



THE *KHIDMAH* TRADITION OF SANTRI TOWARDS KYAI (The Review of 'Urf & Psychology)

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Received: 29-11-2021

Revised: 28-01-2022

Accepted: 04-03-2022

Abstract

The tradition of *khidmah* Santri to Kyai is a tradition in Pondok Pesantren that has coexisted since the beginning of the spread of Islam and is preserved up to now in the recent millennial era. Many ordinary people do not understand the tradition of *khidmah* Santri to Kyai and consider it such a "job as a servant". This research uses a library research approach to explain the legal basis of the *santri khidmah* tradition towards Kyai, and uses a descriptive qualitative approach with open-ended questionnaire techniques and categorization. The results showed that the preservation of the tradition of *khidmah* santri to Kyai is due to pursuing benefits both in terms of individual and social and in line with sharia form called as '*urf*'. The tradition of *khidmah* is also beneficial in terms of psychological aspects, such as resulting satisfaction and feelings of happiness and forming *santri*'s character likely sincerity, self-independence, respect, humility, awareness of the social environment, honesty, and responsibility. The tradition of *Khidmah* is also a form of *santri* empowerment in building a skill that brings about benefits in family life, community circle, country life, and entrepreneurship.

Keyword: The tradition of *Khidmah*, Santri, Kyai.

Abstrak

Tradisi *khidmah* santri kepada Kyai merupakan tradisi di pondok pesantren yang sudah ada sejak awal berkembang Islam dan dilestarikan hingga saat ini di era milenial. Banyak masyarakat awam yang tidak memahami tentang tradisi *khidmah* santri kepada Kyai dan menganggap hal tersebut sebagai "pekerjaan sebagai pembantu". Penelitian ini menggunakan pendekatan kajian pustaka untuk menjelaskan dasar hukum tradisi *khidmah* santri kepada Kyai, dan menggunakan pendekatan kualitatif deskriptif dengan teknik kuosioner terbuka (*open-ended questionnaire*) dan melakukan kategorisasi. Hasil penelitian menunjukkan bahwa pelestarian tradisi *khidmah* santri kepada Kyai tersebut dikarenakan membawa kemanfaatan baik dari segi individual maupun sosial dan sejalan dengan syariat yaitu '*urf*'. Tradisi *khidmah* juga kemanfaat dari segi psikologis, yaitu memunculkan kepuasan dan perasaan bahagia serta membentuk pebribadian santri di antaranya keikhlasan, kemandirian, rasa hormat, rendah hati, kepedulian terhadap lingkungan sosial, kejujuran dan tanggung jawab. Tradisi tersebut juga merupakan bentuk pemberdayaan santri dalam membentuk skil yang akan bermanfaat dalam kehidupan berkeluarga, bertasyarakat, bernegara serta *berwirausaha*.

Kata Kunci: Tradisi *Khidmah*, Santri, Kyai.

INTRODUCTION

Traditional Islamic boarding school is the oldest Islamic educational institution in Indonesia which is estimated and coexisted since the beginning of Islam development in Indonesia in 1200 AD.¹ Islamic boarding school still survives up to now and becomes the most popular Islamic educational institution in Indonesia. The primary advantages of learning in traditional boarding schools compared to modern boarding schools are the depth of knowledge controlled by *Santri* and the building of moral character formation.² The characteristics of *santri* rooted in traditional pesantren are more courteous both in well-attitude and utterance, simple, higher social awareness, modesty, responsibility, independence, and creativity.³

Some of the cultures applied and belonged to a tradition in traditional (*salaf*) pesantren include the tradition of jointly communal works,⁴ or called *roan*, daily home service, and *khidmah* towards kyai. Among the frequent public discussions, the tradition of *khidmah* santri to kyai is generally applied.⁵ *Khidmah*, in the context of *pesantren*, is the devotion in the form of self-service performed by a santri to kyai as a way of respect and reward for the time, energy, and thoughts that a kyai gives at all times during transferring knowledge and educating morals to santri along to reform well-educated, well-manner & a good ethic of santri in any deeds.⁶ This devotion is commonly served by *santri* in traditional boarding schools. As for the form of devotion, those are likely helping in household chores such as sweeping, cooking, assisting in the management of businesses in any cooperatives, etc.⁷

Deeply exploring the traces of famous scholars in Indonesia, one of them is Dr. Ahsin Syakho Muhammad who is an expert in Qur'anic Science in Indonesia, and a compiler of Qiroat science entitled *Manbaul Barokat*. He is eager to serve teachers / Kyai as his self-devotion when he was still a *santri* at Al Munawwir Krapyak Islamic Boarding School, Jogjakarta. In the book “3 Tokoh Lirboyo”,⁸ the story is told that Mbah Kyai Abdul Karim and Mbah Kyai Hasyim Asy'ari have both once simultaneously studied from the same teacher; Mbah Kyai Kholil Bangkalan. When Mbah Kyai Hashim Asy'ari returned home to continue his boarding school, his close friend, Mbah Kyai Abdul Karim also studied with him even though both are close friends. This is evidence that Mbah Kyai Abdul Karim conducts *khidmah* (devotion) to Mbah

¹ Zamakhsyari Dhofier, *Tradisi pesantren: studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia* (LP3ES, 2011).

² Steve Young, 'Islamic Education and the Public Sphere: Today's Pesantren in Indonesia - By Florian Pohl: Reviews', *Teaching Theology & Religion* 14, no. 3 (July 2011): 288–89, <https://doi.org/10.1111/j.1467-9647.2011.00723.x>.

