



The Students' Religious Attitude: A Pattern of *Pesantren Ramadhan* for Senior High School Students in Padang City

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Abstract

This study found that the activities of *Pesantren Ramadhan* which had been carried out for about 12 times gave positive meaning for high school students in Padang city. One of them is the increasing of students' religious attitudes from the daily worship like continuous *dhuba* prayer, fasting every Monday and Thursday, motivation to memorize the Koran and various other religious activities. The theory of someone's religious diversity is influenced by knowledge, beliefs, implementation of worship, and appreciation of the religion they embrace. The higher a person's knowledge of religion, the higher the level of religious diversity they have. The method used in this research is descriptive-qualitative, which describes the behavior of students after attending the *Pesantren Ramadhan* then analyzed the material of the Islamic boarding school or *pesantren* to be realized in daily life.

INTRODUCTION

The *Pesantren Ramadhan* activity is an alternative activity for extracurricular activities in order to strengthen the formation of faith and devotion to Allah SWT for muslim students with the pattern and procedures of *pesantren* life that are conducted in schools during *Ramadan*. The Padang City Government, which is concerned about student character development, realizing these activities by issuing Instruction of Mayor of Padang No. 451.3022 / BINSOS-IX / 2004 on September 6th which explicitly from the Mayor's instructions was carried out by the Education Department and the Ministry of Religion Affairs of Padang in collaboration with social-religious organizations at the Padang City (2004).

The spirit of the program was taken from the *pesantren* system in Indonesia, but was modified with short time and materials. In education of Indonesia, the *pesantren* learning system is considered successful because the tendency of parents in big cities is no longer able to control and direct their children from juvenile delinquency. One of solutions is to send their children to boarding schools or *pesantren* so they get empowerment (Qomar, 2009). The tendency of children towards pornography, drugs, and the development of radical understandings has made the

Government handling this matter seriously. It was by galvanizing students by transferring learning and teaching activities from school to the mosque.

The stressing of *Pesantren Ramadhan* is the character building. It was because of the emergence of character as well as national character from home. Many families get disorientation not only because of the economic crisis but also because of the moral and lifestyles that are not always in accordance with religious values and norms, the national culture as well as the local Indonesian social culture. The hedonistic, realistic and permissive lifestyles found in telenovela and soap operas on various TV sets in Indonesia, causing family and household orientation and dislocation (Azhra, 2015). The comparison between *Minang* students in the present and the past is very striking. In the past, the character formation of *Minang* people has begun in *Surau*. The young people felt embarrassed to sleep at home, because the rooms were provided for sisters. In *Surau* they were trained to be independent in dividing their time. They also get valuable lessons in preparation for being together with the community, including *bakaba*, *petitah petitah*, *silat* (martial art), *randai*, *pengajian*, and etc. This study discussed about increasing the students' religious attitudes towards the *Pesantren Ramadhan* in Padang City.

The Role of Religious Education for Students

One aspect to fulfill the national development is the education sector. Without education, the State will lose the next generation who struggle to achieve the ideals of the Indonesian people. The attitudes and behavior of students in Islamic religious education are part of moral material. The problem of fostering attitudes and behaviors of his children is to be considered at an early age, because at that age it is a very good age to educate and shape the attitudes, morals and personality of the children.

The education process according to Arifin (1993) is a series of efforts to guide, direct the potential of human life in the form of learning abilities, so that there is a change in his personal life as an individual, social being and in relation to the environment in which he lives. Then the important things from the meaning of education are the change, from the ignorant to knowing, which continues to the stage for attitude and development of self potential. Humans have the same potential to develop, but the difference is the way they develops and completes the facilities and infrastructure in developing its potential.

There must be something to be considered in education for the moral formation of students is religious education. This education has an orientation that relates to the transfer of knowledge and the process of forming attitudes, personalities and skills of students in practicing their religious act, which are carried out at least through subjects in all paths, the levels and the

types of education. According to Amin (2014) religious education is a teaching about faith, worship, and religious studies that requires students to apply it to life as self-development.

