

The Development of Students in The Formation of The Muslim Person at The Islamic Boarding School of The Quran Zaenuddin Kramat Tegal

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Abstract. The hegemony of the supremacy of excessive rationality of science gave birth to inequalities that unsettled mankind, thus encouraging the emergence of various spirituality movements that became a trend in the XXI century. These most prominent movements include the New Age Movement, or the New Age movement. This research focuses on how the personal concept of Muslims in the Zaenuddin Kramat Tegal Quranic Islamic Boarding School. Bagaimana the development of students in the formation of a Muslim person at the Zaenuddin Kramat Quranic Islamic Boarding School. The development of students in the formation of Muslim personality at the Zaenuddin Kramat Quranic Islamic Boarding School, with the central pilot of the kyai figure as the caretaker of the pesantren. The glory of kyai is at least due to seven things, namely scientific factors, exemplary, role models, charisma, leadership, serendipity. Kyai with the pesantren system fosters students towards the journey to Allah, namely Al Hikmah and Al Ma'rifat. To achieve this goal, there are seven levels that must be taken, namely: (1) the level of taubat, (2) the level of zuhud, (3) the level of waro, (4) the level of mahabbah, (5) the level of khudhu (submission), (6) the level of kasyaf, (7) the level of at-tajaali. The seven levels become a person's journey to a plenary Muslim person. Pesantren is an educational institution that enlightens and educates.

Keywords: Santri Coaching, Muslim Personal Formation

1. Introduction

The role of education in the history of human life has always been in upheaval. One period is dominant in the coaching of reason, and another period is dominant in the coaching of qolbu. The two dominances of the role of education are always one after another. The dominance in cultivating reason has brought tremendous progress in advancing science and technology. Historical evidence of the 17th century, with the existence of industrial revolutions in England and France has brought enlightenment to human life in the progress of material life. This progress tends to have denied the cultivation of qalbu (religious soul), even religion is considered to only

hinder progress. The hegemony of the supremacy of excessive rationality of science eventually gave birth to inequalities that unsettled humanity, thus encouraging the emergence of various spirituality movements that became a trend in the XXI century. These most prominent movements include the New Age Movement, or the New Age movement. The movement was born with a vision of the transcendent passion for the meaning of life, that is, the return of the human self as it is, man in his *fithrah*.

The turning point of this culmination of thought arises when reason is perceived to have opposed man so that in turn man will oppose reason. The competition of reason and soul reaches its peak, that matter (reason) does not exist, all that exists is the soul (mind), on the contrary that the soul does not exist, all that exists is matter. This is the most fundamental debate of the nature of education in its efforts to optimize consciousness for the perfection of its humanity. Islamic education, especially Islamic boarding schools, aims to form a Muslim person. A person who puts forward the soul, *qolbu* as the central command of the human self.

Educational institutions are needed that can provide enlightenment as well as educate. Education and Culture (Kemdikbud) of the Republic of Indonesia (RI) initiated this program with the aim of producing students who understand general science as well as religious science or students who are general knowledgeable and have religious personalities, simple, and independent [1]. In line with this presentation, this study focuses on how the personal concept of Muslims at the Zaenuddin Kramat Tegal Quranic Islamic Boarding School. And how to foster students in the formation of Muslim personality at the Zaenuddin Kramat Quranic Islamic Boarding School.

2. Method

This research applies qualitative methods with a phenomenological participatory approach. [2] gives the meaning of phenomenology is the science of phenomena or about the visible. This understanding is in line with Moleong's [3] research in the phenomenological view means understanding events in relation to people in certain situations, so that phenomenologists emphasize the subjective aspects of people's behavior and interpretations of their self-understanding. In line with this opinion, Khoirul Shelah also stated that the characteristics of qualitative research include using the natural environment as a data source, being descriptive-analytic, stress on the process not on the results, being inductive, and prioritizing the meaning of participants [4]. Data collection by observation, interviews, and documentation. The validity of the data is pursued by triangulation of both time, data sources, and literacy. In this process, data analysis takes place in the grouping, selecting, reducing and presenting data.

