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Actualization of Al-Ihsan Values in the Normativity of The Qur'an In Islamic Education At Darul Falah Boarding School Pagutan Mataram

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Abstract

Al-Quran is one of the main guidelines for Muslims in order to guide humans towards a good life in this world and in the hereafter. The Qur'an contains rules, concepts, information, rules and basic teachings that are complex and comprehensive, both explicitly and implicitly. The purpose of this research is to find out and examine the actualization of Al-Ihsan values in the normativity of the Qur'an and to find out and explore the supporting and inhibiting factors in the actualization of al-Ihsan values in Islamic Education at Darul Falah Islamic Boarding School. This study is a field research with a qualitative approach. Data mining was carried out using observation techniques, in-depth interviews, and documentation studies. The research location chosen by the author is Darul Falah Islamic Boarding School. While the techniques of data collection are using observation, interviews and documentation. The results of this study are the actualization of Al-Ihsan's values in Islamic education at the Darul Falah Islamic Boarding School Pagutan Mataram was reflected in two aspects, namely Ihsan in Worship and Ihsan in social intercourse or muamalah. Strengthening the actualization of ihsan in worship is carried out through habituation in performing worship in the hope that the students who are accustomed to doing the routine of worship will form the values of ihsan in the students' personal and in the case of muamalah, there are two forms of actualization of Ihsan in social interactions which are practiced in Islamic boarding schools. Darul Falah is doing good muamalah to teachers and colleagues in the form of polite speech, and commendable morals.

Keywords: Actualization, Al-Ihsan, Islamic Education

Abstrak

Al-Quran merupakan salah satu pedoman utama bagi umat Islam dalam rangka menuntun manusia menuju kehidupan yang baik di dunia maupun di akhirat. Di dalam Al-Qur'an terkandung aturan, konsep, keterangan, kaidah-kaidah dan dasar ajaran yang bersifat kompleks dan menyeluruh baik secara eksplisit maupun implisit. Tujuan penelitian ini adalah untuk

mengetahui dan mengkaji aktualisasi nilai-nilai Al-Ihsan dalam nomativitas Al-Qur'an dan untuk mengetahui dan mendalami faktor pendukung dan penghambat dalam aktualisasi nilai-nilai Al-Ihsan pada Pendidikan Islam di Pondok Pesantren Darul Falah. Tesis ini merupakan penelitian lapangan dengan pendekatan kualitatif. Penggalan data dilakukan dengan teknik observasi, wawancara mendalam, FGD, dan studi dokumentasi. Adapun lokasi penelitian yang dipilih penulis yaitu bertempat di Pondok Pesantren Darul Falah. Sedangkan teknik pengumpulan data menggunakan metode observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa bentuk aktualisasi Nilai-nilai Al-Ihsan Pada Pendidikan Islam di Pondok Pesantren Darul Falah Pagutan Mataram tergambar pada dua aspek yaitu Ihsan dalam Ibadah dan Ihsan dalam pergaulan social atau muamalah. Penguatan aktualisasi ihsan dalam ibadah dilakukan melalui pembiasaan dalam melakukan ibadah dengan harapan santri-santri yang sudah terbiasa melakukan rutinitas ibadah tersebut akan membentuk nilai-nilai ihsan dalam pribadi santri dan dalam hal muamalah, ada dua bentuk aktualisasi Ihsan dalam pergaulan social yang dipraktikkan di Pondok Pesantren Darul Falah yaitu melakukan muamalah yang baik terhadap guru dan teman sejawat berupa tuturkata yang sopan, dan akhlak yang terpuji.

Kata Kunci: Aktualisasi, Al-Ihsan, Pendidikan Islam

Introduction

Al-Quran is one of the main guidelines for Muslims in order to guide humans towards a good life in this world and in the hereafter. The Qur'an contains rules, concepts, information, rules and basic teachings that are complex and comprehensive, both explicitly and implicitly.¹ One aspect that the Qur'an discusses is about Ihsan. Because human attitudes and actions in life are related to ihsan, and also Allah SWT commands humans to do ihsan. As stated in the letter an-Nahl (16): 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: "Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah

forbids from evil deeds, evil and enmity. He teaches you so that you can take lessons." (Surat an-Nahl (16): 90).

The verse above explains that humans should be fair both in word and deed, then accompanied by the command to do ihsan, so basically Allah SWT also commands humans to do ihsan.

