



The Role of *Majelis Taklim* in Developing Religious Character Education on Al-Bahjah Cirebon

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The Implementation of Prophet's Character Education in Al Multazam II Islamic Junior High School Kuningan

Mukhlisin, Rosdita Indah Yuniawati, Abdurrahman Atsa'lawi

The Integration of *Pesantren* and *Madrasah* Curriculum and Its Implication on Students' Academic Achievement

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Dewi Anggraeni, Karnubi

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THE ROLE OF MAJELIS TAKLIM IN DEVELOPING RELIGIOUS CHARACTER EDUCATION ON AL-BAHJAH CIREBON

(PERAN MAJELIS TAKLIM DALAM MEMBANGUN PENDIDIKAN KARAKTER
KEAGAMAAN DI AL-BAHJAH CIREBON)

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Abstract

Majelis Taklim (Religious assembly) was a place where Islamic education takes place which carried the mission of Islamic *dakwah* (Spread an Islamic goodness). The purpose of this study was to determine the condition and development of *Majelis Taklim Al-Bahjah*. Analyzing the Development of Religious Character, as well as knowing the extent of the significance of the *Majelis Taklim Al-Bahjah* in developing Religious Character for the congregation. This type of research was included in the type of qualitative research with a case study approach. This research was carried out intensively, in detail and in depth towards a particular organization/ institution. The results of this study included; (1) the *Majelis Taklim Al-Bahjah* had experienced rapid development, the number of congregations and their administrators continues to grow. Even a place that was used as a stopover for *Taklim* cannot be done only in a room in the hall. (2) The Development of Religious Character in the *Majelis Taklim Al-Bahjah* located in the Sendang sub-district, Cirebon Regency had a very large influence, as evidenced by the implementation of the Coaching strategy, that was an organized Coaching strategy (expository strategy). (3) Development of the religious character of the members of the *Majelis Taklim Al-Bahjah* was very important/ significant. *Majelis Taklim* had a positive contribution in fostering religious character in society at large, and can be a solution for parents in educating their children in dealing with juvenile delinquency. As well as being the key to success in building a *sakinah* (harmony) household.

Keywords: Majelis; Taklim; Character; Religious; Education; Al-Bahjah

Abstrak

Majelis taklim merupakan tempat berlangsungnya pendidikan Islam yang membawa misi dakwah Islamiyah. Tujuan dari penelitian ini adalah untuk mengetahui kondisi dan perkembangan majelis taklim Al-Bahjah. Menganalisis Pembinaan Karakter Keagamaan, serta mengetahui sejauh mana signifikansi majelis taklim Al-Bahjah dalam Pembinaan Karakter Keagamaan bagi jamaah. Jenis penelitian ini termasuk dalam jenis penelitian kualitatif dengan pendekatan studi kasus yaitu penelitian yang dilakukan secara intensif, terinci dan mendalam terhadap suatu organisasi/ lembaga tertentu. Hasil penelitian ini diantaranya (1) Majelis Taklim Al-Bahjah mengalami perkembangan yang begitu pesat, jumlah jamaah dan pengurusnya terus bertambah. Bahkan tempat yang dijadikan sebagai persinggahan taklim juga tidak bisa dilakukan hanya di dalam suatu ruangan Aula. (2) Pembangunan Karakter Keagamaan di Majelis Taklim Al-Bahjah yang berada di kelurahan Sendang Kabupaten Cirebon ini memberi pengaruh yang sangat besar, terbukti dengan adanya penerapan strategi Pembinaan di Majelis Taklim yaitu strategi Pembinaan yang terorganisir (strategi ekspositori). (3) Pembinaan Karakter keagamaan anggota majelis taklim Al-Bahjah sangat penting/ signifikan. Majelis taklim memiliki kontribusi yang positif dalam pembinaan karakter beragama di masyarakat secara luas, dan dapat menjadi solusi para orang tua dalam mendidik anak-anaknya dalam menanggulangi kenakalan-kenalan yang terjadi pada remaja. Serta menjadi kunci sukses untuk membina rumah tangga yang sakinah.

Kata Kunci: Majelis; Taklim; Karakter; Keagamaan; Education; Al-Bahjah.

INTRODUCTION

In the scope of education, there are various scientific disciplines in accordance with the knowledge that is carried out. The success of a scientific discipline in terms of effectiveness and practice depends on how the discipline is taught, depending on the learning process, the ways, methods and strategies of the educational actors in implementing it. Definitely, this process has many problems that characterize it all, such as the lack of support from the surrounding environment, limited duration, and unprofessional Human Resources (HR).

Education is synonymous with teaching and learning activities and all aspects that influence it. To achieve the learning objectives, the learning process must be carried out optimally, so that students can achieve better learning achievements. As stated by (Shaleh, 2005a), the functions and objectives of national education in the Law of the Republic of Indonesia No. 20 of 2003 which he quoted, that:

"The functions of National education is to develop capabilities and shape dignified national character and civilization in the context of educating the life of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen" (Shaleh, 2005b).

Education is a necessity in human life, education as a necessity of life (Dewey, 1964). In contrast to Shaleh in the view of *Madkhal ila al-Tarbiyah*, starting from the etymological view of *Tarbiyah*, he argues that education consists of four elements, namely first, guarding and nurturing the nature of children approaching puberty

(adulthood); second, developing all the various potentials and readiness; third, directing all of these natures and potentials towards the goodness and perfection that they deserve; and fourth, the process is carried out in stages (An-Nahlawi, 1989).

In the other hand, a good education (in the field of spiritual and moral growth) can help individual strengthen their faith, creed, and knowledge of their God, the laws, teachings, and morals of their religion. Likewise in individual social growth, education plays a major role in preparing a successful and productive individual social life (Langgulong, 1989). Education is a model for the formation and inheritance of religious values and community traditions. It means that if the child already has a positive attitude in religion and in maintaining the traditions of the community, then education is considered to have carried out its mission (Majid, 2012).

As the we already knows that society is the third field of education. Educators also generally agree that the educational field that influences the development of students is the family, educational institutions, and the community environment. Harmony between these three educational fields will have a positive impact on their development, including in the formation of their religious spirit. Here we can see the relationship between the environment and people's attitudes towards religious values. The environment of the santri community will probably have more influence on the formation of a religious soul compared to other societies that have loose ties to religious norms. Thus, the function and role of society in the formation of a religious soul will be very influential, especially useful knowledge will only be obtained by people who are decorated with various noble manners and morals (Al-Ajurri, 2019)

Majelis Taklim (Religious assembly) is the place where Islamic education takes place which carries the mission of Islamic *dakwah* (spread an Islamic goodness). The goal is none other than that Islamic values are inherited by every human being and characterize themselves and are realized in the behavior of everyday life. If Islamic values have been institutionalized in each individual, this religion will become strong in the world, spread to all layers of the world and the function of the religion of Islam as *rahmatan lil 'alamin* can be proven (Hasbullah, 1995). In simple terms, the purpose of the *Majelis Taklim* is a place for people to gather in which to discuss religious knowledge and the establishment of *silaturahmi* (friendship) in order to increase public awareness about the importance of the role of religion in everyday life. With the *Majelis Taklim*, the community is trained to become independent individuals in carrying out their duties as caliphs of Allah, and are also trained to be able to solve problems related to religious matters.

Based on the pre-observations result conducted by the authors by attending the *Majelis Taklim* held by the *Al-Bahjah* led by Buya Yahya, it showed that the reality of the *Majelis Taklim* is still far from expectations. The problems experienced by the *Majelis Taklim* are very varied. Starting from a place to show off its strength, a place to show off the many congregations, and the most striking thing is that there is a difference in terms of appearance. This can be seen from the difference in the social status of the congregation. Some housewives who have high social strata tend to show off with the luxurious clothes and accessories they wear. However, this also depends on their intentions and will return to each other personally. So the authors want to answer is what is the condition and development of the *Majelis Al-Bahjah*, how is the

development of religious character, and what is the significance of the *Majelis Al-Bahjah* in fostering religious character for the congregation.

METHODOLOGY

This research used qualitative method with a case study approach, which is intensive, detailed and in-depth research on an organization, institution/ certain symptoms. Judging from the area, case research only covers a very narrow area or subject but from the nature of the research. The case research is more in-depth (Moleong, 2011). Meanwhile, (Dja'am & Komariah, 2010) stated that qualitative research is a research approach that uncovers certain social situations by describing reality correctly, formed by words based on data collection techniques and relevant data analysis obtained from natural situations. In other words, this study seeks to describe an ongoing situation based on facts and information obtained from the field and then analyzed based on one variable with another in an effort to provide solutions regarding development in learning, which research is conducted in Sendang District, Cirebon Regency.

The selection of this method was based on several considerations. First, adapting qualitative methods was easier when dealing with multiple realities. Second, this method presented directly the nature of the relationship between researchers and informants. Third, this method was more sensitive and more able to adapt to the many sharpening of joint influences and to the value patterns encountered (Moleong, 2011).

RESULT AND DISCUSSION

1. An overview of *Majelis Taklim Al-Bahjah*

The *Lembaga Pengembangan Dakwah Al-Bahjah (LPD Al-Bahjah)/ Dakwah Development Institute* or better known as *Al-Bahjah* began with a series of *dakwah* trips by Buya Yahya, a young charismatic who later became the founder of the *dakwah* institution located in Sendang Village No. 179 Blok Gudang Air, Sumber, Cirebon, West Java. The name of "*Al-Bahjah*" chosen by Buya Yahya means "Light" or "Shine". Philosophically, as the name implies, the existence of *LPD Al-Bahjah* is expected to be a "Light of Light" for the people of the Prophet Muhammad SAW.

At first, Buya Yahya came to Cirebon in 2006 in order to carry out a mission from *Al-Ahgaff* University to create a preparatory school for *Al-Ahgaff* University in Indonesia. After going through studies and evaluations, the program only ran effectively for a year, and finally it was returned to Yemen. Together with that, Buya Yahya then asked permission from Al-Habib Abdullah Bin Muhammad Baharun, who was also his teacher, to start preaching in Cirebon. For his prayers and blessings and the other teachers of Buya Yahya, the effort of preaching was greatly facilitated by Allah SWT.

In the second year, Buya Yahya's *dakwah* struggle in the city of Cirebon was able to open several *Majelis Taklim* in several large mosques in the city of Cirebon and its surroundings. The *dakwah* efforts were always being developed until finally a request came from some Muslims to entrust their children to Buya Yahya's place.

Buya Yahya did not immediately accept because of the condition of his residence, which still rented house in Cirebon. It was only after Buya Yahya had another place to live, namely a rented house that was close to Buya Yahya's place (in the Karang Jalak area of Cirebon). Therefore, at that time, Buya Yahya began to accept some students. Indeed, not all students who come are immediately accepted. However, in addition to seeing the capacity of the residence, the acceptance of students is also carried out with a positive attitude.

Until the following year, it was felt that the residences were increasingly crowded with students. At that time, it was calculated that in one house that was not too big, 12 male students were occupied, then in the other house 10 female students were occupied.

The impact of all made Buya Yahya and his friends both in Cirebon and outside Cirebon try to find a more flexible place as the official center for the *Al-Bahjah Dakwah* Development Institute including the *Pondok Pesantren Al-Bahjah* (Islamic Boarding School). Finally, the choice fell on a place called Sendang Village, Sumber District, Cirebon Regency. A boarding school location in the middle of a rice field far from residential communities.

The first building is a small hut and a large hall with a size of 15 x 25 M which is used as a multi-purpose room starting from the weekly *Majelis Taklim* and a place for students to study. Then followed by the mosque building with a size of 15 x 15 M and 8 student dormitory rooms, a caretaker's house and 20 bathrooms along with a *Radio-Qu* Fm studio.

After Buya Yahya received permission from Al-Habib Abdullah Bin Muhammad Baharun to build a *pesantren*, there was a special message to make it easy to build, that is "*don't bother or beg for funds from anyone, just start from simplicity and make it simple*". Under his instructions, the construction of the *pesantren* was really very easy without any difficulties. Thanks to the blessings and prayers of Buya Yahya's teachers, Allah sent the people who built the building so that the *pesantren* could be occupied by Buya Yahya and he never felt the difficulty of taking care of the builders and the building. The students are also free of charge with educational services, accommodation and 3 meals.

In June 2008, to be exact, the construction of the *pesantren* began. After about one and a half years (January 10th, 2010), the Islamic boarding school was officially occupied by male and female students which was inaugurated on the same day by Al-Habib Abdullah Bin Muhammad Baharun from Yemen. On that occasion the *Al-Bahjah Dakwah* Development Institute (*LPD Al-Bahjah*) was inaugurated.

Buya Yahya's *dakwah* activities through lectures and Islamic study councils are the main program that continues to be developed by *LPD Al-Bahjah*. Most of Buya Yahya's activities are currently allocated more to fill in recitations at routine science assemblies both within the country and abroad.

The schedule for Buya Yahya's routine recitation activities is continuously organized and divided into weekly, monthly, quarterly and annual regular studies. Buya Yahya's *dakwah* safaris abroad that have been routinely held are in Hong Kong, Taiwan, Malaysia, Singapore and Korea.

The arrival of Buya Yahya, whose full name is Yahya Zainul Maarif, to Cirebon at the end of 2005-early 2006 in order to carry out the duties of his teacher, Chancellor of *Al-Ahgaff Almurobbi* University, Professor of Doctor Al Habib Abdullah bin Muhammad Baharun, to lead the Preparatory Islamic Boarding School for students before studying at *Al-Ahgaff* in Yemen. To carry out his activities, Buya Yahya contracted a place at the *Nuurussidiq* Islamic Boarding School, Tuparev-Cirebon. This lasted until mid-2006. At that time, Buya Yahya had not yet received permission from his teacher to preach to the community.

At the end of 2006, Buya Yahya met his teacher in Yemen and since then he has been allowed to preach in the community. Buya Yahya started preaching from small things, not forcing and as it is. With great patience, Buya Yahya entered small prayer rooms until finally Allah made it easy for him to open taklim majlis at the largest mosque in Cirebon, *At-Taqwa* Mosque, Alun-alun every Monday night, Tuesday, which was originally only attended by 20 people, until now the congregation fills the room and the mosque courtyard.

Buya Yahya believes that this convenience was provided by Allah SWT and his teachers' blessing. At the same time, Buya Yahya opened tens of monthly Majelis Taklim in various places in Cirebon City, Cirebon Regency, Majalengka Regency and Kuningan Regency, Indramayu Regency. The *Majelis* held at the *Al-Imam* mosque in the town square of Majalengka, the *Al-Istiqomah* Cilimus Kuningan mosque, the Great Indramayu mosque, and the *Al-Mustaqim* Weru mosque. Buya Yahya's preaching was not limited to mosques, but Buya Yahya also preached in several supermarkets and department stores, such as Yogya, Matahari Department Store Grage, Kesambi Penitentiary, etc. The *Majelis* that Buya Yahya takes care of is named as *Majelis Al-Bahjah* as well as the name of the *pesantren* he is currently starting.

