



## REVERENCE MORALS PROFILE OF *ŪLĀ*, *WUSTHĀ*, AND *ULYĀ* SANTRI AT PONDOK PESANTREN ANNUQAYAH, MADURA ISLAND

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**Abstract:** This study aims to explore *ta'zim* (reverence) morals profile of Islamic boarding school students (*santri of pondok pesantren*) at *Pondok Pesantren Annuqayah*, Sumenep. Data resources of this research were *santri* of Lubangsa Area especially Lubangsa Putra which having a number of 1.174 *santri*. Respondents were selected using stratified sampling method based on stratum of Class *Ūlā* (beginner class), Class *Wusthā* (middle class), and Class *Ulyā* (advanced class). Through the slovin's formula, there were selected 94 *santri ūlā*, 150 *santri wusthā*, and 106 *santri ulyā*. The data were collected through survey method and analyzed by Kruskal-Wallis Test dan Mann Whitney U Test. Results of the study reveal that there is no significant difference in morals of *ta'dzim* among *santri ūlā*, *wusthā*, and *ulyā*. The contribution of this study is that the *ta'dzim* value as reference/ basis/standard of ideal personality and behavior of *santri*. Furthermore, the study results are also input for developing a foundation for counseling relationship based on the wisdom of *pondok pesantren*.

**Keywords:** ethno guidance, ethno pedagogy, student's morals

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## INTRODUCTION

Adaptation adequacy and ideal behavior of individuals need to be adjusted to the socio-cultural environmental values (H. Hanafi et al., 2020; Kartadinata, 2011; Riley & Welchman, 2003). In *pondok pesantren* (Islamic boarding school), *santri* (students of *pondok pesantren*) are taught to develop reverent morals towards *Kyai* (a male leader of *pondok pesantren*), *Nyai* (a female

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leader of *pondok pesantren*), *ustaz* (male teachers of *pondok pesantren*) and *ustazah* (female teachers of *pondok pesantren*). *Santri* who could understand and practice the reverent morals are those who have maximum self-adjustment skills. Moreover, reverence is the first to be taught to *santri* and it is maintained as a *pesantren* value system, in order that it is internalized into the ideal personal quality of *santri*.

*Takzim* (reverence) is a word derived from تعظيم (glorify). The origin of the word is *'adzīmun* (the great one) (Munawwir, 1984). *Takzim* or reverence for teachers is the main characteristic in the *pondok pesantren* education. *Takzim* is defined as the values, norms, that are taught and practiced as ethical dimension in *pesantren* environment (Bourdieu, 2004; Djakfar & Permatasari, 2020; Fatoni, 2011; Ilahi, 2014; Kutsiyah et al., 2020). *Santri* who have commendable morals are valued by their reverent attitude towards the *Kiai* because reverence is a form of respect for the *ulama* (islamic theologian), who's expertise in the field of Islam, it is manifested by listening to and practicing the *Kiai's* advice wholeheartedly (Romadhon, 2020; Dhofier, 2011; Izfanna & Hisyam, 2012b; Mahmudi & Zuhri, 2021) .

The ethical dimensions taught in *pesantren* are formed through exemplary and habituation, which is embodied in interpersonal communication between *santri* and *Kiai/Nyai* through a long process so as it becomes an inner structure as a reference for *santri's* actions, it aims to gain the teacher's blessings as well as a peaceful life (Jannah & Ida, 2019; Rubiyad, 2021), and hoping for meritorious knowledge and blessings from Allah Swt. based on the belief that teachers are distributors of kindness from Allah Swt. which are continuously pour out in this world until the hereafter (Rajafi & Aisyah, 2018). *Takzim* morals is also a kind of religious experiences which is interrelated with other life elements (Wahidin & Supriatna, 2019).

In the Islamic scientific tradition, the behavior of respecting teachers and *ulama* has been practiced among friends of Rasulullah and *ulama* (Al-Ghazâlî, 1980). Among the morals manifestations of a student, reverence is the main character that must be possessed early. Its forms are by glorifying knowledge and respect for the experts of science (Asy'ari, 2016; az-Zarnuji, 1948), courtesy toward parents, friends, and social environment (Al-Ghazali, 1980). *Pesantren* as an inheritance chain of the traditional Islamic value system teaching reverence as a *santri* character through classical books or the yellow book such as *Bidāyatul Hidāyah*, *Ihyā' Ulumuddin*, *Ta'limul*

*Muta'allim*, and *Adābul 'Ālim wal Muta'allim* (Djakfar & Permatasari, 2020; Ichsan, 2019; Kutsiyah et al., 2020).

