Establishing the identity of insan kamil generation through music learning activities in pesantren

Sofyan Sauri*, Sandie Gunara, Febbry Cipta

Universitas Pendidikan Indonesia, Indonesia

ARTICLE INFO

Keywords:
- Insan kamil
- Islam
- Pesantren
- Music
- Education
- Culture
- Values

ABSTRACT

Music is an art that can be used for education and da'wah. Through music, Islamic values through poetry can play an essential role as a medium of entertainment, da'wah, and media for building the character of students in Islamic boarding schools. This study aims to analyze music learning activities in Islamic boarding schools as a medium for forming students' character towards the generation of Insan Kamil through learning marawis, tambourine, qasidah, and nasyid. The method used in this research is qualitative with a descriptive analysis approach. Data sources were dug up by interviewing techniques from seven Islamic boarding schools in West Java. The data analysis technique uses data triangulation by comparing the results of interviews, observations, and documentation in making conclusions. This study concludes that music learning activities in Islamic boarding schools require moral messages and educational values that greatly support students' characters who have human behavior. The importance of Syauq (longing), mahabbah (love), tarku alsyahwat (restraining lust), muhasabah al-nafs (self-introspection), taubah (repentance), zuhud (uxhrowi orientation), zuhud personal, pious person, personal trustworthiness can be internalized in the daily life of the santri at the Islamic boarding school towards the generation of Insan Kamil.

1. Introduction

Pesantren (Islamic boarding school) prepared santri as an agent of change is an educational means aiming at developing creeds (aqidah) and morals (akhlaq) of the santri (students of pesantren) implemented based on Al-Qur'an and Hadith (Alwasilah, 2014; Hidayat, 2016; Sauri et al., 2018). The current forms of pesantren are the results of a very long and dynamic process. Pesantren, as the oldest educational institutions in Indonesia, has a significant contribution in the nation's struggle to educate people to become fully human (Yasid, 2018; Misdar, 2017; Musthofa, 2015; Anggadwita et al., 2021). Its education system continues to grow and adapt to the dynamics of life is an effort to meet the demand of the times that is still in accordance with the Islamic values (Dhoffer, 2011; Kuntowidjio, 1991; Ziemek, 1983). Hence, the implementation of the national education curriculum in learning activities, and the provision of learning and institutional infrastructure and facilities, is considered as an actual pesantren response in facing changing times through education.

The attention of the Indonesian government regarding education has been manifested in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System and the Law of Republic of Indonesia number 18 of 2019 concerning Pesantren (Islamic Boarding Schools). Based on the general provisions in this law, education is a conscious and planned effort to create learning atmosphere and process in order to develop students' potential actively, so that they have the values of religious spiritual, self-control, personality, intelligence, noble moral and the capabilities needed by themselves, society, nation and state (Zaki et al., 2022). To address this mandate, it is believed that education should develop the potential of students through strong religious and spiritual values. Sumardjo (2000) emphasizes that humans believe in religion as the absolute truth obeyed. Religion is a system that regulates the order of faith (belief) and worship of God Almighty, and the rules relating to relations between humans and humans, and humans and their environments. Therefore, religious education is considered as an inseparable part of the responsibility of government and community (Rofiaty, 2019).

In specific, the address the abovementioned needs of religious education, pesantren seeks to establish insan kamil (perfect human) generation. The concept of insan kamil is defined as the understanding of Islamic idea in rectifying the way of thinking and acting in line with the...
obligation of amar mauluf nahi munkar (enjoining what is right, and forbidding what is wrong) (Al Jaili, 2009; Dalimunthe, 2018). This concept is based on the belief that humans’ fascination towards this mortal life can lead them to forget the essence (soul) that is eternal, which will be responsible for the material of their life before God.

Furthermore, insan kamil is a concept of a complete, whole, and perfect human being between body and soul, an equilibrium and connection between material and immaterial (Mahmud, 2014; Rusdiana, 2017). Material is related to the five senses (vision, hearing, smell, taste and touch). Meanwhile, immaterial is related to the opposite of the material, which requires the individuals to deepen their knowledge, and implement it in the process of his life consistently and continuously. Body refers to a human beings’ form, while soul refers to the abstract ones. Material body is related to the concept of space and time. Meanwhile, immaterial soul is related to the concept of eternity in which when one’s soul is released from the body, then it continues his journey until it meets the Absolute One to be responsible for the material in the world (Izanna and Hisyam, 2012).

