



Santri's Humility in the Salafiyah Islamic Boarding School

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Abstract

This research belongs to qualitative research, which explored the santri's humility (*tawadhu'*) in the Lirboyo Islamic Boarding School, Kediri. *Tawadhu'* in Islamic boarding school is traditional, rooted, and has become a positive character. Thus, it deserves to be explored and later can be used as a "role model" for other educational institutions to implement, develop and produce individuals with this character. The method used was field research with an ethnomethodological approach, a cluster of qualitative research that focused on reality with practical interpretation. Research results showed that the notion of *tawadhu'*, in the kyai's perspective at the Lirboyo Islamic Boarding School, Kediri, was an effort to transfer values and morality to the *santri*. Thus, they would possess polite behavior, obey goodness and virtue, will be kind to others. Second, *tawadhu'* had several foundational factors at the Salafiyah Lirboyo Islamic Boarding School, East Java, including (a) spiritual foundations, (b) struggling mental foundations, (c) prosocial foundations. The objectives of *tawadhu'* for the *santri* at the Salafiyah Lirboyo Islamic Boarding School, East Java, were: (a) growing value education in the students, (b) Preventing self-deception and misdirection to others, (c) building and instilling *muhsin's* personality to the students. Creating the teachings of *tawadhu'* at

the Lirboyo Islamic Boarding School, Kediri was influenced by several factors: (a) the kyai's charisma, (b) the continuous book learning, and *kaffah* internalization to students. Many teachings have educated students in the books studied to be humble, obedient, and glorify others.

Keywords: humility, Lirboyo Islamic Boarding School Kediri, tawadhu'

A. Introduction

Academics and scholars have been discussing education practitioners, including teachers, educators, instructors, regarding their moral crisis, fading etiquette taught at school but not practiced in daily life (Herlangga, 2017). This situation is known as "barren ethics" or "barren morality." Today's educated people are more inclined to cognitive enrichment with various efforts to educate the brain rather than spiritual enrichment and spiritualization in the soul and mind. Whereas ethics and manners are included in "inner enrichment" and a concrete form of "inner spiritualization", which is called the term "social piety."

Thus, the embedding of the word "educated" becomes ambiguous because "educated people" means educated in the cognitive-mathematical aspects and "whole holistic or comprehensive", such as affective, social, and spiritual aspects. If this complete package is pinned to the students, then the "educated people" label should fit. Somehow, this reality is confusing as many educated students still have a crisis of manners, self-morality, and Javanese customs. Students who adopt lousy behavior may have problems during the learning process at school, at home, and in the surrounding environment (Putrihapsari & Dimiyati, 2021).

Some problems include internalizing teaching and education, which may experience obstacles during transferring values and morals to students (Achlamy, 2018). This failed process causes students not to perceive, interpret, and appreciate and enter the "failed meaning area". Hence, their behaviors lack ethics. The second problem that causes deviant behavior is the school or madrasa curriculum, which focuses only on brain-based material mastery, leaving the morals and inner enrichment of the students. Various school materials tend to educate the brain than to educate the soul, where in fact, the center of morals is on the intelligence of the soul and the mind. These issues are rarely found in public schools, even *madrasas*, even though they teach much religious material. They are still more on the side of brain enrichment than manner enrichment. What is being pursued is learning materials or values rather than children's morals and character.

Students nowadays lack respect for teachers, parents, adults (Budiutomo, 2014). The humility (*tawadhu'*) crisis includes how young ones do not want to address the elders first. Second, students refuse to lower their heads in front of parents, teachers, and other elders

and raise their heads to show self-arrogance. Third, students look away when seeing older people and teachers. Fourth, students refuse to kiss the elderly's hands while shaking hands. Fifth, they raise their voice while talking to the elderly, and sixth, they do not respond when called. Seventh, they pretend not to recognize their teachers outside the classroom (Munir, 2019).

The various acts mentioned reveal that not all educational institutions are willing and able to realize consistent and prolonged *tawadhu'*. *Tawadhu'*, which educational institutions—especially the public, sometimes create is only temporary, does not leave an impression. There is no emphasis and deep meaning so that what happens is "camouflage of disgrace", meaning submission, obedience, and humility are only around schools, *madrasas*. Still, after leaving school, they leave it and show self-arrogance.

Pesantren or Islamic boarding schools have a *tawadhu'* tradition that is different from public educational institutions. One of them is the *salafiyyah pesantren*, which has a vital characteristic related to building its students sincere in doing *tawadhu'* without any conditions, polite without asking for rewards, and its prolonged nature (Hanafi, 2018). Even until the end of the study period in the *pesantren*, *tawadhu'*s principles are still imprinted. Compared to modern *pesantren*, *salafiyyah pesantren* have more solid in the *tawadhu'* culture, meaning that the highlight is similar wherever *salafiyyah pesantren* are located.