On the other hand, *Kiai* is respected for his role as a mentor and caregiver as well as his his noble behavior that can be exemplified by *santri* (Izfanna & Hisyam, 2012a; Nurdin, 2015). The behavior of *Kiai* is a reference for *santri*'s behavior during their study in *pesantren*. The more pious and humility of the *Kiai* the higher the respect of *santri* for the *Kiai/Nyai* (Rajafi & Aisyah, 2018; Susanto, 2012). Therefore *santri*'s reverent morals for *Kiai* and *Kiai*'s high ethos in educating *santri* is an ethical-religious behavior with the culmination of getting Allah's blessing in this world and the hereafter.

A good relationship between *santri* and *Kiai/Nyai*; between students and teachers is a condition that is highlighted in the *pesantren* education system. Referring to Rogers' (1961) opinion that in a good, genuine, and real relationship, a conducive environment is created that encourages individuals to become fully integrated and functioning. The therapeutic relationship is only a form of relationship between individuals, beyond that if the individual grows up in a positive and supportive environment and relationship, he or she can become an individual who is capable to perform self-direction, socialize appropriately, and grow towards maturity.

Reverence as an ethic of the relationship between *santri* and *Kiai* is developed in a lifelong process because it is a long-term relationship. Even after the *santri* graduated from *pesantren*, the reverence remained the keeper of the relationship between them. Hence, forgetting the relationship with the *Kiai* and not showing respect for the *Kiai* is considered as a bad behavior that can lead to an unblessing life (Dhofier, 2011; Hefni, 2019). The implication is that *takzim* is developed continuously so that it becomes an identity of the *santri*. This is in line with the concept of "on becoming" and become a character of the "how it should be" condition (Kartadinata, 2011; Reeve, 2003). Reverence is in line with the positive development direction which is characterized by the increasing of the ability of self-control, self-regulation, and autonomy. Reverence is also expected not only in the *pesantren*, but also must be attached to *santri* behavior, rooted into the personal qualities of the future-oriented *santri*, which is reflected in the live on various cultural environments.

Reverence in *pesantren* is similar to virtue values which are also taught in other cultures such as ancient Indian values that practice a benevolent-

respect pattern in teacher-student pairs which were later adopted into therapist-client pair interactions in the Indian subcontinent. So, in this culture, the therapeutic relationship is not a replica of the West (Wu et al., 2016). In the ancient China or Confucianism teachings, it is stated that respect for a teacher is a condition of successful learning or successful learning (Tan, 2015). Then the development of "filial piety" research (transliteration of the original word *Xiao*) in China which is basically a concept of respect, obedience, and devotion to parents is expanded in context to become the characteristics of the younger generation who are able to be respectful, caring, and give love to the older generation (Arvidson, 2015; Aun et al., 2019; Bedford & Yeh, 2021; Chen, 2014; Jen et al., 2019; Li et al., 2012; Sappor, 2021; Schwartz et al., 2010; Tanggok, 2018; Zhang et al., 2020)

The results of previous studies have shown the concept of reverence (*takzim*), historical aspects of reverence, forms of reverence, purpose and nature of reverence. However, the elaboration of the reverence profile of *santri* in the context of the *pondok pesantren* academic tradition has not been carried out by the previous studies. Thus, the purpose of this study is to describe quantitatively the reverence profile of *santri* and how it is interpreted in the science of guidance and counseling perspective.

## METHOD

This research was conducted at *Pondok Pesantren Annuqayah* (PPA) which is located at Guluk-Guluk Village, Sumenep Regency, Madura. PPA has approximately 9,000 *santri* who are spread across 26 regional *pesantren*. All regional *pesantren* consist of male and female *santri*. The names of the regional *pesantren* are PPA Lubangsa (boys and girls), PPA Lubangsa Tengah Putri, PPA Lubangsa Selatan (boys and girls), PPA Lubangsa Utara (boys and girls), PPA Al-Hasan (boys and girls), PPA Latee , PPA Latee 1, PPA Latee 2, PPA Latee Utara (boys and girls), PPA Asy-Syafi'iah, PPA Al-Furqan (boys and girls), PPA Karangjati (boys and girls), PPA Nurul Hikmah Putri, PPA Kusuma Bangsa (boys and girls), PPA Al-Idrisy Putri, PPA Al-Amir, PPA Al-Anwar Kebun Jeruk, and PPA Lancaran Putri.

PPA Lubangsa was chosen as the research location for three reasons, namely, the male *santri* interacted with *Kiai* more frequently; as the second regional *pesantren* after PPA Lubangsa Tengah Putri which was first

established by its founder, K.H. Moh. Syarqawi (d. 1911); and as a regional *pesantren* that implements the *Madrasah Diniyah* education system (in the afternoon) with a class system that is in accordance to the formal *Madrasah* class (in the morning). The Madin class consists of the *Ūlā* class (*santri* of *Madrasah Tsanawiyah* level), *Wusthā* class (*santri* of *Madrasah Aliyah* level), and *Ulyā* class (*santri* of college/university level).