From the description above, it is explained that religious education has an important role in shaping the attitudes, mental, and emotional of human beings. In other words religious education is able to be a solution for human frustration in facing life's problems.

Pesantren Ramadhan

Pesantren Ramadhan is an education that is carried out with a system of Islamic boarding schools, only the implementation is carried out in a short time. There are five advantages to the learning patterns applied in the *pesantren* and this is adopted by the *Pesantren Ramadhan*, they are: (a) Islamic boarding schools prioritize the practice, such as practice in prayer, fasting, and so on. In addition, the characters are highly respected in everyday life. (b) The education system in boarding schools is very effective to be applied in mentoring and guiding students mentality, because for 24 hours it is under the supervision of clerics. (c) The learning hours are more, because they are organized. (d) Children in boarding schools are far from negative influences from outside, because they are bound and protected by existing regulations In boarding schools, the children are trained to live independently, to be in a community, and to work with others

METHOD

This was a qualitative descriptive research. The focus is a comprehensive description of the form, function, and meaning of the prohibited expression. This research was conducted in the city of Padang, precisely at SMAN 1 Padang, SMAN 3 Padang and *Al-Azhar Air Tawar* Padang Mosque and *Al-Furqon Muaro* Mosque of Padang City. The data collection of this research was interview and observation method. So with that, the research that will be carried out also uses the same method, namely the interview technique. The reason for choosing the interview method in this study is because in this study, the information needed is in the form of words expressed by the subject directly, so that it can clearly describe the feelings of the research subject and represent the information needs in the study

FINDINGS AND DISCUSSION

Paradigm of Pesantren Ramadhan

Pesantren Ramadhan is an activity carried out on *Ramadan* and follows by elementary school students, junior high and high school students. *Pesantren Ramadhan* consists of two words, namely *pesantren* and *ramadhan*. Islamic boarding schools originate from the root of the word "santri" which is then supplemented by the addition of pe and the ending -an which shows the place, meaning the place for *santri*.

According to Nurcholis Madjid (1997) *santri* derived from the *sastri* word *sanskrit* means literacy, connoted with the literary class for the Javanese community because of their knowledge of religion through books written in Arabic. There are also those who say that the origin of Javanese language is *cantrik*, meaning that it always follows the teacher where the teacher goes to settle for the purpose of learning from him about certain skills.

While *Ramadhan* is the ninth month in the Islamic calendar and this month Muslims carry out a series of worship services, such as fasting, zakat fitrah and so on. *Pesantren Ramadhan* is an education system that has its own characteristics and is different from one another. It can be understood as a brief education in Islamic sciences. Briefly called because the material provided is certain materials that are in accordance with the objectives to be achieved in the activities of the *Pesantren Ramadhan*.

The implementation of *Pesantren Ramadhan* in Padang is a Government effort in realizing its vision, namely "Realizing the City of Padang as a City of Education, Trade and Tourism that is Prosperous, Religious and Cultured". From this vision there are six focuses that the Padang City Government wants to achieve. One of them is the aspect of religion (religion) both Islam and other religions. Religion is very important for citizens of the City of Padang to direct and guide the behavior of the community in realizing a community that is obedient and devoted to God Almighty, high moral and caring about the public interest of the community (Mahyeldi, 2016).

In order to realize the great ideals, especially efforts to maximize the formation of behavior that has good moral character for the younger generation and solid faith, the role of educational institutions and families becomes strategic. The synergy between the government, agencies, and the community becomes very important in the success of the programs and activities that have been designed.

By seeing the reality of civilization and the behavior of the nation's people in general or West Sumatra and especially the City of Padang are in a precarious and worrying condition. The moral values which are characteristic of West Sumatra society are eroded by cultural and behavioral changes as negative excesses of development and technological progress. The ease of access to information and technology does not yet function to improve living standards and well-being but provides space for children to access negative menus and sites, causing them to become permissive and follow culture and thoughts that are not in accordance with religious and local cultural values confirms the philosophy of *Adat Basandi Syara' and Syar' Basandi Kitabullah*, the culture is based on *Basandi Syaria*, and the *Syaria* is based on Alquran.