3. Discussion

Pesantren is a "place where students live". This understanding shows the most important characteristic of pesantren, namely a fully total educational environment. Marzuki Wahid, 2002, explained that the three main elements that makeup pesantren are a subculture: (1) leadership patterns of Islamic boarding schools that are not co-opted by the state, independent; (2) general reference books that have always been used from century to century; and (3) the value system used is part of the wider community. Meanwhile, according to Zamakhsyari Dhofier (1985), there

are five main elements of pesantren, namely: (1) pondok; (2) mosques; (3) students; (4) kyai; (5) teaching system. Zaenuddin's Quranic Islamic Boarding School, located on the Tegal – Pemalang Km 9 road, Maribaya village, Kramat Tegal. Led by a caregiver with dozens of assyadit (teacher) councils. The teaching system applies the Smart Quran, with 400 students. The center of activities in the mosque has 1000 worshippers in the complex.

Zaenuddin's Quranic Boarding School is led by a caregiver, namely KH. Lukman Alhakim, al hafid. A young kyai who is a student of Syeh Soleh Basalamah at Pesantren Darussalam Jatibarang. Then KH. Young Lukman continued his nyantri in Zaman until alim and became one of the alumni of the pesantren in the era. Based on these reasons, Zaenuddin's pesantren had proposed to be her to be a caregiver for the pesantren. The glory of kyai is at least due to seven things, namely scientific factors, exemplary, role models, charisma, leadership, serendipity. Kyai with the pesantren system fosters students towards the journey to Allah, namely Al Hikmah and Al Ma'rifat. To achieve this goal, there are seven levels that must be pursued, [5] namely: (1) taubat level, (2) zuhud level, (3) waro level, (4) mahabbah level, (5) khudhu (submission) level), (6) kasyaf level, (7) at-tajaali level. The seven levels become a person's journey to a plenary Muslim person. Pesantren Zaenuddin fostered students to take the journey with the Quranic method, so it was inscribed as its name: Zaenuddin's Quranic Pesantren. The explanation for the trip is explained as follows:

First, taubat, is to return from everything that is reproached by science (sharia) to lead to what is praised by science (Abu Nashr as –Sarraj, 2002:90). this level a person has a strong intention to go to Him, walk in His way and stay away from all that is forbidden and multiply the deeds ruled by Him. At that level, God looks to a servant with a look at His Mercy. This level is the level of the taqwa people (Al Muttaqin). Second, zuhud is the first step for anyone who wants to go to Allah, who pours out everything only for Allah, who is willing with all the provisions of Allah, and those who depend (tawakkal) on Allah. A person who does not strengthen the foundation in the zuhud issue is unlikely that the next level will be good and right. Distancing oneself (zuhud) from worldly problems is the basis of all goodness and strictness, while the love of the world is the basis of all fallacies. In this degree one will be devout against a lawful matter, and towards something that is haram/syubhat (merugikan between halal and haram) will leave it.

Third, faking. The essence of faking is to strip away all the attributes it possesses [6] Al Junaid, says that the signs of an honest fakir are not asking, showing any signs of his folly and if offered he is silent[7] Many verses of Allah and the hadith of the Prophet saw, which show the virtues of faking, include Surat Al Kahfi: 28, as well as Surah Abasa: 1-6. Fourth, mahabbah (love) and al Qurbah (near) or also called maqam At-Thaharah (chastity). The previous three levels are the result of the struggle of a servant, whereas in this fourth level, one cannot reach God but must be with God. At this level a servant releases himself and renounces his personality because he walks together with God, and only for God. At that moment a servant was completely clear of his lust. He saw that what he had achieved was not due to his efforts, his love or his deeds. He gained pleasure against the will of his soul and the ability to master it, his feelings of love for God, and all that he found because of his closeness to God. Fifth, khudhu (submission). At this level a servant of khudhu (submission), at-tadarruj (ascending) and al khasyyah, so that he stood at the door of Allah and knocked on his door with inferiority complex. Such behavior can only be carried out by

a servant who is always submissive, solemn and contemptible before Him. Sixth, *kasyaf*, which is the degree of opening of the veil (*kasyfu al hijab*) of Rabbani, where at this level Allah sees his servant with courtesy (affection), then Allah opens the veil of His Rabbaniyah. On that occasion the servant saw infinite goodness, and gave birth to a deep longing for God.