Buya Yahya's introduction to the community through his patience to make friendly visits to the small mosques and mosques. Coincidentally, in mid-2006, Buya Yahya had struggled for one year at the Islamic radio station Salma 101 FM, which at that time Buya Yahya was entrusted with being the operational director of the radio. During this time, Buya Yahya also tried to present *dakwah* via radio by creating an air boarding school program by condensing the radio program with recitations.

Buya Yahya also participated in the preaching in the print media. Buya Yahya maintained a question and answer section in the general daily newspaper *Kabar Cirebon*. Until now, he is still active in fostering the *Masail Diniyah* rubric in an Islamic magazine, *Al-Bashiroh*, which is published in East Java. Besides that, Buya Yahya also produced printed works in the form of essays or book treatises such as: *The Beauty of Understanding the Differences of Ulama* (Islamic Teachers), Buya Yahya, etc. In television media, Buya Yahya has also been active on Titian Qolbu TV one, Damai Indonesiaku TV one, Siraman Qolbu MNC TV, Cirebon TV

and Islamic programs on RCTV. Currently, Buya Yahya and his *dakwah* team have been able to present an online *dakwah* media website at www.buyayahya.org and several official websites and other social media as well as the official Islamic boarding school's radio, namely Radio-Qu. This is all done in an effort to target all gaps in human life to be filled with *dakwah*.

2. The Character Development at *Majelis Taklim Al-Bahjah*

One of the factors that influence the success of massive and widespread character building includes *dakwah* media, those are television, radio, *majelis taklim*, internet, multimedia, and the environment. All of that can provide success in learning if it is designed as well as possible. By asking members/ congregants to attend and listen to the *majelis taklim* on a regular basis, a society with good religious character will be developed. In addition, by frequently listening to Islamic studies, it will instill noble character in the members/congregants so that they will have good character.

This means, if an institution or educator is going to use the *majelis taklim* as a source of learning Islamic teachings, then it must develop human-type learning resources (*mu'allim and muta'allim*), the material (books) that are taught, and the method of delivery. The role of religious teachers (*muallim*) in the field of *dakwah* is basically an obligation, because they are aware of their respective duties to convey Islamic teachings to mankind. Therefore, religious teachers or better known as ustadz are considered as people who understand and understand their knowledge better by the community. So that they are more responsible for their obligations in conveying knowledge (*tabligh*) and fostering community character.

An interesting thing was conveyed by the woman of the congregation on personal communication, she said that:

"Strengthening the role of parents is not easy in educating children because a child is a mandate that must be accounted for in the future before Allah SWT. If there are parents who are willing to just let go without any sense of worry about the development of their children in a bad direction and free all their children's activities without any supervision, then be prepared for us as parents to feel tired of seeing their children's behavior" (Karsina, personal communication, October 23, 2022).

The position of the religious teacher (*mu'allim*) is indeed strategic to take on the role of muballigh, because a religious teacher has greater influence in society. In addition, parents teach children to choose good friends to hang out with. Because every human being in living this life definitely needs a friend to build a harmonious interaction among others in carrying out their daily activities both in the scope of school, community, workplace, and society in general. In contrast to *Kiai* (teacher) Ahmad Kholik in building a community at the Babakan Ciwaringin Islamic Boarding School in Cirebon, namely *Komunitas Pecinta Al-Qur'an (KAFa)* or the

Koran Lovers Community, he built his authority in society through mass media whose media is through gadgets (Hanan et al., 2021)

This is not a trivial matter, a child must be selective in socializing, especially in this digital age, because sometimes a friend can have a bad influence on ourselves. To avoid the bad things that are brought by his friends, then we as parents should teach children to be selective in choosing to build a friendship. As stated by Buya Yahya in personal communication, that:

“We try to convey all Islamic teachings based on Ahlussunnah wal Jama'ah Annahliyah such as faith, worship, morals, tasawwuf and fiqh. However, we often emphasize the community/congregation of taklim assemblies is a matter of morality and fiqh because now due to cultural influences that do not originate from Islamic teachings, the result is a lot of moral decline and moral degradation” (Yahya, personal communication, October 23, 2022).

From the results of the observations and interviews above, it can be concluded that the role of educators (*kiai*) in the *Majelis Al-Bahjah*, Sendang Subdistrict, Cirebon Regency is very instrumental in educating congregations/members based on the Classic book curriculum (*turats*) which is easily digested by congregations and applied to yourself and family. In another *majelis*, regarding the role of educators or *Kiai* in religious development for the community in Cirebon, it was stated that sufficient insight was given based on the principles contained in the Classic Book (*Kitab Kuning*), such as educating the morals of the students which have been explained in the book *Taklim al-Muta'lim* (Hanan, 2022)

In this case, the character building that has been carried out by the lecture method with relevant strategies (appropriateness with the material), such as material on monotheism that the Islamic belief is the existence of Allah, angels, messengers, prophets, the Day of Judgment and so on cannot be described or demonstrated at all. Buya Yahya said the following:

“The only appropriate method to use in conveying monotheism (faith) material is the lecture method, the use of this lecture method is not only the maturity of knowledge, but requires the agility and art of speaking from an ustadz/kiai in explaining” (Yahya, personal communication, October 23, 2022).

In addition, the exemplary method is also conveyed as a method of education as well as direct coaching by means of educators providing good role models for children to emulate and implement. In this case, an educator is an *ustadz/kiai* who sets a good example for the congregation/members. As Mrs. Juwita said, that;

*“In order to be a role model directly, a teacher must have an attitude or character that is *uswatun hasanah*. That is, having the character of being honest, trustworthy, noble, courageous, not immoral, etc. If Rasulullah SAW has set a good example for his people, then an *ustadz* is also required to be able to set an example of praiseworthy behavior for the congregation”* (Juwita, personal communication, October 23, 2022)

Majlis Taklim Al-Bahjah specifically teachers (*ustadz*) applies lectures or presentation of material verbally with the aim of optimizing the material that has been explained in accordance with its goals and expectations. This suitability can be seen through a theory that is in line with Sanjaya's opinion, that the expository character development strategy is a learning strategy that emphasizes the process of delivering material verbally by educators to students or also called direct instruction (Sanjaya, 2008).

3. The Significance of Developing Religious Character at *Majelis Taklim Al-Bahjah*.

The existence of the *majelis taklim* has a big message in efforts to foster religious character, activities at the *Majelis Taklim Al-Bahjah* in general have a positive impact on the congregation. This statement, expressed by the congregation, that:

“The majelis taklim in society helps community members, especially women, in discovering their identity as someone who has an identity and a place of honor and is blessed by Allah SWT” (Muda, personal communication, October 23, 2022).

The big implications for learning in the *Majelis Taklim Al-Bahjah* for the community, including interest in forms of religious studies. Because religious understanding is a primary need psychologically in society. Apart from that, it provides more opportunities for social life among fellow citizens, or opens the way to get to know more people and adds to the personal experiences of members/congregants, and other positive things (Afandi, 2013)

Nadzir et al. (2019) stated that the taklim assembly had a positive contribution in tackling juvenile delinquency through various means, namely increasing outreach to all levels of society, supporting religious leaders, praying in congregation, dhikr, and carrying out religious activities for youth, such as *tadarus al-Quran*, study of the yellow book, *Marhabanan* around (Marhaling), Commemoration of Islamic Holidays (PHBI), and Activities for the Month of Ramadan.

Meanwhile, Romli (personal communication, October 23, 2022) stated that the supporting factors for developing the religious character of members are as follows:

- a. There is an ongoing effort to guide the community about the Islamic religion.
- b. There is good and sustainable cooperation between the community and the *kiai* and parties who have links with the *taklim* assembly, especially the *taklim* assembly itself. Another collaboration is community activity in providing self-help contributions to the implementation of the development of Islamic religious education.
- c. Conducting collaboration involving places of recitation, such as: TPA and TPQ as well as all the people in the Sendang Village District.

The pattern of cooperation between the *kiai* and the community in overcoming their lack of understanding of religious knowledge, and the development of religious character can be integrated through several collaborations, such as cooperation in the field of information related to people who still do not understand religion. With the collaboration between the *kiai* and the community, communication is also established between the two. So that if there are people who do not understand religious matters, the people do not hesitate to ask the teacher (*ustadz/ kiai*).

Based on the explanation above, the writers concluded that character building in the religious development of members of the *Majelis Taklim Al-Bahjah*, Sendang Village, Cirebon Regency is very important/ significant, because both of them contribute to each other in fostering good religious character for society, especially in coaching for people who are still lacking. morals. In another assembly, related to character building in socio-religious development for the people in Tegal it was stated that *Kiai Sa'id bin Armia's* strategy was how to provide sufficiently deep insight based on the principles of the nine verses in the Koran, which have been explained in the book *Ta'lim al-Mubtadiin fi Aqaid al-Din*. such as implementing the morals of Rasulullah SAW towards society at that time (Hanan, 2019)

CONCLUSION

Based on the research results that the authors described in the description and analysis of the Role of *Majelis Taklim* in Developing Religious Character Education on Al-Bahjah Cirebon, the authors referred to the conclusions on the subject matter and paid attention to the research objectives. These are the following conclusion:

First, the condition and development of the *Majelis Taklim Al-Bahjah* in developing religious character. From the beginning of the *Majelis Taklim* until now, it had developed so rapidly, the number of pilgrims and administrators continued to grow. Even a place that was used as a stopover for *Taklim* cannot be done only in a hall room, even outside the Islamic boarding school on the streets. And also, in the schedule had been included additional activities. However, every change and

development made was for the sake of creating the activities of the *Majelis Taklim* which was beneficial for the society.

Second, the development of religious character at *Majelis Taklim* Al-Bahjah has a great influence, as evidenced by the implementation of the coaching strategy on it, namely an organized Coaching strategy (expository strategy), which emphasizes the process of delivering material verbally by the teacher (Kiai/ Ustadz) to members/ congregants or also called direct instruction. This was implemented for its purpose, that was *Majelis Taklim* which able to adapt to the times and the needs of the members/ congregation.

Third, the development of the religious character of the members of *Majelis Taklim* Al-Bahjah was very important/ significant.

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THE IMPLEMENTATION OF PROPHET'S CHARACTER EDUCATION AT AL-MULTAZAM II

(IMPLEMENTASI PENDIDIKAN KARAKTER NABI
PADA SMP IT AL MULTAZAM II KUNINGAN)

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Abstract

The recent emergence of various social phenomena had prompted the government to formulate a national character development policy. The condition of the phenomena informed by electronic media or print media regarding drug cases, corruption, law violations, promiscuity among adolescents, cheating habits and bullying habits at schools indicate a shift towards implementing national identity and character. This study aimed to identify character education programs, the implementation of the Prophet's character education, the impact of the Prophet's character education on morals, and the supporting and inhibiting factors of the Prophet's character education at SMP IT Al Multazam II Kuningan. The research methodology used a qualitative approach which includes observation techniques, interviews and documentation studies. The results showed that character education programs included halaqoh, field trips, and Dedication. Character education impacts morals to Allah SWT, morals to humans, and increased achievement. The novelty of this study was that students have a balance of spiritual, emotional, intellectual and personal body health with morals, worship and social life.

Keywords: education, character, Prophet dan school

Abstrak

Munculnya berbagai fenomena sosial yang memprihatinkan akhir-akhir ini mendorong pemerintah untuk merumuskan kebijakan nasional pembangunan karakter bangsa. Kondisi fenomena yang diinformasikan media elektronik atau media cetak mengenai kasus narkoba, korupsi, pelanggaran hukum, pergaulan bebas di kalangan remaja, kebiasaan mencontek dan

kebiasaan bullying di sekolah mengindikasikan adanya pergeseran ke arah ketidakpastian jati diri dan karakter bangsa. Tujuan penelitian ini adalah untuk mengidentifikasi program pendidikan karakter, implementasi pendidikan karakter Nabi, dampak implementasi pendidikan karakter Nabi terhadap akhlak, dan faktor pendukung dan penghambat pendidikan karakter Nabi pada SMP IT Al Muhtazam II Kuningan. Metodologi penelitian yang digunakan ialah dengan pendekatan kualitatif yang meliputi Teknik observasi, wawancara dan studi dokumentasi. Hasil penelitian menunjukkan bahwa program pendidikan karakter antara lain halaqoh, field trip, dan dedikasi. Dampak pendidikan karakter ialah akhlak kepada Allah Swt, akhlak kepada manusia, serta peningkatan prestasi. Novelty pada penelitian ini ialah peserta didik memiliki keseimbangan kesehatan spiritual, emosional, intelektual dan tubuh personal dengan berakhlak, beribadah dan bersosial.

Kata Kunci: Pendidikan, Karakter, Nabi, Sekolah

INTRODUCTION

The emergence of various social phenomena causes concern and motivates the government to formulate national policies to improve the nation's character (Hasanah, 2013). The circumstance of this phenomenon is improved by the existence of information from both electronic and print media about cases in the country, ranging from drug cases, corruption cases, cases of law violations, free society among teenagers, students even students, violence or riots. This indicates a transition toward uncertainty regarding national identity and character.

On the other hand, several studies have demonstrated a significant increase in both the quantity and severity of cases of violence and unrest. There are political, economic, and religious violence, cases of violence against children and women, and social violence (Hasanah, 2013), *Trend Hoax* and blasphemy issues.

Whether we admit it or not, we must be aware of the current moral crisis, the rise in sexual promiscuity, crimes against friends, adolescent theft, drug abuse, cheating, and *school bullying* (Zubaedi, 2011). When evaluated from the perspective of the nation's character, this suggests a decline in character far from the nation's ideals as a civilized nation, regardless of who is accused of the crimes.

Character is fundamentally essential. Character is an essential trait that distinguishes humans from animals and is required of everyone. Therefore, it is pertinent to strengthen character education in the current context to overcome the ongoing moral crisis. Character is the values of human behaviour about God Almighty, oneself, other humans, the environment, and nationality that are embodied in one's thoughts, attitudes, emotions, words, and deeds based on religious norms, laws, customs, and culture (Kurniawan, 2013).

Islam considers character a representation of morals, with differences in language and background but one thing in common, namely how one's conduct is implemented. Ibnu Miskawih, believes that morality is demonstrated through behaviour rather than reflection. Al-Ghozali contends that morality is a quality ingrained in the spirit that results from actions that can be taken without thinking about them beforehand (Ghazali, 2015).

In order to strengthen and build the behaviour of multicultural nations, develop the fundamental potential for kindness and goodness, and enhance competitive

national culture in international relations, character education serves these purposes (Gunawan, 2014). Character is a quality that distinguishes the best people because it represents the pinnacle of devotion, the wisdom of a rational person, and the perfection of faith. Rasulullah SAW said, in this instance means: "*The best in actions is those whose faith is perfect.*"

Character education, which relates to the Prophet Muhammad SAW, is a deliberate effort to prepare students to comprehend Islamic teachings (*Knowing*), apply Islamic teachings (*Doing*), and practice Islamic teachings in daily life (*Being*). This understanding demonstrates how the *Output* and *Outcome* of character education as a human figure has generated Islam as the breath and pattern of everyday life, where every movement of thought and action is founded on the value of wisdom derived from the Qur'an and the Sunnah of the Prophet (Hasanah, 2013).