In the process of establishing insan kamil, there are equilibrium and connection among dimensions, such as physical and spiritual, individual and social, knowledge and action, and local, national and global (Alwasilah, 2014). This mortal life realizes that the current developments in various aspects offer the perfect human many choices to determine which are good or bad for the implementation of these dimensions (Brooks et al., 2020). Therefore, strength and confidence are required by the immaterial behavior to determine the choice, so that they are able to avoid bad traits (Ubbiyati, 2015).

Humans are the perfect creation of Allah (SWT) is explained in Al-Qur’an in Surah 93: Ad-Dhuha: 4. However, in Al-Qur’an in Surah 103: Al-Ashr: 1-3, Allah (SWT) warns humans to always do righteous deeds. These verses are only part of many verses that explain the humans’ existence, both perfection and weakness. Allah (SWT), by His will, bestows perfection for humans in the best forms as a caliph in the world, a spectrum of His light and a soul of His breath, and throughout the universe. On the other hand, humans have weaknesses, especially in the way they see this mortal world that leads them to forget their gifts. Hence, in attempting to achieve the perfection of life that is essential humans need guidance and a holistic and balanced educational process that related to every dimension (Sauri, 2017). In other word, these concepts are instilled through the educational process in developing the minds and reasoning knowledge based on faith and piety to Allah (SWT), showing the behavior and attitudes according to the Prophet Muhammad (PBUH), and also being able to show the capabilities and potential in self for the community, country, and religion.

Music learning activities is believed to be effective to establish insan kamil generation. This process develops knowledge, attitudes, creativity, skills, and social interactions within the santri. Learning music through the training process of marawis, hadroh, gosdah, and nasyid conducted by pesantren in West Java, is considered as media to accommodate the interests and abilities of the santri in showing their expressions. They can learn about how to convey messages containing in poetry and music. Poems must be delivered with clear articulation, the intonation of music and performance. Therefore, these musical activities constitute a work step in fostering physical and spiritual dimensions, individual and social dimensions, knowledge and actions, and local, national, and global dimensions.

There have been several studies on music learning activities in religious education and on the establishment of insan kamil generation. Yusuf (2019) conducted research entitled Pesantren and Challenges of Modernity: A Critical View of Pesantren Education in Modernity. His study found that pesantren has the ability to adapt to the development of more times and occur so quickly. Pesantren has demonstrated its ability in the era of modernity and difficulties, so that it does not only use religious and religious sources of knowledge in Islam but also ‘local genuses’ of Indonesia. Next, Idham’s (2016) study is entitled Empowerment of Santri in Reality and Recollection: Study in Pesantren Hubulo, Gorontalo. He found that empowering santri should be done by developing santri’s soft skill and hard skill. Moreover, the study of Arifah and Zaki (2020) focuses on the contribution of pesantren to achieve Sustainable Development Goals through poverty alleviation. They found that the existence of pesantren businesses as a way of opportunity and a place for empowering skills for unemployed people. Furthermore, the empowerment of these skills can be reflected in the recognition of the background of the santri. Then, Zaenurrosyid et al., 2020 conducted a study entitled “The Patterns of Memorizing Qur’an for Primary School Students and the Management of Pesantren Tahfidz. They found that the students’ achievement requires support not only from superior teachers, but also the facilities and human resources appreciation. Last, Ibrahim (2014) conducted a study on the existence of pesantren salaf among modern education. He found that pesantren salaf can maintain their existence through the role of kiai, the variety of values, curriculum, and community service. The previous research was conducted by Munawar Rahmat (2016) about the education process of human beings at the Syathathariyah Suffi Islamic Boarding School. This study concludes that in the perspective of syathahriyah science, Wasi-thah is the elite of respondents in religion. He is al-mubtabar (who is purified by God), who was given an understanding of the Koran. The primary function of wasithah is as amladz dhikri (expert of remembering God), which is to unite human identity with God’s identity so that when worshiping, one can genuinely worship His Essence; and in prayer, you get lidz dhikri to remember Me (God), so that your prayer is not sentenced to be negligent because you are threatened with fawailun (going to hell).