Why is the *tawadhu'* character of the *santri* in the *salafiyyah pesantren* almost the same and unique? A *kyai* and the foundation of all activities comes from a *santri* who stays at a *salafiyyah pesantren* (Amal, 2018). This situation, in the end, makes a positive character for the *kyai*, who has been a *santri* carried over at any time. Thus, when a *kyai* establishes his *pesantren*, he will apply the *tawadhu'* tradition exactly as he studied earlier. Thus, *tawadhu'* tradition of the *santri* in the *salafiyyah pesantren* is hereditary.

One of the old *salafiyyah* Islamic boarding schools, which does not doubt its quality and credibility in Islamic boarding schools, is the *Salafiyyah Lirboyo Islamic Boarding School*, Kediri, East Java. As one of the prominent, charismatic, and influential Islamic boarding schools in Java, this *pesantren* remains consistent in establishing *tawadhu'* for the *santri* (Interview with Ust Mubaidi Sulaeman, March 2, 2021). In the *Salafiyyah Lirboyo Islamic Boarding School* in Kediri, *tawadhu'* is absolute and mandatory. It is a sincere habit for the students because the proper position of *tawadhu'* is above knowledge or the result of seeking knowledge is *tawadhu'*. Thus, *tawadhu'* is higher than just seeking knowledge. There is concern from the Liboyo Kediri Islamic Boarding School, which is becoming more modern, the more self-deprecating it becomes. This condition also strengthens the *pesantren* to continue teaching and educating its students about *tawadhu'* teachings, which can also be used as a fortress, shield, and crown in behavior (Interview with Ust Mubaidi Sulaeman on March 2, 2021).

Based on this strengthening consistency, the Lirboyo Kediri Islamic Boarding School is worthy of being a role model for other educational institutions regarding *tawadhu'*. Therefore, the researchers want to explore more deeply about the *tawadhu'* of the *santri* from the *salafiyyah* Islamic boarding school's perspective, which in this case is the Lirboyo

Islamic Boarding School Kediri. The results can be used as additional knowledge in general and Islamic Educational Psychology related to teaching *tawadhu'* to children and students.

B. Literature Review

Etymologically, *tawadhu'* means humble in Arabic. In addition, other words mean place or location. While in Indonesian etymology, the word *tawadhu'* means humble and obey. *Tawadhu'*, from the views of Al-Ghazali (1995), is to exclude one position and consider other people are more critical. *Tawadhu'*, for Athoillah (2019), means growing and witnessing Allah's majesty and the glory of His nature.

Nata (2001) proposes that *tawadhu'* is a process of activities applied to change a person to be more optimistic by enriching self-character. Meanwhile, Al-Zarnuji (1995) argues that *tawadhu'* makes a person more organized in his soul, humble, generous, away from arrogant attitudes and behavior with various efforts and curricula or anything that directs children towards habituation full of humility. Miskawaih (1329) stated that *tawadhu'* is the process of heart cleansing, by which he will lead himself to righteous behavior without self-conceit and full of humility.

According to Dzunnun Al Misri, some indicators of respectful attitude are; first, humble people do not like to be considered necessary by others; second, not proud when walking accompanied by other people; third, not ashamed to sit with disabled people. Fourth, he does not keep a distance from people who are sick and disabled; fifth, it is light to serve others in everything; sixth, always working on their needs (not always commanding); seventh, willingness to wear simple clothes.

C. Research Methodology

This research is field research, systematically by collecting data from the Lirboyo Islamic Boarding School, Kediri, East Java. The researchers directly came to the location to get the necessary data. The approach used was an ethnomethodological approach Garfinkel (1967), whose data mining is descriptive, derived from observations of a speech, writing, action, and behavior of the subject observed at the Lirboyo Islamic Boarding School, Kediri, East Java. The setting of this research is at the Lirboyo Islamic Boarding School, Kediri, East Java. There are several reasons why the researchers picked Lirboyo Islamic Boarding School; first, this boarding school is an old boarding school and recognized by the community with thousands of students and thousands of alumni who had *tawadhu'* as a manifestation of the teachings of the *pesantren*. Second, this *pesantren* is an old *salafiyah*, which has taught *santri* devotion and piety for years. Third, this boarding school has a formula or model for applying *tawadhu'* to the *santri*, which can later be adopted (emulated) by other *pesantren* or public institutions. In other words, the application of *tawadhu'* at the Lirboyo Islamic Boarding School can be a role model for Islamic boarding schools and other than Islamic boarding schools to develop *tawadhu'* for children jointly.

The subject selection used a purposive sampling technique with a snowball model. The informants consisted of several positions: the board of directors of the *pesantren* or

the *kyai*; the *santri* advisory council composed of senior *ustadz* who correctly understand the *santri*'s various problems; the administrators who are in direct contact with the students; the administrator of the student room, who takes care of the students for 24 hours; and residents around the *pesantren*, who may have accurate and reliable information. Data collection techniques were carried out in several ways, including participant observation, in-depth interviews, documents. The data obtained were then analyzed descriptively and interpreted the data. In contrast to other research approaches, in the ethnomethodology approach, the description and interpretation of the data were carried out since the first data collection. The analysis was continuous and simultaneous (cycle). Thus, a proper conclusion will be drawn. There are several ways to do descriptive analysis, namely: First, the data in the form of a detailed description of each research subject is read one by one by the researcher. Second, reading the data for each description, basically, the researcher is doing an analysis of sorting out the "natural" statements of each research subject. Third, the results of the analysis are rewritten in the form of a description in accordance with the reality of the results of focused interviews and on the basis of the meaning of the research subject, not the opinion of the researcher. Fourth, the results of the description are in line with the research objectives/problems and must be in line with the understanding of the meaning of the research subjects in relation to their living environment. Fifth, find a description in the form of a statement that is in line with the understanding of meaning by the subjects in their group or ethnic life (Fatchan, 2015).