According to Imam Al-Syaukani that the scholars have different opinions in interpreting the verses of the Qur'an above, some are of the opinion that justice is an obligatory act, and ihsan is a sunnah act, some are of the opinion that fairness is an equalization between actions that are carried out openly and in secret, do more secret actions than open actions.²

According to Imam Al-Maraghi that justice is defined as a reward for something without any addition or reduction in both

good and evil, while *ihsan* is giving more good than it should be, and repaying evil by forgiving it.³

Imam Al-Baghawi also expressed the meaning of *ihsan* with good deeds, and soft and kind words.⁴ Imam Al-Tabari in his commentary revealed that *ihsan* is a command from Allah SWT to his servants in the form of patience in obedience to Allah SWT both in upholding his orders and avoiding his prohibitions.⁵

Imam Al-Qurthubi also revealed that *al-Ihsan* has two meanings. First, it has the meaning of perfecting when the *ihsan* sentence is *muta'addi* by itself. Second, it has the meaning of expediency when the sentence is *muta'addi* with the letter *jar*.⁶ According to Sufyan Bin 'Uyaynah *Ihsan* is if a person's heart is better than his reality.⁷

In the Hadith of Jibril it is also explained that *Ihsan* is the command of Allah SWT to be obedient in worship and always feel cared for and supervised by Allah SWT.

Umar bin Khatab Ra, said: *once, we (the companions) were sitting near the Messenger of Allah, suddenly a man appeared to you wearing very white clothes and very black hair. There was no sign of him from a long journey, and neither of us recognized him. Then he sat in front of the Prophet. He leaned his knees to his knees, and he put his palms on his two thighs, saying: "O Muhammad, tell me about Islam". The Messenger of Allah (saw)*

replied, "Islam is that you testify that there is no god (who has the right to be worshiped) except Allah and that Muhammad is the Messenger of Allah, establishing prayer, paying zakat, fasting in Ramadan and making the pilgrimage for those who are able to do it. "He (the man) said "you are right". He (the man) said "tell me about Faith", He replied: "You believe in Allah, His angels, His books, His Messengers, the Last Day, and you believe in a good destiny and the bad one." He (the man) said "tell me about Ihsan" He replied "you worship Allah as if you see Him. Even if you don't see Him, then surely He sees you." He (the man) said, "Tell me about the Day of Resurrection." He replied, "No one who asks knows better than the one who asks." He (the man) said "tell me the signs" he said: "if a slave gives birth to his master, and you see people barefoot, naked, poor and poor, goat herders will compete with each other to build tall buildings." He (Umar bin Khatab) said: "Then he left I was silent for a long time". Then he asked me, "O Umar, do you know who the questioner is?" I replied, "Allah and His Messenger know best." He said, "Indeed he is Gabriel. He came to teach about Islam.

From the hadith, it can be understood that *Ihsan* is when a person worships as if he saw him and if he is not able to see Him then he must be sure that Allah SWT is watching all the movements of his worship.⁸

Faith, Islam and *Ihsan* have a very close relationship. If Islam is like a tree, then faith is the root. If Islam is the trunk of a tree,

then Ihsan is the fruit. Faith is in the heart, Islam is in deeds, while Ihsan is in the heart and the actions of all members of the body.⁹ Although in the discussion and the object can be separated, but the implementation of Islam, faith and ihsan cannot be separated, because faith in the heart will require a person to act according to his faith. And Islam demands to be carried out in the best way and accompanied by patience. In the Qur'an Hud verse 115, Allah SWT explains:

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

"And be patient, for Allah does not waste the reward of those who do good."¹⁰

Instilling the values of faith, Islam and ihsan at this time is very important because at this time attention to ethics and morals begins to erode, resulting in difficulties in distinguishing between good and bad, taking a small part and leaving most of religion. Therefore, there is inequality.¹¹

The problem of ethics and morality is one of the serious problems faced by modern society, including in the world of education in Indonesia today. This is not only faced by students, but instead affects the managers of educational institutions and policy makers, namely the educational bureaucracy. This can be seen from the behavior of corruption, and abuse of authority and power, as well as other forms

of abusers. Among educators, for example, not a few of them are willing to spend some money to get a piece of paper in the form of a diploma, without having to attend lectures properly.

They seem to be unaware with all their attitudes and behavior that they are always under the supervision of Allah, the All-Knowing. Awareness of the presence of Allah SWT in the midst of our activities is almost lost, replaced by hedonic and materialistic awareness.