³ Zainal Arifin, 'Budaya Pesantren Dalam Membangun Karakter Santri | Al Qodiri : Jurnal Pendidikan, Sosial Dan Keagamaan', 16 November 2017, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri/article/view/1158>.

⁴ Istianah Abubakar, 'Strengthening Core Values Pesantren as a Local Wisdom of Islamic Higher Education Through Ma'had Jami'ah', *IOP Conference Series: Earth and Environmental Science* 175 (24 July 2018): 012144, <https://doi.org/10.1088/1755-1315/175/1/012144>.

⁵ Pam Nilan, 'The "Spirit of Education" in Indonesian (Pesantren)', *British Journal of Sociology of Education* 30, no. 2 (March 2009): 219–32, <https://doi.org/10.1080/01425690802700321>.

⁶ Az-Zarnuji, *Terjemaah kitab ta'lim muta'alim: ta'lim muta'alim* (iba d'zig book, 2014).

⁷ Mahrus Afandi, 'Sociological Study on Khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang' (undergraduate, Universitas Islam Negeri Maulana Malik Ibrahim, 2017), <http://etheses.uin-malang.ac.id/9265/>.

⁸ *3 tokoh Lirboyo* (Badan Pembina Kesejahteraan, Pondok Pesantren Lirboyo, 1999).

Kyai Hashim Asy'ari in order to get his blessings without any barriers. Mbah Kyai Abdul Karim is a founder of Lirboyo Islamic Boarding School when he became a *santri* of Mbah Kyai Kholil Bangkalan Madura. He is also very fond and devotes a lot of time as a form of *Khidmah* to his Kyai. Other stories of santri devotion to kyai were also carried out by Gus Mus who was still a *santri*, as well as some scholars today, no exception for both contemporary and *salaf* scholars in Indonesia. *Khidmah* is not only conducted when one has a title of *santri*, but also when one has become a scholar, educator, or other titles, the form of *Khidmah* & *ta'dzim* is still carried out.

The tradition of *khidmah* santri to kyai has been a regular deed since the beginning of the establishment of *pesantren* up to now, however, it is believed to bring blessings to *santri* following the education system of Islamic Boarding School in the era of globalization.⁹ It is evident that a number of devout and religious scholars are famous for their previous devotion to their Kyai. It brings about the tradition to be maintained today because it becomes a well-served tradition, proposes benefits, and maintains the positive out of even detriment (*madharat*).¹⁰

Based on the experience of the author when being a *santri*, as well as the observer of some *santri* in one of the Islamic boarding schools in Salatiga, there are still a number of *santri* who have a negative perception towards the term of *Khidmah* (devotion) to Kyai. Not only *santri*, even some ordinary people and parents also have the same perception that the form of *Khidmah* is misinterpreted as like a servant. In fact, it does not say so. Inversely, it is a form of respect for the teacher (Kyai) who devotes all his time to *santri* who has no much time to do household chores. In other words, it is a kind of compensation and reward for what the teacher dedicates towards *santri*. Controversy also comes up in the current millennial era, especially among academics and ordinary people whether it still needs to be preserved by considering the legal basis of sharia and psychological benefits in social and interpersonal contexts.

A phenomenon that appears in the Islamic Boarding School BUQ Gading elucidates that almost the average of *santri* performs *Khidmah* (devotion) to caregivers (Kyai) and his families. Based on data from interviews and observations, there are also some of them who complain when being ordered to do some deeds. BUQ Islamic Boarding School (Pondok Pesantren BUQ) is categorized as a *pesantren* to conduct memorizing the Holy Quran. In a statement of Ali bin Abi Tholib, he said that he was a servant to someone who taught him Qur'anic knowledge even though it was a single letter. Then, how about the teacher (Kyai) who teaches the competence of reading one Qur'an from zero along with listening to the intense memorization until 30 chapters? A teacher who listens to one's memorization requires patience and strictness and he not only corrects the error of memorization but also fixes *Tajwid* mispronunciation. He struggles to complete the illiteracy of santri in *hijaiyyah* reading until he is smoothly able to recite the Holy Qur'an with the takhsin reading method. Furthermore, the teacher listens to his reading directly (called *Bin Nadzor* method) from chapters 1 to 30, within his memorization. The teacher is also responsible for the character, namely morality or what we called as *Akhlakul Karimah*.

⁹ Martin van Bruinessen, *Kitab kuning, pesantren, dan tarekat: tradisi-tradisi Islam di Indonesia* (Mizan, 1995).

¹⁰ Saipul Hamdi, Paul J. Carnegie, and Bianca J. Smith, 'The Recovery of a Non-Violent Identity for an Islamist Pesantren in an Age of Terror', *Australian Journal of International Affairs* 69, no. 6 (2 November 2015): 692–710, <https://doi.org/10.1080/10357718.2015.1058339>.