D. Results and Discussion

1. Understanding *Tawadhu'* from Kyai's Perspective at Lirboyo Islamic Boarding School, Kediri

Lirboyo Islamic Boarding School, Kediri, is an old and historical institution with charisma and significant influence inside and outside Java Island. This boarding school was established in 1910 AD, which does not doubt its role in developing Islamic teachings. Besides, it has many uniqueness and characteristics, which are not owned by many other educational institutions, such as:

a. A high spiritual climate

Lirboyo Islamic Boarding School Kediri is a boarding school with a spiritual climate. One indicator of the "spiritual climate that has become a culture" can be seen from the many studies of classical books there. The distinctive culture of book study with *Sorogan* and *Bandongan* has become a tradition of *salafiyyah pesantren* rich in the spiritual aura. Various books are taught starting from the *Ibtidaiyah*, *Tsanawiyah*, *Aliyah*, and *I'dadiyah* levels, all based on the yellow book, with positive character enrichment. Since establishing the *pesantren*, the spiritual climate at the Lirboyo Islamic Boarding School has indeed formed and deeply rooted, which is characteristic of *salafiyyah pesantren* and not many other Islamic educational institutions have.

b. A culture of *tawadhu'* of the students and stakeholders

Tawadhu' culture is not easy to create, adapt and teach to students in an educational institution. It requires a great struggle to make the culture of *tawadhu'* unique character grounded for students. Many educational institutions fail to turn students into *mutawadli'* in individuals (*tawadhu'* experts). Many institutions can only lead their students to become intelligent people in mind, but not spiritually wise, and instead show their scientific and academic arrogance. At the Lirboyo Islamic Boarding School, Kediri, *tawadhu'* has been instilled and taught with politeness, submission, and obedience that has strengthened the *santri* since the beginning, and this consistency has continued.

What appears at the Lirboyo Islamic Boarding School in Kediri is that *tawadhu'* is not only between the *santri* to the *kyai* and their teachers. It is also between the *santri* to their seniors, teachers/junior *asatidz* to the senior teachers/*asatidz*, and the teacher council/junior *asatidz*, teachers *jasatidz* old *kyai*. *Tawadhu'* has spread to all stakeholders or the community in the pesantren, without any barriers, ranks, and degrees. *Kyai* remains the "central figure" who is managed and respected by the people of the cottage. A figure who can present "a stunning example deserves to be followed by his advice and sincerely obeyed" without any conditions. *Kyai* is also the initial and primary moderator of *tawadhu'* who is also the leading figure who provides a consistent direct example to his students. Therefore, the *kyai* fully understands the functionality, usefulness, and significance of the *tawadhu'* culture in the *pesantren*.

Kyai of the Lirboyo Islamic Boarding School, Kediri, proposes that *tawadhu'* is interpreted as a "self-nobility", which comes from the Arabic word *wadh'a* or condescending, while *ittadha'a* means humble. One of *Kyai* Lirboyo, Haji Anwar Manshur, stated that:

"Tawadlu' adalah merendahkan diri dari sifat-sifat al-hayawaniyyah (kebinatangan) yang salah satunya adalah sifat sombong (al-takabbur); sombong kepada diri sendiri, sombong kepada sesamanya, dan juga sombong kepada makhluk lain, terlebih lagi adalah sombong kepada Sang Hyang Pencipta ". (Wawancara pada tanggal 13 Maret 2021)

"Tawadhu' is to humble oneself from al-hayawaniyyah (animalism), arrogance (al-takabbur) to oneself, other humans, and other creatures, or Allah. (Interview on March 13, 2021)

According to the *Kyai* Haji Anwar Manshur, *tawadhu'* depends on how a person's daily behavior is, whether they are arrogant. Arrogant people will show anti-social behavior and do not understand how to honor each other. Thus, the behavior exhibited is of low ethics and does not show humility to each other.

