

# The Role of Pesantren in Improving the Religiosity of Tahfidz Al-Quran Santri in Yogyakarta

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## ABSTRACT

Pesantren in Indonesia has played a role in forming the nation's children's religiosity. Besides, each pesantren has a different style in the efforts to establish religiosity. This study aims to compare each pesantren's role in improving the religiosity of the santri of the Tahfidz Al-Quran in the Yogyakarta Region and the differences in the methods used by the two institutions. This type of research is field research with a qualitative case study research design. Data collection techniques were participatory interviews, participant observation, and documentation. Data credibility techniques were through source triangulation and technique triangulation. The data analysis technique was by the Creswell qualitative data analysis technique. The results found in the pesantren of Al-Munawwir Nurussalam and Nurul Ummahat have roles in various ways, namely a) increasing *hablumminallah* (creed, worship, and knowledge) santri of tahfidz Al-Quran, b) increasing *hablumminannas*, and c) increasing *hablumminal'alam*. The methods used to improve the Religiosity of the students of the Al-Quran are a) advice from the Kyai, b) study of classical Islamic books, c) habituation, d) modeling, e) reward, and f) punishment. This study's results can provide significant benefits in the efforts to establish the religious Religiosity for santri in other pesantren in Indonesia and overseas.

**Keywords:** *Role of Pesantren, Santri of Tahfidz Al-Quran, Religious Religiosity*

## 1. INTRODUCTION

The santri *tahfidz* Al-Qur'an has a good reputation among the Indonesian Muslim community. The importance of pesantren is not only in terms of the number of students relative to the general student but also in terms of the pesantren's strategic position in directing the direction of Islam in the country [1][2]. The Indonesian Islamic community believes that the *tahfidz* Al-Qur'an santri have a higher level of Religiosity and degree than ordinary santri. It is because santri *tahfidz* Al-Qur'an study religion and memorize Al-Qur'an simultaneously.

The Indonesian Muslim community believes that reading and memorizing the Al-Quran is a noble practice and can bring blessings [3]. Therefore, it is not surprising that the Indonesian Muslim community honors a hafiz Al-Qur'an. People believe that if we glorify a hafiz Al-Qur'an, we can get blessings from their Al-Qur'an memorization. The community assumes that pesantren is one of the educational platforms that can increase

children's Religiosity. One of them is due to the increasing development of pesantren culture through the formation of identity and the integration of the essential and instrumental values of pesantren [4], as the principal capital of pesantren in developing its role.

Pesantren is an institution that has been established to educate the nation from the period of struggle against colonialism and is currently a center of study and is very useful in fostering student character [5][6][7][8].

This research will further examine how the pesantren's role and the different methods used by the pesantren in increasing the Religiosity of the tahfiz Al-Quran students.

## 2. LITERATURE REVIEW

### 2.1. Pesantren

*Pesantren* cannot be equated with public school educational institutions because pesantren combines three

elements of education, namely (a) worship to instill faith, (b) tabligh for science, and (c) charity to realize community activities in everyday life [9]. Fitriah et al. argued that pesantren as educational institutions not only play a role in the development of Islamic education but also play a role in the progress of the development of the surrounding environment [10][11][12]. Pesantren plays a role in building the surrounding environment, which is manifested through several social activities. For example, social service activities, community service, counseling, *majlis taklim*, or religious studies that may not be well understood by the community.

## **2.2. The Purpose of The Pesantren**

Pesantren is to guide students to become human beings with Islamic personalities and become Islamic Preachers [13]. Then, pesantren are institutions that prepare santri to become experts in worship and religious knowledge. Besides, after graduating, students are expected to practice it in the surrounding community [13].

The elements of the *pesantren* are *kyai*, *santri*, *pondok*, mosque, and classical Islamic books [14] [15] [16]. There are various learning methods applied in *pesantren*, which vary from one *pesantren* to another. Some of them are *sorogan*, *bandongan*, and *halaqah*.

As one of the oldest educational institutions in Indonesia, Pesantren became the center of education in Indonesia. Pesantren has always been one of the main references in formulating the national curriculum (Asmani, 2016). Two reasons pesantren become the center of education in Indonesia. Firstly, pesantren is an educational institution that survives until now. The pesantren founded by Sunan Ampel in the 15th century was still a hermitage and has even survived.