The emphasis on character carries out the implication that science without the attitude (*akblaq*) will lead to arrogance. Furthermore, it will trigger malice & also be the beginning of a disease of the heart and other sins both because of deeds and utterances. The conflict between Satan and God that brings lifelong consequences on humans is due to the arrogance of the devil not to bow down to The Prophet Adam.¹¹

The research conducted by Atsniyah,¹² entitled the meaning of life of santri in the devotion of the Pondok Pesantren Nurul Amal, the purpose of the research was to find out the meaning of life possessed by devotional santri. The results showed that all subjects were able to give meaning to their lives, namely self-understanding, positive attitude, relationship intimacy, and worship. Research conducted by Sa'diyah¹³ entitled the meaning of barakah in the service of students at the Pondok Pesantren Nurul Huda, Dusun Suci, Jubellor Village, Sugio District, Lamongan Regency. The results showed that the barokah obtained by the students was the interaction and *Ridho* (Blessing) of the teacher to the students. The blessing of the teacher will make it easier for students to use knowledge in the future, while the interaction between students and teachers will bring consistency to the relationship. The next research has entitled the role of service programs in improving the socio-religious behavior of students at the Pondok pesantren Mambaus Sholihin, Gresik.¹⁴ The results showed that the santri in the devotion program played a role in increasing maturity and mental resilience and increasing religious behavior.

Based on the background discussed above, this research will examine the tradition of *Khidmah Santri* to *Kyai* from the basic review of the law through the '*urf*' and also the psychological review.

THEORETICAL FRAMEWORK

The Definition and Scope of '*Urf*'

The word '*urf*' comes from '*arafa, ya'rifu, 'urfan*', which is usually interpreted as '*alma'ruf*' as means of something familiar. Some Arabic linguists equate the meaning of the word '*urf*' with customs or traditions. '*Urf*' is what is known to society to be a tradition or also called as custom, whether utterance, deeds or abstention.¹⁵ Something is considered as a tradition if it is carried out continuously by a community or common people in one social life, including an institution without any written standard rules. The most important thing is that the community or society generally performs and agrees on it.

'*Urf*' is used as a legal basis when proposition or *nash* that regulates a problem is not found, both from the Qur'an and the Hadith of the Prophet (peace be upon him). The dynamics

¹¹ Muhammad Nasib Ar Rifa'i Ibnu Kathir, *Tafsir Ibnu Katsir. Terj.* (Gema Insani, 1999).

¹² Lia Atsniyah, 'Makna Hidup Santri Pengabdian Pondok Pesantren Nurul Amal' (undergraduate, Universitas Islam Sultan Agung, 2019), <https://doi.org/10/Daftar%20pustaka.pdf>.

¹³ Cholilatus Sa'diyah, 'Pemaknaan Barakah Dalam Pengabdian Santri Di Pondok Pesantren Nurul Huda Dusun Suci Desa Jubellor Kecamatan Sugio Kabupaten Lamongan' (undergraduate, Uin Sunan Ampel Surabaya, 2015), <http://digilib.uinsby.ac.id/2819/>.

¹⁴ Much Khoirur Rozi, 'Peran Program Pengabdian Dalam Meningkatkan Perilaku Sosial Keagamaan Santri Di Pondok Pesantren Mambaus Sholihin Gresik' (undergraduate, UIN Sunan Ampel Surabaya, 2020), <http://digilib.uinsby.ac.id/44539/>.

¹⁵ Abdul Wahhab Khallaf, *Ilmu Ushul Fikih - Kaidah Hukum Islam. Terj.* (Semarang: Toha Putra, 2003).

of increasingly modern, millennial, and complex social change will lead to new problems that must have a legal basis so that Muslims will always keep on track within the corridors of sharia. Therefore, 'Urf is urgently essential so that there is no inflexibility in sharia practice, which sometimes causes high tension and social disharmony. The purpose of Islam is to put forward peace. According to the *Madzhab* Imam Maliki, the fatwa on the establishment of law should not be contrary to local customs.¹⁶ A habit of society can be a benchmark or guideline (argument) in establishing Islamic law as long as it has not found a proposition / *nash* that sets up the law of the problem whether it is good or not in agreement with Islamic sharia.¹⁷ A tradition is a realistic form in the society when if it meets an acceptance, then it has the potential basis to be a *syara'* advice.

Some *Madzhab* scholars who apply the method of 'urf in regulating legal decrees are such as Maliki, Khanafi, and Shafi'i. Shafi'iyah scholars use 'urf in establishing the law on some issues that find no limits in *syara'* nor in the use of language. It means something that comes from absolute *syara'* without any restrictions both *syara'* and language is returned to 'urf.¹⁸ The intents formation of law with the reality of society also makes differences 'urf in influencing the formation of law towards society with each other. This is because the law, which is built for the benefit of the community that ensures comfort, becomes a solution to the emerging community, and harmonization in society. On the contrary, the existence of the law does not backfire on society or the community itself. Although the position of 'urf is very important in the formulation of the law, it is not necessarily taken for granted, but it must either be contrary to *Nash*, based on common sense, and nor have the potential to bring about *madharat* and injustice.¹⁹

The establishment of laws relating to tradition is not coercive, but it must go through deep study and consideration to ensure that the law has access to be applied because it is necessary along with the existence of *illat syar'i*.²⁰ The principle of Islamic law is to realize ease and to reject forms of imposition and damage.²¹

'Urf is divided into 2 kinds, *shabih* and *fasid*.²² *Urf shabih* is a tradition that does neither contradict the Qur'an and *hadith*, nor justify the forbidden and vice versa such as the tradition of *khidmah* santri to kyai. In this tradition, it has been hereditary since a long time ago in the circle of *pesantren* because there are benefits and usefulness. 'Urf *fasid* is a tradition contrary to the Qur'an and Hadith, justifying what is forbidden and vice versa as like the tradition of gambling and getting drunk on the night before the wedding. The permissible 'urf is only 'urf *shabih*.