Meanwhile, *Kyai* Haji Kafabihi Mahrus stated that:

"Tawadhu' has a noble and high degree because it shows the depth of his knowledge. People who are tawadhu' are people who can internalize the teachings of the knowledge gained into themselves to show polite behavior, glorify others, stay away from greatness in life. (Interview on March 16, 2021)

Tawadhu' conveyed by Kyai Haji Kafabihi Mahrus is that it is at a high level of nobility and distances itself from the principle of *adigang adigung adiguna*, which is arrogant and selfish. If someone has deviant doctrines, he will fall into the condescending type. Therefore, *tawadhu'* must be taught, created, and internalized into anyone who feels "human" by teaching *tawadhu'*. Kyai Haji Anwar Manshur stated that:

"Pendidikan ketawadlu'an sejatinya adalah upaya mentransfer nilai dan etikadalam diri seseorang yang dalam hal ini adalah kaum santri, agar mereka tahu bagaimana caranya bersikap yang sopan dan santun, bagaimana cara bertutur kata yang lembut, serta bagaimana memuliakan sesama. Karena kemuliaan seseorang itu terletak pada akhlak. (Wawancara pada tanggal 13 Maret 2021)

"Tawadhu' education transfers values and ethics of santri so that they know how to be courteous, speak softly, and honor others. Because a person's glory lies in morals. (Interview on March 13, 2021)

Based on Kyai Haji Anwar Manshur's statement above, *tawadhu'* education is intrapersonal and interpersonal intelligence translations. A person is taught how to behave, speak words, behave, which makes others amazed, relaxed and does not make other people thrive on his *su'udzan*, but on the contrary, his *husnudzan* thrives.

From the definition of *tawadhu'* by the kyai above, several elements can be drawn from it, including (a) a process of transferring values and morals to someone, making a person change for the better; (b) changing oneself so that words, temper, actions, and attitudes showing kindness; (c) based on sincerity in acting without any tendencies and any conditions; (d) Unplanned and artificial behavior.

Those above definitions, it is in line with the results of Purnama Rozak's (2017) research which states that the indicators of *tawadlu'an* come from the essence of the definition of *tawadlu'an*. Where the *tawadlu'an* indicator provides an overview of the actual *tawadlu'an*, and the condition of the *tawadlu'an* that a person should have and be consistent with someone.

2. Factors of Santri's *Tawadhu'* at the *Salafiyah* Lirboyo Islamic Boarding School, East Java

Lirboyo Islamic Boarding School, Kediri has a strong character, which not all modern boarding schools or public schools have. The characteristic is the grounded teachings of *tawadhu'* (Junaidi, 2019). This habit of *tawadhu'* has taken root and become a tradition at the Lirboyo Islamic Boarding School, even since its founding. It is slowly but surely built by the founder or the kyai.

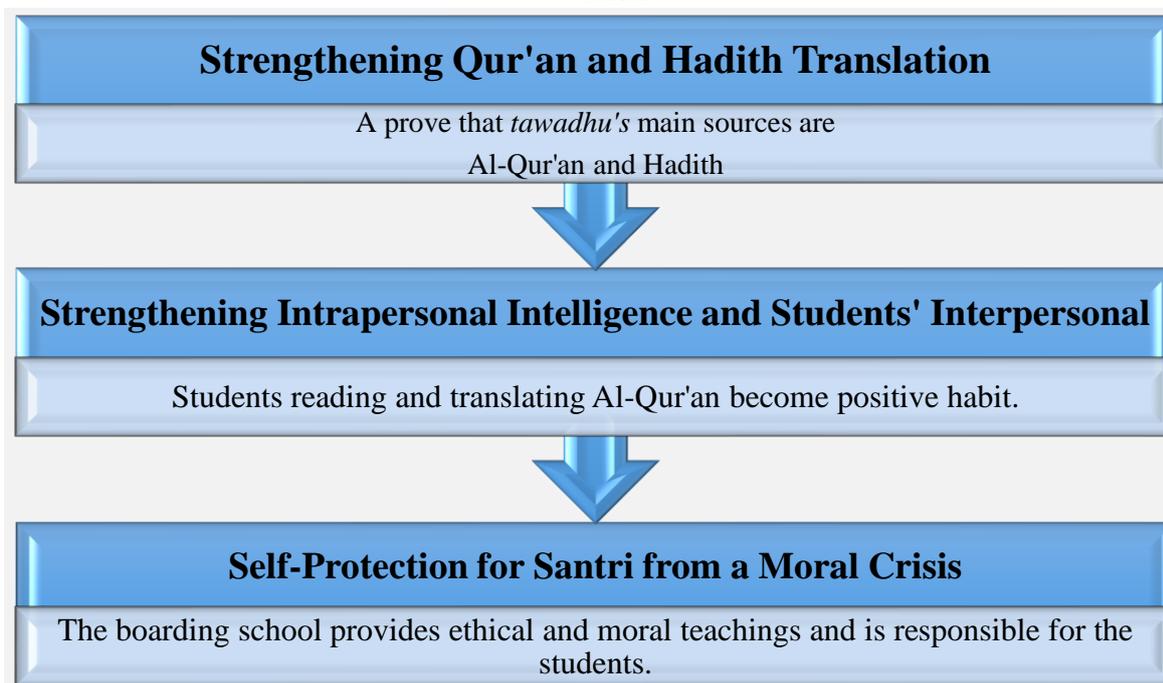
The *kyai's* hard struggle at the beginning has become increasingly visible and a positive habit that is "hereditary" to this date (Amal, 2018). The students who are so sincere in practicing *tawadhu'* without refusal or criticism. They carry out full awareness, no burden, surrender to the *kyai*, *dzuriyyah*, senior, and junior *asatidz* councils, all of which can be absorbed and internalized by the students. Thus, after graduation, they will always apply *tawadhu'* wherever they go.