At SMP IT Al Multazam II Kuningan in Sindangbarang Village, Kuningan Regency, the golden triangle pattern—connecting students, teaching boards, and parents—organises character education lessons. These three subjects should not endeavour to educate students in moral character on their own; rather, they should support one another and cooperate.

Thomas Lickona believes that to create character education, educational institutions, parents, and society must collaborate (Lickona, 2015). According to Timoty Rusnak (Rusnak, 1998), Aan Hasanah quoted, there are at least six character growth principles: *first*, Character education is a component of all subjects. *Second*, beyond discussion and simulation, integrated character instruction through actions. *Third*, A positive educational atmosphere contributes to character development. *Fourth*, Character growth is promoted by administrative guidelines and instruction. *Fifth*, Teachers have the authority to grow in character. *Sixth*, Community and school are crucial collaborators in character formation.

Efforts to implement character or moral education must be approached holistically; character development must be integrated into all aspects of educational life. This holistic approach includes: *first*, the institution's operation is governed by the collaborative and synergistic relationships between students, educators, and the Community. *Second*, social and emotional learning is comparable to academic learning. *Third*, teamwork and cooperation among students are more significant than rivalry. *Fourth*, inside and outside the classroom, principles like fairness, respect, and honesty become ingrained in daily learning. *Fifth*, through events, students are offered numerous chances to put their moral behaviour into practice. *Sixth*, discipline and classroom administration shift the emphasis from rewards and punishments to problem-solving. *Seventh*, The teacher-centred learning model must replace a democratic classroom where teachers and students work together to establish rules and solve issues (Zubaedi, 2011).

Finding character education programs and implementing the Prophet's character education are the goals of this research, as the effect of character education implementation on student morals and supporting and inhibiting factors for Prophet Muhammad's character education at SMP IT Al Multazam II Kuningan.

RESEARCH METHODOLOGY

A qualitative research methodology was used in this research, i.e., techniques to discover and comprehend the significance attached to social or humanitarian problems (Creswell, 2013). The author considers using this qualitative research because it is more sensitive and adjusts to shared management of the value patterns observed (Moleong, L, 2013).

While the descriptive technique of research was employed in this research, according to Nazir (Nazir, 2011), the objective is to describe, translate, and interpret data findings from SMP IT Al Multazam II Kuningan, Sindangbarang Village, Jalaksana District, Kuningan Regency, both in the form of school documentation photographs, archival documents, dialogues, and research-related events.

In data collection, research (Hasan, 2014) was done on *Natural Setting* (natural conditions) and primary data sources, and the technique is more on participation, in-depth interviews, and documentation (Sugiono, 2010). Researchers directly and methodically gathered data by taking notes, recording conversations, and taking photos of behaviour, attitudes, growth, and the application of character education in the SMP IT Al Multazam II Kuningan environment.

Three methods of data gathering were used in this research: observation, interviews, and documentation studies. By focusing on the flow of educational activity in the school environment, observations were made for interview informants, namely caregivers, ustadz, students, guardians of students, local administration, and the community surrounding SMP IT Al Multazam II Kuningan. A review of educational records is documentation.

After being coded and interpreted, the gathered research data is used to create an *explanatory idea* (Nazir, 2011). The author explains the idea of implementing the Prophet's character education at SMP IT Al Multazam II Kuningan based on interpretations made from the data per the steps mentioned above.

RESULTS AND DISCUSSION

1. The Prophet's Character Education Program

The character objective or ultimate goal of learning for Integrated Islamic Junior High School (IT) Al-Multazam II Kuningan students is, *First*, having trust in *Ahlussunah Wal Jama'ah*. *Second*, worshipping properly and with full awareness. *Third*, be of good character. *Fourth*, be physically and psychologically healthy. *Fifth*, knowledgeable and perceptive. *Sixth*, be sincere in everything you do. *Seventh*, the ability to handle time. *Eighth*, maintain order and control in everything. Independent, *ninth*. *Tenth*, helpful to other people. *Eleventh*, high emotional quotient (EQ) and spiritual factor (SQ). Furthermore, *twelfth*, superior, and outstanding to continue their schooling at a higher level.

The IT SMP routine program is constantly implemented in the Al Multazam II school environment: *Socialization of the Islamic way of life* is designed to teach principles of living, as demonstrated by the Prophet Muhammad. Students use this

socialization as a guide for daily living in the Al-Multazam II environment. *Counselling guidance* is offered to help students develop their talents and skills; however, counselling advice also serves as a parent's replacement at school. *Eating together* is a school-planned exercise that involves eating together in the common kitchen.

Programs that promote character education are known as incidental programs, and they are held at specific times following a set schedule. *Field trips, student creativity contests, field trips, and LDK*. The *Life Skills* program helps students like Scouts, develop their skills and talents by teaching them how to be powerful, physically resilient, mentally resilient, and firm in their attitudes while also being gentle.

The Qur'an, Noble Morals, Achievement, and Language Skills are all mentioned in the school's Vision as part of the Prophet's character instruction. The SMP IT AlMultazam II students use this goal as motivation, inspiration, a guide, and the basis for developing their character. The following four ideas will be discussed:

First, Qur'ani. The Qur'an is used as a source, foundation, and premise, as well as a guideline for forming and implementing Islamic characters. Teachers always insert verses from the Koran as the foundation for the subject matter taught in class.

The nature of the Qur'an as *Huda* is used as an instructional guide in Al-Multazam IT Middle School. Based on the Qur'an, there are three objective aspects of character formation: spiritual, intellectual, and social. 1). The spiritual component of education shapes students' personalities so that they continually deepen their devotion to Allah SWT, multiply their acts of prayer, and develop into devoted Muslims who uphold the principles of Islam. 2). The intellectual component develops students' character to boost their intelligence, strengthens Snaps in brain tissue, enhances brain function, increases the store of new information, and enhances recall. 3). The social component develops students' moral character by fostering social sensitivity, elevating care for others, and engaging in social development that adheres to Islamic principles.

Second, A noble disposition. The morality of the Prophet Muhammad is used as a role model because of his four traits, namely shidiq, Amanah, tabligh, and fathonah. Students are encouraged to possess the four characteristics of the Prophet above so that their words and actions are always honest in compliance with the truth of Islamic values, trustworthy or responsible for each of their duties and obligations, convey the truth according to facts and are intelligent in interacting with problems or problems. Students are taught to interact with others according to Islamic etiquette, converse politely, and connect to respect and mutual respect through the teaching of noble morals.

Third, achievement. This clause is seen as a call for the best possible outcomes that can be pleased with. Students must exert their utmost effort to succeed for the character traits of creativity and hard work to develop naturally.

Fourth, skilled language. English and Arabic are taught in classrooms as second languages. Language instruction aims to develop students' character so they

can interact with people around the world in English and Arabic. The research on Arabic will aid students in understanding the sources of Islamic doctrine, which are typically written in Arabic. What is more important than these two languages is that students are taught and accustomed to using polite and refined language with proper intonation.

2. Implementation of the Prophet Character Education Program

The character education curriculum at Al-Multazam II Kuningan Integrated Islamic Junior High School is the flagship program (IT Middle School). Through character education programs, students must have 18-character values: religion, honesty, tolerance, discipline, the value of hard work, creative value, independent value, democratic value, curiosity value, national spirit value, love for the motherland, value Respect achievements, friendly values, peace-loving values, reading values, environmental care values, social care values, and responsibility values as proclaimed in the curriculum.

First, Halaqoh or mentoring, is an activity in which students are mentored by one instructor while seated in a circle. Since the beginning of Islam, the term halaqoh or mentoring has been used. When instructing his family and associates in Islamic teachings, the Prophet Muhammad SAW was the first to implement the halaqoh program. Companions, thabi'in, and scholars utilize this program to the present day because it is highly effective in developing a robust personality based on Islamic values.

The material given to students in this halaqoh or mentoring activity is *ubudiyah*, *tarbiyah* jasadiyah or sports and insight into knowledge consisting of natural tafakur, nash of the Qur'an and hadith, knowledge of the Islamic religion and educational motivation. While the method used in this halaqoh or mentoring entails forming small groups of 10 to 15 students guided by a single teacher seated in a circle, mentoring is different.

Second, The Field trip curriculum is derived from the *Field Trip* educational strategy. A field trip is a method of instruction in which the teacher invites students to the field or a location that corresponds to the scheduled lesson topic to witness and learn directly.

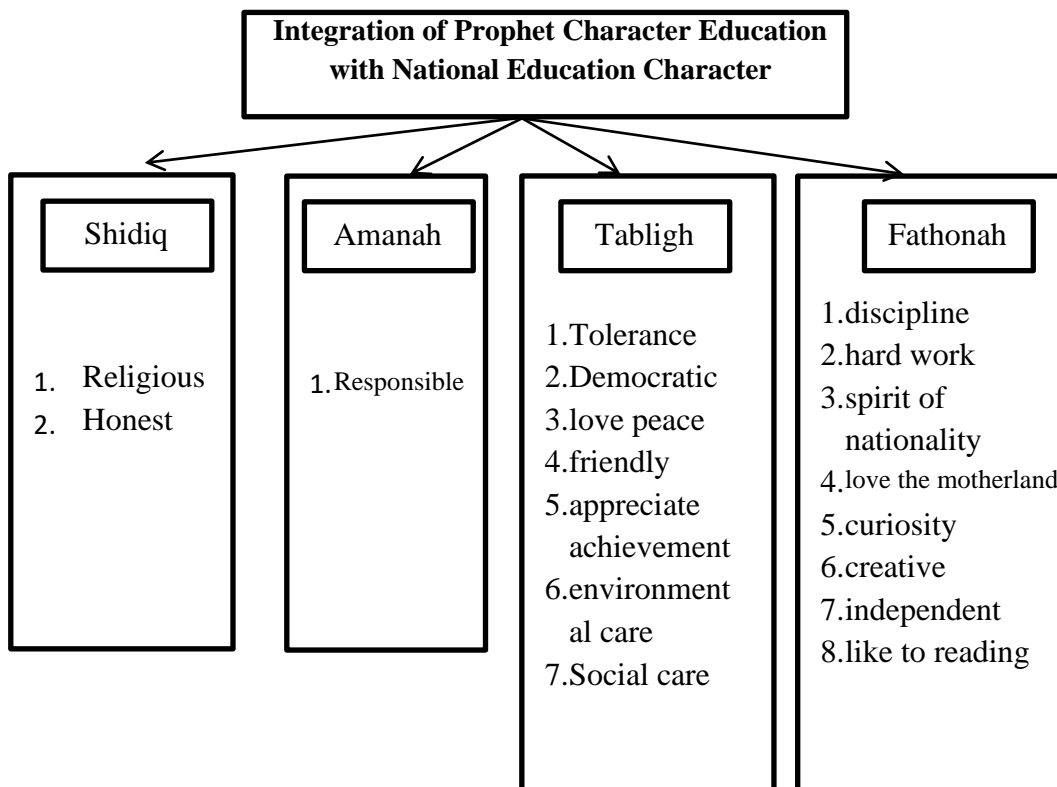
This activity on the field trip requires students to research, analyze, and comprehend the subject matter being studied. The locations used to study the field trip program are the Linggarjati museum, the Rehabilitation Home located in Palutungan, Cigugur-Kuningan regency, and the Genetic Geology Museum in the regency Cirebon. The other purpose of this field excursion is to *Refresh* students' minds after they have completed their midterm exams.

Third, Community social service is another excellent program owned by the Al-Multazam II Kuningan Integrated Islamic Junior High School. The community social service program is a knowledge application program owned by students in the social environment of the Community. This community social aid is comparable to the Real Work Lecture program or tertiary-level KKN. This program is a form

of student devotion to the Community that utilizes a knowledge-based approach specific to a region or location.

The community social service program will become a strategic connection between classroom and community learning. According to their scientific level, students are trained to deal with societal problems and become initiators and inspirations in solving these problems. In this instance, students will also provide input and assistance to the Community.

Fourth, Dedication, which stands for Declaration of Student Character Discipline, is the final flagship character education program. The dedication ceremony is conducted when teaching and learning activities at the school begin for the first time each year. Marching steps, red and white flag raising, promises and signatures, tidiness checks, dramatic actions, and the destruction of school-prohibited items can be used to describe ceremonial program activities and dedication ceremonies.



The scheme depicted in the figure above represents the integration of national education-based character education values with the Prophet's character education values, based on the function of each *Item* on the Prophet's character education values, namely shidiq character, whose scope is truth and belief. Consequently, its national identity includes religious values and honesty. The character of dependability is our response to the actions of others, so the national character is

identical to the character of responsibility. The character of tabligh is our attitude that we must do for others, so the character ideals of tolerance, democracy, love peace, friendship, respect for achievement, concern for the environment, and care for the society are in the national character. Fathonah character is a mindset for personal growth. Characters of discipline, hard work, national spirit, love of the motherland, curiosity, creativity, independence, and a love of reading are, in this instance, those that best represent the national character.

3. The Impact of the Implementation of Prophet's Character Education on Morals

Adopting the Prophet's character includes increased achievement and morals toward God, other people, and nature or the environment. Students conduct toward the Creator as a creature and as His helper reflects their moral attitude toward Allah SWT. Morality, according to Allah SWT, is a connection between the heart, intellect, and soul that is carried out exclusively through Allah SWT-based ethics. Morals toward Allah SWT can be divided into the following categories based on an analysis of students' everyday behaviour:

First, seek the ridho of Allah SWT. A concrete example is the teacher encouraging and resulting prayers before and after instructing and learning activities in class; students are acquainted with reading basmalah before bringing out any activities, such as opening books, writing, reading, and presenting, and saying hamdalah after carrying out these learning activities.

Second, increased trust in Allah SWT. The depth of faith is, in fact, a personal issue that cannot be gauged. When students participate in the test agenda, one illustration of this behaviour is that they want to avoid copying and to share their work outcomes with other friends. Considering the simple but compelling justification for not wishing to cheat is very appropriate.

Third, increased taqwa to Allah SWT. Taqwa is generally understood to mean obeying Allah SWT's mandates and abstaining from His prohibitions. The extension of Iman is called taqwa. Simply put, students who believe in the presence of Allah SWT engage in taqwa. While taqwa, which includes words and actions, is in the area of the limbs, the position of faith is in the area of the heart.

Fourth, increased worship for Allah SWT. The amaliah curriculum was developed to teach students how to worship Allah SWT more fervently. At first, students were forced to participate in the program, but as time passed, they performed their worship honestly and humbly. Students feel ashamed if they abandon worship because of habits that school religious programs consistently enforce.

Fifth, memorize and practice the Qur'an for the sake of Allah. Through the tahfidz and tahsin classes, the school can carry out one of its visions, the Koran. Till the conclusion of their learning period or until they graduate, students must memorize 5 juz. The tahfidz program encourages students to memorization of Qur'anic verses and memuja'ah with a teacher in charge.

Sixth, increase *good deeds* for the sake of Allah. The five morals mentioned above of Allah SWT are reflected in good actions. Wishing for Allah's blessing,

growing in faith, piety, and worship, memorization of the Koran, and application of the Koran through virtuous actions. Good acts and social interaction are inextricably linked. The subsequent interrelationships between values and society or humans will then be discussed in the following sub-point.