Secondly, pesantren always develops according to existing conditions and situations. Islamic boarding schools before the Dutch colonial era only taught religious knowledge. However, after the Dutch entered and issued a new policy (related to educational institutions in Indonesia) in the 18th century, pesantren began to teach general science. The Dutch policy that only provided quality education to the Dutch themselves and their supporters made pesantren leaders look for ways to solve this problem. In 1934, KH A Wahid Hasyim initiated establishing a madrasah, where the general material taught in madrasah was 70%, and the idea was approved by KH M Hasyim Asy'ari (Asmani, 2016: 64-68). These reasons are more than sufficient to make pesantren Pesantren not only have a role in spreading Islam but also have a role in other areas of life. For example, in the economic, social, government / political fields, moral education in the era of globalization,

character building, and the role in increasing students' religiosity.

Each pesantren has its efforts to increase the religiosity of its students.

The researcher will further examine the role of pesantren in increasing Al-Qur'an tahfidz students' religiosity in the Yogyakarta region. Besides, the researcher will further examine the pesantren's methods to increase the religiosity of the students of the Al-Quran tahfidz.

## **2.3. Religiosity**

A Muslim who follows the Al Quran and al-Hadith's daily activities in his life is commonly called religiosity [17]. Religiosity comes from the word religion (in English), *religie* (in Dutch), *religio* (in Latin), and *ad-dien* (in Arabic), which means faith. Meanwhile, it also has defined a form of internalization of religious values, where norms are used to help human behavior both in human relations with God (*hablumminallah*), human relations (*hablumminannas*), and human relations with nature (*hablumminal'alam*) [18] [19].

Also, Shihab argues that the impact of Religiosity in social life can positively impact society's welfare, namely being able to increase the productivity of their performance and professionalism in the workplace [20]. Moreover, Religiosity is a condition due to one's behavior that stems from responses in his faith toward God's orders to achieve a good life now and hereafter [17].

The dimensions of Religiosity is religious awareness (belief in God) and diverse experiences [21] [22] [23]. On the other hand, Religiosity is a state of human dependence on God. The higher one's religiosity signifies a higher positive religious coping.

“Positive Religious Coping records “a sense of connection with a transcendent force, a secure relationship with a caring God, and a belief that life has a greater benevolent meaning,” and this form of coping should promote distress reduction effects” [24].

This form of dealing with stress is in the way of reducing stress in worldly human problems automatically. Peace of life will be achieved.

## **2.4. Santri of Tahfidz Al Quran**

The word "Al-Qur'an" comes from the word "*qara'a*" which means "to collect" [25]. The Qur'an is the word of Allah, which is a miracle that was revealed to the Prophet Muhammad through the Malaikat Jibril, which is written in the Mushaf, which is narrated in mutual concern and has worship value when reading it [26]

Based on the description above, it can be concluded that what is referred to as santri *tahfidz* Al-Qur'an is someone who studies religion (where the learning resources used come from Arabic books), who lives near teachers/*kyai* (*pesantren*), and memorizes Al -Qur'an.

**3. METHODOLOGY**

This research uses a qualitative case study type. This study's research locations were *Al-Munawwir Nurussalam* and *Putri Nurul Ummahat Pesantren*.

The research subjects include *pesantren* caregivers, *pesantren* heads, and Al-Quran *tahfidz* students. The technique of taking the research subject used is purposive sampling, where the researcher takes the subject who understands the field to be studied. Researchers also use snowball sampling techniques, so researchers take research subjects who can provide data that has not been provided by the main research subject.

The data techniques used were semi-structured interviews, participatory observation, and documentation. Semi-structured interviews were conducted to see the background of the *pesantren*, the *pesantren*'s role, and the methods used in increasing the Religiosity of the students of the Al-Quran *tahfiz*. Observation of passive participation is carried out to see the conditions in the *pesantren*, students' behavior in the *tahfiz* Al-Quran, and the process of increasing the students' religiosity *tahfiz* Al-Quran. Documentation is carried out to gather related supporting information, such as photos and documents.

In this study, the dimensions of religiosity used as indicators are the ideological dimension, the ritualistic dimension, and the knowledge dimension. These three dimensions are applied in the context of *hablumminallah*, *hablumminannas*, and *hablumminal'alam*.

The credibility of the data used is the source and technique triangulation. There are two ways: comparing the data from different persons and different techniques like the interview, observation, and documentation techniques until the data saturation is reached.

