Social Construction Of Santri Based On Education Of Tasawuf Values In Tarbiyatul Mu'allimien Al-Islamiyah Al-Amien Prenduan Sumenep

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ABSTRACT

The development of information technology has a huge impact on boarding schools. Because it will provide digital information that can be accessed directly by students. For students not to be contaminated with bad information. such as the doctrine of liberalism, materialism, and hedonism, it is necessary to have an education based on Sufism values to internalize Islamic education. This is done by TMI Al-Amien Prenduan so that students have sincerity and distance themselves from the nature of liberal, material, and hedonism. For this reason, in this study, researchers used a descriptive qualitative approach with social construction theory, and this type of research used case studies. For data collection techniques through observation, interviews, and documentation. while data analysis techniques use data reduction, data presentation, and conclusion drawing. So the result of this study is the social construction of students based on Sufism value education at TMI Al-Amien Prenduan through the practice of sholawat tarekat tijaniyah, istighosah, and habituation of congregational prayer. While the supporting factor is the deliberation and assistance of the kyai and teachers to the students for 24 hours. As for the obstacles, there are violations of cottage discipline committed by the students and also due to cultural differences between the students
Keywords: Social Construction, Education, Tasawwuf Value, TMI Al-Amien

A. INTRODUCTION

Humans are the most interesting object of study in the world of education to conduct a study because humans have very interesting personal elements and a human nature that is difficult to understand by other humans. Because according to Hasan Al-Banna, humans consist of two main elements, namely physical and spiritual (Hasan Al-Banna' 1977). So that humans grow and develop by themselves over time. Starting from classical times to this modern era.

Humanistic decadence in modern times occurs because humans have lost direct knowledge of the human person and the sense of self that humans always have. Modern humans have committed acts of rebellion against Allah by creating science that is not based on the verses of the Qur'an and the hadith of the apostle but is based on the philosophical approach of positivism. In other words, ecological damage and environmental pollution, and the psychological imbalance experienced by modern humans (Wael Musalamani, Ruhizan Mohammad Yasin 2022). This is due to the effects of the pollution of the human soul that began when western man was determined to act as God on this earth by removing the transcendental dimension of human life, namely the values of God. To make a statement as if it has its truth with trials conducted by humans (Sabiq 2022).

The presence of this globalization era will present a new face for the development of the modern human paradigm in interacting with fellow humans. Where the information media provides a variety of doctrine choices that can benefit or even endanger modern humans. Haidar Putra Daulay added that in this era of globalization, the three biggest diseases that will afflict modern man are materialism, hedonism, and individualism (Lina Mohd Yusuf et al. 2022). The sophistication of information technology coming from western culture will shift the local culture of Islam. Where religious teachings that have been deeply embedded will experience a paradigm shift along with the development of information technology that exists at this time. This is not only experienced by modern humans but will also occur in Islamic boarding schools whose function is as an Islamic educational institution in Indonesia to implement the teachings of Islamic values and empower the community according to the norms that exist in Islam (Lina Mohd Yusuf et al. 2022).

The efforts of Islamic boarding schools to empower an advanced society in this era of globalization are marked by the development of science and information technology, where Islamic boarding schools must take a role in educating generations to have a good life through the teachings of Islam (Muhammad Fahri 2019). Islamic boarding schools must also carry out educational renewal strategies against technological developments brought by the west so that

they are not dominated by the development of information technology that develops from the west. According to Ahmad Tafsir, there are three educational reform strategies in responding to the development of information technology from the west, namely developing a paradigm of knowledge of science obtained by reason and the five senses, developing a paradigm of knowledge with abstract objects and efforts to develop mystical knowledge obtained by taste (Achlami HS 2018). Thus, future pesantren can have characteristics that are responsive to the development of science and information technology based on good morals and manners by the norms in Islam.

