

Anthropological Approach to Islamic Education: Establishing Noble Spirituality in Overcoming Social Conflict

Eka Firmansyah¹, *Saiful Anwar², Khozin³

^{1,2,3}(Universitas Muhammadiyah Malang, Jl. Raya Tlogomas No.246,
Malang, East Java, Indonesia)
*saipulanwar090@gmail.com

ABSTRACT: *This research examined how the anthropological approach to Islamic education is in building noble spirituality and overcoming problems of social conflict. The object of study is the student boarding school, Mahad Talhah bin Ubaidillah to be precise, Palu City, Central Sulawesi Province. This study uses a phenomenological approach, including a type of qualitative method. It collects data using observation interviews, documentation, and single data analysis (individual case analysis). The study's results found that the value of ukhuah Islamiyah was instilled to form students who always maintain unity and create harmonious relationships. Instilled noble moral values to shape students to become polite individuals, both in speech and in behaviour. In addition, it is customary to hold deliberations when facing problems, which is done to shape students into individuals who respect and respect the opinions of others, not feeling the most righteous themselves. As well as the habit of maintaining other people's privacy, this is to form students into individuals who do not like to interfere in private matters. Given that students live together in the dormitory. When these values are not instilled, they will disturb and damage the comfort of other students. This conclusion can become an idea for realizing good spirituality and can be a reference for overcoming social conflicts.*

Penelitian ini dilakukan untuk mengkaji tentang bagaimana pendekatan antropologi pendidikan Islam dalam membangun spiritualitas luhur dan mengatasi masalah konflik sosial. Objek kajian yakni pesantren mahasiswa, tepatnya Mahad Thalhah bin Ubaidillah Kota Palu, Povinsi Sulawesi Tengah. Penelitian ini menggunakan pendekatan fenomenologi termasuk jenis metode kualitatif. Pengumpulan data menggunakan observasi wawancara serta dokumentasi. Menggunakan analisis data tunggal (*individual case analysis*). Hasil penelitian menemukan bahwa, ditanamkan nilai *ukhuah Islamiyah* untuk membentuk santri menjadi pribadi yang selalu menjaga persatuan dan menciptakan hubungan yang rukun. Ditanamkan nilai akhlak mulia, untuk membentuk santri menjadi pribadi yang santun, baik dalam berucap, maupun dalam berperilaku. Selain itu dibiasakan untuk bermusyawarah ketika tengah menghadapi persoalan, hal ini dilakukan untuk membentuk santri menjadi pribadi yang menghargai, dan menghormati pendapat orang lain, tidak merasa paling benar sendiri. Serta pembiasaan menjaga privasi orang lain, hal ini agar membentuk santri menjadi pribadi yang tidak senang ikut campur pada urusan-urusan yang

bersifat privasi bagi orang lain. Mengingat bahwa santri menjalani hidup bersama di asrama. Ketika nilai-nilai tersebut tidak ditanamkan, maka akan mengganggu dan merusak kenyamanan santri yang lain. Sehingga dengan kesimpulan ini dapat menjadi ide dalam mewujudkan spiritualitas yang baik dan dapat menjadi rujukan dalam mengatasi konflik sosial.

Keywords: *Anthropology of Islamic Education, Noble Spirituality, Social Conflict.*

Received: April 17, 2023; Revised: May 13, 2023; Accepted: June 12, 2023

I. INTRODUCTION

From a sociological point of view, humans cannot live alone in their life. Humans are creatures with the highest level of dependence compared to other creatures, such as animals or plants. Thus, interaction with other human beings is unavoidable. In the pattern and variety of interactions, conflicts arise due to differences in feelings, needs, desires, and expectations (BM, 2014).

Conflict is doubt or questioning, opposition, inappropriate behaviour, controversy or antagonistic interaction, and disagreement is a series of events considered a conflict. A dispute can exist if the other party rejects a claim or statement made by one party and the refusal is not accepted. "This suggests that disputes are more likely when conflicting parties demonstrate actions or arguments against controversy."

