

Jargon: *Ngajaga Shalat, Ngajago Silat, Ngajaga Silaturahmi* at Dhikr Al Fath Islamic Boarding School

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ABSTRACT

Dhikr Al Fath Islamic Boarding School has advantages in *dhikr* activities, entrepreneurship, martial arts and known by *Sundanese* culture. The jargon of *ngajaga shalat, ngajago silat, ngajaga silaturahmi* is one of the local wisdom that lives in this school, which describes the values that are instilled in *Santri* through worship activities, martial arts, and maintaining positive relationships with others. This study's aim is to explore further into jargon's values. There are semi-structured interviews, non-participant observations, and documentation studies as the methods of this study. The study's findings show in jargon of *ngajaga shalat* includes religious values that connects God, mankind, and the cosmos (environment). So we may commemorate Allah while remembering mankind, said the leader of this school. Align with this school vision that understanding, teaching, practicing, maintaining, and preserving Allah's word and the Prophet's *Sunnah*. Additionally, in the jargon *ngajago silat*, there are values like honesty, discipline, bravery, and self-confidence. Previous research shows that *martial arts* improves children's self-control, fearlessness, and confidence. The coach in this school says *Santri* must be disciplined before warming up. After that, the jargon of *ngajaga silaturahmi* refers to the value of social education that comes from the view of Islam, including the value of brotherhood, forgiving others, and courage. So, *silat* means taking care of oneself by remembering God, so keep yourself away from the devil from the side of *qolbu* said the leader of the school. These all value are internalized through activities of worship and practicing martial arts.

Keywords: *Local Wisdom, Sundanese Culture, Values in Education, Moral And Character.*

1. INTRODUCTION

Dhikr Al Fath Islamic Boarding School is an educational institution based on religion, or modern Islamic boarding school, in Sukabumi City, West Java. This Islamic Boarding School is well-known for its *dhikr* activities, martial arts, and entrepreneurship. KH. Muhammad Fajar Laksana, founder and also the leader constructed this Islamic Boarding School by fusing *Sundanese* culture with Islamic Sharia[1], resulting in this boarding school that is rich not only in religious terms, but also in *Sundanese* culture, which was passed down through generations by *Prabu Siliwangi of the Kingdom of Pajajaran*. Additionally, based on the type, this Islamic Boarding School is classified as an Ideal Islamic Boarding School, which is defined as a comprehensive form of Modern Islamic Boarding School, characterized by the presence of skill areas such as agriculture, engineering, fisheries, and banking, as well as a commitment to quality without sacrificing Islamic boarding school characteristics[2]. According to

one of the informants, the students here learn agricultural practices and gardening operations, from planting through packing, sales, and marketing.

Dhikr Al Fath Islamic Boarding School makes the best use of local wisdom as the foundation for its education. Local wisdom is the wealth of indigenous culture that contains life's wisdom; a way of life that accommodates life's wisdom and is wise[3]. In this study, the researcher assumes that local wisdom, as expressed at the jargon of *ngajaga shalat, ngajago silat, ngajaga silaturahmi*, is used to instill values in this boarding school. The analysis of the values included in this jargon may lead to the discovery of a fact in which these values help to the development of the students' character.

Jargon is a term that refers to a sentence or expression that has a meaning that is difficult for the general public to comprehend but is not secret[4]. *Ngajaga* is a *Sundanese* word of keeping[5]. *Salat* is an *Arabic* word of *Shalat*, and *Silaturahmi* is derived from the word *Shilah Ar-Rahim*. According to language speakers, all the

people of the boarding school use the jargon of *ngajaga salat, ngajago silat, ngajaga silaturahmi* to refer to the *Santri* who live and study there. The jargon is used as a reminder message for *Santri* to always maintain worship and be skilled and confident in martial arts activities.

Santri is derived from the word *shastri*, which in the Indian language refers to a person who is familiar with Hinduism's holy writings or a scholar of Hindu scriptures[6]. The term *shastri* derives from the Sanskrit word *shastra*, which meaning sacred books, religious literature, or scientific books. Many experts say that the *pesantren* institution is really a religious educational institution for the Indonesian country during the period when it embraced the Hindu-Buddhist faith known as *mandala*, which was converted to Islam by the *Kyai*. Regardless of where the term *Santri* originates, what is evident is that *pesantren* as a whole are Islamic educational institutions indigenous to Indonesia, which are now the legacy of the Indonesian nation's growing riches.