In addition, according to Sayyed Hossein Nasr, the strategy of educational reform in dealing with the development of information technology that develops in Islamic educational institutions is to pay more attention to students, namely the application of Sufism values education (Hossein Nasr 1983). Where the education of Sufism values is one way to a solution in the life of globalization of education in Islamic boarding schools. Due to the teachings of Sufism, it is a form of human existence that is interpreted as a latent archetype embedded in the divine reality which is the main root of each student. This God-made archetype an existence in all creatures created by Allah Swt., starting from the spiritual level to the human physical level (Ali et al. 2022). In addition, the educational teaching of Sufism values in the Islamic tradition is a human self-awareness towards God so that this life is always felt in the frame of mystical values in the learners.

Sufism is also a teaching that teaches individual goodness and also social goodness, emphasizing aspects of humanity such as promoting equality, not differences. In addition, the teachings of Sufism values also prioritize unity rather than division. According to a classical sociologist and cultural scientist Ibn Khaldun, Sufism is a shari'a science that brings about diligence in worship and rejects the world's ornaments in the form of enjoyment of wealth and being alone towards God through seclusion and worship of Allah SWT (Isnaniah and Islahuddin 2022). Thus the purpose of the teaching of Sufism is a human potential so that his heart is clean, healthy, efficient, and can work together proportionally.

Islamic boarding schools are Islamic educational institutions that educate students with Sufism values education. Where Islamic boarding schools are the oldest Islamic educational institutions in Indonesia that have been embedded in the life of the Indonesian nation since hundreds of years ago and have made many significant contributions to the development of this nation, so it is not surprising that education experts such as Ki Hajar Dewantoro and Soetomo once had aspirations that the pesantren education model is exported as a model of National education in the country of Indonesia. even Martin Van Bruinessen thinks that Islamic

boarding schools have a great tradition in the Islamic education system in Indonesia (Masitoh 2022). Where boarding schools have advantages both in terms of their scientific traditions and the transmission and internalization of the morals of the students.

The boarding school in Indonesia that has scientific excellence, transmission, and internalization of morals in Indonesia is the institution tarbiyatul mu'allimien al-islamiyah (TMI) boarding school al-amien prenduan sumenep (Jauhari 1997). This institution is located in Madura and was pioneered by three brothers namely Kyai Tidjani Jauhari, Kyai Idris Jauhari, and Kyai Maktum Jauhari. This cottage is one of the largest boarding schools in East Java and its students are from all over Indonesia and even from Asia (Sutrisno 2021). It is undeniable that the education system at TMI Al-Amien Prenduan Sumenep applied at Al-Amien Prenduan Sumenep is influenced by three dominant factors, namely: First, the influence of the mainstream thought of Kyai Jauhari Khotib as the parents of the pioneers of TMI Al-Amien Prenduan Sumenep with a traditional education system. Second, the influence of the situation of the pioneers as self-taught learners and educational practitioners. Third, the influence of his passion for the teachings of Sufism by affiliating with the tijaniyah tarekat. In the boarding school, there is also the influence of the Kulliyatul Mu'allimien al-Islamiyah (KMI) education system of the Darussalam Gontor Ponorogo modern boarding school (Kuswandi 2015). With this reality, the author is interested in formulating the problem as follows:

1. How is the process of social construction of santri based on Sufism values education in tarbiyatul mu'allimien al-islamiyah Islamic boarding school al-amien prenduan?
2. What factors support and hinder in the process of implementing education of Sufism values in tarbiyatul mu'allimien al-islamiyah pesantren al-amien prenduan sumenep?

The results of the study can be useful theoretically and practically. Theoretically, the results of this study can add insight into knowledge in developing a pesantren education system based on Sufism values to face the development of globalization of education (Jauhari 2003). While practically it can help pesantren managers, especially the tarbiyatul mu'allimien al-islamiyah institution of al-amien prenduan Islamic boarding schools to empower students in constructing Sufism values in Islamic boarding schools.

B. METHOD

This research method uses a descriptive qualitative approach with the social construction theory paradigm of Peter L. Berger and Thomas Luckman and this type of research includes field research. Where the researcher functions as a key instrument, sampling of data sources is done purposively and snowballed (Suharsimi Arikunto 2000).