Seventh, *at-Tajaali*. At this level the servant sees the greatness of Allah, he obtains instructions so that he can know Him, longs for Him and Shidup in the grasp of ar-Rahman. This level is the highest for a servant, and the end of the *ma'rifah* level. Kyai with the *pesantren* system fosters students towards the journey to Allah, namely *Al Hikmah* and *Al Ma'rifat*. They are personal Muslims who are awaited to be present in a dry society with a religious spirit. Mental science experts have talked a lot about problems related to psychology, but have never mentioned the problem of the nature of the soul and the nature of the disease. Their discussion still stops at the level of the phenomenon of mental birth alone and has not swooped on the real problem.

Meanwhile, *sufis* have contributed psychiatric studies by discussing thoughts about the circumferences of *qalbu* and the constraints of the soul, which he considered to be the foundation for initiating an act. *Sufis* say that human birth behavior is not actually a human personality, but the most important element in personality is *al khuluq*, which is inner behavior (Amir An-Najar, 2001: 142). *Al khuluq* is a solid institution in the human soul that can display all forms of deeds easily without the need for a thought process first. *Sufis* have given a study of the psyche, its illness as well as its analysis. Some of the symptoms that will be discussed include: fear, anger, *riya*, *hasud*, greedy, miserly and lies. First, beware. The person who is infested is aware that the thoughts that affect him are unacceptable to his intellect, but always interfere with him, and make his soul uneasy, especially whenever he seeks to eliminate and stay away from the influence of these thoughts (Amir An-Najar, 2001: 150).

It must be distinguished between the thought of being alarmed and the mind of being wrong. The person who has the wrong thoughts, he is aware of his mistakes and seeks to correct them and he will not discuss those thoughts as one problem. Meanwhile, the person who is bullied, feels that the thought is always disturbing and causes a sense of anxiety, and cannot eliminate and stay away from it, even if he knows that the thought is very irrational to himself. According to *At-Tustari*, *waswas* is everything that is done without God, so that all unsuccessful desires include *waswas* (in Amir An-Najar, 2001: 143). Therefore in all affairs, food, drink, giving, requesting, *qalbu* must always be with Allah, so that *qalbu* is not alarmed. The source of the alarm is: anger that always leads to ugliness.

According to Imam As Samarqandi (in Amir An-Najar, 2001: 145) the fear of sheikh entering attacks into the human chest through ten paths, namely: (1) stinginess and prejudice, (2) love of the world and length of ideals, (3) living a relaxed life, *leha-leha*, liking to make things easier and inclined to enjoyment, (4) self-conceit (5) shrinking others and exalting himself, (6) *hasud* and spitefulness to others, (7) *riya'*, (8) filthy and miserly nature, (9) arrogance, (10) greedy. The person whose *qalbu* is stricken by alarm, his soul is not calm, and feels uneasy. In these conditions he was unable to work properly and went awry. He is not spiritually intelligent, so the other intelligences he possesses cannot work well either.

Second, get angry. The so-called anger (*al Ghadhab*) is an act that occurs at the boiling time of the blood in the *qalbu* to obtain satisfaction for what is in the chest (Amir An-Najar, 2001: 154).

Anger is a mental activity that occurs as a result of boiling blood when a person wants to hold revenge. If the anger is very loud, burst out the flames of anger and burn and boil the blood so that the blood penetrates into all the nerves in the brain, and makes a dark smoke that can damage the work of reason itself. As a result, it will weaken all forms of his deeds. Anger can be caused by various causes (Amir An-Najar, 2001: 145), namely: (1) pride, (2) pride in himself, (3) *riya'*, (4) jokes, (5) insults, (6) improper promises, (7) coercion and tyranny accompanied by *hasud*.

