



Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values in Islamic Boarding Schools

Ike Nur Jannah¹, Rodliyah², Lailatul Usriyah³

^{1,2,3} Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

ikejannah222@gmail.com, rodlyahian_jember@gmail.com, laylatulusriyah19785@gmail.com

Received: 20-04-2023

Revised: 08-06-2023

Accepted: 05-07-2023

Abstract

This article describes and analyzes implementing *ahlussunnah wal-jamaah* values through religious activities and culture at the Al-Ikhlas Wuluhan Islamic boarding school, Jember Regency, East Java: data collection techniques utilized observation, interviews, and documentation studies. The stages in question follow the pattern of the reduction stage, the stage of presenting data, making temporary conclusions, and verification activities. The research findings conclude that two values become the vision and mission of the Al-Ikhlas Wuluhan Islamic boarding school; first, the value of human beings, namely the teaching that students must balance between religion and the world; in other words, Islam does not only pay attention to the afterlife issues but also pays attention to worldly problems, the second is the value of brotherhood or *ukhuwah basyariyah*, namely brotherhood that applies to all human beings universally without distinguishing race, religion, ethnicity and other aspects of specificity with the details of the rights of fellow human beings in property by taking into account the needs of their siblings with excess wealth, the rights of fellow human beings in guarding speech. While the religious activities carried out by the Al-Ikhlas Wuluhan Jember Islamic Boarding School in improving the *ahlussunnah wal-jama'ah* character of the students are internal activities carried out and attended by only the core students, internal activities include *sorogan* al-Qur'an, *mudzakaroh*, evening dhikr, and *khidmad*. In contrast, core and village students carry out and participate in external activities, namely *pencak silat* activities.

Keywords: Religious activities, santri, *ahlussunnah wal-jamaah* values, culture.

Abstrak

Artikel ini mendeskripsikan dan menganalisis implementasi nilai-nilai *ahlussunnah wal-jamaah* melalui kegiatan keagamaan dan budaya di pondok pesantren Al-Ikhlas Wuluhan Kabupaten Jember Jawa Timur. Teknik pengumpulan data menggunakan observasi, wawancara, dan studi dokumentasi. Tahapan yang dimaksud mengikuti pola yaitu tahap reduksi, tahap penyajian data, pembuatan kesimpulan sementara, dan kegiatan verifikasi. Hasil penelitian menyimpulkan bahwa ada dua nilai yang menjadi visi dan misi pondok pesantren Al-Ikhlas Wuluhan; pertama, nilai kemanusiaan, yaitu ajaran bahwa siswa harus menyeimbangkan antara agama dan dunia; dengan kata lain Islam tidak hanya memperhatikan masalah akhirat saja tetapi juga memperhatikan masalah duniawi, yang kedua adalah nilai persaudaraan atau *ukhuwah basyariyah* yaitu persaudaraan yang berlaku bagi seluruh umat manusia secara universal tanpa membedakan ras, agama, suku dan bangsa. aspek kekhususan lainnya dengan perincian hak sesama manusia dalam harta dengan memperhatikan kebutuhan saudaranya yang kelebihan harta, hak sesama manusia dalam menjaga tutur kata. Sedangkan kegiatan keagamaan yang dilakukan oleh Pondok Pesantren Al-Ikhlas Wuluhan Jember dalam meningkatkan karakter *ahlussunnah wal-jama'ah* para santri merupakan kegiatan internal yang

dilakukan dan dihadiri oleh santri inti saja, kegiatan internal meliputi sorogan al-Qur' an, mudzakaroh, dzikir sore, dan khidmad. , sedangkan kegiatan eksternal adalah kegiatan yang dilakukan dan diikuti oleh mahasiswa inti dan mahasiswa desa yaitu kegiatan pencak silat.

Kata Kunci: *Aktivitas keagamaan, santri, ahlussunnah wal-jamaah values, budaya*

INTRODUCTION

Religious activities are activities related to the religious field which are in people's lives in carrying out and carrying out the teachings of Islam in everyday life¹. Azzumari explained that religious activity is all activities related to religion, which become a daily routine and a way of dealing with God and the surrounding environment². Thus what is meant by the practice of religious activities, according to researchers, is an activity or activity related to religion and carried out in the daily life of female students at the Islamic boarding school where they live.

One school that has succeeded in transforming the values of Ahlussunnah Waljama'ah is the Al-Ikhlash Islamic boarding school, Wuluhan Jember District. In its application to students, the values of Ahlussunnah Waljama'ah. This value is equivalent to words such as: moderate in thought, unyielding in fighting, and tolerant in attitude. These values must be used as a guide in acting in all aspects of life.³ From the values applied in the educational environment and the educational process, it is hoped that they will be able to develop the dimensions of soft skills and hard skills of the students at the Al-Ikhlash Islamic boarding school, Wuluhan Jember District, in managing religious life in a plural and multicultural school environment.

There are several findings from the results of research that have been conducted regarding the development of the quality of students through school culture, including findings from Alhosani, indicating that a culture of discipline is the key to helping children practice religious principles with the main Islamic values, namely gratitude, and charity.⁴ In line with research by Sunda & Fitri, which concluded that 72.4% of Aswaja scores affect the formation of moderate thinking.⁵ They were reinforced by research by Halima et al, which concluded that the religious culture of the school as an independent variable affects emotional intelligence as the dependent variable, and it appears that the application of religious culture is more effective in increasing students' emotional intelligence.⁶ Other researchers, namely

¹ Ali Eryilmaz, 'Investigation of the Relations between Religious Activities and Subjective Well-Being of High School Students', *Kuram ve Uygulamada Egitim Bilimleri*, 15.2 (2015), 433–44 <<https://doi.org/10.12738/estp.2015.2.2327>>.

² Akhmad Bukhari, 'Implementation of Recitation Activities in Forming the Religious Spirit of Santri at Pondok Dzikir Miftah Sudur Palangka Raya', *Journal Al-Manar; : Jurnal Komunikasi Dan Pendidikan Islam*, 10.2 (2021), 74–97 <<https://doi.org/10.36668/jal.v10i2.274>>.

