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

Muhammad Hambal Shafwan1*, Din Muhammad Zakariya1

1Faculty of Islamic Studies, Muhammadiyah Surabaya University, Surabaya, Indonesia
*Corresponding author. Email: abu.hana.tsania@gmail.com

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

Keywords: character building, rabbani, boarding school

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

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

Human beings are controlled by their ways of life. Since faith is a way of life, human beings are governed by their faith, and their essence is their mind. As a result, it is the mind which becomes the target of education and which should be filled with faith [3]. Therefore, there are three expected characteristics possessed by any graduate, first, they have healthy and strong bodies, second, they are smart and intelligent and they have strong faith. This statement is in line with Abu'din Nata’s that for Moslem families, they should choose schools with excellence in the fields of science, technology, competence, and experience, but also in those of personality and noble character [4].

Abu Hasan Ali al-Nadawi also explains that schools should be concerned with aspects of Islamic education so that they can produce generations (graduates) with adequate science, a healthy mind, strong physical condition, and faith. Under guidance from their teachers, they possess high spirits in doing their religious lives, they are ready to make struggle and sacrifice in sailing through their lives, they may grow with spirits in building sincere brotherhoods and pure loves, they ready to help and give priority to others’ interest [5].

Based on the descriptions above, Islamic education is the one oriented into five pillars of religion, namely faith, courtesy, morals, worship, and mu'amalat (social relationship). Two pillars, faith and worship deal with matters in the hereafter, while the rest, courtesy, morals, and social relationship, with world affairs. If the five pillars are carefully paid attention in education, the education will produce human beings with strong faith, correct worship, good morals, and courtesy, and with good ability in interacting with the community and in being involved with the life by skills they possess.

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

This research was qualitative, an approach resulted in descriptive data which were in written or oral data from people and behaviors that could be observed [6]. The type of this research is phenomenology. This research aimed to answer the question about what and how an occurrence and reported the results as the way they were. Through this research, it was expected it could explore the concept of characters building in al-Islam boarding school Lamongan.

In this research, the writer chose the research subject at al-Islam boarding school because al-Islam boarding school has implemented halaqah program as a means of learning methods and the formation of character. The research used two types of data; primary data and secondary data. The primary data were resulted from the principal and the director of boarding school as the stakeholders. Meanwhile, the secondary data in this research were school documents such as geographical, profile, work programs of boarding school etc. To obtain clear, accurate and complete information, the researcher used several methods; observation, interview, and documentation.

3. RESULTS

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

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

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

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

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

In the belief Halaqah, some books written by Muhammad bin Abdul Wahab namely al-Ushul al-Thalâthah, al-Qawa’id al-Arba’, Kashfu Shubhat, Masâ’il al-Jâhiliyyah, and al-Tawhid were studied. The five books are expected to be able to flourish a firm faith among the many Santri and to give a deep knowledge of faith, especially in Rububiyyah and Uluihyyah Tawhid, since the book al-Ushul al-Thalâthah contains very basic and important lessons to realize personalities of a Moslem believing in God in all their life sides. The nature of worshipping of a Moslem is Allah Ta’ala, and the nature of a religion accepted by Allah is Islam, and the nature of a model for Moslem is the Prophet saw.

Meanwhile, the book al-Qawa’id al-Arba’ contains four basic norms in faith principles:

a. It is determined that the Rububiyyah Tawhid requires the determination of the Uluihyyah Tawhid (worship)
b. The Musyrikin people fought against by the Prophet Muhammad saw, did not consider Allah as an ally in His Rububiyyah, but in His Uluihyyah (worship)
c. The essence of shirk in the Uluihyyah is all the same, but what the Musyrikin people worship are different

d. It is determined that shirk the people have at present is more serious than that during the Prophet saw era.

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

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

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

3.2. Understanding the Correct Ways in Praying

Al-Islam boarding school in its various educational programs educated the many Santri to become persons with good worshiping activities. In order to worship in the correct way as the Prophet saw modeled, this boarding school promoted the Halaqah fight program with the aim of studying some books on Mu’tabar Fuqih, among others: Matan al-Ghâyah wa al-Taqrib, Umdatul Akham, and Bulaghu Marâm. The three books are expected to be able to provide the students with adequate knowledge on the right ways in praying based on authentic evidence. The book Matan al-Ghâyah wa al-Taqrib discusses an Islamic Fiqh knowledge in a brief and easy way special for the beginners. The book Umdatul Akham contains Fiqh of Hadith selectively chosen from the stories of Bukhari and Muslim that have clear faith.
Bulughul Maram contains Fiqh Hadith of seven prominent Hadith experts namely Imam Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai, Ibn Majah, and Imam Malik so that it is expected that this book may be able to give wide insights of Fiqh to the many Santri. Moreover, this book makes the many Santri to be used to encounter the da'illis so that each worship they do is based on authentic da'illis. According to the researcher, the teachings of halal and haram and worship are beneficial for the rabbani personalities of the moslems since the best profile of a Moslem is that he/she must be diligent in worship.