Currently, the *pesantren* of Lubangsa Putra is fostered by K.H. Ali Fikri, M.Pd., and it has 1.174 *santri*. The *Ūlā* level with 316 *santri*, *Wusthā* level with 503 amount of *santri*, and *Ulyā* level with 355 amount of *santri*. The levels is a classification of the skills of reading the Quran (and other books), which is a mandatory activity and skill for *santri*. Therefore, technique of stratified simple random sampling was applied to select the respondents for this study. The selection of respondents based on the Slovin Formula  $n = \frac{N}{1 + N.d^2}$ . By this formula, it obtained 94 samples from the *Ūlā* level, 150 samples from the *Wusthā* level, and 106 samples from the *Ulyā* level. Then the total number of samples is 350.

The *Santri Reverent Scale* was employed to obtain data of *santri* reverence profile. The scale was developed based on the theory of figures and experts (Al-Ghazālī, 1980; Asy'ari, 2016; az-Zarnuji, 1948; Dhofier, 2011) including definitions, essence, dimensions, and the indicators of reverence. *Takzim* (reverence) in this study is is the courtesy of *santri* towards *Kiai* with their roles as ulama and teachers, and it aims of to be closer to Allah, getting blessings, and advantagous knowledge. The embodiment of reverence includes aspects of spiritual, cognitive, affective, and behavioral. The spiritual aspect is the spiritual connection with Allah and the ulama. The cognitive aspects include positive thinking and the completion of learning proces. The affective aspect is a relationship based on affection. And the behavioral aspect includes exemplary, maintaining ethics and deliberation.

The Likert scale with five answer choices, namely: never, have ever, sometimes, frequent, and always; is used as the scaling model. There are two kinds of item, namely favorable and unfavorable. The scale value for the favorable statements are 5 for the 'always' choice, 4 for the 'frequent' choice, 3 for 'sometimes' choice, 2 for 'have ever', and 1 for 'never' choice. While for the unfavorable statement, the scale value for the 'always' choice is 1, the 'frequent' choice is 2 , 'sometimes' choice is 3, 'have ever' choice is 4, and 'never' choice is 5.

The instrument validation procedure was carried out through expert judgment by 6 experts (2 instrument construct experts, 2 instrument content experts, and 2 Indonesian language experts), instrument validity and reliability tests, and readability tests for *santri*. The instrument testing process resulted in 36 valid items and 6 invalid items based on the comparison results between  $r$  arithmetic and  $r$  table, the instrument items were valid if  $r$  arithmetic  $>$   $r$  table. Meanwhile, the instrument reliability test was carried out by a test-retest. In the first trial, Cronbach's Alpha was produced at 0.700 and in the second test at 0.887, thus, the instrument was declared as reliable. An informed consent sheet was given to the respondent to obtain written information that the respondent was willing to be a source of data in this study. The *santri* reverent scale with 36 valid statements was distributed to respondents at each level simultaneously. The data collection procedure was carried out by coordinating with the Regional *Santri* Coordinator, because the students were in the Ramadan holiday period, so that the data collection was done outside the *pondok pesantren*.

The test type utilized is non-parametric after obtaining the normality test results of the three groups, that is  $0.000 < 0.05$ . And the non-homogeneous variant data based on the results of the homogeneity test analysis with the Sig value.  $0.000 < 0.05$ . Thus, the technique of data analysis employed in this study is the Kruskal-Wallis Test as a different test and the Mann Whitney U Test as a Post Hoc test. The tool used to process the data is the IBM SPSS Statistics software version 25.

## RESULTS AND DISCUSSIONS

### Results

Descriptive analysis of the reverent score of the *ūlā*, *wusthā*, and *ulyā santri* is as follows:

The minimum score of *ūlā santri* is 99, *wusthā santri* is 122, and *ulyā santri* is 114. Accordingly, the minimum score of *ūlā santri* is in the category of slightly reverent, the minimum score of *wusthā santri* is in the category of adequate reverent, and the minimum score of *ulyā santri* is in the slightly reverent category. Meanwhile, the maximum score of *ūlā santri* is 170 that is in reverent category, and the maximum score of *wusthā santri* is 176 that is in

very reverent category, and the maximum score of *ulyā santri* is 169 which is in reverent category.