As for data collection techniques in this study using observation techniques by looking directly at the research site about the application of education of Sufism values in TMI institutions Al-Amien Prenduan Sumenep, interviews by conducting participant and non-participant with the kyai, the teachers, and the students in understanding the social construction of students based on the education of Sufism values in TMI Al-Amien Prenduan Sumenep and documentation of all activities regarding the application of education based on Sufism values in TMI al-amien Prenduan Sumenep (Moleong 2005). While the data analysis techniques used are data reduction, data presentation, and conclusion drawing (Sugiyono 2010).

C. RESULT AND DISCUSSION

Setting Historis TMI Al-Amien Prenduan

Tarbiyatul Mu'allimien Al-Islamiyah (TMI) is the oldest secondary-level educational institution in the boarding school Al-Amien Prenduan Sumenep. Where the TMI al-amien prenduan sumenep institution was pioneered on November 10, 1952, M. By kyai Jauhari Chotib. Then this pioneering effort was continued by his three sons and students by taking the following steps: a) open the location of the new with a land area of approximately 6 hectares. b) Form a small team consisting of 3 members to compile the curriculum of TMI Al-Amien Prenduan Sumenep. c) conduct a comparative study and ask for prayer blessing to kyai ahmad sahal and kyai imam zarkasyi Darussalam gontor ponorogo (Jauhari 1997).

After doing the steps above, then officially established Tarbiyatul Mu'allimien Al-Islamiyah on Friday, December 3, 1971, M. With an integrative education system between traditional and modern education. Where it has an institutional foundation on the values of Islam, State, Pesantren, and Struggle (Ahmadi 2022).

The vision and mission of the TMI Al-Amien Prenduan institution are sole to worship Allah SWT. and expect the reward of Allah SWT., implementing the function of the messenger of Allah SWT on this Earth with a proactive, innovative, and creative attitude., preparing superior and qualified individuals towards the creation of the best human being. To prepare alumni who can become human leaders in the world by enjoining goodness and preventing evil.

The Social Construction Process of Santri Based on Tasawuf Values Education at TMI

Al-Amien Prenduan Sumenep

Seen in the social construction theory of Peter L. Berger and Thomas Luckman, there are three stages of the application of Sufism values education in tarbiyatul mu'allimien al-islamiyah as follows:

1. Externalization Stage

   At this stage, where a person can be understood by involving oneself in living in a place of residence. Where a person cannot be understood as himself and does not have a social structure. So that from the beginning the growth and development of a person's paradigm are influenced by the socio-culture that surrounds his life.

   Berger added that the process of the externalization stage is a human self-adjustment to the socio-culture that is the product of his knowledge. Where in this process, there is sociocultural contamination which becomes human self-activity both physically and mentally (Peter L. Berger 2001). This is what happens among TMI Al-Amien Prenduan Sumenep students by adjusting the lives of students with Sufism values education to provide a stimulus with shari'a knowledge and shalawat tarekat tijaniyah for the process of student life at the boarding school. as what was said by the deputy leader and caregiver kyai ghozi mubarok:

   "The values of Sufism that I apply here are only at the level of sharia. Although what we know is that sharia, tariqah, hakikat, and makrifat are an inseparable unity as well as cleansing themselves from despicable traits and instilling in them good traits. But for me, these students are instilled with things that smell of sharia only. Even though I give a little practice of shalawat tarekat tijaniyah" (Interview With Ghozi Mubarok 2021).

   According to Idris Jauhari, there are two kinds of Sufism values implemented in the al-amien prenduan Islamic boarding school, namely divine value and insaniyah value. The efforts made by the kyai and the teachers to encourage students to have a good impact by providing several activities of Sufism education values that have divine value and human value, namely kubro istighosah, jama'ah prayer, and environmental community service. This is by the statement of kyai fauzi tijani:

   "Activities that support me include the practice of prayer, the practice of good morals in daily life, and especially the implementation of compulsory worship. Like prayer, while the sunnah ones such as. Dhikr, kubro istighosah and also

cleaning the environment together" (Ahmadi 2022).

The concept and practice implemented at TMI Al-Amien Prenduan, this show that there is an external doctrine to make the students have good Sufism education values to stimulate the minds of the students to have an objective stage process (Observasi 2022).

