

Humility Education For Santri Through Learning "Kitab Akhlakul Banin" At Islamic Boarding Schools

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Received: 05/10/2022

Revised: 18/01/2023

Accepted: 02/03/2023

Abstract

This research observes, explores, and discovers how Islamic boarding schools educate and teach the science of humility (tawadlu') to their santri (students). Through this research, the researcher also digs deeper into wasilah, or the tools used to educate and teach humility to the santri. This research approach was descriptive-analytical, in which it did not only look at the processes involved in Islamic boarding schools and analyzed more deeply, resulting in positive findings beneficial to the academic world. The research location was at the Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan, Kebumen, with the primary informants being the Board of Directors of the Islamic Boarding School, the Head of the Madrasah Diniyah, the Deputy Head of the Kesantrian Curriculum, and the ustadz (teacher) of the teaching division at the Islamic Boarding School. The study results revealed that, first, the habituation of the humility teachings originates from the "Kitab Akhlakul Banin," which is a book about how to have positive morals and ethics, and the book also guides santri to have healthy personalities. Second, the teachings of the "Kitab Akhlakul Banin" are not only at the conceptual level but have also reached the applicative level, i.e., the santri have traditionally taught the humility teachings in their daily lives based on the book. Third, with the strengthening of exemplary in the humility aspect, all stakeholders always exemplify the humility teachings to the santri, not only the kyai but the leaders also exemplify it.

Keywords

Humility Education; Al-Kamal Tambaksari Islamic Boarding School; Kuwarasan Kebumen

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1. INTRODUCTION

The problems of adolescents and young people in the 4.0 revolution era are centered on the area of morality and ethics (Sulistiani & Sukarman, 2020). The moral crisis has become a "congregational problem," which is a concern for parents, teachers, and the community, not only in some regions but also in its entirety. It indicates that in every place, there are always children who do not show positive moral and ethical qualities (Prasetyo & Hasyim, 2022). Some children also claim to be "educated," but their behavior does not show healthy behavior from their education results (Antama & Zuhdy, 2021). Instead, what is shown is "sick behavior," i.e., behavior that originates from a psychological and mental illness.

Generally, some of the things shown today's children are amoral, immoral, narcissistic, have no shame, have low manners, and even seem wild and hard-hearted when listening to positive advice, primarily advice that leads to improving attitudes (Hermawansyah, 2019). The moral and ethical crisis is further strengthened by the existence of external cultures adopted by young people and adolescents. On the other hand, the lack of "figures of politeness, social piety, and *tawadlu'* (humility)," both inside and outside the home, makes children's behavior increasingly devoid of wisdom and self-respect (Asiah, 2020).

It is certainly worrying since the more moral and ethical studies are not put forward and do not become the primary material in education, the more children do not feel the need for the importance of morals and ethics in life. They will also assume that behavior without manners is normal and will not feel uncomfortable when ridiculed and the subject of gossip by the broader community. It can happen because, from an early age, children have never been taught and formed a "climate of politeness and humility," which is the hallmark of social piety (Kusumawati & Zuchdi, 2019). From an early age, there is also neglect of behavior, where the home should be a source of inspiration and positive imitation for children, which in reality, children do not get (Erzad, 2018). Consequently, children lose their identity in imitating and emulating the morals and ethics of their parents in their homes (Rahmi & Januar, 2019).

Specifically, one of the institutions still trying to purify moral and ethical teachings by strengthening the "climate of politeness and humility" is the Islamic boarding school. Islamic boarding schools are religious and spiritual-based institutions that are rich in the "transfer of divine values" combined with "social values" and used as a "positive habit" in everyday life (Sufirmansyah & Badriyah, 2022). Islamic boarding schools also attempt to be a friendly home for *santri* to teach humility in attitude and behavior. Almost all types of Islamic boarding schools, i.e., *salafiyah*, *khalafiyah*, and combined, have a mutual agreement that "*santri* must have a polite spirit and customs in behaving" (Saputera & Tendean, 2020). For this reason, the important things why the humility of the *santri* deserves to be

studied in the world of Islamic boarding schools are, first, because Islamic boarding schools are "khusus or special" institutions, which are different from other institutional institutions, and have a characteristic culture of politeness; it is not owned by other institutions, let alone public-school institutions. Second, not all institutions can create a climate of humility that is consistent and sustainable for years as well as for generations. Thus, it deserves to be studied more deeply, and later, it can be used as a role model for other institutions to follow the same style and model to create a tradition of politeness. The third is to explore what methods are actually used in Islamic boarding schools, why they can create a consistent tradition of politeness, and in the end, become legendary characters in the world of Islamic boarding schools.

