

# THE ROLE OF ASATIDZ ASSISTANCE IN SHAPING THE ATTITUDE OF TOLERANCE OF PON PES AN-NAJAH STUDENTS IN THE RELIGIOUS HARMONY FORUM ASSISTED VILLAGE TANJUNGREJO JEKULO KUDUS

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## Abstract

*The An-Najah Islamic boarding school is a religious education institution located in Tanjungrejo Village, Jekulo District, Kudus Regency. Tanjungrejo Village is a village inhabited by a very diverse community, especially its religion. All religions are embraced by the population. The harmony of community life in the midst of religious diversity will be realized if all citizens have an attitude of tolerance among each other. So this research aims to explore the role of asatidz assistance in shaping the attitude of tolerance of Ponpes An-Najah students in the Assisted Village of the Religious Harmony Forum Tanjungrejo Jekulo Kudus. This type of research is a field research with a qualitative approach which is a research with natural situations using data collection techniques of observation, interviews, documentation, and FGDs. The data obtained were analyzed using data presentation, reduction, and conclusion. As the data obtained by the researchers that the fostering of tolerance attitude carried out by asatidz at An-Najah Islamic Boarding School, Tanjungrejo Village, Jekulo District, Kudus Regency is as follows: 1) Integrated in every book study which is routinely carried out every time after the maktubah prayer, especially when bandongan is active, namely bakda subuh, bakda magrib and bakda 'isyak; 2) Integrated in extra activities. namely: a) study of the book Riyadh ash-Shalihin which involves community members every Tuesday night; b) khithobah activities; c) deliberation activities; d) Qur'an tadarus activities; and e) incidental activities organized by local community members; 3) Incidental coaching activities. In addition, that the form of tolerance attitude assistance organized by asatidz towards students at An-Najah Islamic Boarding School, Tanjungrejo Village, Jekulo District, Kudus Regency is of two kinds, namely: 1) Individually through sorogan system learning activities or through special coaching for students who violate boarding school rules with moral and ethical material; and 2) In groups through bandongan learning activities, deliberations and so on. Based on these data, it can be analyzed that the role of asatidz assistance in fostering santri tolerance attitudes is sufficient. The mentoring pattern is structured and integrated in every activity in the pesantren.*

**Keywords:** *An-najah boarding school; tolerance attitude; asatidz assistance*

### Abstrak

Pondok pesantren An-Najah merupakan lembaga pendidikan keagamaan yang berada di Desa Tanjungrejo Kecamatan Jekulo Kabupaten Kudus. Desa Tanjungrejo merupakan desa yang dihuni masyarakat sangat beragam, terutama keagamaannya. Semua agama dianut oleh penduduknya. Keharmonisan hidup bermasyarakat di tengah-tengah keanekaragaman agama akan terwujud jika semuaarganya mempunyai sikap toleransi antar sesama. Maka penelitian ini bertujuan mengeksplor peran pendampingan asatidz dalam membentuk sikap toleransi santri Ponpes An-Najah di Desa Binaan Forum Kerukunan Umat Beragama Tanjungrejo Jekulo Kudus. Jenis penelitian ini adalah penelitian lapangan (field research) dengan pendekatan kualitatif yang merupakan penelitian dengan situasi alamiah menggunakan teknik pengumpulan data observasi, wawancara, dokumentasi, serta FGD. Data yang diperoleh dianalisis menggunakan penyajian, reduksi, dan penyimpulan data. Sebagaimana data yang peneliti peroleh bahwa pembinaan sikap toleransi yang dilakukan oleh asatidz di Pondok Pesantren An-Najah Desa Tanjungrejo Kecamatan Jekulo Kabupaten Kudus adalah sebagai berikut: 1) Terintegrasi dalam setiap kajian kitab yang rutin dilaksanakan setiap waktu bakda shalat maktubah, terutama saat bandongan aktif yaitu bakda subuh, bakda magrib dan bakda 'isyak; 2) Terintegrasi dalam kegiatan ekstra. yaitu : a) kajian kitab Riyadh ash-Shalihin yang melibatkan warga masyarakat tiap malam selasa; b) kegiatan khithobah; c) kegiatan musyawarah; d) kegiatan tadarus al-Qur'an; dan e) kegiatan insidental yang diselenggarakan oleh warga masyarakat setempat; 3) Kegiatan pembinaan yang bersifat insidental. Selain itu, bahwa bentuk pendampingan sikap toleransi yang diselenggarakan oleh asatidz terhadap santri di Pondok Pesantren An-Najah Desa Tanjungrejo Kecamatan Jekulo Kabupaten Kudus ada dua macam, yaitu: 1) Secara individual melalui kegiatan pembelajaran sistem sorogan atau melalui pembinaan khusus untuk santri yang melanggar aturan pondok pesantren dengan materi akhlak, moral dan etika; dan 2) Secara kelompok melalui kegiatan pembelajaran bandongan, musyawarah dan sebagainya. Berdasarkan data tersebut, dapat dianalisis bahwa peran pendampingan asatidz dalam membina sikap toleransi santri sudah cukup memadai. Pola pendampingannya sudah terstruktur dan terintegrasi dalam setiap kegiatan-kegiatan di pesantren..