³ Alex Yusron, Nahiyah Jaidi Faraz, and Aliva Rosdiana, 'The Values of Ahlussunah Wal Jamaah Based on Local Curriculum of Keaswajaan at Madrasah Tsanawiyah Jepara 'Turkish Journal of Computer and Mathematics Education Research Article', 12.11 (2021), 7140–45.

⁴ Najwa Alhosani, 'The Influence of Culture on Early Childhood Education Curriculum in the UAE', *ECNU Review of Education*, 5.2 (2022), 284–98 <<https://doi.org/10.1177/20965311221085984>>.

⁵ Yauma Trin Sunda and Agus Zaenul Fitri, 'The Effect of Aswaja Values and Javanese Islam on Students' Moderate Islamic Thinking', *El Harakah: Jurnal Budaya Islam*, 24.2 (2022), 301–17 <<https://doi.org/10.18860/eh.v24i2.16924>>.

⁶ Halima Halima, Fatimah Saguni, and Rustina Rustina, 'The Effect of School Religious Culture on Students' Emotional Intelligence at State Junior High School', *International Journal of Contemporary Islamic Education*, 3.1 (2021), 62–81 <<https://doi.org/10.24239/ijcied.vol3.iss1.32>>.

concluded that values, beliefs, and habits built on the bottom-up awareness and will of school residents could be an important part of improving the quality of education.⁷

Research Qomaruddin concluded that Amaliyah Aswaja's activities at Al Karimi High School included pilgrimages for guardians, *haul*, *maulidan*, *sholawatan*, *tablilan*, *Istighotsab* carried out to form strong children's characters in religious matters *Ahlussunnah Wal Jama'ah*. This is also evidenced by the analysis showing a value of 80.5% that implementing Amaliyah Aswaja at SMA Al Karimi Tebuwung Dukun Gresik is included in the good scale range.⁸ Meanwhile, research on Masnida shows that school culture can develop teacher professionalism.⁹

Some of these previous studies focused on the role of school religious culture on worship practices, subject values, and students' emotional intelligence in developing the quality of educational institutions. Religious activities of students based on *ahlussunnah wal jamaa'ah values*. While the research gap and novelty in the aspect of empirical phenomena, the authors see the Al-Ikhlas Islamic boarding school, Wuluhan District, Jember Regency, which is unique compared to other schools from a socio-cultural research perspective, which states that this Islamic boarding school is known as a school that is thick with *ahlussunnah wal jamaa'ah values*.

From the two aspects of the gap above, it can be concluded that there is a gap in explaining a phenomenon, namely regarding the values of *ahlussunnah wal jamaa'ah*, which says that there is a large contribution to the importance of the values of *ahlussunnah wal jamaa'ah* in schools which influence the transformation school culture.¹⁰

Thus, if the strengthening of the *ahlussunnah wal-jama'ah*¹¹ culture is properly implemented by the al-Ikhlas Wuluhan Islamic boarding school, then the students' soft skills and hard skills can be said to be successful. Vice versa, if strengthening the culture of *ahlussunnah wal-jama'ah* could be better, then the impact will lead to intolerance and extremism towards students. Strengthening *Aswaja* culture is implemented by following the guidance that Aswaja's vision is to create human beings who are knowledgeable, diligent in worship, intelligent, productive, ethical, honest and fair disciplined, balanced, tolerant, guarding personal and socially harmonious and develop the *ahlussunnah wal jama'ah* culture.¹²

The existence of the Al-Ikhalas Wuluhan Jember Islamic Boarding School in education in Indonesia has a very important role; the Al-Ikhalas Wuluhan Islamic Boarding

⁷ Hendro Widodo, 'The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta', *Dinamika Ilmu*, 19.2 (2019), 265–85 <<https://doi.org/10.21093/di.v19i2.1742>>.

⁸ Q Qomaruddin, 'Pengaruh Kegiatan Organisasi Nahdlatul Ulama Terhadap Penerapan Budaya Sekolah Di Sma Al Karimi Tebuwung Dukun Gresik', *Jurnal Ilmu Pendidikan Islam*, 18.1 (2020), 52–69 <<http://ejournal.kopertais4.or.id/pantura/index.php/jipi/article/view/3530%0Ahttp://ejournal.kopertais4.or.id/pantura/index.php/jipi/article/download/3530/2524>>.

⁹ Masnida Masnida and Abidul Qomar, 'Aktivitas Lingkungan Pesantren Dalam Membentuk Adab Sopan Santun Santri Pondok Pesantren Darussalam Blokagung', *Jurnal At-Taujih: Jurnal Bimbingan Dan Konseling Islam*, 1.2 (2021), 62 <<https://doi.org/10.30739/jbkid.v1i2.1159>>.

¹⁰ Abdul Rozaq and others, 'Quality Assurance of Islamic Religion Based-Universities in Universalism of Ahlussunnah Wal Jama'ah Values', *International Conference on Science and Education and Technology (ISET)*, 443.Iset 2019 (2020), 686–89 <<https://doi.org/10.2991/assehr.k.200620.140>>.

¹¹ *Ahlussunnah Wal Jamaa'ah* will be shortened to *Aswaja*

¹² Francisco Soares and I Ketut Sudarsana, 'Religious Harmony Among Senior High School Students Multicultural Education Case Study in the Cova-Lima District of East Timor', *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 2.1 (2018), 154 <<https://doi.org/10.25078/ijhsrs.v2i1.522>>.