**Table 1. Descriptive Statistics**

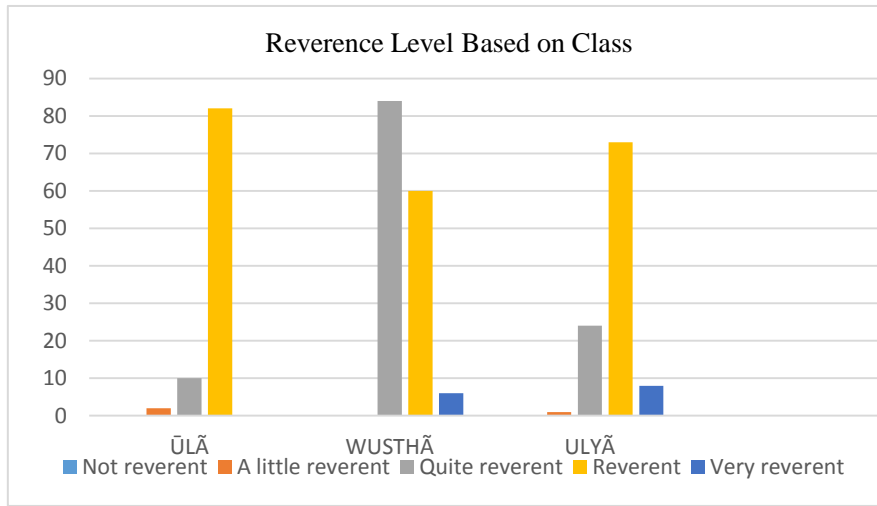
Descriptive Statistics							
	N	Range	Minimum	Maximum	Sum	Mean	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error
<i>Ūlā</i>	94	71	99	170	14421	153.41	1.564
<i>Wusthā</i>	150	54	122	176	21914	146.09	1.095
<i>Ulyā</i>	106	55	114	169	15692	148.04	.873
Valid N (listwise)	94						

	N	Std. Deviation	Variance	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
<i>Ūlā</i>	94	15.168	230.073	-1.398	.249	2.590	.493
<i>Wusthā</i>	150	13.409	179.790	.648	.198	-.672	.394
<i>Ulyā</i>	106	8.986	80.741	-.108	.235	1.908	.465
Valid N (listwise)	94						

Skewness and Kurtosis values are a measure to look at whether the reverent data of *santri* is normal or abnormal. The data is claimed to be normally distributed if the Skewness and Kurtosis values are close to 0. The Skewness and Kurtosis values of *ūlā santri* are -1.398 and 2.590, values of *wusthā santri* are 0,648 dan -0,672, and the values of *ulyā santri* are -0,108 and 1,908. Based on those three datas, *wusthā* and *ulyā* were normally distributed, while the data of *ūlā* was abnormal. One of the data sets from the three groups was concluded to be abnormal, meaning that the results were similar to the results from the pre-Anova test for normality and homogeneity. This results empazise that the empirical data of *takzim* is appropriate to be analyzed using the non-parametric tests.

Figure 1 presents information about the level of reverence morals of *santri* by class. In the *ūlā* class, the majority of *santri* behave reverently, in the *wusthā* class, the majority of *santri* behave quite reverently, and the *ulyā* class, the majority of *santri* behave reverently. All students have morals reverence, or in other words the category of not being reverent is nil. The 'slightly reverent' category is for classes of *ūlā* and *ulyā*, but the total number is less than 5 *santri*. For the 'very reverent' level, it does not reach up to 15 *santri*, and this highest level is not found in the *ūlā* class. Most of the *santri* are in the 'quite reverent' and 'reverent' levels.



**Table 2.**  
**Kruskal-Wallis Test**

Test Statistics <sup>a,b</sup>	
	Reverence
Kruskal-Wallis H	1.673
df	2
Asymp. Sig.	.433

a. Kruskal Wallis Test

b. Grouping Variable: Ed-Level

The *P Value* is shown by *Asymp. Sig.* value. If the *P Value* < critical limit, thus the hypothesis decision is to accept  $H_1$  and reject  $H_0$ . If the *P Value* > the critical limit of the research, the hypothesis decision is to reject  $H_1$  and accept  $H_0$ . The value of *P Value*  $0,433 > 0,05$  that accepts  $H_0$ , which means there is no significant difference of reverent morals among the *ūlā*, *wusthā*, and *ulyā santri*. The Kruskal Wallis test is an omnibus test, which is limited to producing information about the presence or absence of statistically significant differences without being able to know which groups have different morals. Furthermore, a Post Hoc Test was conducted using the Mann Whitney U Test to obtain information on whether or not there were differences between groups.