Students' manners, conduct, and actions concerning other people, including members of organizations and society, are morals to social or human beings. Rasulullah SAW compared the connection between Muslims to that of a body member; if one member of the body feels pain, the other members also experience it. Some societal morals that students adopt as habits include being more courteous to parents, obeying their parents' commands, taking part in societal activities, teaching others about religion, practicing moral knowledge, abiding by the law, and modelling good behaviour after role models, dressed neatly and covered the private parts, and his tone was smooth and friendly.

Morals toward the world or nature are the third effect of implementing character education. Students are taught to respect, protect, and maintain the environment through environmental care and character values. Following are a few instances of activities that can be used to illustrate how students' attitudes toward the environment can be described:

First, Place trash there instead. Students are used to not leaving behind trash. *Second*, keeping the classroom garden alive. Plants that develop in the school's front yard are given to the students to take care of. *Third*, plant Trees. There must be a connection between students and the natural world. This behaviour explains why the atmosphere at Al Multazam Middle School is so beautiful and relaxing.

Increasing student performance is the final result of character education implementation. Through Qur'anic verses as the focus of teaching and learning, along with a mentoring program that encourages students to study books actively, as well as the *Field Trip* program, which encourages students to learn independently and creatively, thereby effectively raising student achievement. The fact that student report cards have a value above the required minimum proves this. Students also win numerous prizes and medals outside the classroom in regional and national championship contests.

4. Supporting Factors and Obstacles to The Prophet's Character Education

Character education for the Prophet is supported by favourable environmental factors at the Integrated Islamic Junior High School Al-Multazam II Kuningan. Three components make up the school environment: the classroom environment, the community environment, and nature. These three elements foster an environment where students learn about character. Limiting the snack area is a comprehensive and organized strategy. Integration of subjects, establishing a venue for encouraging success and developing personal *Leadership*.

The golden triangle pattern, which links students, teachers, and parents, is used in the character education pattern. These three topics must support one another in educating students to have good character and work together.

Teachers always work hard to maintain open lines of communication about their students' growth so that those students who need guidance or counsel can do so without feeling self-conscious. Similar to communicating with students' parents, instructors give parents instructions so that they always raise their children following the laws of the school so that teachers, students, and parents can work together effectively to carry out the educational pattern.

The Prophet's character education at SMP Islamic Integrated Al-Multazam II Kuningan is slowed down by inhibiting circumstances. Another language used by teachers at SMP is not an obstacle word but a *Challenge*, a challenge that must be confronted, planned for, and overcome maturely.

Two elements of the educational Challenge in Al-Multazam II, namely Heterogeneity Students, numbering six hundred people from various regions in Indonesia, present a diversity of character traits, traits, languages, genes, and social status. Elements of habit, the majority are from middle-class or upper-class families, so family life is typically luxurious and indulgent. As a result, when dealing with students and providing for their education, teachers are always cautious and patient.

CONCLUSION

The Prophet's character education could help students develop their spiritual, social, and cognitive skills. The Prophet's character education program at SMP IT Al Multazam was Halaqoh or Mentoring, Field Trips, Community Social Services and Dedication Ceremonies. The application of character education was anticipated to integrate the principles of the Prophet Muhammad with character education following national standards, namely shidiq, amanah, tabligh and fathonah characters. The impact of the Implementation of the Prophet's Character Education on Morals was spiritual, social, and cognitive. Character Education Supporting and Inhibiting Factors include creating a conducive environment, implementing integrative policies, and forming golden triangle partnerships. Obstacles or *challenges*, however, are components of routine and heterogeneity.

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THE INTEGRATION OF *PESANTREN* AND *MADRASAH* CURRICULUM AND ITS IMPLICATION ON STUDENTS' ACADEMIC ACHIEVEMENT

(INTEGRASI KURIKULUM PESANTREN DENGAN MADRASAH DAN IMPLIKASINYA TERHADAP PRESTASI AKADEMIK SISWA)

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Abstract

This study aimed to determine the form of integration of the *pesantren* (Boarding School) and *madrasah Aliyah* (Islamic High School) curriculum and its implications for student academic achievement at *Madrasah Aliyah (MA) Nahdlatul Ulama (NU) Assalafie* Babakan Ciwaringin Cirebon. This study used descriptive qualitative with field research, while in data collection techniques of the study used observation, interview and documentation methods. While the data analysis technique used the Milles and Huberman model, that was data reduction, data presentation and conclusions. The integration of curriculum was a combination, harmony coordination, completeness so that it became a unified whole. Each educational institution had a draft educational plan that was adjusted by the central Education Office, but not all educational institutions had the same style of education, especially as in an Islamic boarding school-based educational institution whose educational style combined Islamic boarding school-based education with public school education. The form of integration of the *pesantren* and *madrasah* curriculum at *MA NU Assalafie* includes: first, integration of *pesantren* and *madrasah* curriculum implementation programs. Second, incorporate *pesantren* subjects into the *Madrasah* curriculum. Third, integration in choosing teaching materials. Fourth, incorporating religious and Islamic values. Fifth, integration of supervision of the implementation of *Pesantren* and *Madrasah* curriculum. The implications of integrating the curriculum of *pesantren* and *madrasah* had a positive influence. This could be seen from the results of the learning scores obtained by students, the average student learning outcomes above the Minimum Completeness Criteria or *Kriteria Ketuntasan Minimal (KKM)* score.

Keywords: *Integration, Curriculum, Islamic Boarding School, Madrasah*

Abstrak

Penelitian ini bertujuan untuk mengetahui bentuk integrasi kurikulum pesantren dengan kurikulum madrasah dan implikasinya terhadap prestasi akademik siswa di MA NU Assalafie Babakan Ciwaringin Cirebon. Pendekatan penelitian ini bersifat kualitatif deskriptif dengan penelitian lapangan (field research), adapun dalam teknik pengumpulan data penelitian menggunakan metode observasi, wawancara dan dokumentasi. Sedangkan teknik analisis data menggunakan metode model Milles dan Huberman yaitu reduksi data, penyajian data dan kesimpulan. Integrasi kurikulum merupakan kombinasi, koordinasi harmoni, kelengkapan sehingga menjadi kesatuan yang utuh. Setiap lembaga pendidikan mempunyai rancangan yang disesuaikan oleh Dinas Pendidikan pusat, tetapi tidak semua lembaga pendidikan mempunyai corak pendidikan yang sama, terlebih seperti halnya dalam sebuah lembaga pendidikan berbasis Pesantren yang corak pendidikannya memadukan antara pendidikan berbasis pesantren dengan pendidikan sekolah umum. Bentuk integrasi kurikulum pesantren dengan madrasah di MA NU Assalafie meliputi: pertama, integrasi program pelaksanaan kurikulum madrasah dan pesantren. Kedua, memasukkan mata pelajaran pesantren ke dalam kurikulum Madrasah. Ketiga, pengintegrasian dalam memilih bahan ajar. Keempat, memasukkan nilai-nilai agama dan kepesantrenan. Kelima, integrasi supervisi pelaksanaan kurikulum Madrasah dan Pondok Pesantren. Implikasi integrasi kurikulum pesantren dan madrasah memiliki pengaruh yang positif. Hal tersebut, dapat dilihat dari hasil nilai belajar yang diperoleh siswa, Rata-rata hasil belajar siswa di atas nilai KKM (Kriteria Ketuntasan Minimal).

Kata Kunci: *Integrasi, Kurikulum, Pesantren, Madrasah*

INTRODUCTION

Examining the education system in Indonesia, we cannot separate it from Islamic educational institutions. The educational system that has developed in Indonesia today is a metamorphosis of the *pesantren* (traditional Islamic boarding school education) that has long existed and evolved in Indonesia (Fauzan, 2017). Essentially, the education system in *pesantren* is referred to as an indigenous education product of Indonesia, or in other words, an original Indonesian education (Hamid, 2017). From a historical point of view, *pesantren* are the oldest form of native educational institutions in Indonesia.

Pesantren has been known long before Indonesia's independence, even since Islam entered Indonesia (Bashori, 2017). *Pesantren* has a very important function in society, as Hamid (2017) stated that they not only serve as institutions that produce religious leaders (*kiai*) but also produce righteous national leaders and professionals in certain fields who are imbued with the moral spirit of religion as envisioned by the national education system.

Pesantren, as an Islamic educational institution and a center for training scholars, has a significant influence on the development of human resources in Indonesia, particularly in the field of education (Hairit, 2016). It is proven that *pesantren* has been able to produce great scholars who have influenced the pattern of Islamic thought and education, such as KH. Hasyim Asyari, KH. Abdul Wahab Hasbullah, KH. Muthofa Bisri, and others. In addition, the existence of *pesantren* also plays a major role in shaping the character of the Indonesian nation.

Generally, *pesantren* focuses its education on the religious realm, but along with the development of time, *pesantren* has also undergone changes from time to time. These changes are a response to the demands of the times, which increasingly show the acceleration of change that requires a balance of all movements, including *pesantren* (Fauzan, 2017).

We can see that now many *pesantren* in Indonesia are developing their education. One form of educational development is that many *pesantren* have innovated by establishing formal education such as schools or *madrasah*. This has further increased the spirit of renewal in Islamic education, where individual students are equipped with religious understanding and Islamic character within themselves, and socially they can also compete with other students who graduate from public schools or universities in society and the world of work (Rouf, 2016).

The term “curriculum” in *pesantren* is closely related to the classic book (*Kitab Kuning*). The classic book is a collection of the thoughts of past scholars. Generally, the yellow book is understood by some circles as a religious reference that is a product of the thinking of scholars in the past, written in a typical pre-modern format (*Pontren*). The classic book refers to a collection of books that contain teachings of Islam, social, and other community matters. The classic book is an important element in the life of a *pesantren*. This is what becomes one of the characteristics of *pesantren*, namely the existence of the classic book.

The term “*Kitab Kuning*” was originally introduced by those outside of *pesantren* who viewed these books as outdated and even causing stagnation of religious thought among the people. After some time, the term “*Kitab Kuning*” was widely accepted as a technical term in *pesantren* studies (Wahid, 1999). The name “*Kitab Kuning*” comes from the fact that these books are printed on yellow paper. The books are written in Arabic, so a deep understanding of Arabic grammar is necessary to comprehend them.

Another term for “*Kitab Kuning*” is “*Kitab Klasik*” or “*Kitab Kuno*” because the text does not have any diacritical marks or punctuation, also known as “*Kitab Gundul*” (Azra, 2001). The content of “*Kitab Kuning*” always consists of two components, the original text or “*matan*” and the explanatory text or “*sarah*” (Raharjo, 1985). As time has passed, “*Kitab Kuning*” had to be printed on yellow paper with diacritical marks included for easier study.

The discussion of curriculum is not yet widely known among *pesantren*. In fact, in Indonesia, the theme of curriculum has never been popular, not even before the proclamation of independence. In contrast to the curriculum, the term subject matter (*materi pelajaran*) is easily recognized and understood among *pesantren*. However, for the presentation of various activities that are oriented towards intellectual development, skills, service, and generally personality, it seems more appropriate to use the term “curriculum” (Qomar, 2009).

The meaning and understanding of curriculum in the view of education experts have undergone horizontal shifts. If originally, as stated by Nasution, curriculum was understood as a number of subjects in school that must be taken to obtain a degree or level, now that understanding is being expanded.

The expansion of the curriculum was initiated by several experts in the 1950s to 1970s. The definitive formulation by J. Galen Saylor and William M. Alexander, as quoted by Nasution, may represent efforts to broaden the scope of the curriculum. They both formulated that “The curriculum is the sum total of schools’ efforts to influence learning. Whether in the classroom, on the playground, or out of school.” The intended curriculum is everything the school does to influence (stimulate) learning, whether it takes place in the classroom, on the school grounds, or outside of school.

Subsequently, regarding the curriculum of *pesantren*, the definition proposed by Saylor and Alexander will be used. The use of this definition will encompass all forms of activities, both intra-curricular and extra-curricular, carried out by the santri and kyai, accompanied by activities that are mandatory to participate in or merely recommended.

The essence of the curriculum in *pesantren* and *madrasah* includes basic Islamic knowledge and sciences (Yasmadi, 2002), as well as the addition and basic concepts of other sciences. Meanwhile, the subjects in the curriculum of *pesantren* are Arabic language structure, fiqh, tasawuf, tafsir, and ushul al-Din. According to Sutrisno, *madrasah* was established to gather the strengths of both *pesantren* and schools. *Pesantren* has advantages in Islamic studies, while schools have advantages in general studies. *Madrasah* was established to have both the strengths of Islamic studies in *pesantren* and general studies in schools (Cited in Arifin, 2018).

Madrasah is educational institutions that are predominantly filled with non-religious curriculum influenced by Western education. However, due to the political influence of the colonial government, schools and madrasahs are viewed as two different educational institutions in a dichotomous way, with schools being secular and *madrasah* being Islamic.

This caused conflicts in the early development of *madrasah*, on one hand, the government aimed to make *madrasah* a part of the national education system by providing non-religious subjects, while on the other hand, madrasahs were worried about the function of religious education if they were included in the national education system (Maksum, 1999). With this historical approach, *madrasah* is considered educational institutions that are part of the national education system and are placed under the supervision of the Department of Religion (Qomar, 2009).

The consequence of the interaction between *pesantren* and *madrasah* is that the *pesantren*’s management is required to make efforts to develop the curriculum, including the development of the curriculum itself. Curriculum development aims to direct the curriculum towards educational goals, influenced by both internal and external factors, with the hope that graduates can face the future better (Zuhairini, 2006).

Curriculum often becomes one of the determining factors for the success of schools or *madrasah* in managing education. The better the management and development of the curriculum, the better the quality of the students. As stated by Schubert, Curriculum is the heart of education. There are two reasons why the curriculum can be said to be the heart of education, the first is that the curriculum

relates to something that should be taught, and the second is that the curriculum is a combination of ideas, actions and goals (Cited in Arifin, 2018). Referring to this fact, several educational institutions always strive to develop their existing curriculum to become better and have value in society. One example of such an educational institution is *MA NU Assalafie* Babakan Ciwaringin Cirebon.

MA NU Assalafie is one of the educational institutions under the auspices of the *Assalafie* Islamic boarding school in Babakan Ciwaringin Cirebon. There are two characteristics inherent in *MA NU Assalafie*, on one hand, *MA NU Assalafie* is a formal education institution at the upper secondary level under the auspices of the Ministry of Religious Affairs, on the other hand, *MA NU Assalafie* is a part or component of the Islamic boarding school which is an Islamic educational institution.

The existence of *Madrasah* within the *Assalafie pesantren* implies the integration of the curriculum between the two. Based on interviews with the Curriculum Coordinator of *MA NU Assalafie*, in their daily activities they implement the K-13 curriculum and provide additional religious material with references to the "*kitab kuning*" (classical Islamic texts). The reason for integrating the *pesantren* curriculum with the *madrasah* curriculum is to produce better educational outcomes, namely the ability to master both secular and Islamic knowledge.

The purpose of this study is to determine the form of integration between the *Assalafie pesantren* curriculum and the *Madrasah* curriculum and its implications for academic achievement of students in *MA NU Assalafie* Babakan Ciwaringin Cirebon.