The implementation of *Pesantren Ramadhan* has many benefits, including for public schools that can recognize the religious basics and will be continued by parents at home. As for integrated schools, this activity is a strengthening the knowledge that has been had before even though the existing material is partly already in the curriculum.

The elements involved in the *Pesantren Ramadhan*

The elements involved in the *Pesantren Ramadhan*, according to Nukman (2016) are as the follows. (a) The resource person, is the speaker who will describe the themes regarding the *Pesantren Ramadhan*. These presenters are usually clerics or *buya-buya* who have competence in the field of religion and have had experience in delivering messages of indictment to teenagers. (b) Mentor, is the companion of the student in charge of guiding and caring for students. The mentor is fully responsible for every activity and provides an in-depth study of the material provided by the resource person. The mentor came from the Imam Bonjol Padang IAIN college, Andalas University, Andalas University, Padang State University, and various other universities and had received training from the trainer. In terms of this training the City Government of Padang collaborated with the Institute for Research and Community Service (LPPM) IAIN Imam Bonjol Padang.

The next element is (c)The teacher, all the teachers were empowered in the *Pesantren Ramadhan* activities and coordinated by Islamic religious studies teachers. For teachers in the general field of study the task is to receive verses from the santri and provide an assessment of verse memorization and reading. (d)The student committee, comes from students who are active in Student Council management and Rohanis Islam (*Robis*). They are tasked with overseeing the participants of the Ramadhan Islamic Boarding School, working with mentors to prepare some equipment in the activities and preparing games that eliminate boredom.

The purpose of the *Pesantren Ramadan*.

The purpose of *Pesantren Ramadhan* is very clear, namely to instill stronger faith and piety. While the other goal is to strengthen the relationship between humans and their God, the relationship between humans and fellow humans, namely in socializing and shaping the personality of adolescents into a personality filled with the colors of thick Islam. If discussed more specifically, then the real purpose of lightning *Pesantren* for teenagers is as follows: (a) Improvement in Godliness, (b) Personality Development, and (d) Socialization Skills.

Learning Methods in *Pesantren Ramadhan*

It consists of the following; (a) Exemplary methods (*uswab*), for example, a teacher and mentor always give good deeds to the santri, in ritual worship, daily life and others. Exemplary shown can be through words, actions and clothes. (b) Exercise methods and habituation, usually

this method is applied in *amaliyah* worship, such as congregation prayers, courtesy of association with fellow friends and the like. (c) The *Ibrah* method (taking lessons), is a psychological condition that conveys humans to know the essence of a matter that is witnessed, observed, indented, weighed, measured and decided reasoningly so that the conclusion can influence the heart to submit to him, then encourage it to appropriate social thinking behavior.

The next methods are; (d) The *Mau'idzab* (advice) is a warning advice on kindness and truth in whatever way can touch the heart and raise it to initiate it. The *mauidzab* method must contain three elements, first a description of the improvement and truth that the santri must do, secondly there is motivation, the third statement about sin. (e) Discipline method, discipline means directed and organized. A child who has been accustomed is always disciplined later in his daily life will become more directed. It was implemented such as; respecting time in learning, here students are required to always be on time, that is, students are already in the class and start time to always tadarusan together before teaching and learning activities begin, discipline in giving opinions, discipline to pray on time, and others. (f) The method of *Targhib wa at-Tarhib*, the scientific understanding, it is a promise accompanied by persuasion and seduction to delay the benefit, delicacy and pleasure, however, the delay is certainly good and pure, and carried out through the beginning of school or prevention of harmful delights (bad work), this is done to seek the pleasure of Allah and that is a blessing from Allah. Whereas *tarkib* is, a threat or intimidation through punishment caused by the implementation of a sin, mistake or act that has been forbidden by God.

From the six learning methods above, it can be concluded that the method of example is a fairly effective method in fostering religious attitudes in students, because in the exemplary method students are always guided and nurtured based on the reality and experience gained in the activities of the *Pesantren Ramadhan*.