Anger is a sublimation of feelings towards the environment and the forces around it, and aims to gain calm. If the sublimation is transferred to God not to the environment and the forces that are around it, then the anger will calm down and the expression will become gentle and loving. Third, *takabur* (*ujub*), vanity. *Takabur* can be distinguished into *takabur* to God and *takabur* to fellow human beings. *Takabur* to his fellow man is to have the feeling that others are smaller in his eyes and see himself as better than anything other than himself. *Takabur* to Allah is when a person uses Allah's favor to satisfy his lusts, so he forgets to give thanks and forgets to think to Allah (Amir An-Najar, 2001: 165). The source of indignity is a person's ignorance of his own self-righteousness. The person who does not know his self-degree will be *takabur*, he will be arrogant and feel proud of himself. If this is sustainable he will have high feelings of self and feel as a special person (Amir An-Najar, 2001: 159). *Takabur* can be distinguished by two types, namely *takabur* born and *takabur* batin. The inner *takabur* is often called *al kibru*, when it sticks out into a behavior that *takabur* is called *takabur* born. The most obvious form of *takabur* is *takabur* in performing worship to God. The person sees his worship most perfectly, and sees others with contempt.

Takabur will bring about various despicable behaviors, such as *riya'*. The insolent person is difficult to call or answer a greeting, or will not accept something of the truth because of hostility and malice, the result of his rejection of the truth. This is because he considers himself to have something better than what others have, both religious issues and about the world. Every time he gained pleasure, he became more indignant, and forgot to give thanks to God. Fourth, *Ujub*, according to Al Jurjani (in Amir An-Najar, 2001: 166) *ujub* is a person's presumption of his height. Allah said: "Then you shall not say that you are holy, for Allah knows better the most devout among you" (QS. An Najm: 32). In another verse God says: "And you shall not turn your cheeks away from *maanusia* and thou shalt not walk upon the earth with *ujub*" (QS. Luqman: 18). The Messenger of Allah said: "Three problems that can be destructive are: the miser who is followed, the passions that are obeyed, and the one who is proud of himself" (HR. Abi Hurairah). Ibn Mas'ud said: "The corruption is in two problems, namely despair and *ujub*" (*Ujub* becomes the base of suffering, for the one who *ujub* will show his disregard for God.

Amir An-Najar, (2001: 168) divides *ujub* into seven kinds, namely: (1) *Ujub* because of the perfection of his body, (2) *Ujub* because of his intellect and ingenuity, (3) *Ujub* because of his descendants, (4) *Ujub* because of his genealogy of the *zalim* King, (5) *Ujub* because of his many children and families, (6) *Ujub* because of his wealth and property, (7) *Ujub* because of his wrong income. Modern soul science says, that the nature of *ujub* and the love of self-appearance, constitute a human instinct (Amir An-Najar, 2001: 170). *Ujub* instinct is a sociological instinct, in which substantively takes the form of pride in the appearance of himself. If this nature of *ujub* is internalized in the adolescent psyche, it can turn into a form of behavior of pride and brutality,

while the nature of the *ujub* of adolescent women can take the form of snobbery and *takabur*. While the instinct of love appearance is divided into two parts as well as the instinct to fight, namely to defend itself (defensive) and the instinct to attack (offensive).