Kyai Haji Kafabihi Mahrus stated that:

"*Tawadhu'* was deliberately instilled by the predecessors by adopting the excellent culture of the pesantren where the founders studied and brought by the noble teachings to the established pesantren. In the end, this good culture became a positive tradition enforced without any conditions at Lirboyo Islamic Boarding School, Kediri." (Interview on March 16, 2021)

Tawadhu' is inherited from the previous pesantren, where the *kyai* recites the Koran and knowledge. Hence, it "continues" in teaching goodness and virtues related, which in the end becomes an excellent positive habit, and becomes *jariyah* for the *kyai*, teachers, and educators (Ma'arif, 2010). Related to *tawadhu'* for the students at the Lirboyo Islamic Boarding School, Kediri, several factors cause it, including:

Figure 1
Factors of *Santri's Tawadhu'* at the *Salafiyyah* Lirboyo Islamic Boarding School, East Java



Source: Formulated from interviews with *kyai*

The first point, one factor of *tawadhu'* at the Lirboyo Islamic Boarding School Kediri, is the Qur'an and hadith that must be conveyed and translated into daily behavior. In this case, the founders and caregivers show that "true knowledge is above manner and morals" (al-science fauqo al adabi) (Masrur, 2017). *Tawadhu'* guides students to be civilized human beings with morality and knowledge all at once (Asyari, 2017). Many humans know but cannot internalize their understanding into themselves, causing a lack of manners and morals (Zaqiah & Rusdiana, 2014). Knowledge without meaning is empty. It should be

accompanied by a transmission and internalization process within oneself (Rahmatullah, 2017). If successful, it will produce individuals with knowledge and a positive character.

The second point is strengthening *santri's* intrapersonal and interpersonal intelligence (Rahmatullah, 2013). It is a self-introspection and nursery into the social world. Self-introspection educates oneself intrapersonally (intelligence from within). The nursery of the social world educates interpersonally (intelligence to the outside). *Tawadhu'* essentially directs and demonstrates the two bits of intelligence, called the intelligence of self-reflection (*al-muhasabah bi an-nafsi*) and social *muhasabah* (*al-muhasabah li al-ghoirihi*) (Mujib, 2006). Students are encouraged to be good at the Koran, study, internalize, and transmit other books. Thus, it is a discourse and an application at the same time.

The third point shows the culture of *tawadhu'* for the *santri* at the Lirboyo Islamic Boarding School, Kediri, which is due to the self-protection from the moral crisis. The founders and caretakers of the *pesantren* have realized and tried to fortify themselves from an early age because ethical problems have been worrying. Thus, if the students are not equipped with moral sciences, morality, *tawadhu'* and knowledge of submission to Allah, they may also be eroded by animalistic lust (*an-nafs al-hayawaniyyah*) behavior. This lust is far from people who are *tawadhu'* (Nurbakhsy, 1998).

Explanations above are irresponsible behavior towards oneself, which shows humility and a crisis of value education and attitudes and temperaments far from spiritual nuances and religion. There has not been a "harmonious interaction" and "cognitive dissonance" between worship behavior and daily behavior. The *pesantren* preventive actions then carry out this condition. Therefore, *tawadhu'* teaching is maximized by the Lirboyo Islamic Boarding School, Kediri.

One form of value education according to the research results of Rinita Rosalinda Dewi, Mupid Hidayat and Cik Suabuana (2021), is that it can be seen clearly from the *tawadlu'an* education that is sown by the students, which in this case is the harmony between values education and *tawadlu'* education. In which *tawadlu'an* education is rich in values education, and values education is fully illustrated in the habituation of *tawadlu'an* in *pesantren*.

Frisancho & Delgado (2018) asserts that value and moral education can indeed be seen in a real and direct manner with the civilizing of *tawadlu'an* in schools, educational institutions, which generally are strong Islamic educational institutions, mainly Islamic boarding schools. Therefore, value and moral education must continue to be cultivated and developed intensely so that noble personalities will be created.

3. The Purpose of *Tawadhu'* for Santri at the *Salafiyah* Lirboyo Islamic Boarding School, East Java

As explained, *tawadhu'* at the Lirboyo Islamic Boarding School, Kediri, East Java, has been implemented for years, even rooted, imprinted deeply. Hence, the graduated students are remarkable. They grow into "mutawadli'in" individuals or experts that glorify themselves and others.

There are several pure and noble goals why *tawadhu'* is applied and entered at the grounding level, which later grows into a positive character at the Lirboyo Islamic Boarding School, Kediri, including:

a. Embedding Value Education to Santri

Soelaeman believes that the value education is an activity for developing values through a systematic and critical process to improve students' cognitive and affective qualities (Zaqiah & Rusdiana, 2014). Meanwhile, Kohlberg claims the value education fosters and develops the structure and potential for the affective experience or human identity or conscience with a set of moral values and norms (Sumantri, 2007).