METHODOLOGY

This study used descriptive qualitative approach with field research. This approach was used because the integration of *Pesantren* and *Madrasah* curriculum and its implications on students' academic achievement are of field research nature. Therefore, the data sources were obtained from primary and secondary data with techniques such as interviews, observations, and documentation.

In this study, a semi-structured interview guide was used for data collection. This type of interview was classified as an in-depth interview (Sofy, 2021). Interviews were conducted with informants or sources who have policies related to the integration of *Pesantren* and *Madrasah* curriculum at *Madrasah Aliyah Assalafie* Babakan Ciwaringin Cirebon, including the head of the *pesantren*, secretary of the *pesantren*, headmaster, and deputy curriculum. Observations were carried out by the researcher directly attending and observing the object of study without participating or playing a role in the activities being carried out. Documentation was done by searching for archives of teacher data, student data, *MA NU Assalafie* school data, and *Assalafie pesantren* data.

RESULT AND DISCUSSION

1. The Curriculum of *Pesantren* and *Madrasah Aliyah NU Assalafie*

The curriculum of *Pesantren Assalafie* combined the *Salaf* (traditional) and *Kholaf* (modern) education systems. The curriculum included classical books in the form of “*Kitab kuning or yellow books*” such as Nahwu, Sharaf, Taqrib, Fathul Mu’in, Tafsir Jalalain, and others that are arranged in daily, weekly, monthly, and yearly schedules.

In the implementation of learning, *Pesantren Assalafie* had excellent programs, including the following:

Firstly, *Durus Nasy’ah Al-Lailah (NDL)* or Nightly Recitation Education Program which creates outstanding cadres and emphasizes that students can read and understand yellow books while also applying good moral behavior. It also emphasizes that students can memorize the *Nadhom* according to their respective level targets.

Secondly, *Durus Nasy’ah As-Shobahiyah* or the *As-Shobahiyah* Recitation Education Program is specifically for special students (not in formal school). Its vision and mission are to understand religion thoroughly (*tafaqqohufiddin*) and have noble character, deepen various sciences including *Nahwu*, *Sorof*, *Fiqih*, *Tauhid*, *Tajwid*, *History*, and other sciences.

The learning process is carried out using specific methods, such as the following:

Firstly, the *Auzan* Method. The *Auzan* Method is a fast method for understanding classic Islamic texts written by *mulafusolihin* using three approaches: (*Tartib Al-Masa’il*) sequencing the discussion according to Indonesian reasoning, (*Tamyiz Al-Masa’il*) presenting explanations in a targeted and clear manner, and (*Li Qadri Al-Hajat*) discussing issues according to needs.

Secondly, the *IlhamQu* Method. The *IlhamQu* method is a method for the process of memorizing the Quran established and formulated by KH. Lukman Hakim, M.Ag. Initially, this method did not have a name, just a practical memorization method used locally. The method is only about techniques, ways, and preparations for memorizing the Quran. *Assalafie* male and female students can be mapped into two categories.

In addition to learning religious knowledge (*tafaqquh fiddin*), *Assalafie* male and female students are also equipped with life skills such as entrepreneurship, organization, journalism, and arts. Through the *Assalafie* Pesantren Business Unit (BUMPA), students develop various business activities, such as water refill depots, post offices, financial services, grocery stores, and food stalls. Meanwhile, the development of Islamic art is channeled through the Basmatussalaf nasheed group, which has recorded several studio recordings and performed in various cities. Through Quran recitation, shalawat, and calligraphy courses every Friday morning, and through Taekwondo martial arts activities.

The curriculum of *MA NU Assalafie* is the curriculum established by the Ministry of Education and Culture, it was the 2013 curriculum. The curriculum

structure that must be taken by *MA NU Assalafie* students in grades X, XI, and XII is a package system where every semester they take the same subjects, consisting of group A (compulsory) subjects: Qur'an and Hadith, Aqedah and Morality, Fiqh, Islamic Education, Pancasila and Citizenship Education, Indonesian Language, Arabic Language, Mathematics, Indonesian History, and English Language. Group B (compulsory) subjects include Arts and Culture, Physical Education and Sports, Crafts and Entrepreneurship, and Cirebonese Language. Group C (elective) subjects are chosen by students according to their interests. This curriculum aims to achieve national education quality standards that can be accounted for.

The curriculum of *MA NU Assalafie* covers a number of subjects with a broad and deep scope according to the Competency Standards and Basic Competencies or Core Competencies established by the National Standards Agency for Education, and also includes local content developed by the school as well as activities for personal development.

2. The Integration of *Pesantren* and *Madrasah Aliyah NU Assalafie* Curriculum

Integration is a combination, coordination, harmony, and completeness that become a unified whole (Nasution, 2011). Every educational institution has a planned education design that is adjusted by the central Education Department, but not all educational institutions have the same educational pattern, especially in an integrated educational institution in a *Pesantren*-based School or *Sekolah Berbasis Pesantren (SBP)*.

The implementation of integrating the *Pesantren* and *Madrasah* curriculum carried out by *MA NU Assalafie* is as follows:

First, integrating the program implementation of the *Pesantren* and *Madrasah* curriculum. The integration of the program implementation of *Pesantren* and *Madrasah* curriculum is the merging of the educational calendar and academic activity plans of *Madrasah* as a reference in the educational activities of the *Madrasah* and the activities of the *Pesantren*.

Teaching and learning process or *Kegiatan belajar mengajar (KBM)* in *MA NU Assalafie* refers to the Academic Calendar (*Kalender Akademik/ kaldik*) that has been determined by the foundation, including daily, weekly, monthly, mandatory, extracurricular, personal activities, as well as active and holiday days. The foundation's Kaldik is derived from the Provincial Education Department's Kaldik and synchronized with the activities of the *pesantren* to avoid overlapping or burdensome activities.

Secondly, incorporating *pesantren* subjects into the *Madrasah* curriculum. The *Madrasah Aliyah NU Assalafie* curriculum structure includes a number of subjects that have breadth and depth in accordance with the Competency Standards and Basic Competencies or Core Competencies set by BSNP, as well as local content developed by the *Madrasah* and self-development activities.

In addition to the subjects provided by the education department, *MA NU Assalafie* also offers additional subjects from the *pesantren*, which are as follows:

Table 1. The Subject of *Pesantren*

No.	Subject / Course	Objective
1	Tahfidz Al-Qur'an	Kelas X, XI, XII
2	Tahfidz Taqrib	Kelas X, XI, XII
3	Ke-NU an	Kelas X, XI, XII
4	Ilmu Nahwu	Kelas X

Source: The Head of Curriculum *MA NU Assalafie*, Nashuha S.Pd.I

First, integration in selecting teaching materials. This form of integration involves religious subjects such as *fiqh*, *tawhid*, *akhlaq*, tafsir, hadith, and others in the learning process using two books, namely the book from the madrasah and additional classical books from the *pesantren*. The process of learning using two teaching materials is given the freedom by each teacher. Integration in selecting teaching materials includes:

Table 2. The Integration Subjects

No	Subject / Course	Classic Book	Madrasah Book
1	Al-Qur'an Hadist	Jawahirul	Al-Qur'an Hadist
2	Akidah Ahlak	Akhlakul Banat dan Banin	Akidah Ahlak
3	Fiqih	1. Baijuri 2. Fathul Mu'in	Fiqih
4	SKI	Khulasoh	SKI

Source: The Head of Curriculum *MA NU Assalafie*, Nashuha S.Pd.I.

Integration of religious subjects in the learning process using two books, one from the madrasah and one from the *pesantren*. Teachers provide additional explanation or materials from both books. Some teachers provide subject materials, such as Fiqh, by using the Madrasah Package Book for 1 hour and then continuing with materials from the book Fathul Muin for the next hour.

Second, Integration of supervising the implementation of the Madrasah and *Pesantren* curriculums. The integration of supervising the implementation of the Madrasah and *Pesantren* curriculums is located in the cooperation between the head of the *MA NU Assalafie* Madrasah and the head of the *Assalafie* *Pesantren* in improving the quality of each curriculum implementation.

The Head of Curriculum, the Head of Madrasah, coordinates with the Head of *Pesantren* and consults with the *Pesantren* Caretaker formally in the monthly leadership meeting and sometimes directly on an individual basis. Because institutionally, the Madrasah is an integral part of the *Pesantren*, the appointment of officials in the Madrasah SK is also directly from the *Pesantren* Caretaker. In handling the learning problems of students/santri in class, the School Principal, the Head of Curriculum, and the Madrasah homeroom teachers coordinate a lot with the *Pesantren* administrators directly. For example, when there are students who rarely come to school, the homeroom teacher will contact the administrators at the *Pesantren*.

3. The Implications of the Integration of *Pesantren* and *Madrasah* Curriculum on Student Achievement

The integration of the curriculum between *Pesantren Assalafie* and *Madrasah Aliyah NU Assalafie* had a significantly positive impact on student achievement or learning outcomes at *MA NU Assalafie*. The implications could be summarized as follows:

First, the average learning outcomes of students in each subject were above the Minimum Completeness Criteria. Second, the average score for the aspect of attitudes (spiritual and social) was high. Third, the average score for the aspect of knowledge was above the Minimum Completeness Criteria. Fourth, the average score for the aspect of skills was above the Minimum Completeness Criteria.

This showed that students had a good academic performance, both in terms of knowledge and attitude and skills. In addition, the integration of the *Pesantren* and *Madrasah* curriculum could improve the quality of education not only in general education but also in religious education, so that students' knowledge could develop not only through general subjects but also through religious subjects. Therefore, curriculum integration was necessary.

CONCLUSION

The curriculum of *Pesantren Assalafie* combined *Salaf* (traditional education) and modern education. The curriculum included classic books such as *Kitab Kuning*, such as nahwu, sharaf, taqrib, fathul mu'in, tafsir jalalain, and others, which were organized into daily, weekly, monthly, and yearly schedules. *Pesantren Assalafie* also had two excellent programs, namely Durus Nasy'ah Al-Lailah (NDL) and Durus Nasy'ah As-Shobahiyah (DNS). Meanwhile, the curriculum at *MA NU Assalafie* followed the national curriculum set by the Ministry of Education, namely the 2013 curriculum. The integration of the curriculum between *Pesantren Assalafie* and *Madrasah Aliyah* (Islamic Senior High School) A NU Assalafie Babakan Ciwaringin Cirebon included integrating the implementation of the *madrasah* and *pesantren* curriculum programs, incorporating *pesantren* subjects into the *madrasah* curriculum, integrating in the selection of teaching materials, incorporating religious values and *pesantren* culture, as well as integrating supervision of the implementation of the *madrasah* and *pesantren* curriculum. The implications for learning outcomes have a positive influence, which could be seen from the students' learning achievement results.

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THE INTERNALIZATION OF *DASA DARMA* VALUES ON THE FORMATION OF STUDENTS' RELIGIOUS CHARACTER AT MTs AL-HILAL TEGALGUBUG

(INTERNALISASI NILAI-NILAI *DASA DARMA* DALAM KEGIATAN PRAMUKA TERHADAP
PEMBENTUKAN KARAKTER RELIGIUS SISWA DI MTs AL-HILAL TEGALGUBUG)

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Abstract

The school environment was an institution that could help instill religious character education to its students through various ways, one of which was through extracurricular activities such as scouting. This research aimed to determine the internalization of scout's *dasa dharma* values in shaping the religious character of students at MTs al-Hilal Tegal Gubug. This study was qualitative research with a descriptive approach, where the data were collected from the students of MTs al-Hilal who could provide data related to the internalization of scout's *dasa dharma* values as the research object. The problem was answered through qualitative research with data collection methods such as observation, interviews, and documentation. The data were analyzed using Miles and Huberman's model, which consisted of data reduction, data presentation, and drawing conclusions. The results of this study indicated that students were required to participate in extracurricular scouting activities because it contained *dasa dharma* values which were the foundation for shaping the religious character of students. The supporting factors in the implementation of extracurricular scouting activities included programs, adequate facilities, and the presence of coaches and mentors who became role models.

Keywords: Dasa Dharma; Scouting; Religious; Character

Abstrak

*Lingkungan sekolah merupakan lembaga yang dapat membantu menanamkan pendidikan karakter religius kepada siswanya melalui berbagai cara, salah satunya melalui kegiatan ekstrakurikuler seperti pramuka. Penelitian ini bertujuan untuk mengetahui internalisasi nilai *dasa dharma* pramuka dalam membentuk karakter religius siswa di MTs al-Hilal Tegal Gubug.*

Penelitian ini merupakan penelitian kualitatif dengan pendekatan deskriptif, dimana data dikumpulkan dari siswa MTs al-Hilal yang dapat memberikan data terkait internalisasi nilai-nilai dasa dharma pramuka sebagai obyek penelitian. Permasalahan tersebut dijawab melalui penelitian kualitatif dengan metode pengumpulan data berupa observasi, wawancara, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa siswa wajib mengikuti kegiatan ekstrakurikuler pramuka karena di dalamnya terkandung nilai-nilai dasa dharma yang menjadi landasan untuk membentuk karakter religius siswa. Faktor pendukung dalam pelaksanaan kegiatan ekstrakurikuler pramuka antara lain program, fasilitas yang memadai, dan adanya pembina dan pembimbing yang menjadi panutan.

Kata kunci: Dasa Dharma; Pramuka; Karakter; Religious

INTRODUCTION

Currently, the world of education is facing various problems, including a decline in morality that leads to a damaged national character. This starts from small actions that are considered normal by society and students, such as cheating in exams, bullying, losing manners towards older people, and lying to teachers. These problems are very common in urban and rural schools and often become the beginning of juvenile delinquent behavior, such as drug abuse, gang fights, truancy, sexual harassment, vandalism, and even murder.

Although character education has been implemented in learning in Indonesian schools, especially in religious and citizenship education subjects, its implementation is still not optimal. This is because character education is not just about memorizing material, exam questions, or techniques for answering them. The procedure can indirectly cultivate a tendency to give up easily and laziness due to inadequate learning processes. Therefore, the formation of character education in al-Bahjah is carried out not only in the taklim council, but also through various approaches such as lectures, discussions, and practical materials (Azis et al., 2023).

Developing national character through character education is important, where students' abilities are developed into individuals who are praised for religious values. Religious character formed by religious teachings allows a person to evaluate everything from a religious perspective. Therefore, the role of teachers and parents is crucial in shaping national character. Teachers try to instill religious character values to students, both in the school environment and in daily community environments (Maftuh, 2008).

Described in the hadith narrated by Abu Hurairah, the Prophet Muhammad (SAW) said:

اٰخِرُ صَ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللّٰهِ وَلَا تَعْجِزْ

The following paragraph in English is: "Be spirited in seeking what benefits you, seek help from Allah, and do not be lazy (lose your spirit)" (HR. Muslim).

Character encompasses the unique perspective and actions of each individual, which affects how they live and collaborate within the family, community, nation, and society. A person has good character if they can make decisions and take responsibility for every choice they make. Character includes human behavioral

values related to God, oneself, others, the environment, and nationality. These values are reflected in a person's thoughts, attitudes, words, emotions, and actions, which are based on religious norms, laws, culture, karma, customs, and aesthetics (Hariyanto, 2012).