¹⁶ Shihabuddin Ahmad Bin Idris Al Qarafi, *Adz-Dzakhirah* (Beirut, Lebanon: Beirut: Dar al-Gharb al-Islami, 1994).

¹⁷ Munadi, *Pengantar Ilmu Usul Fiqih*, 1st ed. (Unimal Press, 2017).

¹⁸ H. A. Syarifudin, *Usbul Fiqih Jilid I (Vol. 1)*. Prenada Media, 1 vols (Prenada Media, 2014).

¹⁹ Khallaf, *Ilmu Usbul Fiqih - Kaidah Hukum Islam*. Terj.

²⁰ I.A.Q. Al-jauziyah, *Flam al-Muwaqqi'in Rabb Al'Alamin*, vol. 3 (Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah, 1996).

²¹ Wahbah Azzuhaili, *Fiqih Islam Wa Adillatuhu 3*, vol. 1 (Jakarta: Gema Insani, 2020).

²² Khallaf, *Ilmu Usbul Fiqih - Kaidah Hukum Islam*. Terj.

Khidmah Santri towards Kyai

Pondok Pesantren (Islamic boarding school) comes from two terms, namely *pondok* and *pesantren*. *Pondok* comes from the Arabic "*funduq*" which means hotel or dormitory. While *pesantren* comes from the term *santri* with the prefix "pe" as a prefix and "an" as a suffix meaning of the house of *santri*.²³ *Pondok Pesantren* is a dormitory-shaped educational institution that focuses on the transfer of religious knowledge that began in Java. The main focus in the curriculum is the study of Islamic religious lessons, Arabic language, Muslim traditions, and ways of educating students on how to build good Muslims.²⁴ *Pondok pesantren* has 5 important elements, such as dormitories, mosques or halls (congregational prayer places and large activities together), learning yellow books, *kyai* and *santri*.²⁵

In general, *pesantren* is divided into two types, *salaf* (traditional), and *kebalaf* (modern). The first type usually teaches religious lessons through very traditional teaching methods (*sorogan* and *wetonan*). *Pesantren salaf* / traditional is also divided into 2 kinds; *pesantren* of Holy Qur'an and *pesantren* of *Kitab*.²⁶ *Pesantren salaf* relies heavily on *kyai* as a religious leader or *ustadz* who has the authority to develop the curriculum. Although the community or party of religious leaders engages in curriculum discussions, the final authority is in the hands of *kyai*, whose lectures are structured monologues, not dialogue.²⁷

Kyai is the most essential element of *pesantren* and the leader of it (caregiver). The existence of *pesantren* with its progress is largely determined by the quality of *Kyai* figures. *Kyai* is a pinned title because of grace so that no common one can be called as *kyai* to get the gift. A *Kyai* must have certain qualities, such as having depth in the mastery of religious science, charisma, closeness to Allah, and a well-manner attitude so that they can protect *santri* and society as role models. *Kyai* also becomes a place where people complain about problems and a place to find solutions, especially things that are related to the children's case, households, spiritual etc.²⁸

The term of *santri* is derived from the Sanskrit language *shastri* which means literacy.²⁹ There is also an opinion that *santri* is from the Javanese word *shantrik* which means a student who follows his teacher.³⁰ *Santri* is a person who follows, learns, and explores Islamic religion from teachers in *pesantren*. *Santri* staying in the boarding school aims to learn and explore religious knowledge and morals growing to be an excellent generation to advance the surroundings.

In *pesantren* tradition, the purpose of education is not only focused on enriching of students' cognitive aspects with explanations, but it also aims to improve morals, excel the spirit of Islam, perceive spiritual and human values, build well manners and attitudes, and equip learners taught religious ethics. *Pesantren* does not aim & consider seeking power, interest, and

²³ Dhofier, *Tradisi pesantren*.

²⁴ Bruinessen, *Kitab kuning, pesantren, dan tarekat*.

²⁵ Dhofier, *Tradisi pesantren*.

²⁶ Nurcholish Majid, *Bilik-bilik pesantren: sebuah potret perjalanan* (Paramadina, 1997).

²⁷ Ronald A. Lukens-Bull, 'Teaching Morality: Javanese Islamic Education in a Globalizing Era', *Journal of Arabic and Islamic Studies* 3 (2000): 26–47, <https://doi.org/10.5617/jais.4554>.

²⁸ Dhofier, *Tradisi pesantren*.

²⁹ M. Habib Mustopo, *Kebudayaan Islam di Jawa Timur: kajian beberapa unsur budaya masa peralihan* (Jendela, 2001).