Soelaeman and Kohlberg have a similar idea with the Lirboyo Islamic Boarding School, Kediri, where the boarding school fosters *tawadhu'* education to instill norms, values, and ethics into the students Allah His Messenger. *Tawadhu'* will also translate the conscience, which always says, declares, voices, and truth.

b. Avoiding Self-Deception (*dzālimun li an-nafsi*) and Misleading Others (*dzālimun li al-ghoirihi*)

Misguidance in Arabic or the language of the Qur'an is referred to as *dalāl*, which means lost, dead, hidden, in vain, perish, mistaken, or forgotten. *Dalāl* is interpreted as turning away from the straight and correct path (Al-Ragib, 2008). Misguidance (*dalāl*) committed by a person can teach detrimental behaviors to oneself, and others called *dzālimun li al-ghoirihi*. He is not devoted to parents and teachers, constantly argues and does not care about parents and teachers, asocial to others, and various other misguided behaviors, all of which are far from *tawadhu'* (Rahmat, 2007).

The purpose of *tawadhu'* to the santri at the Lirboyo Islamic Boarding School Kediri is to avoid misguided behavior (*dzālimun li an-nafsi*) and (*dzālimun li al-ghoirihi*) that harm others because it violates the command of Allah SWT, as in QS. Al-Maidah:105, QS. Az-Zumar: 53, and QS. AS-Shaad: 26.

c. Building and Growing *Muhsin's* Personality to the Santri

Muhsin means a person who does *ihsan*. Abdul Mujib (2006), in his work entitled, *Personality in Islamic Psychology*, stated that *ihsan* means good. *Muhsin's* personality brings benefits (*al-manfa'ah*) and avoids harm (*al-mudharat*). *Ihsan* behavior can also be interpreted as good behavior, normal and not harming other people, and glorifying others.

The founders and caregivers of the Lirboyo Islamic Boarding School, Kediri, deliberately cultivate *tawadhu'* so that students naturally, without any conditions, can form positive habits, good and noble habits, which in the end possess *muhsin* behavior. By staying long enough at the pesantren, the students will hopefully own *muhsin* personality when they leave the boarding school.

There are several verses of the Qur'an used as the foundation of the pesantren including surrendering to Allah wherever they are (QS. Al-Baqarah: 112), making peace with self and others, being soft-hearted, having a highly empathetic temper, and treating everyone equally (QS. Al-Nisa: 128), not harming others (QS. Al-A'raf: 56) and repaying evil

deeds with good deeds (QS. Yunus: 26).

d. Educating the Santri to Humanizing Others

The goal of "education" is to "humanize others" by transferring knowledge, values, and morals to move positively from arrogant behavior to gentle and humble behavior, from challenging behavior to embracing behavior, from abusive behavior to glorifying behavior. Darmiyati Zuchdi (2010) states humanization enriches oneself with morality and positive values to others.

In this case, Lirboyo Islamic Boarding School, Kediri has tried to teach its students how to humanize others by being humble, not antipathetic to others, not rioting, and being angry with their behavior who do damage and good for others. This is in line with value education in the framework of National Education. The essence of National Education is to bring children to the peak results of a process of seeking knowledge, namely morality, or noble morals (Khairuddin Y.M., 2017). A successful educational process actually leads to positive behavior change and will be manifested by behaviors that do not harm many people, but glorify others. One of its forms is to show tawadlu habits in daily life.

4. Kinds of Tawadhu' of the Santri at the Salafiyah Lirboyo Islamic Boarding School, East Java

The researchers reveal that students and *asatidz* have practiced *tawadhu'*. *Tawadhu'* between the *santri* and the *asatidz* to the *kyai* and the *santri* to the *asatidz* is in Table 1.

Table 1: Kinds of *Tawadhu'* between the Santri and the Teacher Council / *Asatidz* to *Kyai*

No.	Kinds of <i>Tawadhu'</i>	Description
1.	Kissing the <i>kyai's</i> hand	Kissing the <i>kyai</i> hand at the back of the hand and the palm is a manifestation of <i>ikhhtiom</i> , as <i>kyai</i> is the leader of the <i>pesantren</i> , who has a significant responsibility.
2.	Bowing when the <i>kyai</i> passes, even when the <i>kyai</i> is in a car, the <i>santri</i> are taught to <i>ikhhtiom</i> , bow down, and remain motionless	The students should respect the elders or people who have contributed significantly in their lives, especially those who have provided knowledge and morals in their lives.
3.	When the <i>kyai</i> is walking, all the students will stop and wait for him to pass while lowering their eyes and head	The students are taught not to put their egotism forward to the experts of knowledge and manner, to walk behind them as conveyed in <i>Ta'limu Ta'alim</i> .
4.	Taking out a prayer mat when the <i>kyai</i> wants to lead the five daily prayers	When the <i>kyai</i> leads the prayer, the students begin to prepare prayer mats for the <i>kyai</i> to walk. After the <i>kyai</i> arrives at the priesthood, the prayer rug is rolled back and will be held again when the <i>kyai</i> finishes leading the prayer.