The explanation shows that *takabur*, *ujub* is a trait and behavior that wants to show its greatness, excessive attitude in self-appearance, like a lighthouse and mirage without reality, and at the same time demeaning others, the nature is sufficient so that it no longer expects the gift of God. Statistically the person will lose control with God, while horizontally it will be difficult to obtain faithful companions, even acquire many enemies. His spiritually less intelligent nature and behavior had an effect on the various difficulties of life that he was forced to face. Fifth, *Ghurur* (deception). According to At Tirmidzi (in Amir An-Najar, 2001: 173) indeed a man who is in a state of *ghurur*, he is drunk where he does not know what he is doing, or what he says. Al *Ghurur* is the soul's sense of calm towards behavior that is in accordance with lust. Al *Ghurur* is the deceit of the soul and is an enemy of man, like a man who calls himself a master of *tawhid*, or feels proud of his pious grandfathers, or always plans his meager good deeds, and then considers that by his practice it makes himself forgiven by Allah. The comparison with *roja'* is, that *roja'* fosters hope and earnestness of work, whereas *ghurur* is quickly satisfied and feels enough of his practice. So the person who is infested with *ghurur* makes himself spiritually unintelligent, because his satisfaction with the *amaliah* done makes him not want higher achievements, so as to be unable to achieve his optimal achievements.

Sixth, *Riya'*. A person who has the nature of *riya'* is a person who presents something that is contrary to what is in his mind (Amir An-Najar, 2001: 182). Rosulullah SAW, said: "verily the lowest level of *riya'* includes *shirk*" (HR Bukhari and Muslim). Indeed, the one who *riya'* is the one who carries the veil of falsehood contained in it the ugliness of feelings towards others, it seems that he shows love and affection, where on the contrary he hates and praises with false praise. He doesn't like others. The one who is *Riya'* is the one who is the *Riya'*'s indications from the psychological and moral side are as follows: the activity is full of *shahwat*, fear, love of praise, wanting to be seen by people, and liars.

Seventh, *Al Hasad* (Spiteful). God said: "And from the wickedness of the spiteful man when he exercises his malice" (QS. Al Falaq: 5). Indeed, the origin of spite and deceit is one, that is, an excessive misery. Spite occurs when a person wants the pleasure that others have lost to him. The main cause of malice is greed, and the main cause of deception is violence with very little affection, while the main cause of *takabur* is denial of God's favor. To be spiteful is to hate favors and to hope that those favors are lost to someone. Indeed, spite is uglier than a miser, for the so-called miser is someone who does not want to see anyone else to touch his possessions. Indeed, spite is a person who does not want others to acquire something better than himself, even though he himself has no right to have it.

Spite is a very dangerous psychiatric disease and is really very painful for his own soul. Ar Razi (in Amir An-Najar, 2001: 198) defines *al hasad* as a trait possessed by a person, in which he always desires absolutely that the good that the other person has is lost to him, which in essence the malice will not harm the person he is spiteing about. In the event of losses and emergencies, it occurs only in a psychiatric form, that is, hostility. This generally happens among close acquaintances or among colleagues. In general, malice occurs because of a person's exaggerated

attitude in loving himself, so that everyone tends to be more ahead of others in a problem or issue of rank. When they see someone who was still behind yesterday and then precedes them, it makes them unhappy with the person who preceded them and makes them uneasy.

That malice arises because of the sad or sick nature or attitude of a person's qalbu, because he is unable to achieve what he has aspired to, or feels hindered in an attempt to obtain what he thinks is his right. The mental suffering experienced by a person usually swells more and more days and can torture oneself which can eventually lead to a sense of hopelessness. At that time the person concerned was always in a psychological position of being attacked, so that he himself looked for its true causes, even though in the end the solution he found was bitterness.

The spiteful man is usually afraid to show his malice, worried about damaging his self-image, so that his feelings crystallize in his soul and come out when he sees others superior to himself, whether regarding glory, treasure, influence, intelligence and so on. There are so many spiteful media, such as *riya'*, hiding reality, appearing as an indifferent person, performing maneuvers and insults, berating, insulting, and all other commendable deeds. A perfect soul is one that has been able to cleanse from despicable qualities, so that it will gain guidance (knowledge) directly from God. Agustian (2001), stated that there is a qalbu sound coming from the God Spot that will provide fitrah awareness, thus guiding towards positive action. They are fully aware that "No one zaroh can move on its own without being associated with the hand of God". asserts that his root mind is qalbu. In line with this, Abdulloh Gymnastiar [7] stated, that the qalbu that makes humans able to excel is solely for the sake of Alloh Swt. If a person's qalbu is clean, clear, and clear, the overall behavior of oneself will also reveal cleanliness, clarity, and clarity. The appearance of each person is a reflection of his own qalbu. The Hadith asserts that: 'indeed, in the body of man there is a *mudhghah* (lump of blood), if it is functioning properly, then it is good for the whole body, and if it is damaged, then the whole body is damaged. You know, the *mudhghah* is qalbu'.