The *mean rank* value shows the mean difference between *ūlā* and *wusthā* with average of *ūlā* 123,19 > average of *wusthā* 122,07. However,



the Sig value or P Value is  $0.878 > 0.05$ , which means the difference between the two is not significant.

**Table 3**  
***Mann-Whitney Test Ūlā and Wusthā***

		Ranks		
	Ed-Level	N	Mean Rank	Sum of Ranks
Reverence	Ūlā	94	123.19	11579.50
	Wusthā	150	122.07	18310.50
	Total	244		

Test Statistics<sup>a</sup>

		Reverence
Mann-Whitney U		6985.500
Wilcoxon W		18310.500
Z		-.154
Asymp. Sig. (2-tailed)		.878

a. Grouping Variable: Ed-Level

**Table 4**  
***Mann-Whitney Test Ūlā and Ulyā***

		Ranks		
	Ed-Level	N	Mean Rank	Sum of Ranks
Reverence	Ūlā	94	103.88	9765.00
	Ulyā	106	97.50	10335.00
	Total	200		

Test Statistics<sup>a</sup>

		Reverence
Mann-Whitney U		4664.000
Wilcoxon W		10335.000
Z		-1.029
Asymp. Sig. (2-tailed)		.303

a. Grouping Variable: Ed-Level

The value of *mean rank ūlā* 103.88 > *mean rank ulyā* 97.50. However, the Sig value or P Value 0.303 > 0. which means that there is no significant difference of the reverent morals between *ūlā santri* and *ulyā santri*, even though the *mean rank* of *ūlā* is higher than *ulyā*.

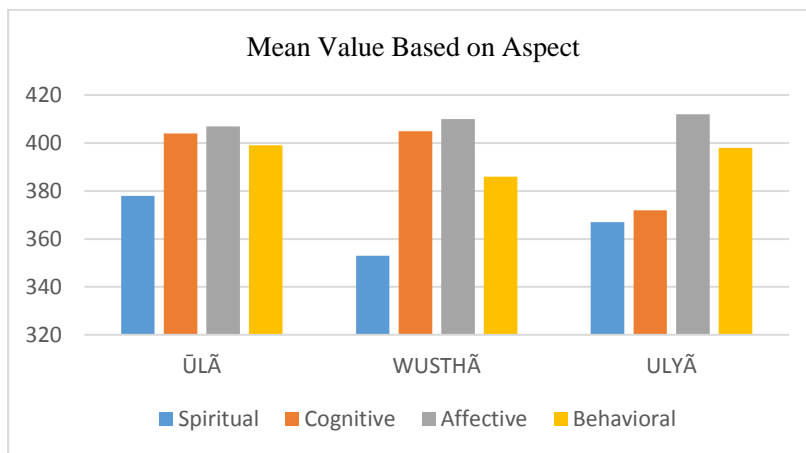
The value of *mean rank wusthā* 131.79 > *mean rank ulyā* that is 123.84. But the value of Sig or P Value 0.175 > 0.05 which means that there is no significant difference of the reverent morals between *wusthā* and *ulyā santri*, even though the *mean rank* of *wusthā* is higher than *ulyā*.

**Table 5**  
**Mann-Whitney Test Wusthā dan Ulyā**

		Ranks		
	Ed-Level	N	Mean Rank	Sum of Ranks
Reverence	Wusthā	150	131.79	19768.50
	Ulyā	106	123.84	13127.50
	Total	256		

Test Statistics <sup>a</sup>	
	Reverence
Mann-Whitney U	7456.500
Wilcoxon W	13127.500
Z	-1.357
Asymp. Sig. (2-tailed)	.175

a. Grouping Variable: Ed-Level



**Figure 2. Mean of Takzim Aspect Value**

Figure 2 is a comparison of the average value of the *santri* reverence score based on the four *takzim* aspects, namely, spiritual, cognitive, affective, and behavioral. *Santri* of the three classes level have the highest score level in on the affective aspect, and the lowest level is on the spiritual aspect. The spiritual aspect of *ulā santri* is the best, comparing to the spiritual aspect of *ulyā* and *wusthā*. The cognitive aspect of *ulyā* class is the lowest, while it is nearly similar for the *ulā* and *wusthā*. The best affective aspect found in the *santri* of *ulyā* class, while the *wusthā santri* is better than the *ulā santri* class. Furthermore, the behavioral aspect of *ulā santri* is the best, conversely, the lowest is of the *wusthā*. Of the three classes, Dari ketiga kelas, the *ulā santri* is better only in two aspects, namely, spiritual and behavioral aspects.

## Discussions

This study investigates the profile of reverent moral of *santri* based on levels, which is: *ulā*, *wusthā*, and *ulyā* which focus on the analysis of difference tests among levels and among reverent aspects based on different levels.

