

Rabbani Characters Building in Al-Islam Boarding School Lamongan, East Java, Indonesia

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ABSTRACT

This research aims to reveal the character building in al-Islam boarding school Lamongan, the method used in this research was qualitative, and the type of this research is phenomenology. The results of this research are as follows. Firstly, the character building in al-Islam boarding school Lamongan was based on the ideas presented by the kyais and the management as formulized in the khiththah of the boarding school namely to have a rabbani generation with faith and sincerity, good morals, high spirituality, wide knowledge insights, healthy and strong physical condition, and readiness to make some propaganda about Islam. Secondly, the implementation of *halaqah* in al-Islam boarding school may be classified into two categories. (1) *halaqah taklim*, intended to give some insights to the santries on the right *aqidah* and the correct worship. The employed techniques of the *halaqah* implementation were *bandongan*, *sorogan* or the combination of the two. (2) *halaqah tarbiyah*, intended to build santries to become muslims with noble morals and with some awareness and spirits of teaching and of struggling Islam. The technique of the *halaqah* implementation is to give materials of *tazkiyat al-nafs* accompanied with 'amaliah *ibadah sunnah*, and teaching and *harakah* materials and also guidance in reciting the Holy Qur'an and in guiding the characters.

Keywords: *character building, rabbani, boarding school*

1. INTRODUCTION

Education is the most effective social engineering model to prepare a form of a future community. It is a significant element to live the life since along one's life journey, it is used as the barometer to reach values of his/her life. Of course, education is very important for each human being, because without it, it is impossible for a human community to develop in line with the ideal in making advancements, changes, prosperity, and happiness as their way of life. The higher human beings have ideas, the higher the demand for education for reaching them will be, as stated in the QS. *Al-Mujadalah*: 11 [1].

Education in Islam not only give an emphasis on the mental and physical aspects as commonly happens in education in Western countries but also touch upon moral and faith. Good morals should possess a guarantor, and the best guarantor is a strong faith. Therefore good graduates are those with good faith and good charity, the charity which is based on the faith [2].

Human beings are controlled by their ways of life. Since faith is a way of life, human beings are governed by their faith, and their essence is their mind. As a result, it is the mind which becomes the target of education and which should be filled with faith [3]. Therefore, there are three expected characteristics possessed by any graduate, first, they have healthy and strong bodies, second, they are smart and intelligent and they have strong faith.

This statement is in line with Abuddin Nata's that for Moslem families, they should choose schools with

excellence in the fields of science, technology, competence, and experience, but also in those of personality and noble character [4].

Abu Hasan Ali al-Nadawi also explains that schools should be concerned with aspects of Islamic education so that they can produce generations (graduates) with adequate science, a healthy mind, strong physical condition, and faith. Under guidance from their teachers, they possess high spirits in doing their religious lives, they are ready to make struggle and sacrifice in sailing through their lives, they may grow with spirits in building sincere brotherhoods and pure loves, they ready to help and give priority to others' interest [5]. Based on the descriptions above, Islamic education is the one oriented into five pillars of religion, namely faith, courtesy, morals, worship, and *mu'amalat* (social relationship). Two pillars, faith and worship deal with matters in the hereafter, while the rest, courtesy, morals, and social relationship, with world affairs. If the five pillars are carefully paid attention in education, the education will produce human beings with strong faith, correct worship, good morals, and courtesy, and with good ability in interacting with the community and in being involved with the life by skills they possess.

An institution that pays attention to the five pillars and that should not be neglected in the national education is a boarding school. Regarding the phenomenon of the moral destruction at present, many experts start considering that the educational system of boarding school may serve as one of the solutions to realize educational products who are not only smart, intelligent, and perceptive, but also are noble-hearted and good morals. It is understandable since boarding school possesses some characteristics that may reach such a goal.

2. RESEARCH METHODS

This research was qualitative, an approach resulted in descriptive data which were in written or oral data from people and behaviors that could be observed [6]. The type of this research is phenomenology.

This research aimed to answer the question about what and how an occurrence and reported the results as the way they were. Through this research, it was expected it could explore the concept of characters building in al-Islam boarding school Lamongan.