On the basis of this explanation, researchers are interested in discussing the concept of al-Ihsan and its relevance to Islamic education. Researchers took their research studies at Islamic Boarding Schools because Islamic boarding schools are not only institutions tasked with transferring religious values, but also as social institutions tasked with fostering students to become students who are sensitive to the surrounding social situation. Therefore, the presence of Pesantren is one of the religious educational institutions whose task is to overcome the problems of modern society today. Pondok Pesantren is not only a place to study religious knowledge, but also a means to shape character and morality. Religious knowledge is obtained through recitations. Meanwhile, character and morality are formed through the activities and actions of students carried out in

Islamic boarding schools under the supervision of the kiai, administrators or murobbi assigned by the kiai.

Research Method

This research is a qualitative research with a qualitative descriptive approach. There are two sources of data used in this study, namely primary data sources and secondary data sources. Sources of primary data in the form of observation data, interview data with the management of the foundation, the teachers and all students who are the respondents of this study and all documents in the Darul Falah Islamic Boarding School. While the secondary data sources in this study are in the form of commentaries and the holy books. Methods Data collection in this study was carried out in a circular manner. And the data collection strategy used was in the form of observation method, interview method, and documentation method.

Finding and Discussion

Actualization of *Al-Ihsan's* values in Islamic Education at the Darul Falah Islamic Boarding School Pagutan Mataram.

The form of actualization of *Al-Ihsan's* values in Islamic education at the Darul Falah Islamic Boarding School Pagutan Mataram is illustrated in two aspects, namely

Ihsan in worship and *Ihsan* in social interaction or *muamalah*.¹²

1. *Ihsan* in Worship

Including *Ihsan* in worship is an obligation, namely performing *mahdlah* worship such as prayer, zakat, fasting, hajj and so on with the right guidance, namely fulfilling the requirements, pillars, sunnah-sunnah, and adab in worship and worship of mahdlah such as recitation, implementation of mauid and so forth. These services cannot be carried out except with a very strong love in other words enjoying the worship. *Ihsan* in worship means realizing that Allah SWT always supervises and pays attention to him so that he can carry out these prayers properly and perfectly. As the words of the Prophet SAW which reads, "*You should worship Allah as if you see Him, and if you can't see Him, then He actually sees you*".

From the results of observations made that strengthening the actualization of *ihsan* in mahdlah worship is carried out through habituation in performing worship in the hope that students who are accustomed to doing the routine of worship will form *ihsan* values in the students' personality, namely enjoying worship itself and always feeling supervised by Allah. Allah SWT through worship. The routines for performing the mahdlah worship include:

a. Fardu and Sunnah prayers in congregation

This congregational fardu prayer activity was carried out in the Al-Abhar Hall of the Darul Falah Islamic Boarding School which was attended by all residents of the boarding school, both from students and female students or from the administrators. This congregational prayer activity is routinely carried out every day in the form of fardu prayers such as dawn, noon, asr, maghrib and isya' or Sunnah prayers such as witr prayer and duha prayer. In the process of implementing this congregational prayer, students are required to be present in the congregation 15 minutes before the call to prayer is sounded with direct control from the head of each room. So that if there are students who are late or do not pray in congregation, the students will be given sanctions in the form of fines or in the form of educational punishments, namely cleaning the bathroom, room yard, office yard, hall and so on. This is intended so that students are deterrent against violations committed.

b. The Obligation of Fasting Sunnah Mondays and Thursdays

The Monday-Thursday fasting habituation program is a form of *Darul Falah* Islamic Boarding School's effort in instilling the values of Ihsan to its students and students. The obligation of fasting Sunnah Mondays and Thursdays applies to all students, female students and all administrators at Darul Falah Islamic Boarding School.

c. *Zikir Istighasah*

Zikir Istighasah is a congregational remembrance activity that is specifically for students, administrators and congregations who have taken the Baiah of the Qodiriyah Wan Naksabandiyah Darul Falah which is led directly by *Murysid* TGH. Muhammad Mustiadi Abhar. This activity is carried out every night on the eleventh of every Qomariyah month or Islamic month, starting from the evening prayer until it is finished. This activity took place in the Abhar Hall of the Darul Falah Islamic Boarding School.