### **Takzim (Reverence) Among Classes**

There is no significant difference in reverence attitude among *ulā*, *wusthā*, and *ulyā santri*. This discovery is very different to those that have long been explained by individual developmental theories (Erikson, 1963; Havighurst, 1953, 1972; Myrick, 2011) and behavioral development (Christ et al., 2014; Skinner, 2014) that explains the fundamentals of development move from lower to higher level of skill according to the levels of development and behavioral adaptability which is gradual, older individuals have a better ability to adjust their behavior. While in the *pesantren* environment, reverence for *Kiai* as a teacher who is an expert in knowledge became a salience which is maintained from time to time (Pribadi, 2013). The first essential value that is taught to *santri* is to be reverent without waiting for the *santri* to level up, regardless of the age or *santri* development levels. The ability to be respectful to teachers and elders is highly emphasized in *pondok pesantren* because respect is considered as wisdom and an integral part of the knowledge to be mastered (Baihaqi & Hidayati, 2020; van Bruinessen, 2012; Zuliansyah et al., 2017).

Based on the reverence level, the majority of *ulā santri* behave reverently, the majority *wusthā santri* behave quite reverently, and the majority of *ulyā santri* behave reverently. Another important discovery is that there are no *santri* who are not reverent. This is in line with the results of the difference test that there is no difference in reverent morals among the three levels. At the beginning of entering the *pondok*, each of new *santri* sees how to act and how to behave respectfully towards the *Kiai* as demonstrated by the *santri* guardian when they visit to deliver their children and entrust them to the *Kiai* and when they start to socialize with many senior *santri*, the new *santri* also see how the ethical behavior of the senior *santri* when they interact with *Kiai*. Reinforced by the transmission of ethical values in *pesantren* through the teaching of the Yellow Book such as *Ta'limul Muta'allim* (later abbreviated as *Ta'lim*) which become compulsory teaching book for every *santri* of *ulā* level so that they have been implanted and accustomed to have a noble character since they become a disciple of *pondok*. These morals continue to be practiced

both individually and collectively that they form a habit in the *santri* daily lives (Bourdieu, 2004; Hayani et al., 2020; Suparjo, 2018).

The *Ta'lim* book has become one of the basic references and guidelines for *santris* as a disciple. The content material in the *Ta'lim* book is almost dominantly aimed at *santri* that emphasize the ethics of *santris* who are studying, especially the emphasis on respect or reverence attitude to the teachers (Ichsan, 2019). The charismatic and personality role of a *Kiai* is very important in *pesantren* so that the dimension of reverence also requires a teacher to be a teacher figure who can be a role model, that is, someone who is able to give an example of the ideal values of what a pious and knowledgeable people should have (Rachman, 2014). Repeatedly used words such as *yajību*, *yuftaradu*, and *lā budda* which means must/should/required imply that *takzim* is a suggestion that has essential values (Mochtar, 2009). This knowledge transmission is inherited continuously from previous Islamic theologians who also prioritize and practice reverence towards the teachers who have given their knowledge. *Takzim* is obeyed, implemented, and preserved as an ethical value and ideal standard behavior in *pesantren*.

The Yellow book as the work of Islamic theologian is positioned as the source of knowledge, what is taught in it believed to be true by the *santri* and the *Kiai*. In fact, reverence needs to be carried out not only by *santris* to *Kiai*, but also by *Kiai* to *santri* (Fatoni, 2011; Ichsan, 2019). In the yellow books such as *Ta'lim*, *Ihya'*, *Adābul 'Alim*, and *Bidāyah* there is also a special discussion about teacher morals when they educate *santri*. Indeed, *santri* and *Kiai* both have a contribution to the maintenance of the culture of the *pesantren* as an educational institution. Reverence as ethic value of the *pesantren* is not only believed by *santri* and *Kiai*, but also *santri* parents and general public who are close to *pesantren* culture also believe that there is privilege of *takzim* toward *Kiai*. Therefore, *santri* with reverent morals is a *santri* that their behavior is complimented and their knowledge can be useful because they are reverent to *Kiai* which is an individual quality that is desired by the people.

The students' respect for the teachers is the truth-quest process, an acknowledgment of intellectual limits in the face of a transcendent truth that can never be fully attained. Both teachers and students are placed in a friendly and respectful hierarchy in the learning process. The arrogance from one party can have a negative impact on the teaching-learning environment. The ethics

of respect for life relevant with contemporary education. At a time when collectivism is on the rise, the development of an individual's self-fulfilling ethic centered on good character and personal pursuits that is not only intellectually-personally superior, but also has interpersonal skills and an adaptive attitude towards collective life (Martin, 2015).