**KataKunci:** Ponpes an-najah; sikap toleransi; pendampingan asatidz

### Pendahuluan

The Kiai and ustadz (assistant kiai) are important components that

determine the success of pesantren education. Often a kiai or ustadz acts as the founder and owner of the

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pesantren, or has a family relationship or descendants of the founder or owner of the pesantren. Thus, the growth and development of a pesantren is highly dependent on the figure of the kiai or ustadz. In this regard, sometimes the main consideration of a santri in choosing a pesantren to go to is based on the greatness and fame of the name of the kiai and ustadz (Director General of Islamic Institutions, 2003: 15-16).

Kiai Pondok Pesantren An-Najah Tanjungrejo Jekulo Kudus is the founder and owner of the pesantren. He is assisted by asatidz who are alumni of the pesantren who live not far from the pesantren. In addition, there are also ustadz who are senior santri. Both kyai and asatidz have the same commitment to shaping the tolerance attitude of the santri who are generally in their late teens or early adulthood (Syamsul Yusuf, 2004: 103). This commitment is accompanied by the provision of role models so that it is hoped that it will have its own impact on the personality of the santri, both while still nyantri or later after plunging in the midst of society (Yusuf LN, 2004).

An-Najah Islamic boarding school is a religious education institution located in Tanjungrejo Village, Jekulo District, Kudus Regency. Tanjungrejo Village is a village inhabited by people who are very diverse, especially religiously. All religions are practiced by its residents. This is indicated by the existence of various places of worship. In the RT 01 RW 01 area where An-

Najah Islamic Boarding School is located, there are 2 churches, 1 mushola and 1 mosque. The harmony of social life in the midst of the Religious diversity will be realized if all citizens have an attitude of tolerance among each other. Of course, santri who are immigrants from various regions must adjust themselves in order to establish social life with local residents in peace and tranquility. Especially if you examine the characteristics of the santri who are quite heterogeneous in all aspects, both family educational background, socio-economic level, motivation to go to boarding school, and so on.

Therefore, through a series of activities, both learning the yellow and white books and other coaching activities that are full of morality values, it is expected to realize santri who are truly able to actualize the values of tolerance in their practical daily lives. This is in line with one of the motives for establishing this pesantren, which in fact was motivated by the lack of community knowledge about religious teachings and the spread of Christian missions marked by the establishment of two churches in the local neighborhood (Tamam, 2004).

