

The Internalization of Profane and Sacred in Forming the Character of Islamic *Santri* in the Islamic Boarding School of Zainul Hasan Genggong Probolinggo

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Abstract. This paper will describe the internalization of profane and sacred values in shaping the character of *santri* in the Zainul Hasan Genggong Islamic boarding school the regency Probolinggo. The internalization of the values of education has been more to the application of profane things such as how a student behaves when dealing directly with parents, teachers and leaders . But sacred behavior which is dealing to the respect to the people in-absentia. When other people tried to leave the sacred ritual to profane precisely in the Zainul Hasan Genggong Islamic boarding school in Probolinggo, the two concepts, profane and sacred, were coherently used especially in the internalisation of character education value systems. To explore the profane and sacred this paper use the theory which is proposed by Durkheim and Eliade.

Keywords: *profan and sacred, character, islamic, santri*

INTRODUCTION

In the tradition of social thought, philosophy and theology it is often used the terms profane and sacred. The terms profane and sacred are inseparable from the two sociologists and the world's great philosophers Emile Durkheim and Mircea Eliade, two figures simultaneously discussing these topics thoroughly in various studies. Durkheim's thoughts related to the profane and sacred are explicitly stated in his book *The Elementary Form of Religious Life* published in 1912. This book is a fundamental work of Durkheim which contains the core theories of thinking about religion [1].

When referring to the definition of Durkheim, the profan is a daily reflection of life that is ordinary or natural while on the other hand Durkheim places sacred as a supernatural individual experience. In its development the profane value is then interpreted as something that is not related to religious aspects or is secular in nature while sacred values refer to a belief system that believes in the existence of supernatural, sacred, high and powerful powers that are untouchable.

In line with Durkheim, Mercia Eliade in his book *The Sacred and the Profane: The Nature of Religion* which was published in 1959 specifically addresses the two dichotomies more thoroughly. In his book Eliade portrays two fundamental views of an experience that is traditional and modern experience. Traditional humans, according to Eliade, see the world with an approach that is filled with sacredness, whereas modern humans tend to neutralize their views on the world. For modern society, the world is a profane reality [2].

In relation to this study, Islamic boarding schools as part of the social community also have a system that applies both in physical development such as facilities or infrastructure, on the other side the pondok also carry out non-physical construction of pesantren such as the formation of characters in santri. In the process of forming the character of islamic santri in the Islamic boarding school of Zainul Hasan Genggong several processes were carried out which were quite long and were arranged in a framework of thought which later became the basis for the development of the santri's character. In the formulation of the development of the santri character designed by Zainul Hasan Genggong Islamic boarding school there are several points in which the direction of the formation of values that are general or profane is implied such as the character of self-confidence, ability to cooperate, ability to socialize, ability to concentrate, the empathy and communication skills [3]. In the view of Durkheim and Eliade the concepts commonly used are classified as profane values.

In addition to the profane points of the forming of Islamic santri characters, there are also sacred character building values such as love of faith, love of Islam, and love of Ihsan, love of Allah, love of the messenger, etc. which will be discussed in this paper coherence by using profane and sacred concepts as initiated by Durkheim and Eliade.

According to Eliade there is a way in which we understand the sacred, the first step that must be done is that we have to get out of modern civilization and enter ancient societies that lived thousands of years ago or entered into the traditional societies that still live in rural areas where their culture natural and pure. From that place, there will be found two patterns of people's views

in seeing their world. The first world is profane and the second is the sacred world. Daily activities and natural activities carried out by the community are classified as profane while the non-material areas that are perfect and full of order are classified as the world of the sacred or the supernatural world [2].

In relation to this study, Islamic boarding schools as part of the social community also have a system that is applied. In the Islamic boarding school of Zainul Hasan Genggong. There are two values which are internalized among the Santri both are profane and sacred character building values such as proposed by Durkheim and Eliade.

METHOD

This study is a qualitative descriptive study. The framework of qualitative tend to subjective, multi-interpretative and contextualistic. Different from quantitative research which refers to positivistic and deterministic notions [4]-[8].

This study uses the method of content analysis of documents in the form of text to find the data. According to [9] states that content analysis is a research methodology that utilizes a set of procedures to draw valid conclusions from a book or document. The documents used as the main reference of this study are special documents issued by the Pesantren Zainul Hasan Genggong and the rest are collections of documents that are relevant to the object being studied, especially documents relating to the education [3], [10], [11] of Zainul Hasan Pesantren written by Abdul Aziz. The theory used in dedicating existing documents is profane and sacred as initiated by Mercia Eliade and Emile Durkheim. The two theories used in this study are guides in breaking down the objects studied.

RESULT

Profession Values in Forming Character of Islamic Santri

There are several points in forming of the santri of Zainul Hasan Genggong to become an Islamic generation. The formation of the character of the santri below is mostly included in profane value classification and only a small portion can be classified as sacred values. Some of the character formation items include: 1). Religious; 2) Honest; 3) Tolerance; 4) Discipline; 5) Hard work; 6) Creative; 7) Mandiri; 8) Democratic; 9) Curiosity; 10) National spirit; 11) Love for the country; 12) Appreciating achievements; 13) Friendly and communicative; 14) Peaceful love; 15) Loving to read; 16) Environmental care; 17) Social care, and 18) Responsibility.