Due to today's society's more complex and diverse nature, professionals are increasingly asked to bribe different identities in their workplaces (Wright et al., 2017). However, given its dynamic nature, this identity integrates people's attitudes and behaviour (Ashforth & Schinoff, 2016). Imposing and managing multiple identities can be challenging (Ahuja et al., 2019). As a result, when identities are triggered simultaneously, but incompatible, identity conflicts can arise (Brown, 2017).

Values are the pillars from which individuals define who they are and how they should act (Schwartz, 2016). They are at the heart of many professions. They are deeply linked with emotions because individuals who value their identity, and the meanings associated with it, also have an emotional investment in and attachment to those values and identities (Wright et al., 2017).

Values such as commitment, fairness, and altruism go beyond self-interest, power, and privilege and represent the main moral drivers for professional identity and action (Wright et al., 2017). As professionals are subject to external demands and societal expectations (Ramarajan & Reid, 2020), they depend on values and their related actions to create and express a sense of competence when enacting a particular work identity (Caza et al., 2018).

Islam, understood contextually, must be oriented to the present, even though it is far more complex than Islam in the past. Islam, in reality, understands the existing context. At least this distinction can illustrate the current compatibility with Islamic thought (Islamiyah, 2017).

Islam is not only a religion but also an exciting civilization to read from a global perspective. Williamson states that religion plays a significant role in the level of social attachment (Jaya, 2012). Primordialist subjective-dogmatic social interest can

be seen from the reappearance of Islamic political order through pan-Islamism in the early 20th century (Formichi, 2010). Moreover, this national situation is not so conducive with the increasing potential for intolerance, friction between religious groups, violence with religious nuances and discrimination in the name of religion getting more robust in various regions (Abdullah, 2018).

The tendency of some Muslims to be extreme and strict in understanding religion (Islam) and its laws and try to impose this way in Muslim society, even in some cases by using violence, other tendencies that are also extreme by being lax in religion and submissive on negative behaviour and thoughts originating from other cultures and civilizations (Zayadi, 2020).

This is because some Muslims misunderstand some aspects of Islamic teachings, which as a result, give birth to actions that are contrary to Islam, even though Islam was brought by the Prophet Muhammad with the grace of the Lord of the worlds, bringing revival and renewal to the far corners and even to other parts of the world. World, this is based on examples and attitudes delivered full of friendliness and high tolerance (Royhatudin, 2020).

Promoting high tolerance requires religious values as a tradition. Even though modernity has appeared forced from the outside as tradition has no other choice, it is part of the past that has also been carried over to the present so that it is entrenched together with modern (Wahyudi, 2011).

This results in the emergence of fatalism at the level of consciousness, influencing the discourse of revival. Although there is no doubt that human knowledge develops and continues to develop, it is understood that religion, especially Islam, is absolute, immutable and transcendental principles, which are set within a rigid framework of reference. However, it must be known that religion, without the exception of Islam, to avoid clashes and be controlled by modern knowledge and religious principles, seems increasingly old-fashioned and obsolete (Guessoum, 2010). This is the disharmony of internal and inter-religious social relations, groups and sects and even conflicts between interest groups within them (Abdullah, 2020).

Islamic boarding schools are dormitories where students learn to recite Islamic boarding schools, often called "*Pondok Pesantren*", derived from the word "santri", according to the Indonesian dictionary. This word has two meanings, namely: (1) People who truly worship pious people, (2) People who study their studies in Islam by studying in distant places (KBBI, 1990).

Pondok Pesantren is also a series of words consisting of *pondok* and *pesantren*. The word *pondok* (room, hut, small house) is used in Indonesian to emphasize the simplicity of the building. It is also possible that the word *Pondok* comes from the Arabic word "funduk", which means a simple sleeping room, guest house or hotel. In general, *Pondok* is a simple shelter for students far from their origin (Ziemek, 1986). Whereas the word *pesantren* comes from the primary word "santri", which is prefixed with "pe" and the ending "an", which means the place where the students live (Dhofier, 1994).