School carries out its functions in the field of da'wah and the development of community religious knowledge. Most Islamic boarding schools in their new constitution state that they follow Islamic teachings according to the *aswaja* understanding and follow one of the four schools of thought: Hanafi, Maliki, Shafi'i, and Hambali.¹³ We are sure that the ulama, including the Nahdlatul Ulama, will succeed in revitalizing their position and role in fortifying the Ummah and this nation by relying on the teachings of *Amar Ma'ruf Nabi Munkar*. Nahdlatul Ulama emphasizes Islamic moderation framed by all worship, independence, and simplicity originating from the interpretation of the Qur'an and Hadith, as well as the results of the interpretations of previous scholars.

The students believe that the clerics, including Islamic boarding school clerics, will succeed in revitalizing their position and role in fortifying the Ummah and this nation by relying on the teachings of *Amar Ma'ruf Nabi Munkar*. One of the most powerful discourses in Islamic boarding school education is the preparation of personality development and a sense of brotherhood among human beings. In this case, Islamic boarding schools prepare superior schools based on ahlussunnah waljamaah values as a form of seriousness in implementing the Merdeka curriculum.¹⁴ The preparation of a superior school based on *aswaja* is getting stronger after the enactment of several decisions resulting from the plenary meeting of the Board of Islamic Boarding School Institutions. Meanwhile, revitalizing the Aswaja and Islamic boarding schools curriculum became the most basic and main thing in the meeting results. *Aswaja* revitalization is a consequence and form of Ma'arif's seriousness in preparing aswaja-based superior madrasahs/schools.

RESEARCH METHOD

The research approach used is qualitative research¹⁵. This study aimed to identify and describe the cultural transformation in religious activities based on ahlussunnah wal jama'ah values in Islamic boarding schools. This research was conducted at the Al-Ikhlash Islamic boarding school located at Jalan. Pahlawan 186, Dukuh Dempok, Kec. Wuluhan, Kab. Jember, East Java.

Data collection techniques were carried out utilizing observation, interviews, and documentation studies.¹⁶ The main data sources were ten teachers and well-displayed audio-video recordings on youtube well-documented by teachers and students. Regarding opportunities (second research question), the researcher interviewed teachers drawn from various disciplines to examine the contents of the textbooks they had used. The interviews

¹³ Faris Khoirul Anam, Moh. Padil, and Mokhammad Yahya, 'Building Ahlus-Sunnah Wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School', *Buletin Al-Turas*, 27.2 (2021), 249–64 <<https://doi.org/10.15408/bat.v27i2.20062>>.

¹⁴ Saiful Jazil and others, 'Pesantren and the Economic Development in the Perspective of Maqashid Al-Shari'ah', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 9.1 (2021), 83–102 <<https://doi.org/10.15642/jpai.2021.9.1.83-102>>.

¹⁵ Marie Conroy, 'A Qualitative Study of the Psychological Impact of Unemployment on Individuals.', *Technological University Dublin*, 34.02 (2018), 1–65 <<https://arrow.tudublin.ie/aaschssldis>>.

¹⁶ J. Michael Spector and others, 'Handbook of Research on Educational Communications and Technology', in *Handbook of Research on Educational Communications and Technology: Fourth Edition*, 2014, pp. 1–1005 <<https://doi.org/10.1007/978-1-4614-3185-5>>.

related challenges, opportunities, and hopes for teaching local values to students.¹⁷ Meanwhile, an examination of textbooks was deliberately carried out to find out the values of ahlussunnah waljamaah, which might be taught and then provide several possibilities to be inserted into the teaching and learning process.

In this study, researchers used several stages of data analysis. The stages in question follow the Miles and Huberman pattern, namely the reduction and data presentation stages, making temporary conclusions and verification activities. First, data reduction is done by sorting data that is not needed; in this case, the reduction is done to make it easier for researchers to draw temporary conclusions. The selected data is clarified and rewritten naturally. Second, the data presentation stage (data display) is done by organizing the data into a certain form.¹⁸

Thus, the presentation of data is done to read the data comprehensively. When rewriting, the researcher made an interpretation or analysis related to the research question. Domain and taxonomic analyzes were performed on all data relevant to the research question. Meanwhile, irrelevant data should be used or removed by researchers. The third stage is conclusion/verification. This stage is carried out continuously throughout the research process. The researcher concludes the data, analyzes and gives meaning, and then forms temporary conclusions. Researchers examine and verify each finding that strengthens the conclusion.¹⁹

RESULTS AND DISCUSSION

The Values of Ahlussunnah Wal Jama'ah in Santri's Religious Activities Through Cultural Transformation at the Al-Ikhlas Wuluhan Islamic Boarding School, Jember Regency

Based on data collection on cultural transformation in religious activities based on *Aswaja* values at the Al-Ikhlas Wuluhan Islamic Boarding School, Jember Regency, the description of data exposure can be as follows:

First is the value of *insan kamil* (a perfect human being in form and knowledge). This concept is the foundation for forming the best generations or producing graduates with good morals. Allah SWT. Created the soul in a perfect state to function to accommodate and encourage humans to do good and bad, and because of this, it is this human side that the Koran recommends giving greater attention to. Although the Qur'an emphasizes that the nafs have positive and negative potentials, it also indicates that, in essence, the positive potential of humans is stronger than the negative potential; it is just that the attraction of evil is stronger than the attraction of the good. Therefore, humans must maintain the purity of the soul (*nafi*)

¹⁷ Md Shidur Rahman, 'The Advantages and Disadvantages of Using Qualitative and Quantitative Approaches and Methods in Language "Testing and Assessment" Research: A Literature Review', *Journal of Education and Learning*, 6.1 (2016), 102 <<https://doi.org/10.5539/jel.v6n1p102>>.

¹⁸ Mariette Bengtsson, 'How to Plan and Perform a Qualitative Study Using Content Analysis', *NursingPlus Open*, 2 (2016), 8–14 <<https://doi.org/10.1016/j.npls.2016.01.001>>.