In this research, the writer chose the research subject at al-Islam boarding school because al-Islam boarding school has implemented *halaqah* program as a means of learning methods and the formation of character.

The research used two types of data; primary data and secondary data. The primary data were resulted from the principal and the director of boarding school as the stakeholders. Meanwhile, the secondary data in this research were school documents such as geographical, profile, work programs of boarding school etc. To obtain clear, accurate and complete information, the researcher used several methods; observation, interview, and documentation.

3. RESULTS

The character building in al-Islam boarding school is a means of realizing the *Khiththah* of this boarding school: creating a *Rabbani* generation. Seven educational objectives are serving as the basis for realizing the character building in al-Islam boarding school:

- a. Possessing faith and sincerity as the good deed
- b. Understanding the correct ways in praying
- c. Having laudable characters
- d. Owning good spirituality
- e. Having wide scientific insights
- f. Enjoying healthy and strong physical condition
- g. Being ready to make missionary endeavors.

The seven objectives serving as the basis for all *Halaqah* programs in al-Islam boarding school are categorized into two *Halaqah* models namely *Ta'lim* and *Tarbiyah*. Detailed explanations about the matters will be given below.

3.1. Possessing Faith and Sincerity as the Basis for Doing Good Deeds

Al-Islam boarding school gave a priority over the importance of implanting faith and sincerity in doing good deeds to the many *Santri* as the realization of the *Halaqah* programs as stated in the *Khiththah* of the boarding school: to cadre the many *Santri* possessing a pure *Tawhîd* coloring all their lives, since faith is the motor of all human activities. Good behavior is the mirror of good faith, whereas, bad behavior is the mirror of a bad faith. Therefore, one of the *Halaqah* programs implemented in the Pesantren is a belief (*Aqidah*) *Halaqah*.

In the belief *Halaqah*, some books written by Muhammad bin Abdul Wahab namely *al-Ushûl al-Thalâthah*, *al-*

Qawâ'id al-Arba', *Kashfu Shubhat*, *Masâ'il al-Jâhiliyah*, and *al-Tawhîd* were studied. The five books are expected to be able to flourish a firm faith among the many *Santri* and to give a deep knowledge of faith, especially in *Rububiyah* and *Uluhiyah Tawhîd*, since the book *al-Ushûl al-Thalâthah* contains very basic and important lessons to realize personalities of a Moslem believing in God in all their life sides. The nature of worshipping of a Moslem is *Allah Ta'ala*, and the nature of a religion accepted by *Allah* is Islam, and the nature of a model for Moslem is the Prophet saw.

Meanwhile, the book *al-Qawâ'id al-Arba'* contains four basic norms in faith principles:

- a. It is determined that the *Rububiyah Tawhîd* requires the determination of the *Uluhiyyah Tawhîd* (worship)
- b. The *Musyrikin* people fought against by the Prophet Muhammad saw, did not consider Allah as an ally in His *Rububiyah*, but in His *Uluhiyyah* (worship)
- c. The essence of shirk in the *Uluhiyyah* is all the same, but what the *Musyrikin* people worship are different
- d. It is determined that shirk the people have at present is more serious than that during the Prophet saw. era.

The book *Kashfu Shubhat* contains some objections to the reasons given by common people in making *shirk* to legitimate their shirk. The many *Santri* are expected not to be trapped in the appearance of *sleaze which* seems as if it is a truth because it has been mixed with poisons in the form of confusing thoughts. Therefore, they may be able to distinguish between *Tawhîd* and shirk clearly and to see shirk as a sleaze and *Tawhîd* as a truth. This makes them not be fallen into a trap in the characteristic of reversing a nature namely believing shirk as *Tawhîd*.

The book *Masâ'il al-Jâhiliyah* discusses *Jahiliyyah behaviors* and characters fought against by the Prophet saw. This book contains 128 points dealing with *Jahiliyyah* cases. Understanding the badness, the many *Santri* are expected to be able to recognize and to avoid them.