The data analysis technique used is from Creswell. The data analysis steps used were: 1) Providing raw data from interviews, observations, and documentation; 2) Reduce data and classify data according to themes (coding); 3) Describe the research data from the classification results; 4) Linking between pieces of data groups, and 5) Concluding.

**4. RESULT AND DISCUSSION**

The *Pesantren* of *Munawwir Nurussalam* and *Nurul Ummahat* have learned methods for increasing the level of Religiosity of santri.

**Table 1.** Methods for increasing the Religiosity of Santri

Religiosity	Methods	
	Munawwir Nurussalam	Nurul Ummahat
<i>Habluminallah</i>	Kyai Advice	
	Study <i>Kitab Islam Klasik</i>	
<i>Habluminannas</i>	Modelling	
	Habituation	
<i>Habluminalalam</i>	Reward and Punishment	

**4.1. Kyai as a role model in pesantren**

The head of the *pesantren* stated that the role of the *kyai* is at the core of learning in the *pesantren*. For example, every speech and attitude that exists in a *kyai* becomes a striking thing that is paid attention to and obeyed by the students and all members of the *pesantren*. *Kyai* is a teacher who is able to have a big influence on the development of student learning through his advice and ends with his religious experience. This is in line with what Widigdo conveyed that a critical element of the experience of religiosity feels, which is an existential experience that occurs in the realm of feelings where the subject and object of experience are unity [27].

At the *Nurul Ummahat Islamic Boarding School* and the *Nurussalam N Saran Kyai Islamic Boarding School*, it is an important factor in rebuilding the religiosity of the students. Based on the observation that *Kyai* is a role model in the *pesantren* who is able to support the worship of students, namely advice as to the intermediary. In this case, the santri will do what the *kyai* instructs because as a core figure in the Islamic education institution, the *kyai* is also obliged to transform Islamic knowledge to students both formally and informally so that the figures of *kyai*, caregivers, and *ustadz* are significant in providing life examples [28]. Santri acknowledged that the orders from the *kyai* were absolute and must be carried out. Both the clerics of the *Nurussalam* and *Nurul Ummahat Islamic Boarding Schools* always provide advice so that students must always be active in congregational prayer, *istiqomah* in reciting and reading books, and not getting bored of the recitation in the *pesantren*. In addition, the *kyai* also advised on the virtues of congregational prayer, the virtues of reading the Koran, the virtues of fasting, almsgiving and others.

**4.2. Learning Islamic books can help students to increase their religiosity study of Islamic books can help the santri to improve the Religiosity**

*Pesantren* residents, as community protectors, have a social and religious responsibility. In other words, *pesantren* becomes a place of reference for problems faced by society, especially in religious matters [28]. Therefore, this book of *fiqh* studies needs to be taught to students in order to support increased religiousness before plunging into the wider community or useful for itself.

Learning Islamic books such as *fiqh* helps students gain knowledge about *farḍhu* worship (prayer, fasting, zakat, hajj), *'ubudiyah* (worship which concerns the context of *hablumminallah*) and *muamalah* (worship which concerns the context of *hablumminannas*) for example, the books of *Taqrib*, *Fathul Qarib* and *Nihayatuz Zain*. The study of the tafsir and hadith books adds to the *santri's* reference to hadiths related to worship. For example, they are taught the virtue of congregational prayer, the virtue of sunnah prayer, the virtue of sunnah fasting, the virtue of dhikr, the virtue of almsgiving. Besides, they also learn well-known reference books, such as Tafsir Jalalin, Tafsir al-Maraghi and Riyadus Shalihin. The differences in studying *kitab Islam Klasik* of both *pesantren* are as follows.

**Table 2.** Type of *Kitab* in *Nurul Ummahat*

Learning Methods	Boks
<i>Bandongan</i>	<ul style="list-style-type: none"> <li>Tafsir al-Maraghi</li> </ul>
<i>Taqrar</i>	<ul style="list-style-type: none"> <li>Taqrib</li> <li>Akhlaqul Banat</li> <li>Shabibil Iman</li> </ul>