The aforementioned studies show that research on the establishment of insan kamil generation through music learning activities has not been done before. Therefore, this study reveals the music learning activities and their material to establish the insan kamil generation in the pesantrens in West Java. In addition, this study investigates the role of music approach to establish insan kamil generation in pesantren.

2. Method

2.1. Data collection procedure

This study uses a qualitative research design with a descriptive-analytic approach, which is intended to gain an in-depth understanding of the phenomena in the research field (Creswell, 2016; Alwasilah, 2011). In other words, this study aims to gain a deeper understanding of the formation of the Insan Kamil generation through music learning activities. Researchers have established close relationships with Islamic boarding schools and other Islamic educational institutions. It is essential to establish this closeness to obtain a complete picture of the dynamics of education and culture in Islamic boarding schools and other Islamic educational institutions that continue to develop. Researchers consider that the establishment of closeness can produce rapport that can create trust wherefrom the respondents’ beliefs, researchers can obtain information about understanding the scope of educational culture in Islamic boarding schools and Islamic educational institutions. This follows Guillemin and Heggan (2009, 2009), which state that building relationships between researchers and participants produces rich data and ensures that respect is maintained between researchers and participants. Furthermore, the research procedure was carried out through three stages: 1) The description stage or orientation stage. The researcher describes what is seen, heard, and felt at this stage. The new researcher makes a cursory list of the information he has obtained; 2) Reduction stage. At this stage, the researcher reduces all the data obtained in the first stage to focus on particular problems, namely the implementation of music learning activities in Islamic boarding schools as a medium for forming the character of students towards the generation of insan kamil through learning marawis, rebana, qasidah, and nasyid; 3) Selection stage. At this stage, the researcher describes the focus that has been set in more detail and then conducts an in-depth analysis of the direction of the problem.
The research data were obtained from the results of observation and interview conducted at seven pesantrens in West Java, namely Al-Hanif pesantren in Cikondang, Cianjur Regency; Al-Falah pesantren in Nagreg, Bandung Regency; Al Bidaayah pesantren in Gangkora, Bandung Regency; Al Musri pesantren in Cianjur Regency, Sukamakana pesantren in Tasikmalaya Regency, Ad Dahlaniyah pesantren in Soreang, Bandung Regency, and Fauzan pesantren in Garut Regency. These pesantrens were selected since West Java is one of the centers of pesantren in Indonesia, hence, it is believed that they could represent the generic activities of pesantren in Indonesia. All of the pesantrens representatives had signed a consent agreeing to take part in this study and allowing their names to be published throughout the article. In addition, the observation and interview were also conducted to other parties that were relevant and competent for this study, both institutions and individuals, in order to develop and obtain the validity of the data. Meanwhile, the respondents in this study were the seven leaders of Islamic boarding schools in West Java, namely: 1) Boarding Al-Hanif: KH. Agi Mustafa Nashir, M.A; 2) Boarding Al-Falah: KH. Ccep Abdullah, M.A; 3) Boarding Al-Bidaayah: KH. Yayat Ruhiyat Sirod; 4) Boarding Al-Musri: KH. Saeef Uyun; 5) Boarding Sukamakana: KH. II Abdul Basir; 6) Boarding Ad-Dahlaniyah: Drs. H. Badrun; and 7) Boarding Fauzan: KH. Mukhtar Fauzi. Coupled with three Asatidz (teachers) and three students at each Islamic boarding school to clarify the findings of the research. The observation model used to obtain research data sources is the perfect participant model. Namely, the researcher is fully involved with the pesantren he is observing. Assisted by six informants (three teachers and three students) in each pesantren.

Data collection was carried out by note-taking and utilizing electronic media, such as audio recorder, photo camera, video camera, and also smartphone. This was carried out to anticipate the possibility of missing written information, and to be used for the purposes of the analysis and deepen of data. During the data analysis, the data obtained from observation and interview were crosschecked and coded in order to see the recurring pattern of findings, which is essential in acquiring valid findings. This is triangulation technique used by the researchers to ensure the obtained data are valid and reliable. Triangulation has been viewed as qualitative research strategy to test validity through the convergence of information from different sources (Carter et al. (2014).