### **The *Takzim* Aspects Among Classes**

The highest aspect among three levels is the affective aspect and the lowest is the spiritual aspect. The *takzim* of *santri* to *Kiai* cannot be separated from the context of the *Kiai-santri* relationship which is based on affection between the *santri* and the *Kiai*. *Kiai* consider their *santri* as their own children and *santri* not only see *Kiai* as a teacher but also as their biological parents (Saenong, 2021). The Affective aspect was also taught in kitab *Ta'lim* which stated that a teacher who teaches knowledge is a biological father in religion (az-Zarnuji, 1948). There are affective aspects that are cultivated and nurtured together. Refers to 3 items of affective aspect with the highest score that is to say "I believe that *Kiai* loves his *santri*", "I appreciate every knowledge and guides from *Kiai*", and "I believe that for *Kiai*, *santri* is his children." This affective aspect becomes one of the maintaining factors of the *Kiai-santri* relationship which is long and unbreakable. Thus the affective aspect in *takzim* is not based on the obligation or submission to the *Kiai* in the patron-client relationship (Dhofier, 2011; Izzah, 2011; Nurdin, 2015).

The best affective aspect is owned by *ulyā*-level *santri*. This result is in line with the study of of respect measurement amongst generations (Lum et al., 2016) that the older generation have the highest score on the aspect of compassionate reverence. (respect based on affection). *Ulyā*-level *santri* has already stay in *pondok* for more than 6 years and has more chances and experience to know and interact with *Kiai*. In addition, many of the *ulyā* *santri* become *pondok* administrators so that they often receive assignments and mandates from the *Kiai*, for example to arrange the schedule of *pondok* activities and guide younger *santri*. In another aspect which is cognitive, *ulyā*-level *santri* is the lowest compared to *ūlā* and *wusthā* which are close. On the score of "I have a good attitude to every *Kiai* word." item, *ulyā*-level is lower compared with the other two. *Ulyā*-level *santri* who undergo education in tertiary institutions are going through a critical thinking process stage that they think repeatedly and critically about the *Kiai*'s speech and behavior, but it

doesn't mean they don't trust the *Kiai*. However, *ulyā*-level *santri* have a stronger commitment to complete their study with the *Kiai* in *pondok*.

*Ulā*-level *santri* is the best on the spiritual and behavioral aspect compared to *ulyā* and *wusthā*. *Ulā*-level *santri* have higher scores on 6 of 13 items of spiritual aspect. The highest on not expecting *Kiai* as mediator of Allah blessing, *takzim* because they wish a blessed knowledge from *Kiai*, and discussing to obtain *Kiai* blessing in making a decision. *Takzim* to the teacher is valued as a worship and especially ethical-religious based on blessing value that comes from Yellow book and maintained as *pesantren* tradition. *Takzim* is not a goal, but one of many ways to obtain blessed knowledge and teacher's blessing. The value and ethics of *pesantren* that inheriting traditional Islamic education requires students to develop behavior which can bring blessing in their life through gaining beneficial knowledge by studying from pious teacher and *takzim* to them (Hanafi, 2018; Irawan M.N., 2018; Izzah, 2011; Suparjo, 2018). The ethical value in the form of reverence to the teacher develops the derivation that if students did not respect the teacher, then they will not gain blessing (Ilahi, 2014) because of a belief that a teacher is a distributor of Allah's generosity in life and in the after-life (Rajafi & Aisyah, 2018).

### **Implication and Contribution for Multicultural Guidance and Counseling**

In the individual level, someone is identified from their unique quality. Meanwhile the group identity level reflects on cultural groups that affect someone's worldview. If the different worldview among individual and community become an important focus in multicultural guidance and counseling, then the uniqueness of *pesantren* tradition on prioritizing *takzim* as personal and communal character must be understood thoroughly. *Pesantren* have a dynamic element that keeps the sustainability of traditional Islamic values consistent. The mastery process of knowledge and life skill are not viewed based on cognitive skill of *santri* and ideal behavior development of *santri* is not limited to adjusting oneself with the environment, but far beyond worldly life vision which is Allah blessing and spiritual connection from the previous Islamic theologian until Rasulullah and at the top is to Allah. *Takzim* as ethic value and the standard of ideal behavior of *santri* related to various entities that connect and affect each other, even in the divine aspect. Learning and development of reverent morals happen within spiritual, affective, cognitif, and behavioral dimensions that relate and bind each other.

