of daily life according to religious law. Both groups of values have vertical or hirearchis relationships. The first value group is superior above the second value group, and the second value group should not conflict with the first value group. In this regard kiai (KH. M. Ali Fikri) as a caregiver maintains the religious values of the first group, while ustaz, which is represented by senior students and students guarding the religious values of the second group. This is why kiai as a nanny has absolute power ordtren. Obedience, submission, and confidence in his kiai are i great. They believe that kiai always teaches the right things, so the behavior and speech of caregivers is considered a fatwa that has absolute truth.

Raudlatul Muta'allimin boarding school education system uses holistic approach(W. Karcher, 1987), this means that caregivers see that teaching and learning activities are a unity or melting in the totality of daily life activities. For residents of Raudlatul Muta'allimin boarding school, studying in pesantren does not know the time count, when to start and should be completed, and what targets to achieve.

Curriculum and Learning Resources. This type of boarding school education is non-formal, studying religion, sourced in classical books covering the fields of study: Taudhid, Tafsir, Hadits, Fiqih, Ushul-Fikih, Tasawwuf, Arabic Language, (Nahwu, Saraf, Balagah,
The curriculum in pesantren education type is based on the level of ease and complexity of science or problems in the book, so there are early, middle and advanced levels. Boarding schools teach religious morals that are curriculums that are not obtained from public schools. So that students will get religious and moral education. 

Among the curriculum used in boarding schools are the following:

a. *Fiqih* (Taqrib, Fathul Mu'in, Fatkhul Wahab, Kifayatul Akhyar)
b. *Nahwu sharaf* or arabic language science (Sabrowi, Jurumiah, Imriti, Alfiyah Ibnu Malik)
c. *Ilmu Balaghohi/Sastra Arab* (Jawahirul Maknun)
d. *Ilmu Mantiq/Logika* (Sulamul Munawaroh, Idohul Mubham)
e. *Tauhid* (Aqidatul Awam, Kifayatul Awam, Al Hikam)
f. *Tasawuf* (Hidayatul Hidayah, Durotun Nasihin, Ikhya' Ulumudin)
g. *Hadits* (Bulughul Marom, Riyadussolihin, Sokheh Bukhori, Sokheh Muslim)
h. *Tafsir* (Tafsir Jalalain, Tafsir Sowi, Tafsir Ibnu Kastir)

In addition, there is also an education *tarekat* that adheres to the *tarekat* of Qodiriah Naqshabandiyah. For the division of the curriculum remains, as follows:

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<tr>
<th>Level</th>
<th>Scientific</th>
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<td>• <em>Fiqih</em></td>
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<td>Tsanawiyah</td>
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|        | • Mu'allimin | ✓ Idohul Mubham |
|        | • Free Kitab | ✓ Serving Kial |

As an educational institution, Raudlatul Muta'allimin boarding school is one of the many boarding schools that emphasize more morality. This is evidenced by the curriculum used by many of the books that are moral. In addition, the strict boarding school regulations...
print each santri to behave in accordance with the provisions of moral. Among these moral teachings by multiplying the scientific sufism, in addition at the end of the study period is given teaching through devotion and tarekat which are both part of the form of moral values. The method used has scored many generations who are willing to appear in the community as an example and successor to something that was once taught in pesantren.

The teachers of boarding schools are kiai and assisted by the ustadz. Kiai as a nanny as well as the main teacher while the ustadz as an auxiliary teacher consists of mentors and senior students (Mastuhu, 1994). Kiai's position as a caregiver is in addition to being a teacher as well as determining the graduation rate. Ustadz mentors who are generally from kiai family are directors in teaching learning activities. As for senior students (mu'allimin) is the daily executor of teaching learning activities.

Santri is a protégé who stayed or stayed for several years. Most students are from the surrounding community and even from outside the city (Mastuhu, 1994). In addition, there are students who do not live in the cottage, they come from the surrounding community. Usually they participate in learning activities at night. This kind of santri is known as santri kalong. If approved kiai usually the students follow the teaching of the tarekat and also some who continue education through the method of tabarukan (expect barokah by serving the needs of kiai).

Management. Islamic boarding school administrators in general are kiai, ustadz, and senior students, who are also alumni, in connection with this so they and their role not only take care of pesantren in the field of managerial, physical disengagement of pesantren, and other things that are educational only, but they also participate in giving religious lessons, providing guidance to students, even giving consideration to kiai in making decisions (Mastuhu, 1994).

Teaching techniques given in pesantren are sorogan and bandongan, namely: Sorogan, It is learning where a student faces a kiai, there is an interaction between them (Hasan, 1985). Bandongan, This system is part of a routine daily learning activity. The teachers of bandongan are the ustadz. Lessons are given in groups, all students (Hasan, 1985). Both sorogan and bandongan, lessons are delivered in Javanese, according to kiai language. Santri carefully understands the explanation given by kiai by giving certain notes in his own book with certain codes, so that the book is called the book of beards, because of the many notes that resemble beards, kiai translates the book by word, or sentence by sentence from the contents of the book in Javanese, there is no question and answer. With bandongan technique, kiai does not know individually anyone who comes to follow his studies.