¹⁹ Ahmad Fauzi and Ika Wahyu Pradipta, 'Research Methods and Data Analysis Techniques in Education Articles Published by Indonesian Biology Educational Journals', *JPBI (Jurnal Pendidikan Biologi Indonesia)*, 4.2 (2018), 123–34 <<https://doi.org/10.22219/jpbi.v4i2.5889>>.

and not pollute it.²⁰ Ustadz Hafid, the Head of Al-Ikhlâs Wuluhan Islamic Boarding School, explained that:

*“No human being is born into this world other than in a fitrah (pure and clean) inner state. In this human being, the most prominent potential is the good side. While the bad will affect it if the environment is not good. Training students to have high and noble morals is not by eliminating or completely paralyzing the power of lust and ghadhab. Both have become human nature: to feel happy to get what they want and to be angry or displeased when touched on by things they do not like”.*²¹

This exercise aims to get a balance, not too much and not too little but normal. It is understandable if there is a desire for something; of course, this human being will not be enthusiastic. On the other hand, if you want to comply with his wishes, he will cross the line and remodel the fence. On the other hand, if the nature of anger completely disappears, humans lose their subtle feelings; they do not feel anything if they are harmed, their property is taken away, humiliated and humiliated in a crowd, or other things that damage them.²²

However, if the nature of anger exceeds the proper size, of course, he wants to oppose everything that is outside his will, whether he is right or wrong. Because of small things, he wants to fight and fight, even kill anyone he does not like; back to the issue of a clean soul and a pure heart, which are necessary to give birth to good deeds. Do not allow the soul to be soiled by bad traits, sins, or blemishes because that hinders good deeds. Polite speech, positive thoughts, and right actions will only be born from a clean and healthy heart.²³

Conversely, dirty words, thoughts that are always negative, and actions that tend to be wrong and always blame other people or parties will only be born from a dirty, diseased heart and even tends to die. Thus, reviving and sharpening the sensitivity of the heart is necessary for everyone who wants to have a safe and prosperous life in this world and the hereafter. The caregiver provided information that the concept of insan kamil at the Al-Ikhlâs Wuluhan Islamic Boarding School contains the teaching that students must balance religion and the world; in other words, Islam does not only pay attention to the afterlife issues but also pays attention to worldly issues, who stated:

*“The purpose of this verse is not to prohibit the love of the world proportionally; what is prohibited is the excessive love of the world. The balance is by giving him the strength according to his needs to regulate the body, namely the physical and spiritual senses and natural strength, namely balancing his bones and adding them with visible and invisible abilities and strengths, and determining the function of each limb of the body”.*²⁴

Al-Ikhlâs Islamic Boarding School students are taught how to purify themselves, educate, and improve themselves with piety and good deeds, truly having managed to get

²⁰ Documentation, *Al-Ikhlâs Curriculum Profile*, Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values. Agustus 2022

²¹ Hafid. Interview *Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values at the Al-Ikhlâs Wuluhan Islamic boarding school*, Jember Regency, East Java. Senin, 12 september 2022.

²² Ziad Munson, *Islamic Mobilization and Value of Culture : Social Movement Theory*, Society Press (Kirkland St. Cambridge: Department of Sociology, Harvard University, 2019), XI.

²³ Ardiana Puspitacandri, 'The Effects of Intelligence, Emotional, Spiritual and Adversity Quotient on the Graduates Quality in Surabaya Shipping Polytechnic Ardiana', *European Journal of Educational Research*, 9.3 (2021), 1075–87 <<https://doi.org/10.12973/eu-jer.9.3.1075>>.

²⁴ Kiai Amar Sharif. Interview *Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values at the Al-Ikhlâs Wuluhan Islamic boarding school*, Jember Regency, East Java. Jumat, 16 september 2022

everything they ask for and want. It is truly a loss for someone who misleads and allows himself, does not educate him, and does not use him in worship and good deeds. As explained by Sheikh Hasan Basri that there are two impulses in the heart, one comes from Allah, and the other from Satan. Allah gives His mercy and grace to servants driven to do good. If the heart is driven to low desires and passions, let it immediately take refuge in Allah by mujahadeen, and if angels drive the heart, then stay in this state.

Second, the value of *ukhuwah basyariah* (brotherhood among humans), Moral Education has an important role in fostering harmony among students in the Al-Ikhlâs Wuluhan Islamic boarding school environment, one of which is by applying the concept of *ukhuwah* in social relations. Building *ukhuwah* or brotherhood is a form of implementation of noble character in the life of students with different backgrounds. *Ukhuwah Basyariyah* is a brotherhood that applies universally to all human beings without distinguishing race, religion, ethnicity, and other aspects.²⁵

Brotherhood is bound by the spirit of humanity, meaning we humans must be able to position or look at other people with compassion, always seeing the good, not the bad. This bond lies in our conscience. If the conscience is still there, the brotherly relationship will still exist. On the contrary, if the conscience is lost, the sense of humanity and the relationship will also be lost. As for the values of *ukhuwah basyariah* (human brotherhood) detailed by the administrators of the Al-Ikhlâs Wuluhan Islamic boarding school, namely fulfilling the rights of other people in the fields of, among others;

The rights of fellow human beings in wealth, the Al-Ikhlâs Wuluhan Islamic boarding school students are always taught to help each other in matters of wealth and make our brothers happy with wealth if he needs it. Imam Al-Ghazali said in his book '*Thya Ulumuddin*' that helping others has three levels. The lowest is paying attention to the needs of his brother with excess wealth. The middle level is lowering (giving some) the degree/rank in him by releasing half of his wealth. Furthermore, the highest is to prioritize his brother rather than himself and prioritize his brother's interests over his interests.²⁶

The rights of fellow human beings within themselves, this one right includes assistance or sacrifice in the form of physical and mental in fulfilling needs and matters relating to that matter before being asked, and prioritizing this right over special needs. This action also has levels. The lowest level is to assist with the needs of others when asked or when he is authorized and do it with a sweet expression, cheerful and happy. Furthermore, the highest is helping physically and mentally in covering the needs of his brother and prioritizing his own needs. For example, even in cases where safety is endangered, he has to sacrifice his life for it.²⁷

²⁵ Makhfud Syawaludin, 'MULTICULTURAL UKHUWAH CONCEPT: The Study of Various Signification on Ukhuwah Perspective of Islamic Elite Religion in Pasuruan District', *Jurnal Ilmiah Islam Futura*, 20.1 (2020), 69 <<https://doi.org/10.22373/jiif.v20i1.5805>>.