In general, the purpose of Islamic boarding schools is to develop citizens so that they have attitudes that reflect Muslim personalities through the teachings explained by the Islamic religion and instil this religious feeling in all aspects of their lives and make

them valuable people for religion, society and the State. Islamic boarding schools are places to forge someone to become a strong Muslim (Rahtikawatie et al., 2021).

Currently, we often find misunderstandings stemming from differences in views, be it differences in political views or differences in views as religious people. This cannot be left alone without making handling efforts to reduce or minimize conflicts caused by differences in views.

Eliminating differences between human beings is impossible. Differences are the nature of the almighty creator. So what must be done is how to provide understanding to the public so that they think moderately, respect each other's opinions, and protect the privacy of each individual (Koopman & Hakemulder, 2019).

Islamic boarding schools, as Islamic educational institutions, are currently believed to be able to shape students' character. Islamic boarding schools are Islamic educational institutions that have successfully instilled Islamic teachings well, and pesantren have produced many cadres of scholars with extraordinary abilities (Anwar et al., 2023). Therefore, by looking at the problem of social conflict that often occurs in society, Islamic boarding schools flock to make good concepts to overcome this (Irawan, 2022).

The anthropological approach to Islamic education can be seen from the effort to shape students' understanding to become someone who lives in moderation, understands differences, and avoids various disputes between people in society or people of different religions. The students were also formed to become preachers who were able to spread the values of love and peace among themselves. Instilling Islamic values is a strategy to shape society into people who live in unity and people who live in harmony (Hardaker & Sabki, 2015).

The efforts made by pesantren are considered very effective and have a good influence on society. So that this has attracted our attention as researchers to research with the title "Anthropological approach to Islamic education in forming noble spirituality and overcoming social conflict in Islamic boarding schools". With the formulation of the problem is as follows, (1) what is the anthropological approach to Islamic education in forming noble spirituality and overcoming social conflict in Islamic boarding schools, (2) what are the implications of the anthropological approach to Islamic education in forming noble spirituality and overcoming social conflict in Islamic boarding schools. This research case study was conducted at the Ma'had Thahah bin Ubaidillah Islamic boarding school, Palu City, Central Sulawesi Province.

II. METHOD

The research approach used is phenomenology. Phenomenology is a type of qualitative research that is interpretative as it is about the human experience. It aims to understand and describe situations, events and human experiences as something that appears and is present daily (Von Eckartsberg, 1998). Phenomenological research is a renewal way of looking at the relationship between humans and their environment and studying the relationship. The big challenge in the phenomenological approach is the depiction of the close relationship between humans and the world, which are interrelated with formal subjects (Moleong, 2014).

Primary data comes from sources obtained by observation, interviews and documentation. The supporting data can be in the form of articles, books or scientific journals that are closely related to the focus of the study, which must have gone through a careful sorting process. The data analysis technique in this study uses a single data analysis (individual case analysis), with the data analysis model from Miles and Huberman, through three concurrent activity lines: (1) data reduction, carried out continuously throughout the research, even before the data is obtained and collected. (2) data presentation, carried out to learn Islamic values taught in the family, such as reciting the Qur'an, aqidah, worship and morals. (3) concluding/verification, carried out during data collection and then drawing conclusions to find event patterns (Miles, M. B., Huberman, A. M., & Saldana, 2014).

III. RESULT AND DISCUSSION

Learning activities in the form of education based on social anthropology are needed to understand the social characteristics of society in Indonesia. The inclusion of an anthropological basis in the local content curriculum system for students so that education considers each student's different cultural backgrounds so that suitable learning activities are realized. Learning with a modern anthropological perspective focuses on developing cultural identity and deconstructing cultural essentialism that will be passed on to the strength of the State and its social groups.

