

## STRENGTHENING SANTRI SPIRITUAL VALUES IN ALIF LAM MIM ISLAMIC BOARDING SCHOOL

Teguh Handoyo<sup>1</sup>, Aan Fadia Annur<sup>2</sup>, Dian Rif'iyati<sup>3</sup>  
Institut Agama Islam Negeri Pekalongan, Pekalongan, Indonesia  
[teguhhandoyo@mhs.iainpekalongan.ac.id](mailto:teguhhandoyo@mhs.iainpekalongan.ac.id),  
[aan.fadia.annur@iainpekalongan.ac.id](mailto:aan.fadia.annur@iainpekalongan.ac.id),  
[dianrifiyati@iainpekalongan.ac.id](mailto:dianrifiyati@iainpekalongan.ac.id)

### ABSTRAK

Artikel ini membahas tentang penguatan nilai-nilai spiritual santri. Pondok pesantren sebagai sarana penguatan nilai-nilai spiritual harus memosisikan diri sebagai media sosialisasi kedua setelah keluarga untuk memperkuat dan memperkokoh landasan moral santri di Era Digital. Penelitian ini dilakukan untuk menjawab permasalahan: Bagaimana penguatan nilai-nilai spiritual melalui kegiatan keagamaan di Pondok Pesantren Alif lam Mim? Penelitian ini merupakan jenis penelitian lapangan dengan menggunakan pendekatan kualitatif deskriptif. Data diperoleh dengan menggunakan wawancara, observasi dan dokumentasi. Hasil penelitian yang didapat adalah bahwa penguatan nilai-nilai spiritual di pondok pesantren Alif Lam Mim dilakukan melalui tiga cara: (1) tadarus Al-Qur'an, (2) dzikir malam, dan (3) sholat berjamaah.

**Kata Kunci:** penguatan, nilai spiritual, santri, pondok pesantren

### ABSTRACT

*This article discusses strengthening the spiritual values of santri. Islamic boarding schools as a means of strengthening spiritual values must position themselves as the second medium of socialization after the family to strengthen and strengthen the moral foundation of students in the Digital Age. This research was conducted to answer the problem: How to strengthen spiritual values through religious activities at the Alif lam Mim Islamic Boarding School? This research is a type of field research using a descriptive qualitative approach. Data obtained by using interviews, observation and documentation. The result of the research is that the strengthening of spiritual values in the Alif Lam Mim Islamic boarding school is carried out in three ways: (1) tadarus Al-Qur'an, (2) dhikr at night, and (3) praying in congregation.*

**Keywords:** *strengthening, spiritual values, santri, islamic boarding school*

## **INTRODUCTION**

The role of moral spiritual values in this digitalization era is very important in the realization of students who have al-karimah character. So with al-karimah morality, a santri will have a norm or code of conduct that can regulate relations between fellow humans and norms that regulate the relationship between humans and God and with the universe. Through al-karimah morality, a santri will always make his behavior always based on the will of God (Khaliq). (Yunahar Ilyas, 2012).

The strengthening of spiritual values is generally seen from various forms and variations, one of which is a boarding school whose existence is considered a place to strengthen spiritual values for the longest time which is considered to have contributed a lot to the development of the Indonesian nation. The advantages of a pesantren can be seen from various points of view of its method, curriculum, scientific tradition, transmission of knowledge, and also the strengthening of the spiritual value of al-karimah morals. Akhlak al-karimah is the

implementation of a good behavior and character in humans. Moreover, the morality of al-karimah includes teachings that can be seen from the behavior, nature, and actions of the Prophet Muhammad (Hidayat, 2013).

The existence of the Alif Lam Lim Islamic boarding school is considered a symbol of a place to seek Islamic religious knowledge in the Kajen District, Pekalongan Regency which is strong enough to withstand various external cultural influences or bad habits. However, at this time the Alif Lam Lim Islamic boarding school is experiencing moral decadence and the decline in the quantity of santri that occurs continuously starting from the moral side of the santri who have bad habits by not participating in boarding activities, lazy to study, dishonest, and style of dress, talk that does not reflect Islamic values that have been entrenched among them (Ghulam Akhyar Riza, 2022). Strengthening spiritual values can be categorized as including a process of instilling something in the form of a process of entering values in someone who will express his mindset in an effort to see the

meaning of a reality experience. (Abdul Hamid, 2016)..