²⁶ Observation. *Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values at the Al-Ikhlâs Wuluhan Islamic boarding school*, Jember Regency, East Java. Jumat, 23 september 2022

²⁷ Ansari Yamamah, 'Discourse on Universal Religious Values: A Contemporary Paradigm from an Islamic Transitive Perspective', *Journal of Al-Tamaddun*, 17.2 (2022), 99–112 <<https://doi.org/10.22452/JAT.vol17no2.8>>.

The right of fellow human beings to guard their speech and their tongue when speaking is a recommendation for Muslims in the Koran and hadith. It would be nice for us to maintain self-control through what we will say, namely verbally. The parable of guarding our tongue is like a knife – once we use our tongue incorrectly, we will hurt someone's heart. The hostility that keeps popping up often starts with words that hurt other people's feelings. It would be great always to guard our words and be accountable for the truth before throwing them at others, especially if we could issue positive words or constructive things.²⁸

Reducing talking or avoiding debate does not mean you must be silent forever. At least we can see which conversations are healthy to straighten out and which debates only trigger hostility between the two parties. The opinion is also much needed to solve because the Prophet taught us always to consult and not be selfish in making decisions. In essence, we will become more mature when we can choose the right forum to discuss and exchange ideas and avoid arguments leading to disputes.

Table 1. Sufism and the Humanistic Value of Islamic Boarding Schools

| | |
|---------------------------------------|--|
| Ideation in humans | The best future generations may be formed, and ethical young adults can be nurtured, on the basis of this ideal human vision. The Qur'an advises readers to focus on their human nature, specifically their soul (nafs) because Allah SWT. created the soul (nafs) in a perfect state to function to accommodate and urge mankind to do good and evil. |
| <i>Ukhuwah insaniah</i> (brotherhood) | Islamic boarding schools instill in their students a value of brotherhood that transcends differences in race, religion, ethnicity, and gender. |
| Realization of one's rights | The rights of one's fellow human beings to their property, to their personhood, and the protection of their own words |

Implementation of the Values of *Ahlussunnah Wal Jama'ah* in *Santri's* Religious Activities Through Cultural Transformation

Based on the research results, there are two models of implementation in the religious activities of students in the Al-Ikhlâs Wuluhan Jember Islamic boarding school, including;

Internal Activities at the Al-Ikhlâs Wuluhan Islamic Boarding School: 1) Every day after Maghrib, the *Aş-şolihiyah* students recite the Qur'an with the ustadz as scheduled. 2) Every day after Isha', the al-ikhlas students do mudzakah or study together among students 3) Every day after dawn, the *Aş-şolihiyah* students do evening dhikr with the *kyai*. 4) Every day after Dhuhur, the *Aş-şolihiyah* students carry out the activities the cleric assigns to the students

²⁸ Hafid. *Interview Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values at the Al-Ikhlâs Wuluhan Islamic boarding school*, Jember Regency, East Java. Senin, 12 september 2022.

for each section. For example, raising horses, cooking, etc. 5) Every day after Asr, Al-Ikhlās students study the yellow book with the cleric.²⁹

Based on these internal activities, the students are forged with a strong faith in themselves as a form of fulfilling their instinctive religious needs, managing their character with manners and increasing their tendencies (will, talents), and directing them to spiritual values, principles, and role models what they get from true faith in Allah SWT, his angels, his books, his messengers, the last day, and his good and bad destiny.

From this activity, also the Al-ikhlas Wuluhan Islamic Boarding School mentioned above, it can be mandated that this is done to apply the values of spiritual education to students through habit. This means that by requiring students to comply with these rules if they continue to do so, they will be able to shape the discipline of the students to improve so that they will be brought to their respective villages. The application carried out by the Al-ikhlas Wuluhan Islamic Boarding School in forming students who are human beings in everyday life is by overseeing the entire code of ethics of the Al-ikhlas Wuluhan Islamic Boarding School in the form of discipline, especially simple clothing.³⁰

External Activities at Al-Ikhlās Wuluhan Islamic Boarding School; 1) Every Saturday night and Tuesday night, the core and village students participate in external activities at the cottage; namely pencak silat (self-defense) training and the number of students participating in these activities is currently 30 students. 2) Every Saturday night, the core and village students participate in the hut's external activities, namely internal strength training, and the number of students participating in these activities is currently 11. 3) Every Sunday, it is mandatory for core students to take part in village and boarding school cleaning activities which involve the core students, village students, and the surrounding community. 4) Every Thursday night at sunset, some of the core students and village students take part in Berzanji (*badroh*) activities which are carried out at the Ash-Sholikhiah Mosque. 5) Every 1st night of Muharram (the first night of Syuro) Al-Ikhlās Wuluhan Islamic boarding school holds validation (validation) activities to certify the students or students who have followed the level of martial arts training and internal power, which are held at the Al-Ikhlās Wuluhan Islamic boarding school all students including senior students and junior students and the entire Kepuh hamlet community attended this validation (validation) activity.

Interview between the researcher and Ust. Sugeng about the activities in the Al-Ikhlās Wuluhan Islamic boarding school explained that:

“The Al-Ikhlās Wuluhan Islamic boarding school also had several activities and recitation programs for all groups to participate in, including small children to the elderly, including reciting the yellow kita, namely the book of tak’lim muta’alim and bulughul. marom has been running since the establishment of the hut until now”. After the researcher made direct observations, the researcher will

²⁹ Observation. *Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values at the Al-Ikhlās Wuluhan Islamic boarding school*, Jember Regency, East Java. Jumat, 23 september 2022

³⁰ Udin Supriadi, Tedi Supriyadi, and Aam Abdussalam, ‘Al-Qur’an Literacy: A Strategy and Learning Steps in Improving Al-Qur’an Reading Skills through Action Research’, *International Journal of Learning, Teaching and Educational Research*, 21.1 (2022), 323–39 <<https://doi.org/10.26803/ijlter.21.1.18>>.