Besides, there is another way, but it is a self-learning activity of students, namely halaqah and lalaran. Halaqah, This system is a discussion system (batsul masa'il) that is carried out regularly every 3 days of the week, namely Mondays, Tuesdays, and Wednesdays. Lalaran is self-study individually with the way memorization is usually done anywhere, near the tomb, the foyer of the mosque, and the foyer of the room.

Students usually once a week, i.e. on Friday nights, hold speeches or learn to give religious lectures, mostly telling the moral goodness of the Prophet Muhammad Sallalahu alaihi wasalam, the heroism and honesty of the Prophet's companions, from verses of the Qur'an and Hadith.

The evaluation of the success of learning in pesantren is determined by the appearance of the ability to teach books to others. If the audience is satisfied, then it means that the students in question have graduated, as the legalization of his approval is a blessing kiai.
that the students in question may move to study other books higher level and may teach
the book that has been mastered to others (Mastuhu, 1994).

Boarding school education facilities are (a) mosque (b) kiai house's (c) ustadz house's
(d) study building (e) office (f) living room (g) library (h) bath/WC (i) kitchen and so
on (Umam, 2010b). Educational tools, in the sense of teaching tools (Umam, 2020b) for
pesantren education include: whiteboard, stationery writing, loudspeakers, and so on.

Some Community Morals in pesantren:

a. Customs. Before the arrival of Islam, Javanese people were generally Buddhist
Hindus. But after the arrival of Islam Hindu religious customs little by little began to
be replaced islamic habits until now. In addition to Walisongo services are also the
services of his successors, namely the kiai who began to build education through
boarding schools such as KH. Raden Asnawi (founder of Madrasah Qudsyyah), KH.
M. Arwani Amin (Pondok Tahfidz Yanbu’ul Qur’an), KH Irsyad (founder of Raudlatul
Muta’allimin boarding school) (Umam, 2010a). For example in Hindu custom is to
have the myth that some animals have extraordinary powers as the incarnation of
gods among the sacred animals is cows. This caused Sunan Kudus to give a fatwa
about the should not slaughter cows for anyone in the Kudus area as a tolerance
towards Hindus. The form of the thick ness of Hinduism so that Sunan Kudus makes
a tower similar to the Hindu temple famous for its Kudus tower.

b. Economic. The economic level greatly affects the moral condition of society because
if the economy in the society is balanced then it can reduce the social jealousy that
often causes criminality (Noeh, 1985).

c. Government. The government as a regulator and community leader plays an
important role in the behavior it leads. therefore, if the government provides steps in
moral development then the community will automatically follow it (Noeh, 1985).

d. Education. The existence of education is very important in shaping the behavior of
society. If education prioritizes moral coaching then its students can be expected to
have moral qualities that can be implemented in the lives of individuals and
society (Noeh, 1985).

The role of boarding school education towards morals. The moral stipulated here is
Islamic moral or akhlakulkarimah as the basis of the life of Muslims (Umam, 2020a).

a. The role of boarding school education. As one of the centers of moral education,
pesantren has printed many alumni who have a moral basic indicated in the society
where the students are from. The alumni are a cadre of successors and as an
example to the surrounding community about Islamic moral behaviors (Umam,
2010d).

b. Economic role. Pesantren in addition to giving emphasis on moral education also
provides self-reliance education. Because self-reliance is one of the basics for living
in a society without having to rely on others. This is evidenced by the number of
alumni who have been successful in the field of economics so that the moral
education that he has maintained from un commendable actions such as criminalism
because without independence it will be difficult to create a life with good
morals (Umam, 2010e).

c. Role of government. Because the majority government system around pesantren is
more likely to be with Islamic government, it is certainly about morals is a basic
commitment that is the foundation of the government's journey. This is evidenced by
raids on liquor, raids of sinful places as the realization of the establishment of a moral
The role of customs. The people around pesantren are people who tend to Islamic patterns then automatically the Islamic patterns become the inherent customs in the community so that Islamic customs become the benchmark of the behavior of people’s lives.

CONCLUSION

Kudus People were originally Hindus. After the entry of Islam, little by little the Hindu customs began to be Islamized, without leaving in its entirety and still being used that was not contradictory. As an educational institution, Raudlatul Mut'a'allimin boarding school is one of the many boarding schools that emphasize more morality by focusing on moral development. The Islamic system of government in Kudus does not mean the Islamic system but is more inclined to the spirit of Islam. The government in Kudus is a government that brings the spirit of Muslimism so that in addition to building physically also building the morals of society (inner) through the improvement of human resources that are sincere. Customs is a binding force even if it is not written. The customs of Kudus people are very thick with Islamic values that automatically bind thei...