³⁰ Majid, *Bilik-bilik pesantren*.

finance, but *it* aims to cultivate confidence built-in *santri*, that learning is only as an obligation and devotion to God. The most important learning is to get blessings from the teacher or Kyai along with *Khidmah*.³¹

Khidmah is derived from the Arabic term as a means of "service or action to help others, or self-devotion".³² In the context of *pesantren*, *kehidmah* is the assistance of the teacher or Kyai in any needs. There are two types of devotion here, the first is devotion in the form of helping to be a teacher or teaching assistance in *pesantren* and the second is devotion in the form of serving and assisting teachers in daily work affairs such as cooking, sweeping, washing, nurturing baby or grandchildren, etc., known as *Abdi Ndalem*. In-depth research, the term devotion has inclined into the meaning of *Abdi ndalem*. This is carried out by *santri* in return for the services of Guru or Kyai who teaches with sincerity and devotes almost all his time to educating and transferring knowledge to *santri* without any salary at all. Therefore, *Khidmah* or devotion is essential to seek the pleasure of the teacher or Kyai, because his blessings will bring a favor for *santri* (*tholibul 'ilm*).³³ A *santri* not only seeks knowledge but also serves a devotion because it pursues the way to get the blessing of knowledge from a teacher (*kyai*). It says that the devotion of some friends to the Prophet Muhammad is meant as a tribute and respect to him.³⁴

In the context of psychology, there is no specific term that refers to the concept of devotion (*Khidmah*), but the concept of devotion includes respect, serving, and volunteering. The term of *Khidmah* in the context of psychology is defined as a service and devotion intended for the purpose of appreciation or respect, also called respect, which is a positive feeling or action shown to an important person or valuable something. It conveys a sense of admiration for good or valuable qualities and also elucidates a process of honoring a person by showing attention, concern, or consideration for their needs, interests, or feelings.³⁵ Respect or *Khidmah* can be in the form of assisting others (self-service), volunteering service, or taking play an important social role.³⁶

RESEARCH METHOD

This research takes population in Pondok Pesantren BUQ Gading, Tengaran, Kab. Semarang and apply two approaches simultaneously. To examine the tradition of *kehidmah santri* to *kyai* from the perspective of *'urf*, the researcher carries out a review of the literature. While the review of the tradition of *kehidmah santri* to *kyai* from a psychological aspect deeply applies descriptive qualitative research methods, with open questionnaires analyzed in writing using descriptive statistical data. Data collection techniques are carried out by giving open questioners to research informants. An open-ended questionnaire is a series of research questions that

³¹ Az-Zarnuji, *terjemaah kitab ta'lim muta' alim*.

³² Atabik Ali, *Kamus kontemporer Arab-Indonesia* (Yayasan Ali Maksum Pondok Pesantren Krapyak, 1996).

³³ Az-Zarnuji, *terjemaah kitab ta'lim muta' alim*.

³⁴ Muhammad 'Alawī Al Mālikī, *Mohammed the Perfect Man* (Vision of Reality Books, 2013).

³⁵ *Cambridge International Dictionary of English* (Cambridge University Press, 1995).

³⁶ Robert J. Boeckmann and Tom R. Tyler, 'Trust, Respect, and the Psychology of Political Engagement', *Journal of Applied Social Psychology* 32, no. 10 (October 2002): 2067–88, <https://doi.org/10.1111/j.1559-1816.2002.tb02064.x>.

researchers organize with this type of open-ended question so that research informants can answer more freely based on their previous or ongoing experiences. Data analysis is done by the method of content analysis through searching for keywords, categorizing and recreating, then looking at data frequency and data interpretation.

The number of respondents was 50 *santri* out of 225 total numbers, ranging in age from 18-24 years old. This study focuses on the question, what is the form of devotion (*Khidmah*) to Kyai? What psychological benefits are obtained from it?

RESULT AND DISCUSSION

Khidmah is a tradition that has survived for a long time and is still preserved up to now in the circle of traditional *pesantren*. Traditional *pesantren* is the oldest educational institution that still exists today. Its existence elucidates as evidence that *pesantren* is still much interested and trusted by the public with its result to excel a quality generation of Muslims from the past up to now. Among the characteristics of the well-qualified *santri* generation is not only seen through his ability with the depth of religious understanding but also the form of a well-manner & courteous personality. Many researchers in the field of *pesantren* prove few differences in attitudes and behaviors of courtesy between pure-*santri* and non-*santri* where pure-*santri* is identified more courteous both speech and behavior, prefers to have social care or brings community responsibility, etc.

The formation of *santri* character certainly cannot be separated from the tradition that is deeply rooted in the *pesantren* itself. One of them is the tradition of *khidmah* *santri* towards kyai. *Khidmah* in the context of *pesantren* has some points of typology. 1) *Khidmah* means that senior students who have secured all levels of education in *pesantren* will teach as a form of devotion for a certain period of time. 2) The devotion (*Khidmah*) of wealth for the people, as what Siti Khadijah, the wife of the Prophet (peace be upon him), also devoted herself to the people by spending her wealth in the way of Allah. 3) The devotion (*Khidmah*) to the family (parents, husband/wife, children). 4) *Khidmah* *santri* to serve and assist the teacher (kyai) in the needs and daily activities such as helping with cooking, sweeping, etc.

Ali Bin Abi Talib R.A., a friend of the prophet, was well-known for his depth of knowledge and intelligence, revealing "*ana abdun man 'allamani wa lau kharfan*" which means "I am a servant to anyone who teaches me knowledge despite one letter".³⁷ *Santri* seeks a bundle of knowledge, then he is not only really seeking for it because the implementation of it requires not only knowledge but also inner-character that is moral and attitude.³⁸ The tradition of *khidmah* itself has co-existed since the period of the prophet Muhammad SAW, on how the companions glorified him by serving him. This was also carried out in the period of his friends, *Khulafa'urraasyidin* and *Tabi'in* up to now which is deeply rooted in the system of Islamic boarding school. One day caliph Harun Ar Rashid was the only caliph who reached the peak of scientific glory in the times of Islamic preaching, visiting his son in *pesantren*. When the Caliph saw the teacher (Kyai) taking an ablution by pouring water from the jug, the Caliph scolded his son and said, "Why don't you serve your teacher well, you should bring the jug so that your teacher has

³⁷ Az-Zarnuji, *terjemaab kitab ta'lim muta' alim*.