The Implementation of *Pesantren Ramadhan*

The Mosques used in the activities of the *Pesantren Ramadhan* reached 1,500. The reason for making the mosque as a place of activity is to support the government's program to return to Surau. The Padang City Government is very serious in carrying out the *Pesantren Ramadhan*, including preparing funds of up to 1.3 billion and collaborating with the Education Office and Ministry of Religion of the City of Padang to move the school activities under the auspices of the two institutions to school, this is not an easy matter and many stages and twists and turns are faced.

Table 1. Participants from Padang City Education Office

No	Levels	Amount
1	Elementary School	48.111 students
2	Junior High	46.874 students
3	Senior High	41. 795 students
Total amount		136.780 students

Table 2. Participants from Religious Affairs in Padang City

No	Levels	Amount
1	Elementary School	1.882 students
2	Junior High	7.671 students
3	Senior High	3.763 students
Total amount		13.256 students

The learning material

In 2016, the focus of *Pesantren Ramadhan* was to maximize the quality of faith and religious knowledge which would have a positive impact, namely the practice of values in Islam in accordance with the guidance of the Qur'an and Hadith. While in the distribution of schedules there are three shifts, namely the morning prayer in congregation followed by all participants. Then proceed with the first shift for the high school level from 06.00-09.30 WIB, 10.00-12.00 WIB is the time for the elementary level, and the last from 13.00-15.30 WIB for the junior high level.

Table 3. *Juz* 30 memorization table for participants in senior high school

No	Class	Task	Additional Task	Note
1	X/I SMA/MA/SMK	86-88 = 3 surat	<i>Asmaul husna</i> and <i>ayat kursi</i>	<i>Murattal</i>
2	XI/II SMA/MA/SMK	84-86 = 3 surat	<i>Asmaul husna</i> and <i>ayat kursi</i>	<i>Murattal</i>
3	XII/III SMA/MA/SMK	84-86 = 3 surat	<i>Asmaul husna</i> and <i>ayat kursi</i>	<i>Murattal</i>

Table 4. Material for the implementation of *Pesantren Ramadhan*

Grade	Material	Worship Practice	Additional Material
SMA/MA/SMK	1. The pillars of prayers 2. The procedures of prayers 3. Informatics Technology utilization based Islam 4. <i>Doa</i> dan <i>Zikir</i> 5. The figure of Islam	Doing <i>Zikir</i> and <i>do'a</i> after <i>sholat</i>	<i>Tadarus</i> after <i>shalat tarawih</i> and <i>shalat witir</i>

Pesantren Ramadhan in its implementation is expected to improve students' religion. The month of *Ramadhan* is a month of wisdom and the meaning for it is carried out by the students of *Ramadhan* both at school and in the mosque. Through *Pesantren Ramadhan*, the students discuss various religious material such as fasting, prayer, zakat and morality. Other material such as phenomena and issues that develop in the Islamic world and the phenomena in their environment and what they see and witness in electronic media that are interested to be discussed. The activities are expected to improve students faith and understanding of Islam.

However, the implementation of the *Pesantren Ramadhan* every year should be evaluated and must be supported by all existing elements, there is no dichotomy between general and religious lessons. Religious studies are very important to make the child have more adab and good ethics. The increase in diversity has an influence on student achievement. We can pay attention to students who are diligent in fasting Monday and Thursday, Dhuha prayer, midnight prayer in congregation and other religious activities there are people who have high discipline and are very appreciative of time so that no time is wasted for them. Therefore, when *Ramadhan* arrived they were happy to welcome him. Another great benefit of their *Ramadhan* activities is visited by figures from Padang City who are ready to share their experiences in achieving success (Mahyeldi, 2016).

CONCLUSION

The *Pesantren Ramadhan* activities that have been held 12 times provide positive meaning for high school students in the city of Padang, including increasing the diversity of students' attitude seen from the musty worship that they do daily such as the continuous *dhuba* prayer, fasting Monday Thursday, motivation memorizing the Koran and various other religious activities. The activities are supported by several parties who are competent in their fields, such as speakers, mentors, supervisors, and so on. While the method applied is exemplary method, training method and habituation, *ibrah* method (taking lessons), *mauidzah* method (advice), disciplinary method and *Targhib wa tarhib* method.

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