This research aims to analyze the role and impact of asatidz (teachers) in fostering a culture of tolerance among students at the An-Najah Islamic Boarding School. By investigating the specific pedagogical methods and guidance strategies employed by the

asatidz, the study seeks to understand how these educational efforts shape student perspectives (Marno & Idris, 2008). Furthermore, the research evaluates the subsequent attitudes and behaviors of the students, examining the extent to which they embody tolerant values in their daily lives following the guidance received. Ultimately, this study provides an integrated analysis of both the instructional process and the behavioral outcomes regarding religious and social harmony within the boarding school environment (An-Nabiry, 2008).

### **Metode Penelitian**

This research utilizes a qualitative field study approach grounded in a constructivist paradigm, aimed at understanding the natural social dynamics within the An-Najah Islamic Boarding School. To ensure a comprehensive analysis, data is gathered from both primary sources consisting of direct insights into the actions of asatidz and students and secondary sources, including literature and institutional records (Afifuddin & Saebani, 2012). The researcher employs a triangulation of data collection techniques to ensure objectivity and depth: participatory observation allows for firsthand immersion into the school's environment; semi-structured interviews (conducted both in-person and via media intermediaries) provide

nuanced perspectives from informants; and documentation analysis offers historical and administrative context. Furthermore, Focus Group Discussions (FGD) are utilized as a systematic tool to explore collective beliefs and cross-check information, effectively bridging the gap between individual experiences and the broader institutional culture of tolerance (Sugiyono, 2009).

### **Hasil dan Pembahasan**

As an overview, Condition of Kiai or Ustad of An-Najah Islamic Boarding School is as follows. The Kiai or Ustadz at An-Najah Islamic Boarding School mostly live around the Islamic Boarding School. The professions of kiai and ustadz at An-Najah Islamic Boarding School, besides teaching at the Islamic Boarding School, vary. Some are teachers in formal schools (civil servants), some are trading, some are mosque caretakers. All of them are graduates of salaf pesantren and some of them are even hafidz al-Qur'an. For the santri, An-Najah Islamic Boarding School students come from various regions with various backgrounds (Djamarah, 2005). Even the motives for staying at the pesantren are very diverse. Based on the results of interviews with several students, some chose to live in the pesantren because of their personal desires, some were told by their parents, some had demands as a consequence of the scholarships they received, and some even just followed

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friends who chose to live in the pesantren (Ulum, 2006).

The students live together in the dormitory. The male students' dormitory happens to have 4 locals which happen to be a bit far apart. The caregiver does not distinguish social status in placing the students. The placement is more based on the role of each student (Ahyadi, 2005). As for the placement of students who have the responsibility of teaching at Madrasah Diniyah Nurul Ummah, they are placed in close to the Madin location so that they are more optimal in prospering the Madin. Each dormitory has a hall so that it can be used to carry out independent activities together. In addition to the hall, each dormitory is also provided with kitchen facilities and of course a bathroom. The santri are indeed accustomed to managing their food needs together with a piketan system. It is also intended to foster tolerance among students. In addition to studying at the pesantren, the students also study in formal education as students of STAI Pati, UMK and IAIN Kudus. For those who are not in school, some are already working.

Learning and reciting the Quran are the main activities in this pesantren which are summarized in the following educational programs: (1) Jama'ah Maktubah Prayer. The principle of life emphasized by the caregiver of An-Najah Islamic Boarding School is the five daily prayers and the recitation of the Quran. (2) Active Bandongan. In the

active bandongan system, the reader of the text and its gandul meaning is the santri and the kiai only listens and corrects the incorrect tarkib. (3) Sorogan. Santri come forward one by one to read the books that have been determined in stages and continuously, according to the potential that has been determined by the kiai, both the science of tools, tawhid, fiqh, and akhlaq (Kamal, 2020). (4) Deliberation. This activity is divided into several groups according to the ability level of the students. In addition to finalizing their understanding of the book studies that have been studied on that day, this activity is also used to practice tolerance among students. (5) Tadarus al-Qur'an that it in tartil is divided into 2 activities, namely daily and weekly tadarus. For daily tadarus, it is carried out at night in groups after the daily activities are completed. Weekly tadarus is held every Tuesday after the dawn congregation (Tafsir, 1991). The person in charge is responsible for correcting readings that are still wrong. (6) Khithobah. This activity is an extra that is carried out when the book study (either with the bandongan or sorogan system) is off, namely on Tuesday night and Friday night. The students are rotated to learn to perform in public to deliver religious materials, including those related to the cultivation of tolerance (Asror, 2022).