³⁸ Al Mālikī, *Mohammed the Perfect Man*.

no trouble in performing ablution". Then the Caliph said to the teacher, "O Shaykh, I sent my son to boarding school not only to study but also to gain morals, please be welcome to command my son to serve you".³⁹

Thus, the tradition of *Khidmah* in *pesantren* has been rooted for a long time and maintained as it is well-acceptable, reasonable, and beneficial in the concept rule of '*urf*'. '*Urf*' also occupied the rule that tradition is sharia as long as it does not contradict with the Qur'anic and hadith nash along with its disadvantage. Although there are among Islamic scholars who are not integrated with Madzhab not using '*urf*' as the basis of law, in fact, most common Islamic scholars who belonged to madhhab use '*urf*' as an argument (*Hujjah*). This actually has no a problem and a matter to be debated because the main thing is the experience of the law has the same principle in the pillars of Faith and Islam, the establishment of the law that applies in society as a form of solution to solve problems arising and developing in society. In addition to the legal basis of preservation of *Khidmah* tradition, it also brings benefits to *santri* both in terms of character formation and in the quality of social interaction.

The results of research on psychological review of *khidmah* santri to kyai presented as follows: Forms of *khidmah* santri to kyai (Devotion)

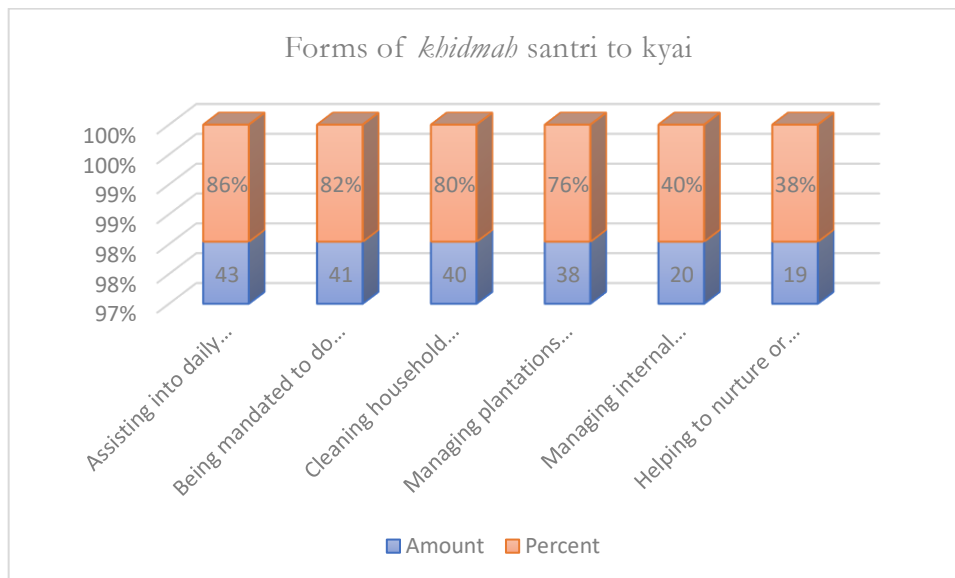


Figure 1. Form of *Khidmah* Santri towards Kyai

The results showed that the forms of *khidmah* towards kyai are; 1) Assisting into daily kitchen works (*membantu pekerjaan dapur*) amounted to 43 (86%); 2) Being mandated to do any duties (*suka didanuhi*) amounted to 41 (82%); 3) Cleaning household works, washing clothes, arranging clothes into the cupboard and others (*membersihkan pekerjaan rumah, mencuci pakaian, menata pakaian dan sejenisnya*) amounted to 40 (80%); 4) Managing plantations and fields (*mengelola perkebunan dan sawah*) amounted to 38 (76%); 5) Managing internal cooperatives (*mengelola koperasi pondok*) amounted to 20 (40%); 6) Helping to nurture or

³⁹ Az-Zarnuji, *terjemaab kitab ta'lim muta' alim*.

nurture or invite playing sons or grandchildren (*membantu mengsub atau mengajak bermain putra atau cucu berjumlah*) amounted to 19 (38%).

In the BUQ *pesantren*, the condition of the kitchen still uses traditional ways such as firewood or called as *pawon*. When the supply of firewoods (*kayu bakar*) runs out, *santri* recollects them cooperatively, dries, arranges, and prepares them in the kitchen warehouse, and also conducts communal work of managing rice fields. The rice fields belong to Kyai where the harvest such as vegetables and rice is given to *santri* as a reward. *Santri* who is menstruating also helps kitchen works such as cooking, setting up the vegetable seasoning, cleaning the kitchen, etc.

Santri also likes to be mandated likely when the teacher orders *santri* to do or help any needs, then *santri* compete with each other to take the order. The time management of Kyai is widely allocated to teach (*ngasto*) so household chores such as sticking clothes, ironing, etc., are done by *santri* as volunteers especially those who are menstruating. *Santri* who menstruates does not follow the activities of *Muroja'ah* of Holy Qur'an so their leisure time is used to assist Kyai in any house works. A low percentage shows in the management of cooperatives and the daily care for sons, grandchildren because not all *santri* get the mandate of kyai to manage both responsibilities.