*present data from the results of interviews between the researcher and Ustadz Sugeng about the various activities carried out by the Al-Ikhlās Wuluhan Islamic boarding school, Jember Regency”.*³¹

First, reciting the book, the study of the book is one of the methods of the Al-Ikhlās Wuluhan Islamic boarding school in improving Islamic religious education in the Wuluhan Jember Region. The books studied at the Al-Ikhlās Wuluhan Islamic boarding school are as follows: The Book of Tafsir Jalalain, which is a book that discusses the interpretation of the Qur'an and the elaboration contained in the Al-Qur'an that humans use to make it a guide for the life of Muslims. The Tool Book or Nahwu Shorof, a book to find the form of the Arabic sentence, is useful as a tool that makes it easier to study other books. The Book of Fiqh, this book is a book to study Islamic law obtained from the arguments of the Qur'an and Sunnah.³²

Second, *sorogan* Al-Qur'an, on average, in an Islamic institution applies this method as a reference in learning the Al-Qur'an. Sorogan Al-Qur'an has been applied since the founding of the Aṣ-ṣolihīyah Islamic boarding school and was directly guided by Ustadz Sugeng, and all students attended this activity. Third, religious *tausiyah*, and religious lectures are one of the activities carried out by the Al-Ikhlās Wuluhan Islamic boarding school in improving Islamic education in Kepuh hamlet, Wuluhan village. This activity is routinely carried out daily by the Al-Ikhlās Wuluhan Islamic boarding school caregivers to give religious lectures to all students, including village students.³³

Fourth, *pencak Silat* activities have become a hallmark of the Al-Ikhlās Wuluhan Islamic boarding school, producing many qualified students. Interview between the researcher and Ust. Sugeng about Pencak Silat in Jember's Al-Ikhlās Wuluhan Islamic boarding school: "The Al-Ikhlās Islamic boarding school, which is famous for its inner strength and martial arts training, has made many alumni students from this Islamic boarding school establish branches of martial arts and martial arts. Knowledge of internal energy outside Java, one of which is in Southeast Sulawesi. After observing and witnessing this activity first-hand, the researchers concluded that pencak silat provides valuable lessons, namely, how to master good martial arts."³⁴

Both of these activities have proven to have given birth to reliable generations with good morals and become Indonesian citizens who are concerned for others. At the same time, the form of application in internalizing the values of ikhwah basyariah is carried out in the attitude: Closeness, openness, and a feeling of the same destiny appear among fellow Islamic boarding school students Al-Ikhlās Wuluhan Jember is an opportunity for efforts to facilitate youth development. On the other hand, some of the psychological characteristics of students,

³¹ Sugeng. *Interview Cultural Transformation in Religious Activities Based on Ahlul-sunnah Wal Jama'ah Values at the Al-Ikhlās Wuluhan Islamic boarding school*, Jember Regency, East Java. Rabu, 14 september 2022.

³² Documentation, *Al-Ikhlās Curriculum Profile*, Cultural Transformation in Religious Activities Based on Ahlul-sunnah Wal Jama'ah Values. 2022

³³ Documentation, *Al-Ikhlās Curriculum Profile*, Cultural Transformation in Religious Activities Based on Ahlul-sunnah Wal Jama'ah Values. 2022

³⁴ Observation. *Cultural Transformation in Religious Activities Based on Ahlul-sunnah Wal Jama'ah Values at the Al-Ikhlās Wuluhan Islamic boarding school*, Jember Regency, East Java. Jumat, 23 september 2022

for example, emotional and unstable, are also a challenge to the effectiveness of services for them.³⁵

The importance of peers for adolescents can be seen in the conformity of adolescents to their peer group. The pesantren culture develops and unites in a tradition that moves around the relational system and network of meanings. It is inherited through various modeling, symbolization, appreciation, organization, and self-transformation to string together the process of the psychological development of students.

Al-ikhlas Wuluhan Islamic Boarding School has its way of instilling the values of spiritual education in students, which is procedural. This procedure will indirectly form a procedural and systemic culture. As for the laws or regulations of the Al-ikhlas Wuluhan Islamic Boarding School, after the researchers conducted observations and interviews, they explained general obligations, special obligations, prohibitions for students, and sanctions for students.

As explained by Zamakhsari, relational relationships in pesantren can be synergistically woven through the spectrum of *kyai*, *gus* (young kyai), *ustadz*, *Badal* (assistant), *murabbi* (guidance) for the development of students' talents, and small group units in the form of peer organizations. These components interact with each other and work synergistically according to and grow with the history of the pesantren. Through this approach, pesantren have the opportunity to reform and develop pesantren-based peer counseling by looking at a set of values (*ruh ma'bad*), ideals (*himmah*), demands of community development, and the real capabilities and carrying capacity of pesantren (caring capacity and support system).³⁶

Religious activities at the Wuluhan Jember Islamic Boarding School have succeeded in cultivating individual change relationships as part of the duties and responsibilities of group members (organizations, rooms, friendships) that prioritize *ukhuwah* (brotherhood), *tasamuh* (equality), and solidarity. This practice can be done by optimizing the relationship of students through peer-to-peer relationship communication between students. Islamic boarding schools provide a basis for understanding wisdom in generating various experiences regarding the development of psychological maturity, which are formed collectively by the *santri* community in processing their reasoning and heart life as well as cultivating wise knowledge, original values, as well as *wira'i* attitudes and personality which become a stronghold for mental stability and the emotions of the *santri* community.³⁷

Santri is formed to have wise attitudes and personalities, so it cannot be denied that pesantren are an integral part of the process of forging one's personality to be strong and withstand various forms of life's challenges. Wisdom in a tangible form in Islamic boarding schools can be formulated by taking the local wisdom of Islamic boarding schools through culture, history of Islamic boarding schools, models and figures of clerics, *wira'i* attitudes, kinship mechanisms, and traditions that have metamorphosed through the life practices of the *santri* in the form of internalization of life and interpersonal relationships. To strengthen the

³⁵ Abha R Dixit, 'Role of Spirituality in Management', *Journal of Applied Management*, 9.2 (2019), 2–13 <<https://doi.org/10.21275/ART20182906>>.