Meanwhile, the anthropology of Islamic education as a science that stands alone has yet to be systematically formulated. However, as knowledge, the anthropology of Islamic education has been explained. The anthropology of Islamic education is a branch of anthropology. The mapping is the same as cultural anthropology, political anthropology, legal anthropology, and others.

How student Islamic boarding schools implement anthropology of Islamic education to form noble spirituality and overcome social conflicts to students or to all components within the pesantren environment is as follows:

Anthropological Approach to Islamic Education

Anthropology is a branch of social science that aims to understand the reality that occurs in society. The object of anthropology is humans and the behaviour they display in society. One of the human phenomena that has attracted the attention of anthropology is human life in the religious field. The need for this anthropological approach in building spirituality can be a very useful finding today. Among them can be done in several ways; The first is by instilling the value of *ukhuwah Islamiyah*, the second is *akhlakul karimah*, the third is deliberating in conflicts, and the fourth is by respecting privacy.

Instilling the value of *ukhuwah Islamiyah*. The value of *ukhuwah Islamiyah* is a significant value possessed by all Muslims. These values can create extraordinary unity among Muslims. These values can also make Muslims become people who live in harmony and as brothers. In today's modern era, many Muslims are beset by issues that cause divisions among fellow Muslims. Some elements feel threatened by seeing the Islamic Ummah, whose unity is powerful, so there is no other way to divide Muslims apart by pitting one another against each other.

So to fortify Muslims from various dishonourable actions from some irresponsible persons, it is necessary to strengthen the value of ukhuah Islamiyah. Because then it will be difficult for Muslims to be penetrated by these pitiful issues. The Mahad Talhah bin Ubaidillah Islamic Boarding School in Palu City understands this condition. So that in formal education in the classroom and non-formal outside the classroom, they are earnest about implementing the values of ukhuwah Islamiyah among themselves. When there are students who do not maintain the value of brotherhood, these students are immediately approached and advised by fellow students and from the ustadz directly.

One of the critical points in Islam is how each implements noble morals at all times. Even an argument confirms that the Prophet SAW was not sent to this earth except to perfect morals. That indicates how crucial noble character is for every individual. As noble creatures, humans must emphasize paying attention to their morals. This is to maintain their credibility as the noblest creatures (*Khalifah fil ardh*). When humans are negligent in applying noble morals, they will humble themselves before other creatures.

Mahad Talhah bin Ubaidillah as a student boarding school, implements its role as an educational institution in Islam. So that one of the focuses of his education is how to shape his students into students with noble characters. This can be seen from the courses (lessons) taught that their subjects have a moral creed. Furthermore, the emphasis on noble character is not only emphasized in class but also in dormitories or other places so that the students understand very well how vital the application of these noble morals is.

As social beings who live together and need each other, humans must understand their obligation to consult each other in dealing with every problem, whether it is a complicated problem or a common problem. Because, in essence, it is not the level of complexity of the problem that is the essence of deliberations, but rather how humans can live together in mutual respect for one another.

The Mahad Talhah bin Ubaidillah Student Islamic Boarding School teaches its students to respect one another, especially respecting the opinions or suggestions of others. In the context of social life, we are often faced with various problems that force us to discuss all other components of society. This was done so that what was done to overcome the problem was mutually agreed upon, and no one felt disadvantaged.

Likewise, at the Mahad Talhah bin Ubaidillah Student Islamic Boarding School, every student is taught to consult when facing problems, whether related to learning matters or issues of structuring Student Islamic Boarding Schools and also issues of structuring regulations in Islamic boarding schools. So, what is done departs from a mutual agreement, and no element feels aggrieved.

The last way is to get used to respecting the privacy of others. Every human being has a privacy limit. Not all things about an individual can be known by many people. It may only be known by one group or narrower that is one family, or even narrower is the individual himself with God who knows everything. So it is imperative for every human being to understand private things and the importance of respecting or not interfering with things that are private for others.