Benefits of *Khidmah* towards Kyai in Personality Formation

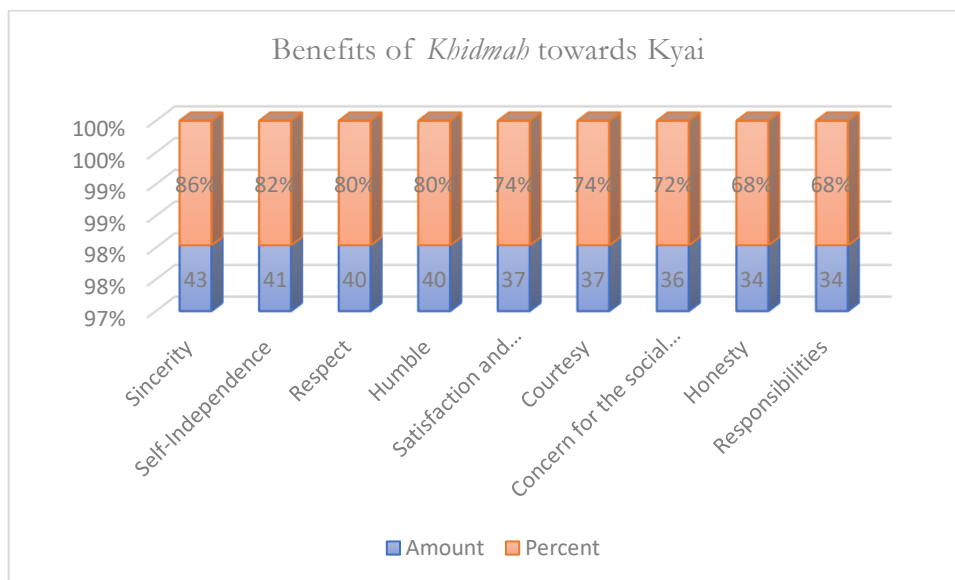


Figure 2. Benefits *Khidmah* towards Kyai in Personality Formation

The results showed that the benefits of *khidmah* towards Kyai are; 1) Sincerity (*keikhlasan*) amounted to 43 (86%); 2) Self-Independence (*kemandirian*) amounted to 41 (82%); 3) Respect (*rasa hormat*) amounted to 40 (80%); 4) Humble (*rendah hati*) amounted to 40 (80%); 5) Satisfaction and happiness (*kepuasan dan rasa bahagia*) amounted to 37 (74%); 6) Courtesy (*santun*) amounted to 37 (74%); 7) Concern for the social environment (*kepedulian terhadap lingkungan sosial*) amounted to 36 (72%); 8) Honesty (*kejujuran*) amounted to 34 (68%); Responsibilities (*tanggung jawab*) amounted to 34 (68%).

Basically, *Khidmah* to Kyai is one form of prosocial behavior. Prosocial behavior will cause a positive feeling.⁴⁰ One of the reasons behind positive feelings is that being prosocial reinforces an individual's sense of interconnectedness with others, in this case, the emotional attachment between *santri* and *kyai*. This helps to meet the most basic psychological needs. Research has found many examples of how doing good to others, in massive or simple ways, not directing only good feelings, but also provides benefits, such as reducing levels of depression and improving emotional well-being.⁴¹

A form of social care for *santri* that is also covered by social sensitivity is when they are reversed, they soon compete to share food. This form of concern for the teacher also increases the concern for other fellow *santri*, such as lending items to those who need, caring for unhealthy friends, helping each other (when Nyai (Kyai's wife) comes home from shopping, *santri* who see her directly bring groceries, saying hello, thanking people who want to help, replying to other greetings with smiles or other positive response. The devotion offered to *Kyai* builds the character of honesty and responsibility because the forms of *khidmah* are accepting an order or being mandated (*didawuhi*) which means that *santri* is given orders or duties to be carried out independently or together. It forms independence, honesty, and responsibility, and will be beneficial in people's lives in the future. The devotion (*Khidmah*) building these characters will develop *santri* to have a strong personal and mental readiness to devote themselves to society.⁴² *Khidmah* *santri* to *kyai* also fosters a social and moderate spirit towards culture,⁴³ because *khidmah* does not only follow what is served but also follows what is ordered in activities based on local wisdom.⁴⁴ *Khidmah* in cooperative management actually also trains the entrepreneurial spirit of *santri* as well as a form of empowerment and *santripreunership*.⁴⁵ *Santri* owning a skill through cooperative devotion will set up entrepreneurial abilities that will lead a married and community life to easily adjust towards a new life, especially in the economic sectors. Other forms of *khidmah* such as nurturing care for sons and grandchildren will also form the character of motherhood/fatherhood, which *santri* will later have the experience to adjust the role in the family life in parenting competence when working in the community of child treatment.⁴⁶ Since caring and nurturing children is not easy, *khidmah* of *santri* will also train

⁴⁰ Margaret E. Kemeny et al., 'Contemplative/Emotion Training Reduces Negative Emotional Behavior and Promotes Prosocial Responses.', *Emotion* 12, no. 2 (April 2012): 338–50, <https://doi.org/10.1037/a0026118>.

⁴¹ Frank Martela and Richard M. Ryan, 'Prosocial Behavior Increases Well-Being and Vitality Even without Contact with the Beneficiary: Causal and Behavioral Evidence', *Motivation and Emotion* 40, no. 3 (June 2016): 351–57, <https://doi.org/10.1007/s11031-016-9552-z>.