2.2. Data analysis

Most of the interviews were conducted in Indonesian language. However, the interviews were occasionally conducted in Sundanese language. The use of local language was considered to build closer relationships with the respondents, namely the kyai, ustadz, and santri, who were generally Sundanese people. It was assumed that by mixing Indonesian language and local language, the respondents would be open in expressing their answers to the questions asked in the interview. Even so, all of the notes and transcriptions of the interviews were translated to Indonesian language. Then the data were transcribed and analyzed to find codes that frequently emerged from the text. The interviews, diaries, and final evaluations were considered as field notes. Next, the coding was done to build a useful categorization for the development of theory. In coding the observation and interview notes, a separate code to indicate the keywords was developed.

3. Findings and Discussion

3.1. Music in Islamic and educational study

The music activity in the pesantren’s environment, and music related to Islam had been conducted in the previous studies (Sulasman and Ainusyamsi, 2014; Azis, 2014; Zamzani, 2015; Susetyo, 2018). The previous studies focused on the music’s relation with the values of Sufi/tasawuf. The researchers explained that the values of Sufi are considered as a process of actualizing humans’ soul towards their beliefs to God, and human as the members of the community.

Based on Islamic perspective, the law regarding music is still in a debate between the scholars of Ahsusunah and Sufi. The Ahsusunah scholars consider that music is included in something that is forbidden, while Sufi scholars have the opposite view. Based on the postulates of Al-Ghazali, Ibn Arabi, and Abu Daud, music is forbidden due to its potential that can lead them to disobedience and bad behavior, such as getting drunk, and wasting time (Yasid, 2009; Qaradhawi, 2008). However, if there is a music or song that does not have a negative effect, instead contains messages of virtue, it can be sung and listened. Therefore, music is an artifact that can be used for certain purposes, whether it is beneficial or detrimental, so that this depends on how an individual responds to the music itself (Sunardjo, 2000). Whereas, music has contextual value, namely as a work of art and art for specific purposes.

The existence of music, art or the other cultural element that used for the benefits for the community, such as media for preaching, is showed from the process of spreading Islam in this country. The success of the spread of Islam in Indonesia is inseparable from the intelligence of the saints (Walisong) in utilizing music/songs and cultural heritage as media for preaching (Al-Fandi, 2014). Al-Fandi stated that Sunan Giri or Maulana Ishak (Raden Paku), created Asmaradana and Pucung music as media for spreading Islam. Sunan Kalijaga or Maulana Muhamad Syahid conveyed his preaching through wayang art. Sunan Kudus or Maulana Jakfar Al-Sadiq Ibnu Sunan Uthman created Maskumumbang and Mijil music, and also wrote many Islamic stories. Sunan Muria or Maulana Raden Umar Said, the son of Maulana Jakfar Al-Sadiq, created Sinam and Kinanti music.

Sekar Macapat (Asmaradana, Pucung, Maskumumbang, Sinam, Kinanti, etc.), is a form of art (literature and music) that has meanings with the religious and moral values in which the poems contain the message about the relationship between human and Allah (SWT), and the relationship among human, and also with the surrounding natural environment (Santosa, 2016). Whereas musically, the musical structure of Sekar Macapat is formed by using the tones in the composition of the pelog scale, which is one of the characteristics of the nation's cultural heritage that is still preserved. Ki Hajar Dewantara stated that, in attempting to hone the individual’s character, it is necessary to instill sensory sensitivity, especially hearing, in which music can be used as a tool to refine the senses in developing sensitivity. Ki Hajar Dewantara revealed that: Literature is used to develop the mind, while art of sound and music is used to develop the characters. Since the literature study is able to hone the mind, and the study of the art of sound and music result in able to refine feelings and temperament (Dewantara, 1967).