Fundamentally, each Islamic boarding school has different techniques and ways of forming a positive climate of politeness and humility for the santri. Some Islamic boarding schools reinforce the teaching of humility through kitab/books, such as the Ta'limu Ta'alim, which has been widely studied and applied in many Islamic boarding schools (Baria & Ramadhan, 2022). There is also the Kitab Akhlakul Banin, which refers to the basics of morality and honor (Saepudin, R., & Kurniawan, 2021). Likewise, several Islamic boarding schools strengthen the discipline area for humility, and others emphasize more in the aspects of advice and exemplary (Mabruri & Musnandar, 2020). All of them have their characteristics.

At Al Kamal Tambaksari Islamic Boarding School, Kuwarasan Gombong Kebumen, the habit of humility is centered on two kitabs, i.e., Ta'limu Ta'alim and Akhlakul Banin, which are applicable. In this case, the author explores the application of the teachings of the Kitab Akhlakul Banin, which, when viewed from the results, can change the santri to have a positive and healthy personality. Meanwhile, this study aims, first, to find out how the learning process of the Kitab Akhlakul Banin at the Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, become a tradition and a positive climate of humility in the Islamic boarding school. The second is to find out the positive effects of learning the Kitab Akhlakul Banin, which has been applied for years at the Al Kamal Islamic Boarding School to santri so that they sincerely and unconditionally apply the teachings of humility. Hopefully, the results of this research can be used as direction and guidance, primarily for institutions other than Islamic boarding schools to create a climate of politeness towards children in the current era, who are increasingly worrying and have lost their identity of politeness and humility.

2. METHODS

This type of study was field research, i.e., research carried out systematically by collecting existing data in the field and the researchers coming directly to the field to obtain the necessary data. The

approach used was descriptive analytics. This approach (Sugiyono, 2016) is a method that functions to describe or provide an overview of an object under study through data or samples collected as they are, without analyzing it to make general conclusions.

The setting of this research was at Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Gombong Kebumen. The research time was from September-October 2022, by going straight to the Islamic boarding school. Then, the research subjects consisted of Islamic Boarding School Leaders, Islamic Boarding School Vice Leaders, people trusted by the kyai and became the spokesman for the Islamic boarding school, and teachers of the *Kitab Akhlakul Banin* at Islamic boarding school. Meanwhile, the data collection method was in-depth interviews with the research respondents.

The data obtained from the research were compiled and explained for further analysis based on the existing theory, and then conclusions were drawn (Surakhmad, 1985). In addition, data analysis techniques require a continuous process, starting from data analysis and data interpretation and research until all the data are collected. Meanwhile, to obtain a level of trust, this study follows the opinion (Moleong, 2007) Nasution (1992:114) consisting of (1) credibility (internal validity), (2) transferability (external validity), (3) reliability (reliability), and (4) confirmability.

3. FINDING AND DISCUSSION

Field Findings

a. Overview About *Kitab Akhlakul Banin*

Kitab Akhlakul Banin is a book written by Umar Ibn Ahmad Barjah. Apart from the *Kitab Akhlakul Banin*, Umar Ibn Ahmad Barjah also published 11 other books, including *Al- Akhlaq Lil Banin*, *Kitab Al-Akhlaq Lil Banat*, *Kitab Sullam Fiqih*, *Kitab 17 Jauharah*, and *kitab Ad'iyah Ramadhan* (Saepudin, R., & Kurniawan, 2021). Almost all books are written in Arabic. Since 1950, it has been used as a curriculum book in all Islamic boarding schools in Indonesia, particularly the *salafiyah* Islamic boarding school, which are indeed strong in their *kitab* content. In this case, one of the books as moral, etiquette, and ethical reference for *santri* is the *Kitab Akhlakul Banin*, a famous book, as famous as the *Kitab Ta'limu Ta'alim* by Imam Az-Zarnuji. In his research work (Arif, 2018), he explains his findings regarding the *Kitab Akhlakul Banin*, whose content is to strengthen morals and characters by educating children to be ethical to Allah SWT, sharpening moral aspects to the Prophet Muhammad SAW, and parents, relatives, neighbors, and teachers.