3.3. Having Laudable Characters

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

3.4. Owning Good Spirituality

Al-Islam boarding school paid attention to the tazkiyah al-nafs matter to its santries. Therefore, one of the Halaqah Tarbiyah programs is a general study discussing the book Riyadhush shalihin containing the tazkiyah al-nafs. Some activities are made aiming at the tazkiyah al-nafs realized in for example the sunnah fasts "Monday-Thursday" and the together night praying and also the maw'ideh programs. The tazkiyah al-nafs program implemented in Al-Islam boarding school is aimed at educating the many Santri to possess some spiritual intelligence as stated by Ginanjar that any ability in giving the meaning of worship to each behavior and activity through tauhid (intergalactic) steps and thoughts with the "merely because of God" principle [7]. Ulwan explains that spiritual education is to educate many Santri to be able to control their desires or emotions and to adorn themselves with all forms of self-magnificence either spiritually or morally in an absolute way. The aim of this education is to form, complete and to balance the many Santri personality so that they are able to do their duties well and meaningfully [8].

3.5. Having Wide Scientific Insights

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

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

3.6. Enjoying Healthy and Strong Physical Condition

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

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

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

3.7. Being Ready to Make Missionary Endeavors

Al-Islam boarding school through halaqah tarbiyah expects its many Santri as the cadres of revival mullahs with mental and scholarly readiness. So, in the halaqah “Dakwah” and “Amal Islamy” they should study some books containing materials for doing their missionary endeavors and they also were also trained to do Ta’lim Quro activities intended to make them close to the ta’lim and missionary endeavors world.
Based on the descriptions above, it is concluded that *halaqah* is able to form the santries’ characters, namely Rabbani characters formed under 7 aspects: faith, morals, spirituality, scientific insights, physical condition, and readiness to do missionary endeavors.

4. DISCUSSION

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

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

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

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

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

5. CONCLUSION

Based on the research described, it can be concluded that: (1) Rabbani character education should be oriented into five religion pillars: piety, courtesy, character, worship, and *Muamalat*. If the five pillars are paid attention in education, the education will bear-human beings with strong piety, good character, and courtesy, and with good ability in interaction with the community and in involving themselves in the lives in line with their skills. (2) The character building in al-Islam boarding school was based on the ideas presented by the Kiai’s and the management as formalized in the *Khiththah* of the boarding school namely to have a *Rabbani* generation with faith and sincerity, good morals, high spirituality, wide knowledge insights, healthy and strong physical condition, and readiness to make some propaganda about Islam. The implementation of *halaqah* in al-Islam boarding school may be classified into two categories: (a) *halaqah Ta’lim*, and (b) *halaqah Tarbiyah*.

ACKNOWLEDGMENT

The author thanks the support of the Postgraduate Program, University of Muhammadiyah Surabaya in 2019 for funding this publication.

REFERENCES

[1] Khalid, Pendidikan Islam. Surakarta: Aqwam, 2017.
[2] A. Tafsir, Filsafat Pendidikan Islam. Bandung: PT. Remaja Rosdakarya, 2018.
[3] A. Tafsir, Ilmu Pendidikan Islam. Bandung: PT. Remaja Rosdakarya, 2016.
[4] A. Nata, Kapita Selektta Pendidikan Islam. Depok: PT. Rajawali Press, 2015.
[5] Al-Nadawi, Nahwa al-Tarbiyah al-Islamiyah al-Hurrah fi al-Hukumat wa al-Bilad al-Islamiyah. Beirut: Dar al-Irshad, 2017.
[6] L. Moleong, Metodologi Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya, 2015.
[7] A. Ginanjir, Emotional Spiritual Question. Jakarta: Arga, 2017.
[8] Ulwan, Pendidikan Anak Dalam Islam. Solo: Insan Kamil, 2018.
[9] Munjin, “Internalisasi Nilai-Nilai Budi Pekerti Pada Anak,” J. Komunika, vol. 2, no. 2, pp. 219–232, 2008.
[10] R. Afandi, “Integrisi Pendidikan Karakter Dalam Pembelajaran IPS di Sekolah Dasar,” J. Pedagog., vol. 1, no. 1, pp. 85–98, 2011.
[11] K. Komariyah, “Model Pendidikan Moral Bagi Remaja Menurut Perspektif Islam,” J. Pendidik. Agama Islam., vol. 4, no. 1, pp. 45–54, 2011.
[12] A. Retnanto, “Model Pengembangan Karakter Melalui Sistem Pendidikan Terpadu Insantama Bogor,” J. Penelit. Pendidik., vol. 5, no. 1, pp. 37–48, 2013.