Good character will be able to create human beings as superior individuals who are able to overcome and face various challenges in the current era of globalization wisely. The study of the Taisirul Khalaq book is expected to provide benefits for obtaining further understanding of good manners in accordance with the contents of the Taisirul Khalaq book, as well as religious routines such as congregational prayers, tadarus al-quran, and night dhikr can have a positive impact on students. So the caregivers, administrators and teaching staff of the Alif Lam Mim Islamic Boarding School have always been role models (uswatun repertoire) for the students in all things, especially in al-karimah character. This habituation and example in its development has a value that is very supportive of the success of the process of strengthening the moral spiritual values of the students (Frida Alawiyah, 2022).

The strengthening of moral spiritual values in the santri of the Alif Lam Mim Islamic boarding

school is expected to be able to create a strengthening of spiritual values that are able to create an atmosphere, environmental conditions and teaching and learning interactions that result in a process of socialization of values. That way, the strengthening of moral spiritual values will arrive at the condition of having values that are integrated into the personality of the santri (Sigit Tri Utomo, 2017).

The research, which was conducted at the Alif Lam Mim Islamic Boarding School, focused on the process of strengthening moral spiritual values carried out by caregivers, administrators and students. So that the success of the moral values of the students is certainly something that is very interesting to study academically because it is supported by the involvement of caregivers, boarding school administrators and students. In addition, the forms of strengthening the spiritual values of morals applied by the students create something new which of course needs to be studied in depth through a research. Moreover, most of the previous research still focuses on the

point of view of the achievements, obstacles, and benefits of the process of strengthening the spiritual values of morals, has not touched on the aspects of the process of strengthening spiritual values and forms of strengthening the spiritual values of the moral values of the Islamic boarding school students. The novelty is of course the main and fundamental reason for conducting research at the Alif Lam Mim Islamic boarding school by focusing on the process of strengthening moral spiritual values and forms of strengthening moral spiritual values carried out by boarding school caregivers, boarding school administrators, and students who are the objects of this research. This further strengthens the importance of conducting research at the Alif Lam Mim Islamic Boarding School.

Therefore, this study aims to determine, describe and narrate the process of strengthening the spiritual values of morals in the students of the Alif Lam Mim Islamic boarding school in Gejlig Village. To reveal how the forms of strengthening the spiritual values of morals in the

students of the Alif Lam Mim Islamic boarding school in Gejlig Village. From this, the problem formulation was obtained is how to strengthen spiritual values through religious activities at the Alif lam Mim Islamic Boarding School?

Theoretically, it is hoped that this research will contribute ideas about the process of strengthening moral and spiritual values for the students of the Alif Lam Mim Islamic Boarding School in Gejlig Village.

Whereas previous research related to strengthening the spiritual values of students at the alif lam mim Islamic boarding school has been carried out, after studying several studies of previous researchers related to the problems to be studied, there are several references that are considered and compared in this study, Fuat Fa'uzi in his journal said that the implementation of spiritual values was developed in the cultivation of morals or character (Fa'uzi, 2015). In addition, Wahyu Sabilar Rosad also said that instilling religious values through religious activities can increase his faith and piety so that religious behavior is

created in accordance with the teachings of his religion. (Oktavianingsih, 2019). Then Rahmad Muliadi in his journal also said that dhikr is a very strong pillar to lead to the path of Allah. No one can reach God except by dhikr to him. For Sufi circles, dhikr is said to be a spiritual method of approaching oneself to Allah, by mentioning the names of Allah or with holy sentences, under the guidance of a teacher. (SHARA, 2020).

## **DISCUSSION**

Spiritual values from the Latin *vale're* which means useful, capable, empowered, valid, so that value is defined as something that is considered good, useful and most correct according to the beliefs of a person or group of people. Value is the quality of something that makes it liked, wanted, pursued, appreciated, useful and can make people who live it with dignity, that value is the essence attached to something that is very meaningful for human life. Values can color the personality of a group or a nation, because value is a standard of a person's actions and attitudes in

everyday life which also gives meaning to every action taken by a person. By knowing the meaning of these values, someone makes these values as a foothold or guide in everyday life because they will always interact socially with other people and to improve their lives as well as provisions for the essential life, namely the afterlife (Maulana, 2015).

Spiritual comes from the word spirit which means soul or soul or spirit. Spiritual means psychological, spiritual, inner, mental or moral. Spirituality in religious studies is basically a conservation effort on religious teachings in the context of fostering faith and belief, which is carried out by individuals or the religious community concerned. Spiritual education is an effort for students to respond to their religious teachings or thoughts from outside the religion they believe in (Correa & Montero, 2013)..