The book *al-Tawhîd* talks about the nature of *Tawhîd*, the peculiarity of *tawhid*, the merits for those doing *tauhid*, the threats for dose ignoring *tauhid*, obligations in spreading *tauhid*, the meaning of *Shahadat* (the profession of faith) *lâ ilâha illallah*, and that may damage and deface *tawhîd*.

3.2. Understanding the Correct Ways in Praying

Al-Islam boarding school in its various educational programs educated the many *Santri* to become persons with good worshipping activities. In order to worship in the correct way as the Prophet saw modeled, this boarding school promoted the *Halaqah* fight program with the aim of studying some books on *Mu'tabar Fiqih*, among others: *Matan al-Ghâyah wa al-Taqrîb*, *Umdatul Ahkam*, and *Bulûghul Marâm*.

The three books are expected to be able to provide the students with adequate knowledge on the right ways in praying based on authentic evidence. The book *Matan al-Ghâyah wa al-Taqrîb* discusses an Islamic Fiqh knowledge in a brief and easy way special for the beginners. The book *Umdatul Ahkam* contains Fiqh of Hadith selectively chosen from the stories of Bukhari and Muslim that have clear faith.

Bulughul Maram contains Fiqh Hadith of seven prominent Hadith experts namely Imam Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai, Ibn Majah, and Imam Malik so that it is expected that this book may be able to give wide insights of Fiqh to the many *Santri*. Moreover, this book makes the many *Santri* to be used to encounter *the dalils* so that each worship they do is based on authentic *dalils*. According to the researcher, the teachings of halal and haram and worship are beneficial for the *rabbani* personalities of the moslems since the best profile of a Moslem is that he/she must be diligent in worship.

3.3. Having Laudable Characters

Al-Islam boarding school really paid attention to the guidance of the many *Santri* characters. *Halaqah Tarbiyah* is a medium for the formation of the many *Santri* characters in this *Pesantren* through *halaqah al-Qur'an* in which proper behaviors as many *Santri* and teachers of al Qur'an, besides memorizing some *Juzzes* of al-Qur'an as prerequisite of the graduation, were taught. Moreover, Islamic characters in the book *Minhaj al-Muslim* in general studies were also learned. Besides the *halaqah* method, a close relationship between the many *Santri* and the teachers also helps the many *Santri* to establish their personalities since the teachers may become the model of the many *Santri*. The *halaqah Tarbiyah* in al-Islam boarding school was projected to educate the many *Santri* characters as the realization of the educators' responsibility to their many *Santri*.

3.4. Owing Good Spirituality

Al-Islam boarding school paid attention to the *tazkiyah al-nafs* matter to its santries. Therefore, one of the *Halaqah Tarbiyah* programs is a general study discussing the book *Riyadhush shalihin* containing the *tazkiyah al-nafs*. Some activities are made aiming at the *tazkiyah al-nafs* realized in for example the sunnah *fasts* "Monday-Thursday" and the together night praying and also the *mau'idzah* programs. The *tazkiyah al-nafs* program implemented in *Al-Islam* boarding school is aimed at educating the many *Santri* to possess some spiritual intelligence as stated by Ginanjar that any ability in giving the meaning of worship to each behavior and activity through *tauhid* (intergalactic) steps and thoughts with the "merely because of God" principle [7].

Ulwan explains that spiritual education is to educate many *Santri* to be able to control their desires or emotions and to adorn themselves with all forms of self-magnificence either spiritually or morally in an absolute way. The aim of this education is to form, complete and to balance the many *Santri* personality so that they are able to do their duties well and meaningfully [8].

3.5. Having Wide Scientific Insights

Islamic education not only includes the faith and character education, but also rational education. Ulwan states that rational education is intended to form the *santries*' ways of thinking over anything beneficial, either *Shar'I* knowledge, culture, modern science, awareness, thought or civilization. Therefore, the *many Santri* have mature thoughts and adequate knowledge and cultures.

Al-Islam boarding school makes use of *Halaqah Ta'lim* to provide the *many Santri* with wide scientific insights, especially *Shar'is* knowledge. Moreover, this boarding school also has a *fathul program* requiring *many Santri* to stay in the *pesantren* library and to write papers and *baths* when the *many Santri* are in the KMI class. This educates them to be diligent with reading and studying various literature provided by the *Pesantren* in the library.