KH. Muhammad Fajar Laksana, founder and main leader of Dhikr Al Fath Islamic Boarding School, is a pioneer and popularizer of the jargon. The purpose is not only to serve as a reminder message for *Santri*, but also to serve as a spirit for *Santri* to cultivate good values and habits, to become an embedded character, and to become a characteristic of *Santri* in Dhikr Al Fath Islamic Boarding School.

Forms of activities from *ngajaga salat, ngajago silat, ngajaga silaturahmi* can be seen in the daily, weekly, and monthly activities of *Santri*. In general, the form of activities that describe *ngajaga salat* is inseparable from the schedule of activities of *Santri* in carrying out activities of worship, recitation, and *dhikr*. The daily schedule of *Santri* is 1) *Shalat* together and *dhikr* every *ba'da shalat*, 2) performing *sunnah shalat*, 3) Dawn lectures every *ba'da subuh*, 4) *Zidayah* and *murojaah* of the Qur'an. The *santri's* weekly schedule is 1) *Dhikr aurod ayat kursi* and recitation every Tuesday night, 2) *Dhikr aurod doa mahesa* and recitation every Wednesday night, 3) Recitation every Thursday night, 4) *Dhikr aurod yasin* and recitation every Friday night, 5) *Khotmil Al Qur'an* together every Friday, 6) *Dhikr aurod asmaul husna* and recitation every Saturday night, 7) *Dhikr aurod shalawat nariyah* and recitation every night of the week, and 8) Recitation every Monday night.

The monthly schedule of *Santri* is 1) *Manaqibah* every night of the 4th week, 2) *Khataman* every Friday night of the 4th week, 3) *Silat Day Al Fath* every Saturday of the 4th week, and 4) *Itikaf khotmil Qur'an* for each student who finishes al Quran 1 month at a time. 5) *Ngaji On The Street* (Ngaos) and 6) *Tadabur Alam*.

Meanwhile, the form of *ngajago silat* is derived from *Santri's* daily martial arts exercises. Dhikr Al Fath Islamic Boarding School specifically embraces the

martial arts of the *sang maung bodas* sect. Martial arts of the *sang maung bodas* are an intangible cultural heritage left by *Prabu Siliwangi* of the *Pajajaran Kingdom*[7]. That is why, in addition to its *dhikr*, Dhikr Al Fath Islamic Boarding School has made martial arts its centerpiece. All *Santri* at Dhikr Al Fath Boarding School, from early childhood through higher education, are required to participate in this martial arts activity as an extracurricular. *Santri* is expected to be physically healthy as a result of this martial arts practice and love to build *Sundanese* culture and to refine their courage, discipline, and self-confidence.

Finally, *ngajaga silaturahmi* is a form of activity that contributes to the *syiar* and *da'wah* of religious values through martial arts activities. Each time the *Santri* visit as guests, or invite guests to Dhikr Al Fath Islamic Boarding School, lectures, talks on religious knowledge, *dhikr*, and prayer are frequently included. Thus, in addition to the *Santri* or fighters demonstrating their greatness and ability in martial arts to the broader public, there is a strong brotherhood formed via the spread of Islam.

In the context of this study, the jargon of *ngajaga salat, ngajago silat, ngajaga silaturahmi* carries educational values. Supported by prior studies analyzing educational values in the form of character values, Islamic values, in various forms of habits, games, ceremonies and rituals, art, and food in indigenous communities, as well as program implementation in schools[8]–[10]. As a result of earlier research, the researcher's argument that local wisdom contains values that are beneficial for the education of the larger community is strengthened. Similarly, the values examined in this study are those of religious character, discipline, confidence, and courage, as well as those of brotherhood and forgiveness, which are considered to be the values of social education from an Islamic perspective. Values in education is a subfield of educational psychology. The scope of this study consists of definitions, forms, activities, and values that are contained in the jargons of *ngajaga salat, ngajago silat, ngajaga silaturahmi*.