The forms of actualization of the values of ihsan in gair mahdlah worship include:

a. *Muhadlarah* Activities

Muhadlarah is one of the cottage activities that is routinely carried out in the Al Abhar Hall of the Darul Falah

Islamic Boarding School. This activity is a forum for developing talents and interests that are followed by the students which aims to explore hidden potentials, add insight, train mentally to dare to speak in front of many people, and improve language skills. The forms of this activity include: giving speeches, qiro'at activities, muthala'ah activities and others. All of the above activities are carried out with the guidance of the ustadz and clerics so that they are directed and in accordance with the purpose of holding this *mubadlarah* activity.¹³

b. Morning Classical Study

Classical recitation is a recitation activity using a classical learning system that uses the typical methods of Islamic boarding schools such as sorogan, bandongan and memorization of value and quality which are the instillation of basic values of morality and faith. Where the ustadz focus on learning materials on the ability of students to read, translate and understand the books being taught. This classical recitation is attended by students from level one to level four with a schedule that has been set by Madrasah Diniyah Darul Falah. The books studied are the books of Ula and Wustha level (Books of Early and Intermediate Level). This

classical recitation is held after the morning prayer from 6 am to 7:30 am.¹⁴

The process of increasing the level of this classical recitation is through evaluation in accordance with the subjects studied.

Based on the results of an interview with the head of Madrasah Diniyah Darul Falah, Mr. H. Zaenun. M.PdI said that the level increase process was divided into 4 stages, namely:¹⁵

1. Mid Semester Exams are held in the mid-odd semesters of each applicable school year.

Odd Semester Exams are held at the end of the odd semester of each applicable academic year.
2. Mid Semester Exams are held in the mid-event semesters of each applicable school year.
3. Semester Exams are held at the end of the even semester of each applicable school year.

c. *Kuliyatul Muallimin* Study

The Kuliyatul Muallimin study is a recitation in the context of studying the muthawwalat books (broad books) that focus on understanding and studying

the texts of the scholars. This study was attended by students from level four to level six. This recitation is held after the end of the classical recitation in the morning, starting from 08.00 to 09.15. The process of increasing the level of this study is almost the same as the classical study, namely through the stages of the Mid Semester Examination to Semester Exams in odd semesters and even semesters.

d. *Rauhah* Study

Rauhah Study is a general recitation activity which is followed by students as a whole without differentiating levels

Rauhah Study is a general recitation that must be followed by all students and female students without any difference in level. This *Rauhah* study was filled by senior teacher who were appointed directly from Mudirul 'Am Darul Falah Islamic Boarding School. This study aims to convey general advice and instill moral values in all Darul Falah students.¹⁶

e. *Tahassus* Study

Tahassus Study is a recitation activity that is attended by high school students or students who have finished studying for six years and are still living at the Pondok with more in-depth

recitation material on all *ulumus shari'ah* material.

“This study was guided directly by Tgb. Zafrul Fauzan which aims to prepare teaching staff who really understand every material in sharia science in depth, thoroughly and not half-heartedly, especially in the subjects they hold. The books studied in this study are also advanced books (kutubul muthanwalat) from each subject. Students who are proficient and trustworthy in this level of recitation will be given the opportunity to teach lower-level students in order to hone their skills to become ustadz.”¹⁷

f. *Muraja'ah Ammah*

Muraja'ah Ammah is an independent learning activity on subject matter that has been studied in the morning classical recitation and the kuliatul mualimin recitation. This activity aims to strengthen the memorization and understanding of the material in the lessons that have been studied and to prepare the subject matter to be studied the next day. This activity is centered in the Al-Abhar Hall and lasts for two hours, from 09.00 to 11.00 WITA.

g. *Halaqah* Study

Halaqah Study is recitation held in small groups according to the level

where one group consists of 10-15 students". "This halaqoh recitation activity aims to study additional books that are considered necessary to support the core material studied in classical recitation. In addition, the implementation of this activity aims as a place for teaching training for Tahassus students before being appointed as permanent teachers in larger classes (classical study) as stated by Mr. H. Zaenun (Head of Madin Darul Falah), namely to prepare teaching staff who are ready to be given teaching opportunities, in this case what is meant by *Halaqoh* study.