According to Syamsul Kurniawan, who cites Zubaidi, character refers to a set of attitudes, behaviors, motivations, and skills. Zubaidi sees character as encompassing various attitudes such as the drive to do one's best, intellectual capacity such as critical thinking and good morals, behavior such as honesty and accountability, maintaining moral principles in the face of injustice, as well as interpersonal and emotional abilities that allow someone to interact effectively in various situations. In addition, Zubaidi also emphasizes the commitment to contribute to the community as part of good character (Kurniawan, 2014).

In other words, character refers to a set of values that become someone's habitual way of life and a permanent part of their nature. Examples include hard work, honesty, responsibility, simplicity, and perseverance. An individual's ability to have good character is an indicator of their personal quality. Character can also be interpreted as a distinctive trait of each individual, encompassing aspects such as emotional intelligence, thinking methods, and behavior in interactions with family, society, nation, and country. As an addition, *Pesantren Miftahul Mutallimin Babakan Ciwaringin Cirebon* offers a method of thinking that follows the classical scholars' approach in the fields of knowledge, religion, social and political sciences, and utilizes the *Jawa Pegon* heritage as a tool to study and understand Arabic-language books. (Hanan, 2022b)

However, to develop good character, it requires habits formed by teachers and parents to shape the character according to the desired traits. Since character cannot be formed instantly, serious and proportional exercises are needed to achieve the ideal form and strength (Qoni, 2012).

Therefore, educational institutions within schools can help promote the formation of religious character in students through various methods, including extracurricular activities. Schools offer a variety of extracurricular activities, such as flag-raising teams, scouting, the red cross, martial arts, islamic student groups, and similar groups, which can help strengthen students' religious character. The scouting extracurricular activity has been proven effective in building such character.

We realize that education is all the intentional actions or efforts made by educators towards students in all aspects of personal development, both physical and spiritual, both formally and informally, even outside of school that continues continuously, with the aim of achieving happiness and high values (Kurniawan, 2014).

The meaning of scouting refers to the activities carried out by members of the scouting movement. Scouting involves an educational process through interesting, enjoyable, and challenging activities that are usually carried out in the outdoors. The main objective is to shape the character of the participants through the Basic Scouting Principles (*PDK*), which serve as a foundation for carrying out scouting activities. *PDK* helps in developing and building the character of the participants (Kwartir, 2010).

Therefore, scouting education is a program carried out by members of the Scout Movement with the aim of complementing the education provided in schools and families. This program is carried out in the form of interesting, healthy, organized, directed, practical activities that are conducted in the outdoors. The basic principles of scouting education and scouting education methods are used to shape the character, morals, and noble values of the participants.

Scouting is an extracurricular activity that must be followed by all students at all levels of school. Although the schedule for scouting activities has been determined, these activities are carried out outside of learning hours. In scouting activities, students can learn various educational characters if they can participate in activities well and apply them in daily life in accordance with the *dasa darma* (Rizky, 2012). A person's identity is often marked by good characters, especially in terms of religious characters.

The state regulations have also arranged this matter in chapter II article 3 of law number 20 of 2003 concerning the National Education System, in which national education aims to develop abilities and shape good character and civilization for the nation, in an effort to improve the intelligence of the nation's life (Maftuh, 2008).

The National Education Law stipulates that the purpose of education is to develop the potential of students to become individuals who have faith and piety to God Almighty, possess good morals, are religious, knowledgeable, competent, creative, independent, and become democratic citizens. Additionally, character education is also considered a lesson that should be given from an early age at all levels of education. Compliance with this educational goal will be evaluated by observing changes in the attitudes and behaviors of students in the school, family, and community environment.

Scouting activities are one of the mandatory extracurricular activities that must be attended by students at MTs al-Hilal Tegalubug and have been included in the school curriculum. However, many students participate in scouting due to coercion, and this makes them reluctant to do so. For example, they are reluctant to memorize and apply the *dasa darma*, which is the basic value in scouting. Although scout leaders not only instruct students to memorize it but also apply it in their daily lives. In addition, a new approach is needed in terms of connecting and strengthening memorization, as done by the KAFA community (Hanan et al., 2021). So that, for students who participate in scouting voluntarily, they will surely understand and apply the meaning of *dasa darma* well. However, for students who participate in scouting under coercion, they are reluctant to apply *dasa darma* properly because they feel forced and pressured.

From the explanation above, it can be concluded that Scouting Extracurricular is an extracurricular activity that has many positive values in influencing student behavior. This extracurricular aims to shape students' characters to be independent, disciplined, active, creative, productive, confident, and religious. The implementation of these values in students' daily lives can provide a good influence. Therefore, the research on the Internalization of *dasa darma* Values in Scouting Activities Towards the Formation of Students' Religious Characters at MTs al-Hilal Tegalubug focuses

on the positive influence of scouting education in shaping students' religious character.

RESEARCH METHODOLOGY

This research employs a qualitative research approach, sometimes referred to as artistic research because it is more artistic and less structured in nature. Additionally, qualitative research is also known as interpretive research because it focuses on interpreting the data found in the field (Sugiyono, 2019). Similar to Sugiyono, Woods stated that the qualitative method focuses on natural setting, has interest in meaning, perspectives and understanding, and gives great consideration on process (Cited in Taufiqi et al., 2021).

The qualitative approach used is descriptive approach. This approach has the ability to provide a comprehensive and clear picture of different situations, as well as to discover patterns of relationships between certain aspects and to find hypotheses and theories. The focus of this research is to describe the influence of internalizing the values of *dasa darma* in scout activities on the formation of students' religious character at MTs al-Hilal Tegalbug.

To gather data, the techniques used include observation, interviews, and documentation study. Researchers also engage in participatory observation, where they directly participate in the daily activities of the people being observed or used as research sources (Sugiyono, 2019).

Researchers use unstructured interview methods, which are not limited by systematically and completely prepared interview guidelines, to gather data (Sugiyono, 2019). Additionally, information can also be obtained through available documentation such as letters, diaries, photo archives, meeting minutes, souvenirs, activity journals, and other information sources, in addition to observation and interviews.

In this research, data was collected from various sources in a sustainable manner until saturation point was reached. The researcher used qualitative descriptive data analysis model, where the collected data was in the form of words rather than numbers, with the aim of describing the situation or phenomenon in the field in a way that is easily understood by the general public. The analysis process was carried out in several stages, namely data collection, data reduction, data presentation, and conclusion.

The researcher in this study used data triangulation through various methods and sources of data acquisition to uncover certain information truths. In addition to interviews and observations, the researcher used involved observation methods, written documents, archives, historical documents, official notes, and photos. Each method produced different evidence or data, thus providing different perspectives on the phenomenon being studied.

RESULTS AND DISCUSSION

A. Model of Internalization of *Dasa darma* Values in Forming Students' Religious Character through Scout Activities at MTs al-Hilal Tegalbug

As previously known, *dasa darma pramuka* consisted of ten moral principles that had to be upheld and practiced by members of the scout in their daily lives, whether at school, at home, or in the surrounding community. *Dasa darma*, which meant ten behavioral guidelines, was a means to uphold the promises, pledges, and heartfelt expressions embodied in the Trisatya. Therefore, *dasa darma pramuka* was first and foremost an observance rule of Trisatya, supplemented with meaningful values in daily life (Maftuh, 2008).

According to Rizky in line with the above, *dasa darma pramuka* was a self-directed progressive learning method in shaping and improving one's character (Rizky, 2012). Furthermore, this concept aimed to provide real-life experiences so that scout members could understand and practice the values of the society in which they lived. This could help scout members become better individuals and be integrated into their social environment.

Based on that definition, it could be explained that the ten principles of scout law were moral principles that had to be upheld and implemented by scout members in their daily lives, whether at school, at home, or in the surrounding community. These virtues served as a guide for scouts to behave and act correctly in social interactions with others.

In this context, the General Proficiency Requirements (*SKU*) book had regulated most of the internalization models of the ten principles in shaping students' religious characters. *SKU* contained general tasks and requirements to achieve the next level. The head of MTs al-Hilal explained that *SKU* discussed the first aspect of religion. As MTs was a school whose curriculum was based on Islam, students at MTs al-Hilal were already accustomed to its religious aspects. The task of the scout leaders and trainers was to integrate the values of the ten principles with scout activities and ensure a foundation for scout extracurricular activities, especially at MTs al-Hilal Tegalbug.

In the formation of religious character, internalization of the values of *dasa darma* was viewed in line with the perspective (Kurnia, 2016). According to him, the moral values recognized through *dasa darma* could become the identity of the Indonesian nation. For a long time, Indonesian society had been known as friendly, loving, and peace-loving people in the eyes of the world. Due to the threat of foreign culture, *dasa darma* could be used as protection in action. Religious character was also one of the eighteen characters proclaimed by the Ministry of National Education to describe the nation's character. According to the Ministry of Education, religious character included attitudes and behaviors that were obedient in practicing religion and also living harmoniously with other religions. This, according to Mary Pat Fisher, is called the belief of a Muslim (Hanan, 2022).

Several research results on the implementation of religious values to form students' religious character in MTs al-Hilal Tegalbug had been observed by researchers. This activity could be carried out by the Front Group based at MTs al-Hilal Tegalbug. Some of the values found in it were piety to God Almighty by providing religious material and discipline in congregational prayer. In addition, other values were love of nature and love for fellow human beings that could be demonstrated through cleanliness and mutual cooperation, as well as being a polite and chivalrous patriot by acknowledging mistakes, respecting and being polite to teachers. Obedience and a willingness to consult could also be applied with great obedience of the members when asked for help, and violations of rules were rare.

The willingness to help and perseverance were applied by providing assistance to others and being available whenever needed. Diligence, skillfulness, and cheerfulness were also prioritized by always being active and enthusiastic in participating in routine exercises and utilizing the skills possessed by each scout member. Thriftiness, carefulness, and simplicity were also values that were applied by saving at every meeting, being meticulous and not in a hurry, and dressing modestly. Responsibility and trustworthiness were prioritized by giving responsibilities to students. Finally, purity in thoughts, words, and actions were applied through good deeds such as mutual cooperation, helping each other, showing respect, and providing social assistance. However, there were still some activities that were not implemented, such as praying in congregation during routine exercises and maintaining discipline in terms of time.

The religious characters mentioned above are also reflected in the history of learning by Kiai Sa'id bin Armia, which is captured in his interpretation of nine verses about social theology in the Javanese society during the colonial era (Hanan, 2019). At the moment, the Ministry of National Education placed religious character as one of the eighteen national characters planned. Religious character encompasses attitudes and behaviors that adhere to religious worship and living in harmony with other religions. Efforts to shape religious character are considered important.

Efforts were made to shape religious character, as it was considered important in line with Mustari view of religious character as one of the eighteen national characters planned by the Ministry of National Education (Mustari, 2014). According to the Ministry, religious character encompassed attitudes and behaviors that adhered to religious worship and living in harmony with other religions.

In the context of Scouting, *dasa darma* had noble values that had to be instilled in every member, with the aim of making scouting a role model for society in terms of moral character that was in line with Pancasila as the foundation of the Indonesian state. *Dasa darma* had the potential to become a distinctive characteristic of the moral character of the Indonesian nation. Internationally, Indonesia was known for its friendly and peaceful society. To face the threat of foreign cultural infiltration, *dasa darma* could become a defense in shaping behavior (Fitri, 2012).

At MTs al-Hilal Tegalbug, the religious values in the Scout's *dasa darma* were adopted by all members, including Scout members in grades VII, VIII, and IX. As an institution that implemented a religious-based curriculum, MTs al-Hilal Tegalbug did not need to teach religious character from scratch in extracurricular Scouts. Naturally, most students at MTs al-Hilal Tegalbug already had a religious character formed from their family environment. Therefore, the extracurricular Scouts at MTs al-Hilal Tegalbug were considered fortunate because they could strengthen the religious character of students that had already formed.

From the explanation above, it can be concluded that the implementation of Scout activities was not yet maximized. Scout trainers and supervisors did not refer to the program set by the school in carrying out extracurricular Scout activities. Additionally, they also did not evaluate students individually or in groups. Nevertheless, routine exercises in every week of extracurricular Scouts ran smoothly, and students were quite enthusiastic in participating in activities. However, there were some delays in implementing exercises according to the designated schedule, and some students had difficulty attending or participating in exercises due to various reasons.

B. Supporting and Inhibiting Factors for Internalizing *Dasa Darma* in Scout Activities towards the Formation of Religious Character of Students through Scout Activities at MTs al-Hilal Tegalbug

At MTs al-Hilal Tegalbug, the Scout extracurricular activity was a mandatory activity. The purpose of this activity was to train students to live independently, be resilient, skilled, responsive to the environment, both locally and globally, have a social spirit, and foster a patriotic spirit. The materials provided in the scout self-development activities included camping or bivouacking, knotting, morse, hacking, planting trees or plants in vacant land, donating plants to a region, community service, donating used items, and other materials.

The data presented above identified several factors that influenced the implementation of religious values in the Scout group. These factors had different impacts. One significant factor was the Scout members, as they could influence the activity and participation in the implementation of religious values. Scout members who were less interested in this activity tended to be less active or participate with less effort. However, the majority of Scout members in the *Gugus Depan* based at MTs al-Hilal Tegalbug had a strong interest in the implementation of religious values, and they actively participated in these activities.

Furthermore, the availability of facilities and infrastructure affected the implementation of religious values, such as religious books and other supporting tools for activities like camping. However, the lack of facilities hindered the implementation of religious values. Nevertheless, trainers and coaches adjusted to

the available facilities to achieve the desired goals. This factor was also related to the budget, which was still relatively small according to trainers and coaches.

In addition, time was also a factor that affected the implementation of religious values. Scouting activities were not only about practicing religious values but also the scouting activities themselves. Although these activities were mandatory, as extracurricular activities, trainers and coaches needed to manage time effectively so that all activities could run smoothly. However, some religious value-based activities were not implemented yet.

Therefore, it could be concluded that the limited time was not always a hindrance for trainers and coaches to optimize the available time in effectively implementing all activities, especially in applying religious values. In implementing religious values, it is also important to carry out interpersonal communication among students, in order to ensure the success of scouting training and development goals (Sibaweh & Hanan, 2022).

From observation and interviews, it was known that environmental factors had an influence on the Scout training process. Although support from the community was not in the form of material things like money or objects, their positive attitude towards the implementation of religious values in the Scout group provided motivation for the parents of Scout members to support such activities. Although community support for Scouting activities in this group was relatively low, their support also strengthened the implementation of religious values.

The factor of trainers and mentors was also an important factor in the success of Scout training in the Scout group. From observation and interviews, it was known that trainers and mentors were very loyal and enthusiastic in teaching and training extracurricular Scout activities. However, in certain situations and conditions, coordination and communication among trainers and mentors still needed to be improved so as not to hinder the training process for other Scout members.

CONCLUSION

According to research conducted by the author, it was concluded that firstly, the General Competence Requirements (*SKU*) book regulated most of the internalization of the values of *dasa darma* in the formation of students' religious character, which contained tasks and general requirements that had to be met to reach the next level. Secondly, the research found that there were four factors that influenced the internalization of *dasa darma* in extracurricular activities of the Scout movement, namely member factors, facilities, timing, and environmental factors, as well as factors from mentors and trainers.