The concept of music is also found in tilawati Qur’an (the way of reading Al-Qur’an). According to Leaman (2004, p. 182), even though reading Al-Qur’an is not intended to be sung, however the principles of music still can be found. It is indicated from how a qurro’ (a person who read Al-Qur’an) implement maqam (style, structure, and composition of music), such as Bayati, Hijaz, Saba, Rast, Jiharkah, Sikah, and Nahawand. These terms are used by a qurro’ to distinguish maqam in the way of reading Al-Qur’an verses. In the current development, music has been used in the pesantrens as media in order to optimize the process of instilling the religious values for santri related to theology (ushul ad-din), juridical (fiqih), Sufism, and socio-cultural Islam. The pesantren also facilitates the needs of santri in developing their interests and talents by completing musical equipment. This is based on the statement that Sufi music does not conflict with the Islamic values, besides music has values that are able to build harmony, balance, and aesthetic for human civilization in general, as the media in increasing the values of faith.

Ontologically, music is a combination of material and immaterial elements, it is composed of physical and spiritual elements. Therefore, music has the power to spiritualize material things and vice versa. The essence of music is in the form of spiritual substance, namely the listener (Sulasman and Ainusyamsi, 2014).
Based on the music's perspective in the form of education, the process of music learning carried out in pesantren is an effort to develop knowledge, attitudes, creativity, skills, and social interactions within the santris. The music education aims at instilling the individuals' understanding in communicating musical ideas aesthetically, and recognizing how it works in order to be useful knowledge for themselves and the environment. Music understanding as the primary goal of music education is gaining acceptance, and music appreciation is being placed in its proper perspective: all but possibly the purely emotional aspects of music depend upon music understanding (Gordon, 1980).

This explains that the definition of music is considered as the first step in the process of music education, thus it is expected that the individuals can evaluate, describe, and interpret music. Meanwhile, the basic requirements to develop its understanding is by instilling an awareness of the audiation, which is related to the color of the sound, dynamics, texture, duration, high pitch and rhythm. Audiation is a concept of the process in responding to music audibly, verbally, and visually. Audiation involves the hearing and understanding of music as cognitive processes, when the brain gives meaning to sound, even when the sound is not physically heard.

Edwin E. Gordon defined a music education as a process of teaching and learning music textually and contextually, which is compiled with a series of stages of learning. The concept of audiation is a concept proposed by Gordon in each stage of learning. In addition, audiation is the foundation for developing both the musical intelligence and the musical knowledge and abilities, which is carried out by instilling musical knowledge and experience to students appropriately, so that they can understand how to conduct audiation.

Audiation is the process of assimilating and comprehending (not simply rehearsing) music we have just heard performed or have heard performed sometime in the past. We also audiate when we assimilate and comprehend in our mind music we may or may not have heard, but are reading in notation or composing or improvising. In contrast, aural perception takes place when we are actually hearing sound the moment it is being produced (Gordon, 2007).

In attempting to develop this process, there are steps of audiation that conducted through listening to music, reading music, writing music, recalling and performing, and creating and improvising. Furthermore, they are implemented into the stages of learning, consisting of momentary retention, imitating and audiating tonal patterns and rhythm patterns and recognizing and identifying a tonal center and macrobeats, establishing objective or subjective tonality and meter, retaining in audiations tonal patterns and rhythm patterns that have been organized, recalling tonal patterns and rhythm patterns organized and audited in other pieces of music, anticipating and predicting tonal patterns and rhythm patterns. The steps implemented in the learning process can be adapted in accordance with the situation and condition occurred, based on the initial assessment on the capabilities of students, the availability of facilities, and the characteristics' local music.

3.2. The implementation of dimensions of the perfect humans' education through music

Art is a process compiled based on the artist's aesthetic ideas and abilities by utilizing materials to be used in communication. Art can be visible or invisible (Sumardjo, 2000). It is a form of visible objects, while the way of thinking is a form of invisible objects. Music, poetry, dance, and painting are included in visible objects. While the passion behind the artist's ideas, or the ideas of his artwork, is considered as invisible objects. Therefore, experience, knowledge, and knowledge are required to understand the art values.