h. *Qiro'ati* Method in teaching Al-Qur'an

Qiro'ati Method is an extra-curricular recitation activity that is prepared for teaching Al-Qur'an using the qiro'ati method. This activity aims to improve the reading quality of students in accordance with the science of recitation and facilitate students to easily memorize the Qur'an. In this activity, students are required to complete 10 volumes of the Qira'ati book for a minimum of 6 months. Students who have completed all the books will graduate at the end of the year and get a certificate. This extra-curricular activity was held after the

evening prayer in congregation in each class in the Darul Falah Islamic boarding school. *Qiro'ati* Method shelter under the institution TPQ SDI Aswaja Darul Falah which is a branch of the Qiroati Institute, Branch NTB II Bidayatul Hidayah Ampenan. The teachers of this method already have certificates for teaching tahsin specifically for the *Qiro'ati* method.¹⁸

i. *Miftah Lil-Ulum* Method of Studying the Holly Book

The Miftah Lil-Ulum Method of Studying the Yellow Book is an extra-curricular recitation activity to learn how to read and understand the yellow books (kutubutthurots) in a short time. The Miftah Lil-Ulum Method of Studying the Yellow Book is a recitation under the Miftah Lil-Ulum branch of the Sidogiri Islamic Boarding School. This recitation is taught by Ustadz and Ustadzah who have received certificates from the Sidogiri Islamic Boarding School. Santri and female students will graduate and get a certificate after completing this study program for at least 3 months. This extra-curricular activity is mandatory for level 1 students and is optional for other students who want to deepen their study of the yellow books. This study

takes place after completing the classical recitation for 2 hours.¹⁹

j. Special Class Study

*"Special Class Study is an additional recitation activity that is followed by a special class".*²⁰ This recitation is carried out during the implementation of general education activities for selected students who have the potential to be educated to explore ulumu shari'ah thoroughly and deeply.

k. Bahtsul Masa'il

Bahtsul Masa'il is a learning method that is more similar to the discussion or seminar method. In its application, students are freely but politely welcome to ask questions or can also give their opinions. Thus, this method focuses more on the individual's ability to analyze and solve a problem with logical arguments referring to certain books. This activity was followed by all students under the guidance of Ustadz and Ustadzah. This activity takes place every Tuesday night after the Isha prayer and takes place in the Al-Abhar Hall.

1. Discussion

Deliberation in discussing a problem together which aims to solve all problems that are lodged both in

terms of order and cleanliness of the boarding school area. This activity takes place every night after the muraja'ah ammah activities in their respective rooms. This activity takes place under the guidance of the teachers and the head of their respective rooms.²¹

m. Halaqah Sima'an Al Qur'an

Halaqah Sima'an Al-Qur'an is an activity of tahsin Al-Qur'an which is intended to improve reading in terms of reading fluency, recitation and makharijul letters. This activity is carried out by forming groups of students with 10 to 15 members in each group with the guidance of one teacher with the following tasks:²²

1. Guiding students who have low reading skills.
2. Improving the reading of students who are not in accordance with recitation.
3. Improving the real sound of Al-Qur'an
4. Listening to the student's memorization deposit that has been determined at each level.

The theory and research results show that the habituation of worship routines applied at Darul Falah Islamic Boarding

School is a concrete effort in order to actualize the *ihsan* attitude in the personality of each student, both in terms of *mahdlah* worship or *gair mahdlah* worship, namely in the form of activities that can add insight and knowledge. students and students.

2. **Ihsan in Social Association or *Muamalah***

Ihsan in social interaction means fulfilling the rights of others. *Ihsan* to this creature includes two things: the obligatory and the *sunnah*. The first is called mandatory, for example, serving parents and being fair in society. The second is called the *sunnah*, for example, distributing labor or property assistance that exceeds the level of one's obligations. One of the most important parts of *Ihsan* is to do good to those who do evil to us, either verbally or by behavior. From the results of observations and interviews conducted at the Darul Falah Islamic Boarding School, there are two forms of actualization of *Ihsan* in social interactions that are practiced, namely:²³

a. **Good Social Association Towards Teachers**

In Islam, the teacher is a knowledgeable person who must be truly respected as long as what he conveys is the truth and in accordance with what the Prophet taught. Because from it, we can get unlimited

knowledge. In the past, even for the sake of obtaining a piece of *hadith* or seeking other knowledge, people were willing to travel long distances in order to be able to sit in the knowledge council and listen to what the teacher had to say. In contrast to now who can by studying.