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LITERASI AGAMA DALAM PEMBELAJARAN FIKIH BERBASIS METODE SOROGAN

(RELIGIOUS LITERACY IN LEARNING FIQH
BASED ON THE SOROGAN METHOD)

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Abstract

Religious literacy was very significant in shaping humanism. One of the formation processes was contextual learning of fiqh by referring to the *kitab kuning* (classic book). Religious literacy did not only emphasize understanding the text but also the context. This research described religious literacy through learning the fiqh of *Safinatun Najah* using the pesantren-style method, namely Sorogan. This qualitative research used a descriptive approach. Data collection carried out using data triangulation in the form of interviews, observation and documentation studies and analyzed referring to qualitative methods and analysis techniques referring to qualitative methods. The results of this study indicated that the process of learning religious literacy through learning fiqh was based on the Sorogan implemented through three stages: the implementation process, learning evaluation, and supporting factors. From these three stages, it was known that students' religious literacy is more contextual by looking at various problems that exist in fiqh and were associated with everyday life. The success of implementing religious literacy in pesantren on learning fiqh was inseparable from the commitment of pesantren in producing *tafaquh fi addin*.

Keywords: Religious Literacy; Fikih Education; Method of Sorogan, Pesantren

Abstrak

Literasi agama yang utuh dan komprehensif menjadi sangat signifikan dalam membentuk sikap humanis. Literasi agama tidak hanya menekankan kepada pemahaman teks semata tetapi juga secara konteks. Salah satu proses pembentukan sikap humanis secara yang menekankan kepada konteks dapat dilakukan melalui pembelajaran fikih yang kontekstual dengan mengacu kepada kitab kuning. Penelitian ini dilakukan untuk mendeskripsikan literasi agama melalui pembelajaran fikih *Safinatun Najah* dengan metode pesantren yakni Sorogan. Penelitian ini merupakan

penelitian kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data dilakukan dengan menggunakan triangulasi data berupa wawancara, observasi dan studi dokumentasi dan dianalisis mengacu kepada metode kualitatif. Hasil penelitian ini menunjukkan bahwa proses pembelajaran literasi agama melalui pembelajaran fikih berbasis metode sorogan diterapkan melalui tiga tahapan yakni; proses pelaksanaan, evaluasi pembelajaran dan faktor pendukung. Dari ketiga tahapan tersebut diketahui bahwa literasi agama santri lebih kontekstual dengan melihat berbagai persoalan yang ada dalam fikih dan dikaitkan dengan kehidupan sehari-hari. Keberhasilan penerapan literasi agama di pondok pesantren dalam pembelajaran fikih tidak terlepas dari komitmen pesantren dalam mencetak santri *tafaquh fi addin*.

Kata Kunci: Literasi Agama; Pembelajaran Fikih; Metode Sorogan; Pesantren

PENDAHULUAN

Literasi menjadi salah satu unsur yang sangat signifikan dalam mewujudkan masyarakat yang humanis dan toleran. Menurut survei Program for International Student Assessment (PISA), Indonesia menempati peringkat ke-62 dari 70 negara (PISA, 2021). Dalam hal literasi masyarakatnya pada tahun 2021. Artinya, Indonesia berada dalam 10 besar negara dengan literasi rendah yang terendah. Dampak dari rendahnya literasi ini adalah menurunnya daya saing Indonesia, hingga berdampak kepada rendahnya Index kebahagiaan dan kedamaian (Kemendagri, 2021). Radikalisme dan Intoleransi yang belakangan ini menjerat berbagai lembaga pendidikan, sebagian besar penyebabnya karena rendahnya literasi agama.

Literasi agama tidak sebatas dalam aktivitas literasi agama, tidak hanya melibatkan kegiatan membaca dan menulis, tetapi juga memerlukan kemampuan berpikir kritis untuk mengevaluasi dan menganalisis sumber-sumber agama. Hal ini ditunjukkan melalui sikap inklusif yang diperlukan dalam proses tersebut (Kadi, 2020). Seseorang yang memiliki literasi agama yang baik, memiliki kemampuan untuk memahami hal-hal yang ada dalam agama yang bersumber dari teks (Pentaris, 2022). Literasi agama tidak hanya menekankan kepada pemahaman teks semata tetapi juga secara konteks. Dalam proses pendidikan bentuk pembelajaran agama tidak hanya diterapkan melalui membaca melainkan pula menekankan kepada proses pembelajaran yang interaktif dan dialogis.

Di era digital, literasi agama dapat diakses secara masif lewat kanal-kanal media sosial, baik yang disampaikan oleh para tokoh-tokoh agama dengan berbagai macam latar belakang. Tentunya pemahaman literasi agama yang utuh dan komprehensif membentuk sikap yang humanis dengan mendapatkan kemampuan tersebut tidak bisa langsung didapat dengan cepat, melainkan membutuhkan proses pendidikan yang panjang yang dapat ditempuh di pondok pesantren. Dalam sejarah pendidikan Islam di Indonesia, pesantren menjadi lembaga pendidikan yang paling utama dalam bentuk pengkajian teks klasik yang dikenal dengan sebutan kitab kuning (Kemenag, 2020).

Kurikulum pembelajaran di pondok pesantren berfokus pada masalah-masalah agama yang berasal dari kitab-kitab klasik (atau yang biasa disebut kitab kuning) dan menjadi sumber utama pembelajaran di pesantren (Azis et al., 2023) sebagai pendukung *kontinuitas* pesantren untuk memenuhi kebutuhan santri dan guru selama

berlangsungnya proses belajar mengajar. Untuk mendalami kitab-kitab klasik tersebut dipergunakan metode *Sorogan*.

Buku *Safinatun Najah* karya Salim bin Sumair al Hadromi adalah salah satu disiplin ilmu Fikih yang wajib diajarkan di pondok pesantren. Tujuan dari pembelajaran Fikih *Safinatun Najah* adalah untuk mempersiapkan para santri dalam memperdalam dan menguasai agama Islam, yang dikenal dengan istilah *tafaqquh fi ad-din* dengan merujuk kepada kitab-kitab klasik sebagai sumber pengetahuan keagamaan. Pembelajaran Fikih dengan metode Sorogan ala pesantren ini menjadi salah satu upaya untuk menumbuhkan pengetahuan santri terkait dengan literasi agama. Jati diri pesantren akan terancam ketika tidak lagi memproduksi santri yang terampil dalam membaca dan memahami isi dari *kitab kuning* (disebut juga sebagai ahli kitab).

Penelitian ini didasarkan kepada beberapa penelitian yang telah ada sebelumnya yang mengkaji terkait dengan literasi agama melalui kitab kuning di Pesantren yang dilakukan oleh Taufiqurohman dan Azhar (Taufiqurrahman & Al Amin, 2021);(Azhar, 2021). Penelitian selanjutnya yang mengkaji secara spesifik terkait dengan pembelajaran di pesantren melalui metode sorogan yang dilakukan di antaranya oleh Azizah dan Jabir (Azizah, 2021)(Jabir & Wahyu, 2020). Penelitian ini hadir untuk melengkapi penelitian yang telah ada sebelumnya, yang mana literasi agama dapat dilakukan dengan menerapkan proses pembelajaran pesantren melalui metode sorogan dalam mempelajari dan mengkaji Fikih. Pembelajaran Fikih yang identik dengan berbagai pandangan para ulama terkait penetapan sebuah hukum syariah. Perbedaan para ulama dalam menentukan hukum syariah ini menunjukkan sikap inklusif dalam beragama.

Penelitian ini dilakukan untuk mendeskripsikan penerapan literasi agama melalui kitab kuning di Pesantren dalam pembelajaran Fikih dengan menggunakan metode sorogan yang mencakup dua aspek terkait proses pembelajaran Fikih berbasis metode sorogan dan evaluasi literasi agama melalui pembelajaran Fikih.

METODOLOGI PENELITIAN

Penelitian ini menggunakan pendekatan deskriptif kualitatif dan mengandalkan data dan fakta yang diperoleh dari observasi dan penelitian di Pondok Pesantren Putra Al-Hasaniyah Rawalini Teluknaga Tangerang sebagai sumber data utama. Pemilihan Pondok Pesantren Al-Hasaniyah didasarkan kepada kondisi geografis pesantren yang berada di tengah-tengah perkotaan yang identik dengan masyarakat modern, pondok pesantren ini masih konsisten menerapkan proses pembelajaran klasik dengan metode sorogan tidak hanya dalam pendidikan di pesantren melainkan dalam pembelajaran formal di sekolah.

Deskripsi penelitian ini terkait dengan literasi agama melalui pembelajaran Fikih dengan sumber berupa kitab kuning, *Safinatun Najah*. Subjek penelitian ini adalah masyarakat pesantren yang meliputi Kiai, pengajar, pengurus dan santri. Adapun objek dalam penelitian ini adalah pembelajaran fikih *Safinatun Najah* dengan metode sorogan. Penelitian dilakukan dengan mengambil data primer dari masyarakat

pesantren sebagai subjek penelitian. Sedangkan data sekunder diambil dari berbagai macam literatur yang mendukung terhadap penelitian yang dilakukan.

Penelitian ini menggunakan teknik pengumpulan data yang sesuai dengan teori penelitian kualitatif (Bungin, 2013; Moleong, 2007) melalui wawancara secara terbuka dengan masyarakat pesantren putra al Hasaniyah, observasi dilakukan dengan pengamatan langsung dalam proses pembelajaran fikih Safinatun Najah, dan studi dokumentasi yang memotret bagaimana kegiatan penelitian ini berlangsung hingga tahap analisis serta menghimpun berbagai data pendukung. Analisis data dilakukan mengacu kepada teori Miles dan Huberman (Miles & Huberman, 2015) dengan tiga tahapan utama meliputi display data, reduksi data selanjutnya penarikan kesimpulan.

HASIL DAN PEMBAHASAN

Santri di Pondok Pesantren Putra Al-Hasaniyah yang belajar Fikih melalui kitab kuning Safinatun Najah menunjukkan dampak positif pada pemahaman dan analisis mereka terhadap hukum Islam. Hal ini sejalan dengan pernyataan Pentaris bahwa aspek paling penting dari literasi agama, selain membaca, adalah kemampuan untuk menganalisis sumber-sumber agama guna memupuk sikap inklusif (Pentaris, 2022). Di sisi lain penerapan metode sorogan ini membuka peluang santri dan kiai atau ustaz untuk berinteraksi satu sama lain dalam hal proses belajar mengajar.

Menurut Dhofier, metode sorogan merupakan metode pengajaran ala pesantren yang seorang santri mendatangi kiai untuk membacakan beberapa baris baik dari ayat-ayat al-Quran maupun dari *kitab kuning*. Dalam tradisi Jawa pembacaan kitab kuning menggunakan sistem penerjemahan “*utawi, iki, iku*” yang sangat kental dengan kaidah nahwu *saraf* atau tata gramatikal dalam *bahasa arab* (Dhofier, 2000). Dalam metode sorogan, tujuannya adalah untuk memandu anak didik, khususnya santri, dalam memahami materi inti serta meningkatkan hubungan yang dekat antara santri dan guru.

Metode pembelajaran sorogan di pesantren mendorong terjalinnya hubungan dekat antara kiai atau ustaz dengan santri melalui interaksi dalam memahami materi. Keterlibatan kiai atau ustaz dalam membantu mengatasi kesulitan yang dihadapi santri juga mempererat hubungan tersebut memungkinkan antara keduanya mempunyai keertian yang sistematis dan berkesinambungan. Metode sorogan ini sangat memudahkan kiai atau ustaz dalam mengetahui secara personal kemampuan santrinya dan dapat secara terus menerus memantau perkembangan bacaan kitab seluruh santri. Metode sorogan mengkonstruksi santri untuk jauh lebih aktif dalam membaca dan memaknai kitab kuning yang belum berharakat (gundul).

Proses Pembelajaran Fikih Berbasis Metode Sorogan

Pelaksanaan pembelajaran fikih penerapan metode sorogan dilakukan dalam pembelajaran kitab *Safinatun Najah* di Pondok Pesantren Putra Al-Hasaniyah Rawalini Teluknaga Tangerang dilaksanakan dalam satu minggu penuh dengan durasi 60 menit kecuali hari jumat dan sabtu dan waktunya pada waktu pagi hari setelah shalat subuh.

Safinatun Najah merupakan sebuah kitab sederhana yang membahas tentang prinsip-prinsip dasar ilmu fikih dengan mengikuti madzhab syafi'i. Kitab ini memiliki nama lengkap "*Safinatun annajah Fiimaa Yajibu 'Ala Abdi li Maulah*" (Perahu Keselamatan dalam Belajar Seorang Hamba kepada Tuhannya) yang ditulis oleh Syaikh Salim bin Sumair al-hadhromi, seorang ulama asal Yaman yang meninggal di Jakarta pada abad ke-13 Hijriah. Kitab ini ditujukan untuk pelajar dan pemula dalam memahami dasar-dasar ilmu fikih. Kitab ini terkenal di kalangan pondok pesantren di Indonesia dan termasuk materi kurikulum dasar di setiap pesantren bahkan disebut-sebut kitab wajib bagi santri (Basri, 2012).

Proses pembelajaran dilaksanakan di majelis *taklim*, dengan sistem *lekar*. Kiai atau ustaz duduk di sepotong sejadah sambil membacakan kitab sekaligus menerangkan isi kandungan kitab *Safinatun Najah* dari setiap pasal-pasalannya santri diadakan acara *ngesahi*, yaitu membacakan kitab kuning dengan bahasa Jawa dan kiai atau ustaz mendengarkan. Dengan demikian, kiai atau ustaz dapat mengevaluasi kemampuan santri dalam membaca dan memahami kitab kuning. Proses pelaksanaannya dapat digambarkan sebagai berikut:

- a) Santri akan berkumpul pada waktu yang telah ditentukan di tempat belajar atau majelis taklim, membawa kitab yang akan dipelajari;
- b) Seorang santri akan bergiliran mengantri membentuk lingkaran dan menghadap langsung dengan kiai atau ustaz;
- c) Kiai atau ustaz akan membacakan teks atau bagian-bagian tertentu dalam kitab *Safinatun Najah* dan memberikan artinya dengan menggunakan *bahasa Jawa*;
- d) Santri akan mendengarkan dengan tekun apa yang dibacakan oleh kiai atau ustaz dan mencocokkannya dengan kitab yang mereka bawa, termasuk harakat (*syakal*), makna, dan susunan kalimat dalam setiap kata, yang sering disebut sebagai *Tarkib*;
- e) Santri kemudian akan mengulang kembali apa yang dibacakan oleh kiai atau ustaz dengan cara yang sama;
- f) Kiai atau ustaz akan mendengarkan dengan tekun apa yang dibaca oleh santri dan melakukan evaluasi yang diperlukan.

Dalam metode sorogan, perhatian lebih diberikan pada pembelajaran secara individual untuk menciptakan kesejajaran antara santri dan kiai dalam membaca yang sama. Dalam hal ini, santri dapat dengan cepat memahami isi kitab kuning. Sorogan adalah metode yang terdiri dari beberapa langkah atau kegiatan yang diatur secara urut dengan pendekatan personal.