**Table 3.** Type of *Kitab* in *Nurussalam*

Learning Methods	Books
Morning <i>Bandongan</i>	<ul style="list-style-type: none"> <li>Riyadus Shalihin</li> <li>Tafsir Jalalain</li> </ul>
Night <i>Bandongan</i>	<ul style="list-style-type: none"> <li>Nihayatuz Zain</li> <li>Mambaus</li> <li>Sa'adah</li> <li>Khulasoh</li> <li>al-Hikam</li> <li>Ta'lim</li> <li>Muta'alim.</li> </ul>
<i>Sorogan</i>	<ul style="list-style-type: none"> <li>Safinatun Najah</li> <li>Taqrib</li> <li>Fathul Qarib</li> <li>Fathul Mu'in</li> </ul>
Madrasah Diniyah (Grade 1)	<ul style="list-style-type: none"> <li>Mabadi'ul Fiqih</li> <li>Aqidatul Awam</li> <li>Akhlaqulil Banat</li> </ul>

	<ul style="list-style-type: none"> <li>Sharaf Krapyak</li> <li>Nahwu Wadhih 1.</li> </ul>
Madrasah Diniyah (Grade 2)	<ul style="list-style-type: none"> <li>Aqidatul Islamiyah</li> <li>Nahwu Wadhih 2</li> <li>Sharaf Krapyak</li> <li>Fathul Qarib</li> <li>Hidayatus Sibyan</li> </ul>
Madrasah Diniyah (Grade 3)	<ul style="list-style-type: none"> <li>Sharaf Krapyak</li> <li>Qawa'idul Fiqih</li> <li>Jurumiyah</li> <li>Jawahirul Kalamiyah</li> <li>Fathul Qarib</li> <li>Ta'lim Muta'alim.</li> </ul>
Madrasah Diniyah (Grade 4)	<ul style="list-style-type: none"> <li>Tafsir Ahkam</li> <li>Ushul Fiqih</li> <li>Qawa'idul Fiqih</li> <li>Tadzhib</li> <li>Musthalahal Hadits</li> <li>Ulumul Quran</li> </ul>

**4.3. Habituation and modeling are to stimulate santri to carry out muamalah worship activities regularly and in an orderly manner.**

Worship activities such as prayer in congregation at Fajr, Maghrib and Isha'; dhikr after prayer; reading passages from Al-Quran such as Qs Al-Waqiah, Qs Al-Mulk and juz Amma; recital; Koran deposits; and *Maqbarah*. Both of these methods can increase the religiosity of students in *hablumminallah*, *hablumminannas* and *hablumminal'alam*.

The post-transformation process describes a change in a more religious mindset and more polite and beneficial behavior for the surroundings [29].

**4.4. Reward and punishment as a consequence in the learning process**

The technical implementation of the punishment method at the Nurussalam Pesantren is differentiated based on its activity program. Each activity program at the Nurussalam Pesantren has a different punishment system and is regulated by each management division. For example, punishments for worship programs are regulated by the worship division, and educational programs are regulated by the education division [30]. Then, punishments for worship programs are given on the 1st week of each month, and punishment for the education programs is given on the 3rd week of each month [31].

Meanwhile, the technical implementation of the punishment method at the Nurul Ummahat Pesantren was made into one for all activity programs, both worship and education programs, and was regulated by the security

and hygiene division. Then, the punishment is given every week, precisely on Friday morning.

Third, the technical implementation of the reward method at the Nurrussalam is differentiated based on the activity program. This means that each activity program has a different reward system and is regulated by each management division. For example, rewards for worship programs are regulated by the worship division, the education division regulates rewards for educational programs, and the hygiene division regulates rewards for hygiene programs [32]. Meanwhile, the technical implementation of the reward method at Nurul Ummahat is integrated into all activity programs. Both reward and punishment have a significant influence on students' religiosity, as supported by Steel [33].

## 5. CONCLUSION

Both of the *pesantren* have the same points to improving the religiosity of *santri*. They are divided into three aspects: increasing the level of *hablumminallah* (creed, worship, and knowledge) *hablumminannas*, and *hablumminal'alam*. These aspects can improve by five learning methods: advice from the Kyai, the study of classical Islamic kitab, Islamic habituation, modeling, reward, and punishment. *pesantren* of Al-Munawwir Nurussalam and Nurul Ummahat have roles in various ways, namely a) increasing *hablumminallah* (creed, worship, and knowledge) *santri* of *tahfidz* Al-Quran, b) increasing *hablumminannas*, and c) increasing *hablumminal'alam*. The methods used to improve the Religiosity of the students of the Al-Quran are a) advice from the Kyai, b) study of classical Islamic books, c) habituation, d) modelling, e) reward, and f) punishment. This study's results can provide significant benefits in the efforts to establish the religious Religiosity for *santri* in other *pesantren* in Indonesia and overseas.

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