(7) Recitation of al-Barzanji. The recitation of al-Barzanji which is carried out regularly at the

Baiturrahmah mosque every Monday night after the 'isyak congregational prayer was originally carried out by teenagers who live around the mosque. But gradually, along with the increasing number of students of An-Najah Islamic Boarding School, the recitation of al-Barzanji was carried out by the students. Even so, community members still provide food and drink guarantees for the students who read the al-Barzanji. Thus, the attitude of togetherness and tolerance between the students and the community members around the Islamic Boarding School is seen. (8) Tahlilan and Tadarus Around. This activity is an activity organized by the residents of Patihan RT.01/01, routine selapanan. Tahlilan activities are carried out routinely every Friday kliwon night with anjangsana system. While the traveling tadarus is carried out every Friday night wage, also with anjangsana system, except at the time of khataman, the place of implementation is in the mosque and involves all local residents and all students of An-Najah Islamic Boarding School. The santri, even though they are not members of the jamiyyahan, are still asked to attend the event and it is not uncommon for them to be burdened with the task of guiding the event or even leading the reading of tahlil and prayers.

In addition, the tolerance of the santri was also evident during the FGD. The santri as FGD participants were challenged to answer several cases

raised by the resource person. The case is in the form of events or incidents that are often experienced by someone in getting along with others. Each incident contains an attitude that is an indicator of tolerance. in the following table of tolerance indicators

**Table 1.** Indicators of Santri Tolerance

No .	Aspects	Indicator	Number / Percentage
1.	Peace	Care	37 / 74%
		Fearlessness	41 / 82%
		Love	29 / 58%
2	Appreciate difference and individual	Mutual respect each other	46 / 92%
3	Awareness	Appreciate the kindness of others	48 / 96%
		Open	39 / 78%
		Receptive	34 / 68%
		Convenience in life	40 / 80%
		Comfort with others	36 / 72%

The results indicate that the experimental group, which received the intervention, showed a significant improvement in their scores compared to the control group. The mean.

Based on direct observation to the field that in Pondok An-Najah, there

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are tolerance attitude development activities carried out by ustadz which are integrated in every activity and held internally. In addition to internal activities in the Islamic Boarding School, this tolerance attitude coaching is also carried out in the external scope. This activity is actually incidental, namely when local community members have certain family events. In addition, the asatidz gives the students in each dormitory the freedom to manage their lives independently. Starting from the provision of mineral water, food, and so on. Related to this, they are accustomed to arranging cooking picket schedules, picket cleaning the dormitory environment, and so on (Muhaimin, 2005). This independence in managing life together is expected to foster an attitude of tolerance.

As the data obtained by researchers that the fostering of tolerance attitudes carried out by asatidz at An-Najah Islamic Boarding School, Tanjungrejo Village, Jekulo District, Kudus Regency is as follows: (1) Integrated Book Study that is routinely held every time after the maktubah prayer, especially when bandongan is active, namely bakda subuh, bakda magrib and bakda 'isyak. This study becomes an effective moment to convey the idea of tolerance because according to the data obtained, this study is the most attended by santri (Mughtar, 2005). (2) Study of Riyadh ash-Shalihin. The study of the Book of

Riyadh ash-Shalihin, which involves community members, is routine every Tuesday night right after the 'isyak jama'ah prayer. This study often contains tolerance content that is easily understood by the general public. (3) Khithobah Activities. Khitobah which is held is a routine agenda to improve the ability of students to convey ideas scientifically through public speaking. In the procedure and substance of khitobah, tolerance is always emphasized, such as the requirement to listen carefully to the khitobah of fellow students, and the demand for students to be generous in accepting criticism and differences of opinion as a form of asatidz assistance regarding their khitobah performance.