3.6. Enjoying Healthy and Strong Physical Condition

The physical condition was also paid attention in education through physical education intended to make many *Santri* grow well and to become mature with a strong and healthy physical condition so that they may do all of their duties. Moreover, this physical education was also aimed at creating some awareness that they have to maintain their health by avoiding consuming any substances harmful to their bodies such as alcoholic drinks, narcotics, drugs, and the like.

Ulwan states that among the responsibilities the teachers should bear is to maintain the children's physical education with the aim of making their *many Santri* have a strong and healthy physical condition and good spirits. Islam has outlined some methods in physical education so that the *many Santri* understand their own responsibilities and mandate God has given to them.

Al-Islam boarding school held various sports done in groups such as running together, football, swimming, self-defense, and the like, including in the programs of *halaqah tarbiyah*. Consequently, these sports programs usually begin with *tawsiyah* from the teachers so that the objective of the programs is to practice God's commandment saying "And prepare against them whatever you are able of power and of steeds of war (QS. AL-Anfal: 60). The Prophet Muhammad saw also said: "Strong believers are better and are more loved by Allah than the weak believers" (Muslim).

3.7. Being Ready to Make Missionary Endeavors.

Al-Islam boarding school through *halaqah tarbiyah* expects its many *Santri* as the cadres of revival mullahs with mental and scholarly readiness. So, in the *halaqah "Dakwah"* and "Amal Islami" they should study some books containing materials for doing their missionary endeavors and they also were also trained to do *Ta'lim Quro* activities intended to make them close to the *ta'lim* and missionary endeavors world.

Based on the descriptions above, it is concluded that *halaqah* is able to form the santries' characters, namely *Rabbani* characters formed under 7 aspects: faith, morals, spirituality, scientific insights, physical condition, and readiness to do missionary endeavors.

4. DISCUSSION

Research related to the formation of student character has been carried out by Munjin. He researched the internalization of the values of character in children. The results of his research emphasize the need for teachers to know the stages of child development while mastering appropriate methods to instill the values of the desired character [9].

Afandi [10] examines the integration of character education in IPS learning in elementary schools. According to him, through learning social science, the values of character education can be incorporated by integrating the material in learning social science.

Komariyah [11] researched the model of moral values education for adolescents from an Islamic perspective. The results of his research stated that the success of educational values or morals is largely determined by good cooperation between schools, families, and the community.

Retnanto [12] examined the character development model through the integrated Insantama Bogor education system. The results of his research indicate that the integration of schools, boarding, and mosques supported by full-day school programs and boarding schools, is proven to be able to foster student character and create a school culture that is clean from negative influences.

Besides research or studies as mentioned above, of course, there are still many related studies that have been done by previous researchers, figures, and observers of education. However, as far as the research that has been done by researchers, there have been no previous researchers who have focused their studies on the formation of *Rabbani* characters in pesantren through *halaqah* as practiced at the Pondok Pesantren al-Islam Lamongan. Because *halaqah* in al-Islam Islamic boarding school besides functioning as a means of *ta'lim* (learning) is also more functioned as a means of *tarbiyah* (fostering personality) of students. Therefore, this research focuses more on the formation of *Rabbani* character through *halaqah* which is applied at the Pesantren al-Islam Lamongan

5. CONCLUSION

Based on the research described, it can be concluded that: (1) *Rabbani* character education should be oriented into five religion pillars: piety, courtesy, character, worship, and *Muamalat*. If the five pillars are paid attention in education, the education will bear-human beings with strong piety, good character, and courtesy, and with good ability in interaction with the community and in involving themselves in the lives in line with their skills. (2) The character building in al-Islam boarding school was based on the ideas presented by the Kiai's and the management as formalized in the *Khiththah* of the boarding school namely

to have a *Rabbani* generation with faith and sincerity, good morals, high spirituality, wide knowledge insights, healthy and strong physical condition, and readiness to make some propaganda about Islam. The implementation of *halaqah* in al-Islam boarding school may be classified into two categories: (a) *halaqah Ta'lim*, and (b) *halaqah Tarbiyah*.

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