Why is this *Kitab Akhlakul Banin* a reference and guideline regarding morals taught by Islamic boarding schools? It is because this book is easy and light to learn, convey, and understand according

to the language of the child's delivery. The stories in the book are made light and not confusing, and easy for children to comprehend (Fauziah & Surbiantoro, 2022). In reality, if one looks at this study of the *Kitab Akhlakul Banin*, its central focus is children, starting from early childhood, elementary level, and adolescents, where the study functions as the "basic foundation" of children's behavior at their age and the next age (Dela & Yanuarti, 2020).

The *Kitab Akhlakul Banin* can also be taught in an "all-time" way, meaning that as long as there are *santri*, as long as it is ideally taught the *Kitab Akhlakul Banin*. It is because children must be attached to the climate of humility. The earlier it is formed and accustomed to, the better and more positive the character will be for the development of further behavior. Moreover, there is a belief that the author of the *Kitab Akhlakul Banin* actually felt inner anxiety and turmoil when he saw the children of his time experiencing a moral crisis, a crisis of humility, and a lack of ethics, so the *Kitab Akhlakul Banin* was created. On the other hand, the author of this book wants to make the contents of the book a "guide for all times/ages," demonstrating not only in the era of the author but also in the era after the author of the book, and even in the present era, the book is still relevant to be taught (Arif, 2018).

Why is the *Kitab Akhlakul Banin* still relevant to be taught in the current era, which ideally is not only taught in Islamic boarding schools but also non-Islamic boarding schools? Some of the contributing factors include:

- 1) Every year, more and more crises of moral identity and humility occur. Many children in today's era are not taught and do not understand how to behave toward their parents, teachers, and those around them. Even worse, parents as a core family do not focus on raising children's morals. Children are only filled with the teachings of reason or more aspects of educating the brain than educating the mind, thus making children lose their grip on life, including humility.
- 2) The exemplary figures of humility and politeness in children are minimal. It is often found in the field that some parents are unable to be polite and humble figures, and even at home, hospitality is not created. Parents show arrogance and egotism as parents or show a harsh and rude nature, which does not make children proud and comfortable at home. Likewise, the surrounding environment also shows indifference to morals and ethics, so children increasingly do not understand who will be used as a polite and moral figure.
- 3) Some schools do not focus on improving morale and humility. The teachers only focus on teaching and conveying the material. On the other hand, the problem of manners is not fully thought through, only conceptual, and there is no real evidence of the success of teaching manners to children.

Departing from the vital anxiety above, the teaching of *Akhlakul Banin* is important, which is not only conceptual but also applicable, which so far is in sync between conceptual and actualization in Islamic boarding schools. The climate of the Islamic boarding school, which is rich in spiritual aspects, is also a big element in helping to shape the *santri* to become individuals, who are polite, humble, noble in behavior, and have good self-regulation abilities.

b. How to Create a Humility Climate for Santri through Learning the Kitab Akhlakul Baninat Islamic Boarding Schools?

As the direct observation results at Al Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, the *Kitab Akhlakul Banin* is the second book, which has become an "icon of the teaching of humility" in Islamic boarding schools. The first book is the *Kitab Ta'limu Ta'alim*, although, in truth, the positioning of the two is the same and equal. Even though the content is different, the substance is the same, i.e., they both teach and form a humble character for *santri*. The difference lies in that in the *Kitab Ta'limu Ta'alim*, the focus of these teachings is related to the humility of being a *santri* in the world of learning and teaching; humility is as a *santri* to his kyai and teacher. Also, humility is in reciting and studying knowledge to reach the stage of getting the blessing of knowledge. Meanwhile, in the study of the *Kitab Akhlakul Banin*, the teachings of humility are not only focused on the realm of learning and teaching but also in general, including humility towards parents, older and younger siblings, and others.

The Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, prefers to teach both books to *santri* for the reason that it will further strengthen the morals and ethics of the *santri*. It aligns with what was conveyed by Ustadz Adib Sakhala, M.Ag., as Deputy Head of the *Kesantrian* Curriculum at Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, that:

"Kitab Ta'limu Ta'alim dan Kitab Akhlakul Banin sifatnya saling menguatkan karena sejatinya, muatan ajaran moral di kedua kitab memang saling melengkapi sehingga layak untuk tetap dipertahankan di Pondok Pesantren Al-Kamal Tambaksari, Kuwarasan Kebumen ini, Pak".

[*"The Kitab Ta'limu Ta'alim and the Kitab Akhlakul Banin are mutually reinforcing because, in truth, the contents of the moral teachings in the two books complement each other so that they deserve to be maintained at Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, Sir."* (Interview with Ustadz Adib Sakhala, M.Ag. Deputy Head of the *Kesantrian* Curriculum at the Islamic boarding school, on November 1, 2022).]