Pesantren is a traditional Islamic educational institution that is used to study, research, understand, and apply Islamic teachings while still emphasizing the importance of morals as a guide in everyday life

(Zulhimma, 2013). Furthermore, as an Islamic educational institution, pesantren is a unique community structure with characteristics and a positive life value system. Kyai, ustadz, santri, and pesantren administrators live in a value-based hierarchy in the pesantren. The concepts of Islamic theology are accompanied by a set of rules and customs. The pesantren education system can be implemented at a relatively low cost because all teaching and learning needs are provided by pesantren residents with the support of the surrounding community (Zulhimma, 2013).

In improving youth religious behavior, Islamic boarding schools that are currently developing have several concrete efforts and steps in addition to using the Koran and Sunnah as sources in dealing with various existing problems. Various methods and ways of learning have also been developed from time to time. Even today's modern Islamic boarding schools have utilized various kinds of technology that are developing in society as a means of da'wah and attract the attention of Muslim youths to continue studying

religious knowledge. Thus, technology is not used as a scapegoat for moral decline (Nugroho, 2016).

Even spiritual strengthening has a relationship with efforts to provide students or foster children in an education. The spiritual strengthening of the moral values of the students of the Alif lam Mim Islamic boarding school has many benefits which include; First, the students at the Alif Lam Mim Islamic Boarding School can gain an understanding that can be applied in a good manners in their daily lives. For example, respect for the teacher, the students must speak using the Javanese language "krama" and behave politely. Second, the students know, understand, know and understand one of the yellow books related to morals, namely Tasirul Kholaq. Third, the students are expected to be able to measure the ability of how far they are in good manners and behave well to teachers, parents, friends and the surrounding environment (Ayu Febriyanti, 2022).

Then other supporters in strengthening the spiritual values of students at the Alif Lam Mim Islamic Boarding School there are

several forms of religious activities that are carried out every day, namely; First, reading the Qur'an In terms of language, the Qur'an is a masdar form of the word qaraa which is taken from wazan fulan, which means reading, the Qur'an is the essence and main source of Islamic teachings conveyed by the Prophet Muhammad. SAW to the people. Muhammad's task in addition to teaching monotheism is also teaching the Qur'an to his people so that it completely and perfectly belongs to his people which will then be inherited from generation to generation, and become the guide and guide of life for Muslims throughout the ages.

Second, the night dhikr which is carried out at night, with a series of prayer services and prayers first before carrying out night dhikr activities, after completing the prayer and repentance prayers in congregation followed by dhikr to Allah, which is expected to be able to provide positive energy for yourself, because it is carried out at night so you will feel peace of mind and soul of a student.

Dhikr aims to purify and awaken the soul, and cleanse the heart. The remembrance of Allah has a greater effect on preventing a person from falling into evil and evil deeds than prayer. The person who remembers Allah with an open heart and a tongue that can remember him, Allah will give light to him so that his faith and belief increase, and his heart is calm and serene with the truth. When the heart is at peace, it will go to high values and follow its paths without heeding the temptations of lust and lust (Suhemi, 2021).

Third, praying in congregation Prayer is one way to connect a servant with his creator, and prayer is a manifestation of servitude and self-need to Allah SWT. Therefore prayer can be a medium for asking for help in getting rid of all kinds of difficulties encountered by humans, prayer is a mechanism to cleanse the heart of sin and the tendency to commit sinful acts. The Messenger of Allah (PBUH) likened the five daily prayers to the elimination of sins like a river flowing with clean water so that it removes stains. Someone who prays fervently, it can

be said that someone is educating his heart and himself to become better and maintain behavior (Maulana, 2015).

## CONCLUSION

Spiritual values are already contained or exist in humans since humans are born, and are increasingly felt after people reach adulthood. Every human being has spiritual values and depends on efforts to develop the potential that already exists in humans.

In the process of strengthening the spiritual values of students at the Alif Lam Mim Islamic Boarding School there are several forms of religious activities that are carried out every day, namely; First, reading the Qur'an In terms of language, the Qur'an, Second, night dhikr, and third, praying in congregation, prayer is one way to connect a servant with his creator, and prayer is a manifestation of servitude and self-need against Allah SWT.

Overall, each program includes a tendency to different spiritual values, so that in one program/activity can contain more than one spiritual values that are

instilled in students, Strengthening spiritual values through religious activities at Pondok Pesantren Alif lam Mim Gejlig has been going well. This is indicated by the orderly process of religious activities that take place every day.

The hope is that the habit of praying in congregation, reading the Koran, and night dhikr, should be the responsibility of each student so that they are accustomed to carrying out religious activities to strengthen spiritual values as expected wherever Alif Lam Mim students are they will not leave the habit that has been established. become spiritual strengthening values.

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