⁴² Riris Tiani, 'Kajian Perilaku Pragmatis Terhadap Tindak Tutur Santri Terhadap Kyai Di Pondok Pesantren Di Wilayah Kota Semarang', *HUMANIKA* 23, no. 2 (1 December 2016): 32, <https://doi.org/10.14710/humanika.v23i2.13643>.

⁴³ Muhammad Amri, Saidna Bin Tahir, and Salman Ahmad, 'The Implementation of Islamic Teaching in Multiculturalism Society: A Case Study at Pesantren Schools in Indonesia', *Asian Social Science* 13 (Mei 2017): 125, <https://doi.org/10.5539/ass.v13n6p125>.

⁴⁴ Raihani, 'Report on Multicultural Education in (Pesantren)', *Compare: A Journal of Comparative and International Education* 42, no. 4 (July 2012): 585–605, <https://doi.org/10.1080/03057925.2012.672255>.

⁴⁵ Dewi Sulistianingsih, 'Penanaman Jiwa Kewirausahaan Bagi Santri', *Jurnal Pengabdian Hukum Indonesia (Indonesian Journal of Legal Community Engagement) JPHI* 2, no. 1 (19 November 2019): 30–38, <https://doi.org/10.15294/jphi.v2i1.34945>.

⁴⁶ Himawan Bayu Patriadi, Mohd. Zaini Abu Bakar, and Zahri Hamat, 'Human Security in Local Wisdom Perspective: Pesantren and Its Responsibility to Protect People', *Procedia Environmental Sciences* 28 (2015): 100–105, <https://doi.org/10.1016/j.proenv.2015.07.015>.

patience in facing children and the soul of affection for them. When *santri* has a household familial life and has to adjust to the new family including in-laws, they will be more sensitive and concerned with household duties and help in-laws, then *khidmah* in the form of cleaning homework such as washing clothes, cleaning the house, cooking, etc., will be essential in the provision of *santri* preparing household ability. Those additional data above were also obtained from an interview with one of the alumni' in-laws, when asked why he was looking for a daughter-in-law, the answer was, "*nek santri kui prigel and pertikel, ngerti gawean dadi wong tuo penak ora rekoso, tour neng mayarakat barang ki mudah sratenane*", (if *santri* is sensitive and concerned with household chores so that parents do not have difficulty and they easily adjust and get along in the community).⁴⁷

The sensitivity and care will also improve prosocial behavior in the family and society,⁴⁸ so it will definitely lead to the harmonization of social interaction. This is in accordance with the statement that social care and sensitivity will improve prosocial behavior to improve the quality of positive social interaction. *Khidmah santri* to Kyai also trains attitudes and respectful behaviors towards parents including in-laws. It is also based on additional interviews with the in-laws of alumni *santri*, "*mantu santri kui sopan nek karo mertua lan wong tuo, nduwe unggah ungguh neng masyarak, tutur katane yo santu ora urak'an*" (Most of daughter-in-law *Santri* is courteous and polite to the in-law's circle and the community life, she has also an affable attitude and not arrogant speech).⁴⁹

This is in line with the results of research showing that devotion (*Khidmah*) to certain people will build more polite behavior, humility, appreciative nature, and also increase positive morals in society or individuals.⁵⁰ *Khidmah* carried out by *santri* in various forms will succeed a bundle of benefits both in terms of family life, community households, the world of entrepreneurship, and devotion to the state. That usefulness and benefit are maintained and became a tradition from the beginning of the development of Islam to the present day in accordance with the concept of '*urf*'.

This research only examines the benefits of *khidmah* in terms of psychological aspects, so it lacks a deep psychological explanation. Further research in the field of *khidmah santri* is expected to examine in terms of psychological dynamics so that there will be in-depth data and explanations.

CONCLUSION

The tradition of *Khidmah* (devotion) in *pesantren* is a well-manner & educated personality, in the view of sharia and based on the reality of people's lives and in accordance with the review of '*urf*'. Based on the review of '*urf*', the tradition of *khidmah santri* brings about benefits, tranquility, and usefulness therefore since the beginning of the development of Islam in Indonesia, this tradition has co-existed and is preserved up to present days. Its usefulness is not

⁴⁷ Kang Apen, Peran Khidmah Kyai untuk Kehidupan Berkeluarga, 2021.

⁴⁸ Zamzami Sabiq, 'Kecerdasan Emosional, Spiritual Dan Perilaku Prosocial Santri Sabilul Ihsan Pamekasan Madura', *KABILAH: Journal of Social Community* 1, no. 1 (1 June 2016): 121–38.

⁴⁹ Kang Luqman, Manfaat Khidmah kepada Kyai, 2021.

⁵⁰ Ervin Staub, *Development and Maintenance of Prosocial Behavior: International Perspectives on Positive Morality* (Springer Science & Business Media, 2013).

only in the formation of *santri*'s character positively but also build a sense of *santri* devotion in the circle of family, society, and state both in the formal and informal aspects.

The forms of *khidmah* are to help with kitchen work, adore to be mandated, clean homework, wash clothes, arrange clothes, and the like. Other forms of *khidmah* are managing plantations and rice fields, managing internal cooperatives, helping to nurture or care for sons or grandchildren. The results of research on the psychological review that focuses on the benefits of *khidmah* tradition can form important characteristics, such as sincerity, self-independence, respect, humility, satisfaction and happiness, politeness, concern for the social environment, honesty, and also responsibility.

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