The Mahad Talhah bin Ubaidillah Student Islamic Boarding School emphasizes that its students respect each other, especially in private matters. Because it is known that they live in the same dormitory, some even live in one room or even one bed, so if they do not protect each other's privacy, there must be discomfort for the santri.

Thus it is highly emphasized for the students not to interfere with private matters, let alone to find out and try to correct things that are a shutter of privacy for other students. This is not allowed and is vehemently opposed both among the students and the ustadz.

Implications of the Anthropological Approach to Islamic Education

First, creating polite students. By applying excellent rules and designing suitable learning materials and concepts, it is not surprising that the goal of achieving learning can reap good results too. Currently, the Mahad Talhah bin Ubaidillah Student Islamic Boarding School students are very polite. Be polite in speech and also polite in behaviour. We are greeted with a kind and friendly smile if we visit their mosque or Islamic boarding school. They immediately ask about our goals and ask if we need anything, so they can immediately help us get or settle our affairs.

Likewise, in their behaviour towards fellow students, they respect each other, especially students who are more senior or students who are well-known for their knowledge or who have memorized a lot of the Qur'an. This also applies specifically to how to speak and behave politely to the ustadz. They are very obedient, appreciate everything their teacher says, and treat their teacher like their parents.

Second, creating harmonious students and maintaining unity. Our research results show that the students in the student boarding school are very harmonious and maintain unity. They can quickly neutralize divisive things. The students are considered to be very mature when dealing with issues whose truth is unclear. They prefer to be silent, or at least they will do tabayyun in advance about the truth of the issues or news they get.

The habit of being tabayyun towards the issues at hand and always being kind to fellow students and also all elements within the student boarding school environment enables them to create a strong unity and to be able to create harmonious and mutually respectful relationships with one another.

Third, creating students who respect each other's opinions. With the various efforts made by the Mahad Talhah bin Ubaidillah Student Islamic Boarding School, good results can now be seen. Among them is how to form students who respect each other's opinions. They become santri who understand that truth is relative, so they cannot impose their own will nor feel that they are the most righteous among the others. However, how to collect all the opinions submitted and then choose the firm opinion? When the chosen one is not in his opinion, then he can accept and be tolerant because that is life, where everyone must respect the opinions of others.

Fourth, they created students who limit themselves to the privacy of others. Being a santri who always limits himself to the privacy of others is an obligation for the students at the Mahad Talhah bin Ubaidillah Student Islamic Boarding School. From an attitude of mutual respect for one another, behaviour is born, which permanently protects itself from taking care of or interfering with private matters for other students.

They are aware of the discomfort of others when they interfere in private matters. Even when they accidentally find out something related to the privacy of other students, they will protect it. They will close the meeting and commit not to share it with others, and they even try to forget it to respect the students.

From the discussion above, the researcher can describe the Anthropological Approach of Islamic Education in Building Noble Spirituality in Overcoming Social Conflict in the form of a picture diagram as follows;