³⁶ Yusron, Faraz, and Rosdiana.

³⁷ Katalin Eszter Morgan, 'Body, Mind and Spirit—Philosophical Reflections for Researching Education about the Holocaust', *Education Sciences (MDPI)*, 7.3 (2017) <<https://doi.org/10.3390/educsci7030075>>.

order of spirituality, mental maturity and mastery of knowledge, and morality. Wisdom is always transformed throughout life as a framework for self-reasoning, existential counseling, empathy, and intuitive connections between self and others that can be developed from transmitting one's culture and life experiences.

Table 2: Implementation of Ideation values in humans, brotherhood, and Realization of one's rights in Islamic Boarding Schools

| | |
|--------------------------------|--|
| Habituation to humble behavior | Humble attitudes, such as lowering their heads, can also be seen when students meet caretakers and teachers in the Islamic boarding school environment. So the humble attitude at the Al-ikhlas Labruk Islamic Boarding School includes politeness in acting and behaving and lowering the voice when talking to Kyai or caregivers |
| Disciplinary behavior | disciplinary behavior activities is implemented at the Al-ikhlas Labruk Islamic Boarding School through coaching in the cottage rooms, the educational process, and daily interactions, such as bathing, eating, and praying in the congregation at the mosque. This means that disciplinary behavior is applied in formal education (public schools) and non-formal education (madrasah diniyah). |
| Simple life behavior | It is admirable to abandon ostentatious practices like dress, food, drink, transportation, housing, and others when the world around you evolves. Islamic boarding schools emphasize the importance of humility in both word and conduct. |

CONCLUSION

Two values become the vision and mission of the Al-Ikhlas Wuluhan Islamic boarding school; first, the value of *insan kamil*, namely the teaching that students must balance between religion and the world; in other words, Islam does not only pay attention to the afterlife issues but also pays attention to worldly issues. The balance is by giving him the strength according to his needs to regulate the body, namely the physical and spiritual senses, and natural strength, namely balancing his bones and adding them with visible and invisible abilities and strengths, and determining the function of each limb. Second, is the value of brotherhood or *ukhuwah basyariyah*, namely brotherhood that applies to all human beings universally regardless of race, religion, ethnicity, and other aspects of specificity with details of the rights of fellow human beings in wealth concerning the needs of their siblings with excess wealth, the rights of fellow human brothers in itself, this one right includes assistance or sacrifice in the form of physical and mental in fulfilling needs and matters relating to that matter before being asked, The right of fellow human beings in guarding speech, namely reducing speaking or avoiding debate does not mean that you must always silent, at least we can see which discussions are

healthy to straighten out and which are debates that only trigger hostility between the two sides.

The religious activities carried out by the Al-Ikhlâs Wuluhan Jember Islamic Boarding School in improving the *ahlussunnah wal-jama'ah* character of the students are internal activities carried out and attended by only the core students, while external activities are activities carried out and attended by the core students and village students. The internal activities of the Al-Ikhlâs Wuluhan Islamic boarding school are as follows: reciting the Qur'an, *mudẓakarah*, evening remembrance, and solemnity; then in the external activities of the Al-Ikhlâs Wuluhan Islamic boarding school, there is one activity that distinguishes this hut from other huts namely martial arts activities.

Based on these conclusions, several opportunities can be developed by further researchers by developing a more comprehensive concept in understanding the process of developing religious activities of the santri in building a stronger character, as well as making measurements through the use of a quantitative method approach by measuring the variables of discipline, humility, and brotherhood within the scope of Islamic boarding school education.

REFERENCES

- Alhosani, Najwa, 'The Influence of Culture on Early Childhood Education Curriculum in the UAE', *ECNU Review of Education*, 5.2 (2022), 284–98 <<https://doi.org/10.1177/20965311221085984>>
- Anam, Faris Khoirul, Moh. Padil, and Mokhammad Yahya, 'Building Ahlus-Sunnah Wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School', *Buletin Al-Turas*, 27.2 (2021), 249–64 <<https://doi.org/10.15408/bat.v27i2.20062>>
- Bengtsson, Mariette, 'How to Plan and Perform a Qualitative Study Using Content Analysis', *NursingPlus Open*, 2 (2016), 8–14 <<https://doi.org/10.1016/j.npls.2016.01.001>>
- Bukhari, Akhmad, 'Implementation of Recitation Activities in Forming the Religious Spirit of Santri at Pondok Dzikir Miftahus Sudur Palangka Raya', *Journal Al-Manar;: Jurnal Komunikasi Dan Pendidikan Islam*, 10.2 (2021), 74–97 <<https://doi.org/10.36668/jal.v10i2.274>>
- Conroy, Marie, 'A Qualitative Study of the Psychological Impact of Unemployment on Individuals.', *Technological University Dublin*, 34.02 (2018), 1–65 <<https://arrow.tudublin.ie/aaschssldis>>
- Dixit, Abha R, 'Role of Spirituality in Management', *Journal of Applied Management*, 9.2 (2019), 2–13 <<https://doi.org/10.21275/ART20182906>>
- Eryilmaz, Ali, 'Investigation of the Relations between Religious Activities and Subjective Well-Being of High School Students', *Kuram ve Uygulamada Egitim Bilimleri*, 15.2 (2015), 433–44 <<https://doi.org/10.12738/estp.2015.2.2327>>
- Fauzi, Ahmad, and Ika Wahyu Pradipta, 'Research Methods and Data Analysis Techniques in Education Articles Published by Indonesian Biology Educational Journals', *JPBI (Jurnal Pendidikan Biologi Indonesia)*, 4.2 (2018), 123–34 <<https://doi.org/10.22219/jpbi.v4i2.5889>>