5.	Staying silent when the <i>kyai</i> has not allowed or has not opened question session when teaching	In front of the teacher, the students should keep humble. It is also part of seeking knowledge with manners and morals.
6.	Respecting <i>kyai's dzurriyah</i> ; his children, grandchildren, and descendants	Students should respect by speaking softly. <i>kyai's</i> descendants are the direct blood of the <i>kyai</i> , and therefore, they must be respected.
7.	Preparing the sandals that <i>kyai</i> wears before he goes anywhere	When the <i>kyai</i> finishes praying, the students should prepare the sandals immediately.
8.	Cleaning <i>kyai's</i> house and environment	The students may sincerely clean the <i>kyai's</i> house without tendency whatsoever, except to serve the <i>kyai</i> as a gratitude for the knowledge.

Table 2: Kinds of *Tawadhu'* between Santri to Teacher/*Asatidz*

No.	Kinds of <i>Tawadhu'</i>	Description
1	Walking with head down when passing the sitting teacher	Showing respect for the teacher who has given knowledge and etiquette to students, teaching, and education is not only about theory.
2	Kissing the teacher's hand	Teachers are supposed to kiss their teachers' hands to show some respect and devotion.
3	Not passing the teacher while walking	All students are taught to walk behind the teacher. Even if a teacher passes, the students must stop to let the teacher pass first, and then the students can walk behind him.
4	Speaking politely, not raising voice to sound patronizing, and offend the teacher	The students are trained to deal with and talk to older people, especially those who contribute to their lives.

Based on Table 2, *tawadhu'* teaches the students at the Lirboyo Islamic Boarding School Kediri several principles; (1) sincerity, meaning that the students are frank without any tendency or conditions to be devoted to *kyai* and teachers. Everything is to expect Allah's blessing through *kyai* and teachers; (2) self-awareness, meaning that the students are invited to enter the phase of self-awareness. In this phase, the students are devoted because what the *kyai* and teachers give is more valuable than anything, knowledge, and etiquette, so students return the favor by grounding them with humility and reverence; (3) blessing, the students, expect the blessing from Allah and their *kyai* or teachers.

The blessing itself is indeed taught by the Pesantren, and strongly instilled by the Sang Kyai. By referring to the teachings of the Qur'an which states that blessings are goodness that are continuous, and uninterrupted, and bring benefits. In line with the

results of research by Ahmad Kusaeri (2017) who stated that true blessings are goodness that flows like water and continuously, and will bring a consistent behavioral impact in daily life, which shows inner well-being, peace of mind and peace of mind manifested in behavior.

5. The Process of *Tawadhu'* at the Salafiyah Lirboyo Islamic Boarding School, East Java

Tawadhu' set at the Kediri Islamic Boarding School took a long time. This process is certainly not easy. Many parties have contributed to *tawadhu'* at the Lirboyo Islamic Boarding School, Kediri. Some of them are; the pesantren leader, the *kyai*, the central figure in the *pesantren*, whose words and actions become *qudwah* and role models (Amal, 2018). Their words are called *sabda pandita kyai* that the *santri* should follow to honor others (Masrur, 2017). The leaders of this boarding school are also fully responsible for *tawadhu'* in the *pesantren*. Thus, the policies set by the *kyai* will become a firm basis on how to implement and improve *tawadhu'* for the *santri*.

Second, the senior *asatidz* council or *al-Ustadz Suyukh* or the *ustadz* whose service has been around for many years from when they were young until they grow older. Of course, their role cannot be underestimated because the *asatidz al-suyukh* are also exemplary figures used as role models by the students. On the other hand, since the *asatidz suyukh* participated in being teachers, educators, and protectors, it was full of transferring values and morals to the students.

The third is senior administrators, who are students' direct 'bodyguards' of the students. They a significant role because they are the supervisors, enforcers of rules, and evaluators for students who do not practice *tawadhu'* in *pesantren*. Thus, the *tawadhu'* behavior remains well controlled and becomes a habit.

Tawadhu' at the Lirboyo Islamic Boarding School in Kediri is influenced by several aspects, including the *kyai's* charisma. As explained earlier, the influence of the *kyai* in the world of *pesantren* is significant. They become the central figure which determines the *santri's* behavior (Musaropah, 2018). The *kyai* is also a unique charm for the students. Even without being ordered, the students will submit and obey the *kyai* and show their devotion (Dhofier, 2011). In this case, the *kyai* has a strong aura, a unique attraction that not many others have. It can move the *santri* and all stakeholders to submit, obey, and follow the noble and positive commandment from the *kyai* (Mas'ud, 2004).

Second, book learning is continuous and *kaffah* internalization to the students (Bruinessen, 1995). In the books studied, many teachings educate students to be humble, obedient and glorify others. Book learning starts from the beginning when the students enter the boarding school. The *Sorogan* and *Bandongan* learning methods 'typical of *salafiyah* pesantren' bring students closer to their teachers and make it easier for *kyai* and teachers to transfer values, making it more meaningful. There are several moral books taught to students based on their school level, as shown in Table 3.