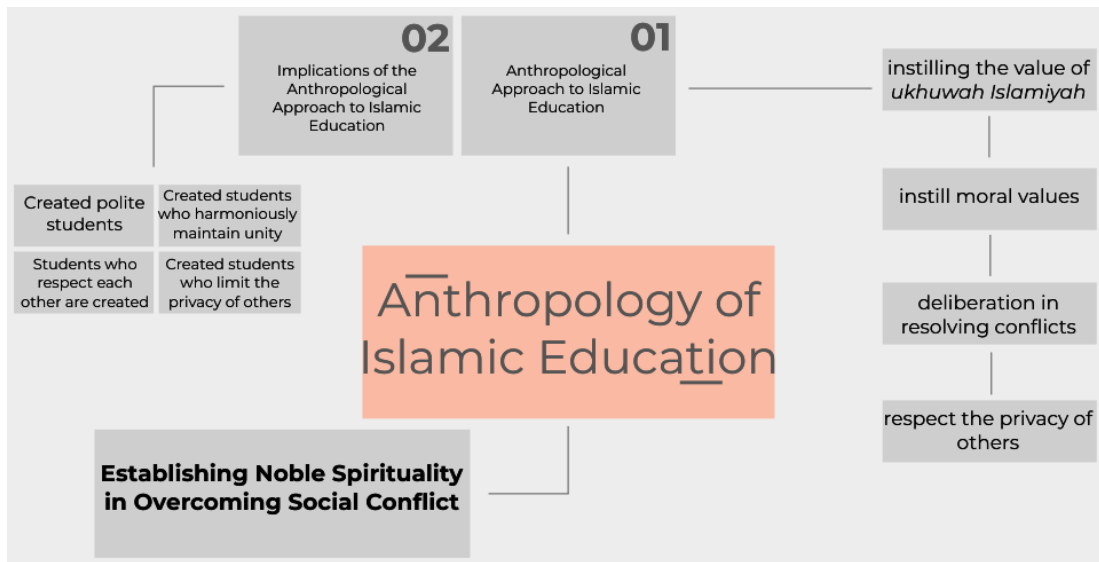


Figure 1. Anthropology of Islamic Education in Building Noble Spirituality as a Way to Overcome Social Conflict

IV. CONCLUSION

The Anthropology of Islamic education as a science that stands alone has yet to be systematically formulated. However, as knowledge, the anthropology of Islamic education has been explained. The anthropology of Islamic education is a branch of anthropology. The mapping is the same as cultural anthropology, political anthropology, legal anthropology, and others.

With the research conducted by the researcher, several conclusions can be drawn as follows: (1) that the value of ukhuwah Islamiyah is instilled to shape the students' personalities to become individuals who always maintain unity and create unity harmonious relationships. (2) Noble moral values are instilled to shape students into polite individuals, both polite in speech and in behaviour.

Furthermore, (3) getting used to deliberations when facing problems is done to shape students to become individuals who respect and respect the opinions of others, not feeling the most righteous themselves. (4) that getting used to maintaining the privacy of others is to form students into individuals who do not like to interfere in private matters. Given that they live together in the dormitory and class. When these values are not instilled, they will disturb and damage the comfort of other students.

V. REFERENCES

- [1] Abdullah, M. A. (2018). Menengok Kembali Peran Agama di Ruang Publik. *Jurnal Sosiologi Agama*, 11(2), 157–184. <https://doi.org/https://doi.org/10.14421/jsa.2017.112-02>
- [2] Abdullah, M. A. (2020). The Intersubjective Type of Religiosity Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective. *Al-Jāmi‘ah: Journal of Islamic Studies*, 58(1), 63–102.
- [3] Ahuja, S., Heizmann, H., & Clegg, S. (2019). Emotions and Identity Work: Emotions as Discursive Resources in the Constitution of Junior Professionals’ Identities. *Human Relations*, 72(5), 988–1009. <https://doi.org/doi:10.1177/0018726718785719>
- [4] Anwar, S., Khozin, & Ikhwan, A. (2023). Implementation of Muhammadiyah Boarding School Curriculum in Organizational Caderization. *The Abraka Journal of Religion and Philosophy (AJRP)*, 3(1), 289–308.
- [5] Ashforth, B. E., & Schinoff, B. S. (2016). Identity Under Construction: How Individuals Come to Define Themselves in Organizations. *Annual Review of Organizational Psychology and Organizational Behavior*, 3, 111–137. <https://doi.org/doi:10.1146/annurev-orgpsych-041015-062322>
- [6] BM, S. A. (2014). Konflik Sosial dalam Hubungan Antar Umat Beragama. *Jurnal Dakwah Tabligh*, 15(2), 190.
- [7] Brown, A. D. (2017). Identity Work and Organizational Identification. *Special Issue: Exploring the Registers of Identity Research*, 19(3), 296–317. <https://doi.org/doi:10.1111/ijmr.12152>
- [8] Caza, B. B., Vough, H., & Puranik, H. (2018). Identity Work in Organizations and Occupations: Definitions, Theories, and Pathways Forward. *Special Issue: The JOB Annual Review*, 39(7), 889–910. <https://doi.org/doi:10.1002/job.2318>
- [9] Dhofier, Z. (1994). *Tradisi Pesantren*. LP3ES.
- [10] Formichi, C. (2010). *Pan-Islam and Religious Nationalism: The Case of Kartosuwiryo and Negara Islam Indonesia*.
- [11] Guessoum, N. (2010). *Islam’s Quantum Question: Reconciling Muslim Tradition and Modern Science*. I.B. Tauris.
- [12] Hardaker, G., & Sabki, A. A. (2015). Islamic pedagogy and embodiment: an anthropological study of a British Madrasah. *International Journal of Qualitative Studies in Education*, 28(8), 873–886. <https://doi.org/10.1080/09518398.2014.917738>
- [13] Irawan, B. (2022). Islamic boarding schools (pesantren), Sufism and environmental conservation practices in Indonesia. *HTS Teologiese Studies / Theological Studies*, 78(4), a7073.
- [14] Islamiyah, D. (2017). Realitas Pemikiran Islam: Moderat-Purita. *Millatī. Journal of Islamic Studies and Humanities*, 2(2), 145–168.