2. METHODOLOGY

The research method of this study uses a qualitative approach with literature and field studies, including semi-structured interviews and non-participant observations. The qualitative research design was chosen because it departs from the socio-cultural phenomena that exist in the boarding school area, which researchers regard as unique and worth investigating in terms of local wisdom-based education. The subject of this study is Dhikr Al Fath Islamic Boarding School at Sukabumi City and the object of this research is the jargon of *ngajaga salat, ngajago silat, ngajaga silaturahmi*.

Researchers conducted semi-structured interviews with several informants. The researcher initially arrived at the research site to conduct an interview with Mr. Dede Setiawan, the education department's director at Dhikr Al Fath Islamic Boarding School. On the following occasion, the researcher met Mr. Icut, a coach of martial arts of the *sang maung bodas*, and Mr. Aswi, a coach and player of *ngagotong lisung*, a cultural art form from Dhikr Al Fath Islamic Boarding School. The researcher conducted interviews with Mr. Icut and Mr. Aswi after becoming acquainted and explaining the purpose of the study.

In addition, researchers conducted non-participant observations by attending the inauguration of the monument martial arts of the *sang maung bodas* and the reception of local government officials and Athlete PON JABAR held at Dhikr Al Fath Islamic Boarding School on August 27, 2021. Researchers observed activities and a series of martial arts performances, *ngagotong lisung*, a traditional game of *bola leungeun seuneu* performed by *Santri* and other guests who were invited to come to show martial arts from their respective sects. Researchers noted some important information conveyed by KH.M. Fajar Laksana when giving a narrative before the start of the appearance of martial arts from the *Santri*, which was noted to be about the jargon of *ngajaga salat, ngajago silat, ngajaga silaturahmi*. Outside of these activities, every time researcher visit the schools, researcher was invited to go around to see the surroundings of the school and enter the museum of *Prabu Siliwangi* there.

Complementing other data, researchers read documents and books related to Dhikr Al Fath Islamic Boarding School. Such as organizational structure, a curriculum that contains the schedule of student activities, books on martial arts and the history of *Prabu Silwangi* written by KH. Fajar M. Laksana, banners containing the vision, mission, goals, and excellent programs of Dhikr Al Fath Islamic Boarding School.

The data analysis technique is using selective coding as written in the main reference [11], [12] and divided into 3 themes consisting of definition, form of activity, and content of values. Prior to doing selective coding, the researcher conducted the highlighting process. This is because, as a consequence of the interview's findings, there is a great deal of information that has to be filtered so that the next one may be classified similarly.

3. RESULT AND DISCUSSION

The researcher report the findings of data gathering via interviews, non-participant observations, and literature reviews. The literature study is described by the researcher in the form of related research in the discussion section and the field study is described by the researcher in the form of field notes contained in table 1 and in the form of figures 1 to 3 which the researchers use as complementary data sources. Table 1 describes

field notes from the informant's explanation of the jargon right before the martial arts performance during the event, as well as the findings of interviews with numerous informants. The interview findings went through a highlighting and selective coding procedure, which is separated into definitions, kinds of activities, and value content.

Based on the results of the analysis behind the meaning of jargon to *ngajaga salat, ngajago silat, ngajaga silaturahmi*, obtained educational values contained in shaping the morals and character of *Santri*. Researchers share 3 themes in the discussion, namely the values contained in *ngajaga salat, ngajago silat, ngajaga silaturahmi*.

The jargon of *ngajaga salat* contains religious values. The understanding of the value of religious character refers to the document and the concept of strengthening character education listed in *Permendikbud* Number 20 of 2018. The value of religious character reflects faith in the Almighty God manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding tolerance towards the implementation of other religions and beliefs, living in harmony, and peace with adherents of other religions. The value of this religious character includes three dimensions of relationship as well as the individual's relationship with God, the individual with each other, and the individual with the universe (environment). The value of this religious character is shown in the behavior of loving and maintaining the integrity of creation [13]. In accordance with the researcher's field notes when KH. Muhammad Fajar Laksana mentioned that *silat* starts from *jaga salat*, next, *jaga silaturahmi* which has the meaning of maintaining a relationship with humans as well as remembering Allah, in other words describing a relationship with God Almighty. This is also in line with the Vision of Dhikr Al Fath Islamic Boarding School to fight for the Qur'an and the *Sunnah* of the Prophet, understand, teach, practice, uphold, build, glorify, maintain, preserve the word of Allah and the *Sunnah* of the Prophet. Figure 1 is a photo documentation of the vision and mission of the Islamic boarding school.