If observed carefully from point one to the last only one item of character formation can be classified as a sacred value, namely religious attitude and the other items are sacred. Religious attitude according to Earnshaw is a way of looking at someone about his religion and how that person uses his beliefs or religion in daily life. In this religious concept there is a belief that

there is supernatural power over humans. When referring to the description above it is clear that religious attitudes are sacred values that are outside the normal element or are called supernatural.

In point 4 the character that must be instilled in the santri is tolerance. Tolerance according [12] is a fair and objective attitude towards people who have opinions, behavior, ethnicity, religion, citizenship, and so on different from what we have: the consequences of prejudice. In other views tolerance is interpreted as a tolerant attitude (respecting, allowing, allowing) the establishment (opinions, views, beliefs, habits, behavior and so on) with other parties that are different or contrary to their own standpoint [13].

Internalization of character education is mainly in the attitude of tolerance among santri as an effort to foster togetherness in difference. It must be understood together that the internalization of tolerance towards santri plays an important role because in the pesantren itself students gather with various social, cultural, ethnic and behavioral backgrounds so that if they do not have a tolerant attitude it is impossible to establish togetherness and peace between santri.

Sacred Values in Forming Character of Islamic Santri

In addition to the forming of the character of the santri in Zainul Hasan Genggong Islamic boarding school through profane values on the other hand there is also the forming of the character of the santri through sacred values including: 1) Love of faith, Ihsan and Islam; 2) Love of Allah; 3) Love of the messenger; 4) Love of the wali and their karomah; 5) Love of barokah; 6) Love of scholars; 7) Love of prayer and pilgrimage of pilgrimage, and 8) Love of tawassul and istighosah.

Interesting things that are rarely found in the formation of santri characters in other education centers in Indonesia are the characteristics of the sacred values instilled in santri such as: the love of the saints and karomah, barokah love, ulama love, love prayer and pilgrimage and love of tawassul and istighosah. The items mentioned above have their own peculiarities that are owned by the Zainul Hasan Genggong Islamic boarding school which deserve to be explored.

In the following paragraphs in this writing will be discussed in a coherent part of the typical sacred aspects in the planting of santri characters, one of which is the love of the ulamas and their karomah. The word wali linguistically in al-Muhit's dictionary in [14] has a close meaning, closeness, rain after rain, leaving the world. Umry further stated in his study that according to the interpreters of the mayor it was interpreted as a faithful and pious servant of Allah, as God explained about themselves, they were faithful and were cautious with fear.

While karomah according to [15] is characterized by extraordinary events that are not accompanied by prophetic recognition of the righteous person, the servant who carries out the rights of God and humans. According to Zainuddin the karomah has a lot of variety, but according to him the great karomah possessed by a ulama

is to get help to obey and be protected from disobedience and opposition. It was narrated from Sahal bin Abdullah that he said "Whose ever is in the world for forty-five days truly sincerely comes out of a sincere heart, then he will obtain karomah. Whoever does not get it, the zuhud is not right.

The internalization of the sacred values to the santri such as the love of the ulama and his karomah is an effort to make the santri possess noble qualities, the zuhud possessed by the wali of Allah. By having such characteristics, God willing, they will become santri who obey and obey the teacher, parents, apostles and Allah SWT.

In addition to the love attitude of the ulama and his karomah there is also an attitude that must be possessed by the santri pondok, namely love barokah by commemorating haul. Barokah semantic means enjoyment, happiness and addition. While M Quraish Shihab blessing is an added and beneficial good, which is holy, eternal, and will get happiness [16].

Barokah in the context of the pesantren is applied by visiting the tombs of the lovers of Allah so that he can get an abundance of blessing which is believed to flow from the prayers of the ulama of Allah. The behavior of the pilgrimage of the graves of the saints of Allah is justified in the religion insofar as it is not that the place will give blessing.

Carrying out a haul or a memorial for the death of an ulama and parent is also part of the ikhsan behavior and this is a form of obedience and devotion of a santri to the teacher, a child to parents or respect to fellow Muslims. Haul itself is identical and deeply rooted in Nadliyin and the ritual is to commemorate the death of someone who is carried out every year along with the day, date and market of his death. In the Zainul Hasan Genggong Islamic boarding school the commemoration of the haul is carried out to commemorate the death of the founder of Zainul Hasan Genggong Islamic boarding school with the intention of doing good deeds, devotion to the teacher, glorifying the teacher, respecting the teacher, praying for the teacher.

CONCLUSION

From the description and discussion above it can be concluded that the system of character formation of students in the Zainul Hasan Islamic boarding school applies an integrative pattern that reflecting on the two cultural derangements both profane and sacred, are harmoniously integrated and remain eternal until today, even though they have been going on for a long time. Thus the notion that the modern world is oriented towards profane culture and traditionally oriented to

profane culture is not entirely true because in the Pondok Zainul Hasan the two concepts can run harmoniously.

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