2. Objectivation Stage

In the view of Peter L. Berger and Thomas Luckman, the objectivation stage is a process of instilling value in the mind of each individual about an object taken from the externalization stage to find good values that can be done objectively. Thus, in this objectivation stage, a person can distinguish between good and bad for them to do or even leave (Peter L. Berger 2001).

The function of the objectivation stage itself is to legitimize the inter-subjective into objective through social interactions carried out together. This is by the differences in ethnic backgrounds, and different cultures among the students. so that the kyai and the teachers provide a stimulus to the students with intersubjective thinking to become objective about the importance of education of Sufism values through worship of Allah SWT. through learning Islamic books (yellow books) this is by the statement of the leader and caregiver kyai fauzi tidjani.

"Actually, in this stage, I emphasize the students on the stages that bring them to khoiru ummah. That is the application of the science of fiqh, which is about Islamic law. Then faith, which is believing in the oneness of Allah SWT" (Ahmadi 2022).

This is done by conducting social interactions with the students intensely to grow in the students a form of awareness to worship Allah SWT.

3. Internalization Stage

This stage is a form of re-absorption of all the realities that exist outside the individual students who transform into an objective stage. At this stage, the students will live everything that has become knowledge objectively (Peter L. Berger 2001).

In this internalization process, where each student realizes Sufism values education is carried out in a form of action by doing themselves about divine values and human values in the form of congregational prayers, istighosah and a sense of mutual assistance between students in the form of cooperation to clean

the environment around the cottage.

Supporting and Hindering Factors in the Implementation Process of Tasawwuf Values Education at TMI Al-Amien Prenduan Sumenep

According to Albert Humphrey, supporting and inhibiting factors can be analyzed through the Strength, opportunity, weakness, and threats (SWOT) strategy (Hosna 2018). The supporting factors in carrying out social construction based on Sufism values education can be analyzed through; a) strengths analysis with the positive influence of the internal boarding school to achieve the educational goals of Sufism values. The strengths carried out by the kyai and the teachers are the very intense deliberations carried out by the kyai and the teachers to develop education at TMI Al-Amien Prenduan and by implementing a 24-hour learning and education system (Observasi 2022). this is by the statement of kyai ghozi mubarok:

"As for the supporting factors here. Eaa..... there is a joint deliberation between the kyai and the asatidz. As well as assistance to students for 24 hours. Providing a good example" (Interview With Ghozi Mubarok 2021).

Therefore, it is to achieve a social construction of students based on Sufism value education with the support of all elements of the boarding school management for 24 hours starting from the kyai, the teachers, and the board of TMI Al-Amien Prenduan Sumenep. b) Opportunity analysis (opportunity) which is an external factor in supporting the process of the social construction of students based on Sufism value education. Where the kyai and the teachers educate the students with love for the country through the unity between cultures and tribes that exist in the students without any sense of division among the students. this is done with the consulate parade program to display all traditions according to the regional customs of each student. usually done for one time.

While the inhibiting factors in the application of Sufism value education at TMI Al-Amien Prenduan Sumenep can be analyzed through a) Weakness analysis (weakness) with the internal weakness factors of TMI Al-Amien Prenduan boarding school with the existence of some students who violate the sunnah and pesantren traditions in carrying out boarding school discipline. b) Threats analysis (challenge) is a factor with differences in educational background, culture, and ethnicity among students.

D. CONCLUSION

From the description above, the author can conclude as follows:

First; the social construction of students based on Sufism values education at TMI Al-Amien Prenduan Sumenep through three stages, namely the externalization stage with the practice of reading shalawat tarekat tijaniyah, istighosah, and jama'ah prayer. Objectivation stage by doing education and learning Islamic books (yellow book). And the internalization stage with the awareness within the santri to carry out all educational activities of these Sufism values.

Second, the supporting factors in carrying out social construction of students based on Sufism values education at TMI Al-Amien Prenduan are the deliberation and 24-hour assistance by the kyai, teachers, and boarding school administrators as well as the existence of consulate parade activities to display the traditions of each region of the students, while the inhibiting factors are some of the students who violate the discipline of the boarding school and differences in the educational, cultural and ethnic backgrounds of the students.

E. SUGGESTIONS AND ACKNOWLEDGMENTS

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