In the characteristics of Islamic boarding schools, teachers, clerics or *kiai* are role models that must be imitated and respected by every student, because in every student's heart it is embedded that the blessing of knowledge will not be obtained except by imitating and respecting the *kiai* or master teacher. This is also seen among the students of the Darul Falah Islamic boarding school. Among the forms of etiquette that are carried out in the context of actualizing *Ihsan* are:

1. Pray for goodness for the teacher or *kiai*
2. Not noisy in front of the teacher
3. Respect the rights of teachers
4. Humble in front of the teacher
5. Sitting down, asking questions, and listening well
6. Speak politely with the teacher

b. Good Social Association Towards Colleagues

In social association with fellow friends, mutual understanding, mutual patience and love are needed so that a friendship relationship can last a long time. Because without these three things it is very difficult to create a long-lasting relationship. Moreover, everyone has their own opinion or thoughts on something. If everyone felt the most righteous, felt himself the most important, or some other selfish nature, surely friendship will end quickly.

From the results of observations made, in muamalah with fellow friends, Darul Falah students prioritize the following etiquette:

1. Speak polite words when talking to friends, namely using smooth Sasak language or what is familiarly called *Betiang Berenggeh*.
2. Taking care of friends when sick
3. Make voluntary donations to friends who are affected by the disaster
4. Respect the older classmate

Constraints and Solutions faced in actualizing the values of Al-Ihsan at Darul Falah Islamic Boarding School

From the results of interviews and observations, the obstacles faced by teachers (Tuan Guru, ust and ustdzh) in actualizing Ihsan at Darul Falah Islamic Boarding School are the motivation of students who are still lacking in gaining knowledge in Islamic boarding schools, this happens because of many factors, including;²⁴

Firstly, because of the broken home, economic factors and also internal factors or personal problems. This obstacle was resolved by Tuan Guru by applying five concepts of moral education for students, namely education through stories (tarbiyatu tullab bil qissoh), education through advice (tarbiyatu tullab bil advice), education through habits (tarbiyatu bil adat/urfiyah), education through exemplary (tarbiyatu tullab bil uswah) and education through punishment/sanctions (tarbiyatu tullab bil uqubah).

The Director of Pesantren Darul Falah, Mr. Fahrurrazi says:

"Of all the cases of violations that occurred in the boarding school, on average, I found that there was a lack of motivation from the santri caused by external influences, namely unsupportive family circumstances, such as a broken home or divorced mother, rarely visited

by parents, the economic factor of the family who is unable to finance both in terms of the pocket money given and the monthly payment of the cottage and also cannot be separated from the personal problems of the students themselves.”

Secondly, the factor of cultural differences between students, both language differences, and customs is one of the obstacles in actualizing Ihsan values at Darul Falah Islamic Boarding School. Culture has been an important concept in understanding human societies and groups for a long time. Culture is known as the result of human creativity, initiative and taste because culture changes dynamically in line with human development and there is no static culture, thus culture will experience changes. From the perspective of various disciplines, the term culture is defined differently. “Culture” is known in English as “Culture.

"The different cultural backgrounds of the students such as their respective regional languages, the environment of origin, or the diverse behavior of the students are one of the factors that make it difficult to control and regulate them in one place and the activities in the cottage, however slowly with great patience from the administrators it can be overcome little by little through habituation, maybe at first they are hard to do but after that it will become their daily habit.”²⁵

In overcoming the diverse culture of students, of course, it requires maximum attention and effort from all administrators and ustadz in uniting their culture into a pesantren culture that is full of worship and scholarship, especially the Tuan Guru war. Tuan Guru is a role model for the students, so Tuan Guru has a tremendous influence in changing the personality and culture of students. So it is not surprising that the students will do anything and obey all the orders of Tuan Guru because of this. The role of Tuan Guru, administrators and ustadz is very important in introducing and familiarizing *pesantren* cultures such as studying the yellow book, yasinan, tahlilan, wiridan, sholawat, hadrah, marawis, and recitation of caretakers in various ritual haul ceremonies, birthday of the Prophet, harlah then culture pilgrimage to the graves of the saints and *istighasab*.

All of them are forms of actualization of *al-ihsan* values which are very closely related to the pesantren culture which contains moral values and Islamic meaning.

The restriction on access to outside by the Islamic boarding school is also one of the concrete efforts in overcoming the culture of the students which tends to be negative before entering the Islamic boarding school. These restrictions are in the form of a schedule for entering and leaving the boarding school for both

students and non-students, such as a schedule for leaving students only once a month and visiting students by the guardians of students only once a month.