Table 3: The Study of the Book of Tawheed and Morals Based on Levels

Level	Book of Tawheed
Ibtidaiyyah Level	<p>Book of Tawheed</p> <ul style="list-style-type: none"> • 'Aqidatul Awam • Zadul Mubtadi' • Tauhid Jawan <p>Book of Morals (Akhlaq)</p> <ul style="list-style-type: none"> • Taisirul Kholaq • Nadhamul Mathlab • Nadhamul Akhlaq Alala • Mitra Sejati
Tsanawiyyah Level	<p>Book of Tawheed</p> <ul style="list-style-type: none"> • As-Sanusiyah • Khoridatul Bahiyah • Matnu Ibrahim al-Bajuri <p>Book of Morals (Akhlaq)</p> <ul style="list-style-type: none"> • At-Tahliyah • Washoya
Aaliyah Level	<p>Book of Tawheed</p> <ul style="list-style-type: none"> • Ummul Barohin • Kifayatul 'Awam • Jauharoh at-Tauhid <p>Book of Morals (Akhlaq)</p> <ul style="list-style-type: none"> • Ta'limu Muta'alim
I'dadiyah Level	<p>Book of Tawheed</p> <ul style="list-style-type: none"> • Matnu AS Sanusiyah • Matnu Ibrohim al Bajuri • 'Aqidatul Awam <p>Book of Morals (Akhlaq)</p> <ul style="list-style-type: none"> • At-Tahliyah • Taisirul Kholaaq • Nadhmul Mathlab

Source: Documentation of the Lirboyo Islamic Boarding School, Kediri, Lesson Curriculum

Tawadhu' to the most vital students, uses *wasilah* learning the book of monotheism and morals (Thoriqussu'ud, 2012). Why the book of monotheism? It is because the basic foundation of morality is faith in Allah. The fear of Allah will lead to great reverence in life and foster submission to Allah so that the behavior shown in daily life will be carried positively so that the level of meaning will be high. Thus, monotheism becomes the basis of one's morals. With this monotheism, a person will be straight in his morals.

Therefore, at the Lirboyo Islamic Boarding School, Kediri, monotheism and morality are two mandatory books. Combining the two books plus other books such as books on interpretation, hadith science, *fiqh* science, *ushul fiqh* science, *mantiq* books, and *balaghoh* books reinforce *tawadhu'* in *pesantren*.

This seeding of the teachings of books that have been around for years has made the process of *tawadhu'* education stronger, coupled with the climate of obedience, submission, and *tawadhu'* that has become a tradition in *pesantren*, making *tawadhu'* a character for the *santri*. Based on the explanation, it can be concluded that; (a) *tawadhu'* is a process created or conditioned by the *pesantren* (since its inception) in a long period which later became a habit; (b) an attached figure becomes an example, a role model who has a charisma that can move and attract people to submit and obey, which is the figure of the *kyai*; (c) The *kyai* and *asatidz* teach a book of monotheism and morals. All of which are *wasilah* for forming the *tawadhu'* of the *santri*; (d) *Jihad* or a long struggle whose essential foundation is sincerity because Allah enforces rules based on *tawadhu'*.

E. Conclusion

Based on the results, *tawadhu'* according to *kyai's* perspective at the Lirboyo Islamic Boarding School, Kediri, is an effort to transfer values and morality to the *santri*. Hence, they have polite behavior to others and obey goodness and virtue. Several essential factors help to form *tawadhu'* at the *Salafiyah* Lirboyo Islamic Boarding School in East Java, such as: first, the spiritual foundation, which is the basis of a struggle to get close and attached to Allah; second, the mental foundation of effort, which becomes a spirit to translate God's commandments; and third, prosocial foundation, which builds closeness and attachment to God and the society.

There are several goals for grounding *tawadhu'* at the *Salafiyah* Lirboyo Islamic Boarding School in East Java: first, to value education in the students; second, to stay away from self-deception and misdirection to others; third, to build and instill *muhsin's* personality to the students. *Tawadhu'* (humility) of the *santri* at the *Salafiyah* Lirboyo Islamic Boarding School in East Java to the council of teachers / *asatidz* to the *kyai*, include: kissing the *kyai's* hand, bowing, not walking in front of the *kyai*, taking out prayer rug when the *kyai* wants to lead the five prayers time, not asking before being allowed, respecting *kyai's dzurriyah*, preparing *kyai's* sandals, and cleaning the *kyai's* house. The humility of the *santri* to teachers/*asatidz* include: bowing down when passing the sitting teacher, kissing the teacher's hand, not walking in front of the teacher, speaking politely, not raising a voice, and offending the teacher. *Tawadhu'* at the Lirboyo Islamic Boarding School in Kediri is influenced by several aspects: *kyai's* charisma, continuous books, and *kaffah* internalization. In the texts studied, many teachings educate students to be humble, obedient, and glorify others. The hope in the future is that there will be *tawadhu'* education that is seeded and taught to all students, not only those who are in the *pesantren* environment, but also those who are not in the *pesantren*. Thus, it will create individuals who are polite, and rich in self-morality.

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