- Halima, Halima, Fatimah Saguni, and Rustina Rustina, 'The Effect of School Religious Culture on Students' Emotional Intelligence at State Junior High School', *International Journal of Contemporary Islamic Education*, 3.1 (2021), 62–81 <<https://doi.org/10.24239/ijcied.vol3.iss1.32>>
- Jazil, Saiful, Muhammad Fahmi, Senata Adi Prasetya, Moh. Faizin, and Muh. Sholihuddin, 'Pesantren and the Economic Development in the Perspective of Maqashid Al-Shari'ah', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 9.1 (2021), 83–102 <<https://doi.org/10.15642/jpai.2021.9.1.83-102>>
- Masnida, Masnida, and Abidul Qomar, 'Aktivitas Lingkungan Pesantren Dalam Membentuk Adab Sopan Santun Santri Pondok Pesantren Darussalam Blokagung', *Jurnal At-Taujih : Jurnal Bimbingan Dan Konseling Islam*, 1.2 (2021), 62 <<https://doi.org/10.30739/jbkid.v1i2.1159>>
- Morgan, Katalin Eszter, 'Body, Mind and Spirit—Philosophical Reflections for Researching Education about the Holocaust', *Education Sciences (MDPI)*, 7.3 (2017) <<https://doi.org/10.3390/educsci7030075>>
- Munson, Ziad, *Islamic Mobilization and Value of Culture : Social Movement Theory*, Society Press (Kirkland St. Cambridge: Department of Sociology, Harvard University, 2019), XI
- Puspitacandri, Ardhiana, 'The Effects of Intelligence, Emotional, Spiritual and Adversity Quotient on the Graduates Quality in Surabaya Shipping Polytechnic Ardhiana', *European Journal of Educational Research*, 9.3 (2021), 1075–87 <<https://doi.org/10.12973/eu-jer.9.3.1075>>
- Qomaruddin, Q, 'Pengaruh Kegiatan Organisasi Nahdlotul Ulama Terhadap Penerapan Budaya Sekolah Di Sma Al Karimi Tebuwung Dukun Gresik', *Jurnal Ilmu Pendidikan Islam*, 18.1 (2020), 52–69 <<http://ejournal.kopertais4.or.id/pantura/index.php/jipi/article/view/3530%0Ahttp://ejournal.kopertais4.or.id/pantura/index.php/jipi/article/download/3530/2524>>
- Rahman, Md Shidur, 'The Advantages and Disadvantages of Using Qualitative and Quantitative Approaches and Methods in Language "Testing and Assessment" Research: A Literature Review', *Journal of Education and Learning*, 6.1 (2016), 102 <<https://doi.org/10.5539/jel.v6n1p102>>
- Rozaq, Abdul, Achmad Slamet, Totok Sumaryanto Florentinus, and Suwito Eko Pramono, 'Quality Assurance of Islamic Religion Based-Universities in Universalism of Ahlussunnah Wal Jama'ah Values', *Nternational Conference on Science and Education and Technology (ISET)*, 443.Iset 2019 (2020), 686–89 <<https://doi.org/10.2991/assehr.k.200620.140>>
- Soares, Francisco, and I Ketut Sudarsana, 'Religious Harmony Among Senior High School Students Multicultural Education Case Study in the Cova-Lima District of East Timor', *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 2.1 (2018), 154 <<https://doi.org/10.25078/ijhsrs.v2i1.522>>
- Spector, J. Michael, M. David Merrill, Jan Elen, and M. J. Bishop, 'Handbook of Research on Educational Communications and Technology', in *Handbook of Research on Educational Communications and Technology: Fourth Edition*, 2014, pp. 1–1005 <<https://doi.org/10.1007/978-1-4614-3185-5>>

- Sunda, Yauma Trin, and Agus Zaenul Fitri, 'The Effect of Aswaja Values and Javanese Islam on Students' Moderate Islamic Thinking', *El Harakah: Jurnal Budaya Islam*, 24.2 (2022), 301–17 <<https://doi.org/10.18860/eh.v24i2.16924>>
- Supriadi, Udin, Tedi Supriyadi, and Aam Abdussalam, 'Al-Qur'an Literacy: A Strategy and Learning Steps in Improving Al-Qur'an Reading Skills through Action Research', *International Journal of Learning, Teaching and Educational Research*, 21.1 (2022), 323–39 <<https://doi.org/10.26803/ijlter.21.1.18>>
- Syawaludin, Makhfud, 'MULTICULTURAL UKHUWAH CONCEPT: The Study of Various Signification on Ukhawah Perspective of Islamic Elite Religion in Pasuruan District', *Jurnal Ilmiah Islam Futura*, 20.1 (2020), 69 <<https://doi.org/10.22373/jiif.v20i1.5805>>
- Widodo, Hendro, 'The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta', *Dinamika Ilmu*, 19.2 (2019), 265–85 <<https://doi.org/10.21093/di.v19i2.1742>>
- Yamamah, Ansari, 'Discourse on Universal Religious Values: A Contemporary Paradigm from an Islamic Transitive Perspective', *Journal of Al-Tamaddun*, 17.2 (2022), 99–112 <<https://doi.org/10.22452/JAT.vol17no2.8>>
- Yusron, Alex, Nahiyah Jaidi Faraz, and Aliva Rosdiana, 'The Values of Ahlussunah Wal Jamaah Based on Local Curriculum of Keaswajaan at Madrasah Tsanawiyah Jepara Turkish Journal of Computer and Mathematics Education Research Article', 12.11 (2021), 7140–45