Reverence to the *Kiai* as a teacher must be understood as part of the process of studying and learning life skills that are needed by students, and is an integral part of efforts to master science and practice knowledge that is beneficial to the lives of the people. *Takzim* with the purpose to gain beneficial knowledge and blessed life means *santri* try to learn knowledge and skills that can be applied now and then, to answer the needs of life nowadays and the problems of life in the future. The belief of blessing is a guide and reminder to *santri* to think, say, and behave appropriately and bring benefits to the family, the people, and oneself. With this belief to blessing, *santri* also try to adapt themselves wherever they are because a behavior regarded as good and brings benefits when the said behavior is in line with local socio-cultural norm and value. Reverence to the teacher as an intermediary for the arrival of blessings is a student effort to increase their worship to Allah SWT and each behavior which is based on worship worthy knowledge because the knowledge that is practiced is obtained from a pious teacher and is close to Allah SWT.

Respect to older people, especially parents and teachers, is considered important and one of the main points of culture of Asian people. Reverence is a strong emotion which can inform and form individual behavior to oneself and one another, particularly in relation to the greater meaning and purpose of life (Paulson et al., 2021). Reverence ability on the students can build a bridge or foundation for the teachers to understand, embrace, and practice multiculturalism (O'Connell, 2014). Cultivating reverent moral covers understanding and developing rational and collective capacity to prepare an individual in the face of the complexion of life, socializing, collective perspective, and leader-follower interaction (Banerjee & Basu, 2016).

*Takzim* is an interpersonal characteristic which plays an important role for optimal psychological function. *Takzim* started from a deep understanding that humans have limits that grow the capacity to respect and learn from the others who have better ability and lived by respecting each other in a community (Adame & Leitner, 2009; Leitner, 2001; Richardson, 2003). The behavior of respecting each other acknowledges the existence of connectedness as an important factor under healthy interpersonal function. Adaptive connectedness refers to stronger psychological endurance, both for men and women, and is regarded as a protective factor in teenage circles (Townsend & McWhirter, 2005). Thus, the positive aspects of connectedness offer people from diverse cultures the opportunity to re-conceptualize

psychological interdependence and personal well-being in the context of diverse societies.

The results of this study contribute to knowledge about *takzim* as reference value and standard of ideal behavior of *santri*. Guidance and counseling as an effort to facilitate the independence and adequacy of individual self-adjustment needs to always understand the cultural, behavioral and personality context which is interconnected with physical and non-physical dimensions. Facilitating the independence and adequacy of *santri* self-adjustment must be with understanding about academic traditions and ethical values in the *Pesantren* environment that prioritizes morals of reverence as a way of progressing towards an ideal *santri*/individual figure who respects their teacher, is beneficial to the environment, take lessons from the stories of Islamic theologians, imitate the example of the Prophet, and increase the faith in Allah SWT. Becoming a *santri* with reverent morals on knowledge and on the teacher to obtain blessings contribute to the discourse of lifelong learning because it refers to a process of complete learning, which can show people who are broad-minded, have mature personalities, and are highly capable in developing social life.

## CONCLUSION AND RECOMMENDATIONS

*Takzim* to the *Kiai* as a teacher who spread their knowledge and blessing of Allah SWT is a characterization of *santri* that there is not a single *santri* who is not reverent. Transmitting reverence as an essential value that needs to live and practice is not limited to the form of the yellow book teaching, but pedagogic activities using the yellow book as a source of knowledge. Respect for teachers was carried out by the companions of the Prophet, it continued to be practiced during the time of the Islamic theologian, and until now maintained as a *pesantren* academic tradition. Being respectful is a form of imitating the behavior of previous scholars and friends of Rasulullah in the context of seeking knowledge that is worth worshiping to Allah SWT. Differences result in the aspect of reverence among *ulā*, *wusthā*, and *ulyā* levels is the dynamics from the development of *santri takzim* and the uniqueness of the *takzim* moral pedagogy even though the *santri* recite the same scriptures, are educated by the same *Kiai*, and develop in the same *pesantren*, called *Pondok Pesantren Annuqayah* of Lubangsa Region.

*Takzim santri* cannot be separated from the context of the relationship between *Kiai* and *santri*, between a teacher who has affection like biological



parents and students as children who need to be facilitated for their development properly, and *Kiai* as mentors and students as individuals who need mentors, between *Kiai* as experts on religion and *santri* as *mutabarrik* (blessing seekers). This has become a recommendation for the basis of the guidance and counseling relationship to build and develop a relationship based on love with the intention of worshiping Allah and behaving responsibly based on knowledge that is a blessing for social life. This study has a limitation, in which the data is only collected from male *santri* so that further studies can investigate the profile and development of reverent morals in female students who are guided by *Nyai* (caretakers and teachers of female *pondok*). This study was also conducted using survey methods, further studies can use other data collection methods so that they can present more comprehensive study results.

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