(4) Deliberation Activities. Musyawarah is a forum for santri and asatidz for at least two purposes, namely as a form of preparation before sorogan and to discuss current social and religious issues. In this forum, asatidz provide tolerant-based guidance such as respecting each other's opinions. (5) Tadarus al-Qur'an Activity. Tadarus al-Qur'an is also a moment for kiai and asatidz to instill tolerance. Some students accompanied by an asatidz make groups to listen to each other's reading of the Qur'an. The cultivation of tolerance is carried out by fostering the greatness of the heart to listen to each other's reading of the Qur'an. (6) Incidental Activities by Local Communities. In addition to internal activities in the Islamic

Boarding School, fostering this attitude of tolerance is also carried out in the external scope (Suteja, 2015). This activity is actually incidental, namely when local community members have a certain family event, the shahibul hajat must have invited the santri of An-Najah Islamic Boarding School, not only as a celebration participant but sometimes asked to lead the reading of tahlil or al-Barjanji according to the needs of the shahibul hajat.

The attitude of tolerance shown by the students of An-Najah Islamic Boarding School can be seen from (1) Culture of picketing or taking turns (Ghufron, 2016). When the bandongan recitation is active, the students take turns reading the Arabic text in the book and giving the meaning of the *gandul*. Likewise, they take turns to be the imam of tahlil and prayer for *khotmil Qur'an*, take turns in the practice of *khitobah*, picket cooking, picket cleaning the dormitory, and so on (Farida & Saliyo, 2008). (2) Queuing Culture. Especially in the use of public facilities, such as bathrooms, irons and so on. (3) Culture of Helping Hands. In the context of learning, senior santri must help junior santri. When it is their turn to read the Arabic text in the book along with its double meaning, junior santri are required by the *ustadz* to study first with senior santri. Likewise, in the context of reciting the sorogan system (Institutionalization, 2003). Santri may not advance sorogan if it has not been deposited with other senior

santri. This culture of helping each other has also been familiarized in other lines of life.

(4) Culture of Caring for the Environment. The integrated activities of the students take place at the Baiturrahmah mosque. Santri are accustomed to joining with community members in carrying out the 5 daily congregational prayers and in prospering other mosques. If there are community members, especially those who are experts in prospering the mosque, who need help, the students do not hesitate to help them immediately. Likewise, if they are sick, they will immediately visit them. This also goes the other way around. This means that if a santri is sick, community members, especially those who are experts in prospering the mosque, will visit and even help seek free treatment at the health center. (5) Culture of Mutual Respect. Living together, starting from waking up to sleeping again, makes santri continuously learn to respect each other so that this togetherness is harmonious. (6) Culture of Mutual Understanding of Character Differences. Humans are created in a pool of differences. Starting from physical differences, character, attitude, intelligence, social status, and so on. There are 50 santri, which means there are also 50 types of humans with all their uniqueness. Of course this will teach the students to continue to know and understand the character of each of their friends.

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### Conclusion

The role of kiai and asatidz is very important in fostering students to build an attitude of tolerance. As an educational institution, An-Najah Islamic Boarding School maximizes the potential of learning as the right moment to instill tolerance in students. So the role of asatidz in fostering students of An- Najah Islamic Boarding School is divided into three categories, namely 1) integrated through book studies, 2) extra activities, and 3) integrated through book studies. 3) incidental activities. The results of the coaching carried out by kiai and asatidz are the attitudes that appear from the students, including 1) picket culture, 2) queuing, 3) helping, 4) caring for the environment, 5) mutual respect, and 6) understanding each other's differences. For Islamic boarding schools, it is hoped that they can improve the guidance that has been implemented through various educational programs and *character building*. For further research, it is hoped that it can discuss learning points in more detail and their relationship to tolerance. For the community, it is hoped that they can make pesantren a means to educate their children based on science and morals so that they cannot be separated from the religious touch.

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