In addition, music is considered as one of art forms containing aesthetic values. To understand the aesthetic values of music, the studies from various perspectives are required. In addition to applying the perspective of how it serves, and what it is used for, it also needs to approach other fields of science, namely, natural sciences, physiology, psychology, anthropology, philosophy, and metaphysics (Seashore, 1967). In other words, music aesthetics are built by text in the form of musical elements, and context in the form of relationships between music and non-music. Moreover, music is created by sound elements in the forms of frequency, amplitude, timbre, and duration (Zinn and Hogenson, 1987). Frequency associated with high and low sounds, amplitude associated with loud and soft sounds (loudness), timbre related to the color of the sound, and duration associated with fast or slow rhythm, long or short sound, and sound and silence. Therefore, from the four basic elements, the composer then arranges and develops it in such a way, and is influenced by different backgrounds and purposes, a musical work is born.

Based on this artistic and aesthetic perspective, music is defined as media in processing and honing the sensitivity of the senses, and linking it to contextual aspects, in terms of Islam. With sensitivity of the senses, an individual will find the most effective way of communicating with God (Umar, 2017). In articulating and expressing inner depth, a Muslim needs art. This is based on the Islamic perspective, which is Rahmatan Lil Alamin, containing teachings and invitations about gentleness, peace, subtlety, and harmony. Meanwhile on the other hand, art offers a medium for it.

K. H. Cecep Abdullah, as the Principal of the Al-Falah pesantren, revealed that when a qori recites verses from Al-Qur'an, there is the art of singing, so that the expressions contained in these verses can reach the listener, while the highest expectation is that expression can be accepted by Allah (SWT) as part of worship, and getting reward from Him. Hence, efforts are needed to develop techniques and sense processing, necessarily the process of learning and practicing the techniques of pronunciation and breathing, and the styles and expressions of singing them. It is expected that the growth of sensitivity can develop sensitivity to other aspects, such as sensitivity in terms of praying, speaking and behaving towards others, solidarity, responsibility, and independence. The example of that manner in praying that is illustrated by praying to God with a soft, solemn voice, concentration, and full of confidence, it can bring positive energy in which it comes the granting of God as added value. Based on the belief that God is all-knowing and all-listening, then expressions when praying need not be done excessively, not loudly, and not in a hurry.

Since a language of music is universal and abstract, these dimensions are required to be understood, and vice versa, in order to develop these dimensions, music becomes a medium that is psychologically, anthropologically, philosophically, and metaphorically related to the meanings of human life.

Music has an important role in the process of Islamic education in the pesantrens in West Java, because it is needed by the pesantren community due to the treasures of Islamic values in the aesthetics of music. In addition to being media in spread of Islam preaching, music approach is also used to be an effort to develop santris' learning motivation in which they can hone the sensitivity of the senses, both musical and contextual aspects, through the process of learning and practicing musical instruments (marawis, rebana, qasidah, and nasyid).

In terms of the presentation of music, those musical instruments are musical ensemble, which is playing in a group. Thus, in the process of learning and practicing, santris are faced with contextual activity, such as socialization, collaboration, increasing solidarity and developing self-understanding. Meanwhile, in terms of music materials, it generally consists of rhythm and beat patterns as accompaniment to song melodies. The melody of the song is developed by poets about monotheism, the stories of the Prophet, and stories about piety.

Musical expressions and performances are presented harmonious, ethically, and aesthetically, so that it is easily understood and appreciated by the community. In accordance, Gordon stated that the understanding and appreciation are considered as the initial step in establishing musical knowledge (Gordon, 1980). In addition to applying it in the pesantrens, this step can also be applied to develop the community's knowledge, both in aspects of music and poems.
Music is a cultural product that has always been used as a medium for spreading Islam in the archipelago. This pattern is currently still maintained, as well as in the context of education, for the example, in some cultures of indigenous peoples in West Java who uphold the teachings of Islam, the music of marawis and rebana (terbang) is used as the media in preserving the pattern of cultural rationality and Islamic teachings (Gunara et al., 2019). In the context of Islamic education, the music approach is considered as media to develop the sensitivity of the senses in order to interpret stimuli originating from self-outside and self-inside. However, the principle of the process of developing sensitivity is found in creeds.