Next, in the jargon of *ngajago silat*, there are values of honesty, discipline, courage, self-confidence. Previous research that examined the martial arts of *cingkrik rawa* revealed that in every activity of martial arts sharpens the discipline, courage, and self-confidence of children [14]. According to the results of the interview revealed by Mr. Icut as a coach that *Santri* must be disciplined before starting the warm-up activities first, even before the start of training activities *Santri* must be ready. This Islamic

Table 1. Comparison of Interview Results with the informant with field notes

Component	Interview Results	Field Notes
Definition	<p>DS : In this <i>pesantren</i> there is jargon in <i>Sundanese</i>, <i>Santri ngajaga salat, ngajago silat, ngajaga silaturahmi</i>. <i>Santri</i> here, in addition to honing their religious knowledge, formed their habits, are also taught to be able to fight, and must be able to maintain friendship with others.</p>	<p>MFL: <i>Silat</i> starts from <i>Santri</i> who are diligent in prayer, can keep friendship, meaning that friendship is to connect between people by always remembering God, so <i>silat</i> is taking care of yourself by remembering God, so keep yourself from devils from the side of <i>qolbu</i> , our spirit. From outside to keep ourselves from criminals, attacked by <i>dzalim</i> person with martial arts, physical, and the third to protect ourselves from disease.</p>
Activity	<p>DS : <i>Ngajaga Salat</i> can be seen from the daily activities of students, worship and <i>dhikr</i>. <i>Ngajago Silat</i> is a <i>pencak silat</i> activity that must be followed by students. <i>Ngajaga Silaturahmi</i> means when students visit or <i>Kyai</i> and clerics visit the area usually with martial arts as well as certain to preach and establish friendship, which is why there are many assemblies and branches of the martial arts of the <i>sang maung bodas</i> in various areas including Banten.</p> <p>A : <i>Sang maung bodas</i> is a sect that the original martial arts was made by <i>Kyai Fajar</i>, in the beginning before the establishment of this <i>boarding school</i>, it was an assembly or association to recite <i>dhikr</i> together, so was <i>Kyai</i> when he made this <i>sang maung bodas</i> sect , <i>Kyai</i> always before starting the activity and after the activity, pray first before, so after finishing praying together, reciting <i>dhikr</i>, it is usually practicing martial arts. It can be seen in <i>the Suwasit book</i> in the museum, <i>sang maung bodas</i> historical background is from the guard or companion of <i>the Prabu Siliwangi</i> during <i>the kingdom of Pajajaran</i>, white tiger namely <i>maung bodas</i>.</p>	
Content Value	<p>IC: Through martial arts, a lot is taught to <i>Santri</i>, first it is discipline, <i>Santri</i> must be disciplined before starting the warm -up activities first, even before I open their activities they must be ready, <i>Santri</i> also learn to be brave, dare to admit mistakes, be brave honest, telling the truth, and forgiving before the guilty person apologizes to us, and lastly taught to be confident because they will usually perform, race, especially if the match needs courage, in addition to those things, the <i>Santri</i> must also be obedient in worship, e.g. they have to discipline prayers, recite, add memorization of <i>juz Qur'an</i>, even I it usually makes requirements to the <i>Santri</i> before they learn certain techniques or certain techniques that they want with the deposit of memorization of letters or achieve memorization of many <i>juz</i>. That is why there is a connection between prayer and <i>silat</i> in this <i>pesantren</i>. In accordance with the jargon, <i>Santri rajin solat, jago silat, jaga silaturahmi</i></p>	