The method of seeking knowledge by relying on qalbu is through the process of purifying qalbu impurities caused by: anger, *riya*, *hasud*, greedy, miserly and lies. A clean qalbu will open the lid and blanket that envelops it, until it radiates from within a cleaner and lasting qalbu of science. It is Qalbu who knows everything that is demanded, and everything that is before him, or that he does not like. It is precisely the statement of Djawad Dahlan the existence of a spiritual intelligence which he called the intelligence of *laduni* science. Alloh SWT is a *dzat* that puts science into qalbu, so qalbu is an ideal place for science. For someone who already has *ma'rifat*, that person is called an *arif* (knowing) his religion, namely the religion of Alloh SWT. The *sufis* made qalbu the place of their knowledge and media. They view feelings and reason as often deceived. According to *At-Tirmidzi* human qalbu is the center of all feelings, recognition and emotions in the human body. All human feelings, recognition and emotions will return to the qalbu, and from it will be sent back to the whole body. It is unlikely that from feeling or recognition can rule the human body without going through qalbu.

Qalbu can automatically intercept any form of emotion, and when it is ticked in it a stream of feelings, it will then be directly emitted throughout its body. Qalbu is like a point that can radiate all forms of various streams to all limbs of the human body. It is like a door, where all forms of flow enter it and exit the door again to the whole limb. So the human qalbu mastered all its limbs.

Qalbu is like a king whose affairs are in his hands. But qalbu is also likened to a city, which will be ruled and influenced by the people who control the city. So, if there is something that can defeat the function of qalbu, then it will control all its limbs. Qalbu can also be likened to a government in a power, which if there is one power that can defeat the government, it will certainly rule the kingdom. Dada is like a royal courtyard, from which all problems are resolved. As qalbu can regulate and rule all limbs of the human body.

The perfect soul, who has attained the lust of *mutmainnah*, has become a muslim person, with *qolbun salim*. Qalbu, the place of *Hidayah Alloh*, so that the owner can solve the problems he faces. Qalbu is also the place of influence of *syaitoniyah*, so that the owner is dark-hearted, so his life is full of problems that come up with problems that are one after another. The personal coaching of the Muslim, in essence the coaching of qalbu, so that the qalbu becomes brilliant in his life, and none of the problems are not resolved.

4. Conclusion

The personal concept of Muslims at the Islamic Boarding School of the Qur'an Zaenuddin Kramat Tegal, is an *Al Hikmah* and *Al Ma'rifat*. A man who has a perfect jiwa, who has attained the lust of *mutmainnah*, has become a muslim person, with *qolbun salim*. A qalbu is clean, so as to receive the *hidayah* of *Alloh*. The person can solve the problems he faces with God's guidance.

The development of students in the formation of Muslim personality at the Zaenuddin Kramat Quranic Islamic Boarding School, with the central pilot of the Kyai figure as the caretaker of the *pesantren*. The glory of kyai is at least due to seven things, namely scientific factors, exemplary, role models, charisma, leadership, serendipity. Kyai with the *pesantren* system fosters students towards the journey to Allah, namely *Al Hikmah* and *Al Ma'rifat*. To achieve this goal, there are seven levels that must be pursued, (Amir An-Najar, 2001: 225-227; Abu Nashr as –Sarraj, 2002: 90-112) namely: (1) *taubat* level, (2) *zuhud* level, (3) *waro* level, (4) *mahabbah* level, (5) *khudhu* (submission) level, (6) *kasyaf* level, (7) *at-tajaali* level. The seven levels become a person's journey to a plenary Muslim person.

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