This study is a Sufism approach, as expressed by Ibn Aradi, which expresses that, (1) be able to behave according to the attributes of God, (2) understand human existence towards the nature of divinity, and (3) interpret meaning the wisdom behind creation through the senses (Al-Jaili, 2009). Sense is also considered having a strong role in implementing the dimensions of the perfect human education (Dewiantara, 1967; Salasman, Fadil & Ainusyamsi (2014; Umar, 2017). Meanwhile, Alwasilah (2014) explained that these dimensions comprise the physical and spiritual dimensions, the individual and social dimensions, the dimensions of knowledge and action, and the local, national and global dimensions.

In musical activities, there is the development of physical and spiritual dimensions. To express musical elements, it needs to be supported by physical and spiritual sensitivity. The accuracy of the tone and intensity of the sound is a physical and spiritual response to musical elements. Likewise in individual and social dimensions, the adjustment of the dynamics and tempo in playing music requires physical and spiritual sensitivity. Through musical activities, relationships are established between individuals and their social relationships, for instance, the marae performance shows a form of musical ensemble, then it indicates that musical communication is built by the ability of each individual in the group, and musical meanings and messages can be conveyed and understood by the community.

In musical activities, the santris are allowed to develop their dimensions of knowledge and action. These dimensions are related to the mind, feeling, and behavior. The knowledge of musical techniques will be implemented well through actions in singing poems, and practicing the rhythm of marawis and tambourine. The knowledge of the meanings contained in the poems that are sung will be implemented in their daily lives.

Likewise in the local, national, and global dimensions, even though music is abstract, and the language of music is universal, music is still able to be accepted by various groups due to the presentation and aesthetic musical performance. Meanwhile, the poems may not be easy to understand, the musical aspects can be considered media that are able to translate them.

3.2.1. Information

IK (Insan Kamil): The perfect human (creeds and morals).

DPIK (Dimensi Pendidikan Insan Kamil): The dimensions of the perfect human education (the physical and spiritual dimensions, the individual and social dimensions, the dimensions of knowledge and action, and the local, national and global dimensions).

DPM (Dimensi Pendidikan Music): The dimensions of music learning (music as textual dimensions, musical activities as contextual dimensions).

NIK (Nilai Insan Kamil): the value of the perfect human (understanding the attributes of Allah (SWT), and His existence towards the divine nature, and the meaning behind creation).

From the picture above, it can be seen that insan kamil is formed by the constellation between the dimensions of insan kamil education and the dimensions of music education, accompanied by the values of insan kamil. Each of these dimensions and weights becomes a constellation of each other from the experiences of his musical activity. Music in the measurement of human education plays a role as a medium used in the learning process to instill and develop physical and spiritual, individual and social, knowledge and action in local, national, and global contexts. Then music in the dimension of music education, its role is as a subject, where music such as harmony, melody, rhythm, sound color - is studied to understand the elements of music itself in terms of form, structure, texture, patterns, etc. Meanwhile, in the context of human values, music acts as a media accompaniment for poetic texts about various narrations taken from the Qur’an and hadith.

From each of these interconnected directions (see Figure 1), the constellation model of Insan Kamil education through this musical approach has the following impacts: 1) Insan Kamil is formed by learning to understand the attributes of God, his existence in the essence of divinity, and the meaning behind the creation of nature the Universe and its contents; 2) insan kamil is formed because of active learning for physical and spiritual functions, showing individual and social roles, implementing knowledge-action; and 3) insan kamil is formed because of learning to understand the elements of music (dynamics, patterns of music, melodic patterns and rhythms) through physical and sensory activities.

3.3. Implementation of music learning in Islamic Boarding Schools as a media for character building

Based on the results of interviews conducted with the Leaders of Islamic Boarding Schools at seven Islamic boarding schools in West Java, namely the Al-Hanif Islamic Boarding School; Al-Falah Islamic Boarding School; Al Bidayah Islamic Boarding School; Al Musri Islamic Boarding School; Sukamanah Islamic Boarding School; Al Dahlaniah Islamic Boarding School; and the Fauzan Islamic Boarding School as objects of research, the majority of the leaders of Islamic boarding schools view positively on the development of the art of music, especially Sufistic music. This is because Sufistic music in a syar’i way does not conflict with the substance of Islamic religious values and can also be used as a medium for spiritual, mental development. In practice, Sufistic music in Islamic boarding schools is applied to internalize (riyadhah) educational values for students, as is done at Islamic Boarding Schools.