Finally, another obstacle also comes from technology. The impact of this technology is quite large for the morality of students and an obstacle in the actualization of *ihسان* values, because the website provides freedom for anyone who wants to consume negative sites. The Islamic boarding school has implemented quite strict regulations in technology issues, both Television, phone, laptop and other electronic devices, the Islamic boarding school strictly forbids students to bring cellphones, laptops even if the administrator finds violations like the above, the Islamic boarding school will call parents guardian of the students, if they make the same mistake, the Islamic boarding school will take the phone or laptop brought by the students.

Conclusion

The form of actualization of Al-Ihsan values in Islamic education at the Darul Falah Islamic Boarding School Pagutan Mataram is illustrated in two aspects, namely Ihsan in Worship and Ihsan in social interaction or muamalah.

a) *Ihsan* in Worship

Including Ihsan in worship is an obligation, namely performing mahdlah worship such as prayer, zakat, fasting, hajj and so on with the right guidance, namely fulfilling the requirements, pillars, sunnah-sunnah, and adab in worship and worship of mahdlah such as recitation, implementation of mauid and so forth. These services cannot be carried out unless the taste is very strong, namely enjoying them, also with full awareness that Allah is always monitoring them until they feel that they are being seen and cared for by Him. At least a servant feels that Allah is always monitoring him, because with this he can carry out these worship properly and perfectly, so that the results of the worship will be as expected. Like the words of the Prophet which reads, "*You should worship Allah as if you see Him, and if you cannot see Him, then He actually sees you*".

From the results of observations made that strengthening the actualization of ihsan in mahdlah worship is carried out through habituation in performing worship in the hope that students who are accustomed to doing the routine of worship will form ihsan values in the students' personality, namely enjoying worship itself and always feeling supervised by Allah. Allah SWT through worship. As for the routines of mahdlah worship, namely fardu and sunnah prayers in congregation, fasting on Mondays, Thursdays and istighasah remembrance,

while the worship of mahdlah is through strengthening knowledge through recitations and scientific discussions.

b) *Ihsan* in Social Association or Muamalah

Ihsan in social interaction means fulfilling the rights of others. *Ihsan* to this creature includes two things: the obligatory and *the sunnah*. The first is called mandatory, for example, serving parents and being fair in society. The second is called *the sunnah*, for example, distributing labor or property assistance that exceeds the level of one's obligations. One of the most important parts of *Ihsan* is to do good to those who do evil to us, either verbally or by behavior. From the results of observations and interviews conducted at *Darul Falah* Islamic Boarding School, there are two forms of actualization of *Ihsan* in social interactions that are practiced, namely good social association towards teachers and colleagues in the form of polite speech, and commendable morals.

The obstacle faced by teachers (*Tuan Guru, ustad and ustadz*) in actualizing *Ihsan* values at *Darul Falah* Islamic Boarding School is the motivation of students who are still lacking in gaining knowledge in Islamic boarding schools, this happens because of many factors, including;

- a) Broken home factors, economic factors and also internal factors or personal problems. This obstacle was resolved by
- b) Tuan Guru by applying five concepts of moral education for students, namely education through stories (*tarbiyatu tullab bil qissoh*), education through advice (*tarbiyatu tullab bil advice*), education through habits (*tarbiyatu bil adat/urfiah*), education through exemplary (*tarbiyatu tullab bil uswah*) and education through punishment/sanctions (*tarbiyatu tullab bil uqubah*).
- c) The factor of cultural differences of students, both language differences, and customs. Obstacles are resolved by introducing and applying al-*ihsan* values that are closely related to the pesantren culture such as reading books, *tablilan, yasinan, wirid, diba'an, manakib, hadrah, sholawatan*, and reading *ratib al-haddad* in ritual ceremonies of the Prophet's birthday, haul, harlah, then visit the graves of the saints and *istighasah*.
- d) The negative impact on technological developments causes obstacles in the actualization of *ihsan* values, because the website provides freedom for anyone who wants to consume negative sites. This obstacle was resolved by

implementing quite strict regulations in technology issues, both TV, cellphone, laptop and other electronic devices, the *pesantren* strictly forbids students to bring cellphones or laptops without permission, even if the administrator finds violations as mentioned above, the *pesantren* will call the parents of the students' guardians, if they make the same mistake then the *pesantren* will take the cellphone or laptop brought by the students.

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