Metode sorogan memiliki nilai penting dalam pembelajaran karena memungkinkan santri merasakan hubungan yang khusus saat membaca kitab di hadapan kiai atau ustaz. Selain itu, santri selalu mendapatkan bimbingan dan arahan dalam cara membaca serta dievaluasi untuk mengetahui perkembangan dan kemampuan mereka, sehingga kiai atau ustaz dapat memberikan bimbingan dan tekanan pengajaran yang sesuai dengan kemampuan masing-masing santri. Metode ini juga menekankan pendekatan individual, di mana setiap santri dapat diberi perhatian

husus sesuai dengan tingkat kemampuan dan kapasitas mereka (Hidayah & Naimah, 2022).

Metode sorogan sejalan dengan teori pendidikan modern berupa pendekatan humanistik yang digagas oleh Abraham Maslow, bahwa proses pembelajaran lebih menitik beratkan kepada pengembangan potensi individu untuk tumbuh dan berkembang secara positif. Teori ini menekankan bahwa individu memiliki kebutuhan dan dorongan untuk mencapai potensi mereka yang penuh dan mengekspresikan diri mereka secara penuh. Individu memiliki kebutuhan untuk aktualisasi diri, yaitu proses pemenuhan potensi diri yang paling tinggi. Ketika individu merasa dirinya terpenuhi kebutuhan dasarnya, maka ia akan cenderung mencari pengalaman yang memungkinkan dirinya untuk tumbuh dan berkembang (Temon Astawa, 2016).

Proses pembelajaran Fikih dengan menggunakan kitab *Safinatun Najah* sejatinya sebagai upaya dalam mengembangkan potensi diri santri dan pemberdayaan individu dalam upaya mengenalkan santri terhadap kajian literatur Islam yang terkandung dalam kitab kuning gundul, diberikan kesempatan kepada santri untuk membacakan kitab tersebut yang telah mereka pelajari sebelumnya, dengan mengulang kembali di hadapan kiai atau ustaz.

Melalui literasi agama yang mengakar melalui beberapa teks keagamaan baik yang sakral atau yang profan dengan menganalisis jalinan dasar dalam kehidupan beragama dan konteks kehidupan sosial, politik dan budaya menjadikan seseorang beragama lebih inklusif. Dalam kajian fikih yang kerap terdapat perbedaan antara berbagai mazhab sejatinya mengajarkan bahwa dalam memahami tafsir keagamaan tidaklah tunggal.

Evaluasi Literasi Agama Melalui Pembelajaran Fikih Berbasis Metode Sorogan

Pada tahap evaluasi dalam pembelajaran fikih berbasis metode sorogan dilakukan dengan berbagai tahapan analisis sebagai berikut:

- a) Dalam analisis bacaan, santri diminta untuk membaca dan menerjemahkan teks pada kata-kata yang ada dalam kitab yang telah diajarkan oleh kiai atau ustaz sebelumnya. Jika santri berhasil memahami dan menguasai teks tersebut, kiai atau ustaz akan melanjutkan ke bagian berikutnya dalam bacaan sorogan. Namun, jika santri kesulitan memahami, ia akan diminta untuk mempelajarinya kembali dan diberikan keterangan dengan bantuan kiai atau ustaz melalui pengoreksian baik dari segi tanda baca (*syakal*) pada teks gundul, kedudukan *i'rob*, ataupun susunan dalam penerapan nahwu dan *saraf*.
- b) Dalam analisis tulisan kitab yang disorogkan oleh santri di hadapan kiai atau ustaz harus sesuai dengan pemahaman kiai atau ustaz agar benar-benar yang ada di dalam konteks kitab sesuai dengan gramatika *Bahasa Arab* dari tulisan *lafaz* setiap kosa kata (*mufradat*), *syakal* yang ada di dalam kitabnya, dan simbol-simbol fungsi dari masing-masing kedudukan kalimat misalkan berkedudukan sebagai *muftada* atau *khobar* itu sesuai berdasarkan nahwu dan *saraf*.
- c) Dan evaluasi terakhir yaitu dalam bentuk praktik santri disuruh mengaitkan unsur-unsur ilmu fikih yang terdapat dalam kitab *Safinatun Najah* dan mengaplikasikannya dalam kehidupan nyata seperti pada tata cara berwudu dan

shalat agar santri bisa ibadah sesuai aturan fikih sehingga ibadah yang dijalankan diterima oleh Allah karena sesuai dengan syariat.

Dari hasil evaluasi diketahui bahwa literasi agama melalui metode sorogan dalam pembelajaran fikih dapat meningkatkan kecerdasan santri, hal tersebut terlihat dari tingkat usaha santri, karena harus bertemu dengan guru secara tatap muka, bukan secara berkelompok. Peluang materi pembelajaran fikih sangat besar untuk dipelajari karena dapat diimplementasikan di kehidupan sehari-hari. Materi fikih mempelajari segala hal dalam kehidupan manusia yang erat kaitannya dengan hukum Islam, meliputi kegiatan dari bangun tidur hingga tertidur kembali yang sesuai dengan syariat. Karena apabila tidak ada praktik dalam materi pelajaran fikih, terkadang sulit untuk dipahami para santri (Afif, 2019). Sehingga dari mempelajari fikih santri menjadi antusias, banyak bertanya terkait hukum-hukum Islam lainnya terkait dengan kegiatan sehari-hari dan hal itu sangat membantu membuat wawasan santri bertambah.

Dalam proses pembelajaran fikih, strategi pembelajaran yang berbasis masalah tidak hanya fokus pada pemahaman teori, melainkan juga membantu siswa untuk merenungkan pemahaman mereka terhadap dunia nyata dengan menggunakan masalah-masalah fihiyyah yang relevan secara faktual (Rijal, 2018). Hal ini akan terlihat pada tahap evaluasi terakhir ketika santri diminta mengaitkan materi yang dibaca dengan praktik yang ada dalam kehidupan sehari-hari. Fikih menjadi pedoman kehidupan seorang muslim khususnya santri dalam menjalankan kehidupan. Dalam materi fikih, literasi agama harus memiliki relevansi yang signifikan agar tidak hanya berkaitan dengan aspek teoritis, tetapi juga terkait dengan kehidupan praktis sehari-hari.

Literasi agama yang dilakukan dalam pembelajaran fikih dengan menggunakan metode sorogan sangat menekankan kepada proses pembelajaran yang dialogis antara kiai atau ustaz dengan santri, di sisi lain dalam proses pembacaan kitab secara individu di depan kiai atau ustaz santri secara sendirinya untuk berargumen dalam membaca kitab kuning gundul dengan pembacaan *rofa*, *nasab* ataupun *jar* sehingga dalam proses tersebut terdapat pengalaman interaktif baik dari segi teks maupun substansi dari materi yang dipelajari.

Hal ini menegaskan bahwa literasi agama dengan metode sorogan ini adalah pembelajaran agama yang tidak doktriner, tetapi kontekstual. Oleh karena itu, penguasaan literasi agama yang memadai sangatlah penting untuk memperkuat harmoni kehidupan beragama. Lebih dari itu, literasi agama yang berkualitas juga dapat membantu membangun pemahaman keagamaan yang inklusif dan mendorong sikap toleransi (Maruti et al., 2023).

Faktor Pendukung Literasi Agama Santri Dalam Pembelajaran Fikih Berbasis Metode Sorogan

Dalam Pondok Pesantren Putra Al-Hasaniyah Rawalini Teluknaga Tangerang, literasi agama tidak hanya diajarkan dalam mata pelajaran fikih saja, tetapi juga sudah diterapkan dalam berbagai disiplin ilmu, baik di pendidikan pesantren maupun di pendidikan formal. Tujuannya adalah untuk menciptakan santri-santri yang memiliki pemahaman yang mendalam dalam agama (*tafaquh fi ad din*). Hal ini sejalan dengan

visi pondok pesantren tersebut, sehingga para santri harus mampu merujuk kepada referensi utama dalam pembelajaran pesantren yakni kitab kuning yang berbahasa arab dan *gundul* untuk penguasaan kitab kuning para santri dibekali pengetahuan mengenai pembelajaran tata gramatikal arab atau *nahwu shorof*. Di sisi lain, metode pembelajaran klasik khas pesantren yang hingga saat ini masih eksis diterapkan tidak terlepas dari beberapa faktor pendukungnya, diantaranya sebagai berikut:

a) Lingkungan pesantren yang kondusif

Dalam pembelajaran di pesantren, lingkungan tempat belajar memegang peran penting dalam menciptakan proses pembelajaran yang efektif dan efisien. Oleh karena itu, kiai atau ustaz harus mampu mengorganisir tempat belajar yang optimal. Di Pondok Pesantren Putra Al-Hasaniyah Rawalini Teluknaga Tangerang, lingkungan tempat belajar untuk kegiatan sorogan dianggap kondusif, nyaman, bersih, dan tidak terdapat suara bising dari kendaraan. Lingkungan belajar yang kondusif akan memotivasi kiai atau ustaz untuk melaksanakan pembelajaran yang lebih optimal, karena adanya rasa nyaman dengan lingkungan yang ada di sekitar. Santri juga akan merasakan ikut nyaman sehingga memiliki motivasi yang tinggi untuk mengikuti sorogan dan memiliki minat serta pola pikir yang positif tentang pentingnya belajar untuk bekal di masa depan.

b) Kitab penunjang dalam metode sorogan

Pengasuh sangat mengapresiasi pembelajaran nahwu-saraf yang merupakan salah satu dari kurikulum pesantren ini, untuk mendukung kegiatan metode sorogan pada setiap santri ditempa dengan mempelajari ilmu nahwu-saraf, untuk tingkat *ibtida* para santri mempelajari kitab *jurumiyah*, untuk tingkat *wushta* santri mempelajari kitab *nadhom yaqulu* dan *nadhom imrithi*, Syarat penting dalam pembelajaran kitab kuning di Pondok Pesantren Putra Al-Hasaniyah Rawalini Teluknaga Tangerang adalah harus menghafal setengah bagian dari kitab kuning dan sisanya dipelajari pada tingkat *ulya*, yang meliputi pembelajaran kitab *Alfiyah Ibnu Malik* sebagai standar ilmu membaca kitab kuning. Penguasaan dasar ilmu nahwu dan saraf sangat membantu santri dalam mengikuti pengajian kitab kuning atau pengajian sorogan, sebab ilmu nahwu dan saraf begitu sangat penting dipelajari yang merupakan kunci dari setiap *fan* ilmu.

c) Kemauan dan tekad pribadi santri dan kiai atau ustaz

Kemauan yang tertanam dalam diri santri itulah yang membuat santri mampu dalam membaca dan memahami kitab kuning, di antaranya niat dan tekad yang muncul dari hatinya berupa tingkat keseriusan dan ingin mendalami kitab kuning dengan penuh rasa percaya diri, hal inilah yang membuat santri menjadi mudah dan sangat cepat dalam menyerap pelajaran. Kiai atau ustaz perlu menyadari bahwa pembelajaran perlu melibatkan santri secara aktif, dan harus memosisikan santri sebagai subjek belajar dan mengajak mereka agar lebih semangat dalam membangun pengetahuannya sendiri dan mengembangkan kemampuannya sendiri.

d) Interaksi teman asrama

Interaksi teman asrama mampu memberikan andil dalam meningkatkan kemampuan membaca dan memahami kitab kuning pada pelaksanaan metode sorogan dalam pembelajaran kitab *Safinatun Najah*, interaksi teman asrama sangat mempengaruhi hasil belajar yang baik pula. Para santri diharapkan harus menjalin hubungan interaksi sosial yang baik, baik dalam lingkungan pesantren, dengan kiai atau ustaz dan terlebih lagi dengan teman asramanya. Lingkungan teman asrama yang baik akan berpengaruh positif terhadap perilaku santri. Kondisi lingkungan teman asrama yang baik akan membuat santri termotivasi untuk melakukan perilaku positif, oleh karena itu lingkungan teman asrama sangat berperan penting terhadap keberhasilan suatu pembelajaran santri.

e) Sarana dan prasarana yang memadai

Ketersediaan fasilitas dalam sebuah kegiatan pembelajaran sangat penting. Untuk itu perlu diketahui bahwa kondisi keadaan sarana prasarana yang ada di Pondok Pesantren Putra Al-Hasaniyah Rawalini Teluknaga Tangerang sebagai tempat belajar santri, termasuk di dalamnya yaitu majlis *taklim* dan asrama memiliki penerangan yang cukup, fasilitas yang memungkinkan untuk meningkatkan kualitas pembelajaran berupa lingkungan yang bersih akan memberikan suasana yang kondusif untuk belajar. Serta alat-alat untuk belajar sudah lengkap untuk mendukung kegiatan belajar mengajar seperti kursi, meja, lehar, kitab kuning, toko kitab, koperasi, spidol, penghapus papan tulis, dan lain sebagainya, akan memberikan kemudahan bagi para santri untuk menempa pembelajaran yang berlangsung di pondok pesantren.

KESIMPULAN

Literasi agama memainkan peran yang sangat signifikan dalam mengembangkan pengetahuan santri secara substantif dengan mengacu kepada sumber belajar berbasis kitab-kitab klasik. Salah satu metode yang digunakan untuk meningkatkan pengetahuan santri di Pondok Pesantren Putra Al-Hasaniyah adalah metode sorogan, yang merupakan tradisi pesantren dalam mengajarkan kitab kuning. Metode ini juga digunakan dalam pembelajaran fikih di pesantren tersebut menekankan kepada penguasaan kitab *Safinatun Najah* dalam pembelajaran fikih hal ini didasarkan kepada misi pesantren untuk dapat mencetak santri yang *tafaquh fi addin*.

Proses pembelajaran fikih dengan menggunakan metode sorogan merupakan penerapan model pendidikan literasi agama di pondok pesantren putra al Hasaniyah yang mengacu kepada manajemen implementasi berupa perencanaan, pelaksanaan dan evaluasi. Proses pembelajaran fikih dengan metode sorogan sudah berlangsung lama dan hingga saat ini masih tetap eksis. Hal ini tidak terlepas dari berbagai faktor pendukungnya. Proses pembelajaran dan evaluasi dari pembelajaran yang sangat ketat menjadi salah satu keberhasilan santri dalam memperoleh pengetahuan terkait dengan literasi agama dari sumber yang otoritatif.

Penelitian ini relevan untuk menjawab problematika terkait dengan sikap fanatisme yang kian berkembang di beberapa tahun terakhir ini. Hal ini disebabkan oleh muatan dalam belajar agama lebih didominasi oleh penggunaan media sosial mengabaikan proses berguru kepada ustaz atau kiai sebagaimana proses pendidikan yang berlangsung di pondok pesantren. Kendati demikian, penelitian ini masih terbatas kepada penelitian deskriptif terhadap literasi agama melalui pembelajaran fikih dengan metode sorogan, sehingga belum secara spesifik dan mendalam mengkaji bagaimana pemahaman dan sikap santri terhadap persoalan-persoalan kontemporer yang dikaji secara faktual dalam pembelajaran fikih sebagai bentuk dari penguatan literasi agama.

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