Figure 1 Vision and Mission of the Dhikr Al Fath Islamic Boarding School

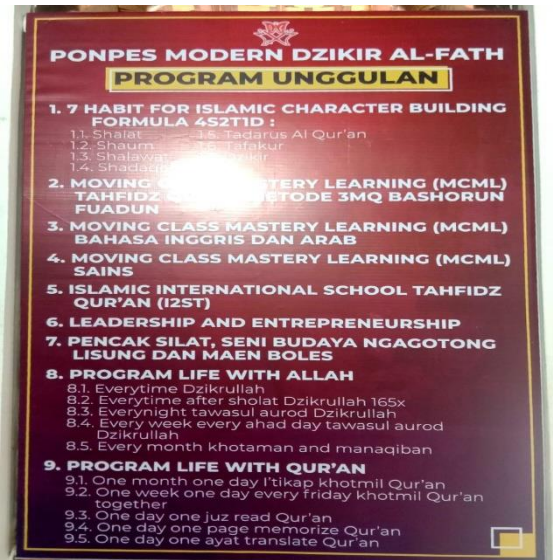


Figure 2 Featured Programs of the Dhikr Al Fath Islamic Boarding School.



Figure 3 Books On Martial Arts And The History Of Prabu Silwangi Written By KH. Fajar M. Laksana.

boarding school's extracurricular sport, *martial arts of sang maung bodas*, is aimed to help pupils build self-confidence. As cited in an article which states that extracurricular activities are a very effective vehicle for character building. Students frequently like extracurricular activities. Students will acquire character characteristics in a fun way by becoming a goal in extracurricular activities[15].

Students also learn to be brave, dare to admit mistakes, dare to be honest, tell the truth, and forgive before the guilty person apologizes to us, and lastly, they are taught to be confident because they will usually show up for the race, especially if the match needs courage. In addition to these things, the *Santri* must also be obedient in worship. For example, they must be disciplined in prayer, recitation, and increase their memorization of the Juz Al Qur'an. So it can be said that martial arts activities and worship are interrelated. It is also evidenced by the martial arts program, which is placed as the excellent program of the hut. Figure 2 is a photo of the flagship program of the Islamic boarding school and figure 3 is a book about the martial arts of *Sang Maung Bodas* and the history of *Prabu Siliwangi*.

After that, the jargon of *ngajaga silaturahmi* refers to the value of social education that comes from the view of Islam, including the value of brotherhood, forgiving others, and courage[10]. As said by KH.Muhammad Fajar Laksana in the researcher's field notes that *Silat* starts from *Santri* who are diligent in prayer, can keep friendship, meaning that friendship is to connect between people by always remembering God, so *silat* is taking care of yourself by remembering God, so keep self from the devil from the side of *qolbu*, our soul. In line with the principles in the value of social education taught in Islam, namely the value of brotherhood found in the Qur'an: (QS Al-Hujurat 49:10)[16] " *From the above verse, it is clear that, in fact, Muslims are brothers, that is, all brothers in religion*".

As for forgiving others, in Islam, forgiving is a feeling in the heart that cultivates a tolerant attitude and does not demand personal rights, even though the person who is hostile is a tyrant[17]. According to the interview data, *Santri* is taught to be able to forgive before people apologize.

The value of courage taught in Islam is the extraordinary strength of soul obtained by a believer thanks to faith and confidence in Allah Almighty. That nature grows from its consistency towards the truth. His belief in eternal life, His submission to destiny, His trustworthiness in shouldering responsibility and His growth in a good education. The greater the power of all this, the greater the quality of his courage[17]. In accordance with the value of courage instilled in the

Santri, not only when performing while performing martial arts, but dare to be honest, dare to admit mistakes, and dare to forgive.

4. CONCLUSION

This study in local wisdom in the form of jargon *ngajaga salat, ngajago silat, ngajaga silaturahmi*, contains educational values that shape the character and morals of *Santri* in aspects of religiosity, social skills, and social education based on Islam. These values are internalized through the daily, weekly, and monthly activities of *Santri* who are inseparable from the activities of worship and practicing cultural arts there such as martial arts of the *sang maung bodas, ngagotong lisung*, and the traditional game of *bola leungeun seuneu*. Through this study, the values contained in this local wisdom are expected to be better lived and known by the general public, as well as local wisdom of similar or other forms that also have many valuable messages and values to shape the character and morals of children nation and the breadth of Indonesian society.

AUTHORS' CONTRIBUTIONS

Rahma Talitha contributed in writing, methodology, data processing, result, conclusion. Mamat Supriatna contributed in conceptualization, editing, writing – reviewing, supervising. Tina Hayati Dahlan contributed in editing, reviewing, supervising.

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