- [15] Jaya, W. K. (2012). *Mengenal Lebih Dekat Teori Ekonomi Kelembagaan Baru (New Institutional Economic)*. Majalah EBNEWS.
- [16] KBBI. (1990). *Kamus Besar Bahasa Indonesia*. Pusat Pembinaan dan Pengembangan Bahasa Indonesia.
- [17] Koopman, J., & Hakemulder, F. (2019). The Psychology of Tolerance: Understanding Prejudice, Stereotypes, and Different Perspectives. In *The Routledge Handbook of Literature and Science* (pp. 165–178). Routledge.
- [18] Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis : A Methods Sourcebook*. SAGE Publications, Inc.
- [19] Moleong, L. J. (2014). *Metode Penelitian Kualitatif*. Remaja Rosdakarya.
- [20] Rahtikawatie, Y., Chalim, S., & Ratnasih, T. (2021). Investigating The Role of Religious Leadership at Indonesia's Islamic Boarding Schools in The Sustainability of School Management. *Eurasian Journal of Educational Research*, 96, 51–65.
- [21] Ramarajan, L., & Reid, E. (2020). Relational Reconciliation: Socializing Others across Demographic Differences. *Academy of Management Journal*, 63(2), 356–385. <https://doi.org/doi: 10.5465/amj.2017.0506>
- [22] Royhatudin, A. (2020). *Islam Moderat dan Kontekstualisasinya: Tinjauan Filosofi Pemikiran Fazlur Rahman*. Batusangkar International Conference.
- [23] Schwartz, S. H. (2016). *4 Basic individual values: sources and consequences*. Oxford University Press. <https://doi.org/doi: 10.1093/acprof:oso/9780198716600.003.0004>
- [24] Von Eckartsberg, R. (1998). *Existential-Ethnomethodology Research*. Plenum.
- [25] Wahyudi, C. (2011). Tipologi Islam Moderat dan Puritan: Pemikiran Khaled M. Abou El-Fadl. *Teosofi*, 1(1), 75–92.
- [26] Wright, A. L., Zammuto, R. F., & Liesch, P. W. (2017). Maintaining the values of a profession: Institutional work and moral emotions in the emergency department. *Academy of Management Journal*, 60(1), 200–237. <https://doi.org/10.5465/amj.2013.0870>
- [27] Zayadi, A. (2020). *Menuju Islam Moderat*. Cantrik Pustaka.
- [28] Ziemek, M. (1986). *Pesantren dalam Perubahan Sosial*. P3M.