Instilling values in Islamic boarding schools is part of the essence of general education. Values in Islamic boarding schools can be fostered in various forms, such as doctrinal/teaching, cultural, literary, and musical values. Pesantren is a place for training students, an educational and
Based on research in the field, in the qosidah burdah musical poetry taught in Islamic boarding schools, Sufistic values can be classified into two, namely Sufistic and exemplary values. First, the Sufistic values in qosidah burdah music, namely: 1) Syauq (longing) is a sense of hope from the heart. Syauq's teachings are summarized in verses one to three; 2) Mahabbah (love) is a feeling of love born from the bottom of the heart. Mahabbah teachings are found in the fourth to twelfth stanzas; 3) Tarku al-syahwat (holding lust) is located in the thirteenth to twenty-fifth stanzas; 4) Muhasabah al-nafs (self-introspection), which is an effort to take into account, assess, consider or examine oneself. Here taubah is an attempt to ask forgiveness from Allah SWT based on the awareness that he is wallowing in sin. Sufistic values about muhasabah al-nafs are found in the twenty-sixth, twenty-seventh, and one hundred and 40-s stanzas; 5) Zuhud, which leaves worldly things to go-to items that are ukhrawi. The second is the outstanding value that comes from the Prophet Muhammad SAW. As for the discounts, namely: 1) a zuhud person, namely the prophet's personality, which is reflected in the Qur'anic value in the Qur'an. This Sufi person is found in the twenty-ninth to thirty-fourth qosidah burdah stanzas; 2) A person who is taqwa, namely an effort to obey all the commands of Allah SWT and stay away from all the prohibitions. The Sufistic value of taqwa is found in the thirty-fifth stanza; 3) a person who is always loved. This person is described in the thirty-sixth stanza; 4) a person who is Pisham bi chabillah, namely holding fast to the teachings of Allah SWT. This Sufi person is found in the thirty-seventh stanza; 5) a person who is tawakkal, which is to submit all personal matters to Allah SWT after making optimal efforts.

Based on the above results, it can be seen that the implementation of music learning activities in Islamic boarding schools requires moral messages and educational values that greatly support the formation of the character of students who have human behavior. The importance of Syauq (longing), mahabbah (love), tarku al-syahwat (restraining lust), muhasabah al-nafs (self-introspection), taubah (repentance), zuhud (ukhrowi orientation), zuhud personal, pious person, personal trustworthiness can be internalized in the daily life of the students at the Islamic boarding school.

4. Conclusion

Music is not just a mere entertainment medium, but more broadly than that, it can form positive behavior. This is because music, apart from giving birth to musical entertainment, can also give birth to music therapy. Besides helping express feelings, music can also be a creator to realize oneself as a whole (self-actualization) as one of the basic needs of human life. Music learning in Islamic boarding schools has a creative dimension (al-janib al-ibtikary) and is identical to the learning process in general. For example, there are analogies in music through perception, visual, auditory, anticipation, inductive-deductive thinking, memory, concentration, and logic. Music can also be distinguished and studied in a fast-low, low-high, hard-soft manner, which is helpful for training students' sensitivity to environmental stimuli both in Islamic boarding schools and outside Islamic boarding schools. For santri or the pesantren community, the art of music can be used to improve and assist the personal and social development of students. Personal development includes aspects of cognitive abilities, reasoning, intelligence, creativity, reading, language, social behavior, and social interactions, which are very useful for Insan Kamil's conduct. For further research, the implementation of music in Islamic boarding schools can be developed as a da'wah instrument for the community.

Declarations

Author contribution statement

Sofyan Sauri: Conceived and designed the experiments; Analyzed and interpreted the data; Wrote the paper.
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Funding statement
This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Data availability statement
Data will be made available on request.

Declaration of interests statement
The authors declare no conflict of interest.

Additional information
No additional information is available for this paper.

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