What was conveyed by Ustadz Adib Sakhala, M.Ag. was reinforced by the Head of Madrasah Diniyah, Al-Kamal Tambaksari Islamic boarding school, Kuwarasan Kebumen, who stated that:

"Di pondok sini, memang sejak awal berdirinya sudah mengajarkan Kitab Ta'limu Ta'alim dan Kitab Akhlakul Banin, sebagai penguat ajaran ketawadlu'an bagi para santri. Iklim pondok semakin positif tatkala ajaran kedua kitab diresapi oleh para santri dan benar-benar diterapkan oleh para santri."

["In this Islamic boarding school, since its inception, it has taught the *Kitab Ta'limu Ta'alim* and the *Kitab Akhlakul Banin*, as reinforcement of the teachings of humility for the *santri*. The climate of the Islamic boarding school is more positive when the teachings of the two books are absorbed by the *santri* and are actually implemented by the *santri*." (Interview with Ustadz Sanusi Muhtar, S.Ag., the Head of Madrasah Diniyah, Al-Kamal Islamic Boarding School on November 1, 2022)]

From the statements of the two Islamic boarding school stakeholders above, it can be concluded that the teaching of humility at the Al-Kamal Islamic Boarding School has become a good tradition passed down from generation to generation, which is impregnated by all the *santri*, as a positive result of the teaching of the *Kitab Akhlakul Banin* and *Kitab Ta'limu Ta'alim*. The culture shown in the Al-Kamal Islamic boarding school is also a culture of politeness, bowing as a form of respect, kissing hands, and guarding one's mouth. It is consistent with Ustadz Alfian's statement, as part of the teaching or *ta'lim*, that:

"The polite and humble behavior of the *santri* at the Al-Kamal Islamic boarding school is not only conceptual but has really become an easy everyday thing to do. Indeed, in the early days when new *santri* arrived, they were in the process and still not used to the humble climate since they were carried away by habits at home. However, after one month of being at the Islamic boarding school, the climate of humility has entered the hearts and minds of the *santri* so that the room when following the rules of the Islamic boarding school is full of humility."

The interesting thing to be explored and questioned is related to how the process which includes techniques and ways to form a climate of obedience is based on the source of this *Kitab Akhlakul Banin*. From the researcher's exploration results, several techniques and methods were carried out by the Islamic boarding school in correlating between the conceptual and the application of the *Kitab Akhlakul Banin* teachings to *santri*, including:

Table 1. Techniques for Correlating Conceptual and Application of the *Kitab Akhakul Banin* Teachings to *Santri*

No	Technique/ Method	Description
1	Imitation Technique (<i>Al-Qudwah</i>)	This technique shows a set of exemplary behavior by educators to <i>santri</i> in Islamic boarding schools. This imitation technique also means that the humility teachings conveyed by educators are not only theorizing, but <i>asatidz</i> (teachers) also apply the humility concept in everyday life. Thus, there is harmony between conceptual and application of the humility teachings.

2	Techniques for Taking Lessons from an Event (<i>Ibrah</i>)	This technique helps <i>santri</i> deepen their understanding of "what is wrong with something that happened." In other words, it digs the wisdom behind the incident. The <i>ibrah</i> technique also means teaching <i>santri</i> through observation, comparison, analogy, and making decisions on the object being studied. There is a stark contrast to the consequences for those who are not humble and proud. It is understood by the <i>kyai</i> and <i>asatidz</i> to the <i>santri</i> . Moreover, what God will give to people who are noble in behavior and humble is also conveyed. All of these are taught and instilled by the Islamic boarding school, especially so that the strengthening of the <i>Kitab Akhlakul Banin</i> will be better for the <i>santri</i> .
3	Correction and Criticism Techniques (<i>Al – Tanqibiyah</i>)	This technique is used to improve the behavior of <i>santri</i> who are found to be not humble towards fellow <i>santri</i> , older and younger <i>santri</i> , and especially to the <i>kyai</i> council and <i>asatidz</i> . If there are <i>santri</i> who do not show humility, they will be given criticism and correction to be better. This technique translates to QS. Al-Ashr Verse 3, "And advise one another to truth and patience."
4	Positive Habituation Technique	This technique is actually to familiarize <i>santri</i> with positive behavior and humility. There is direct monitoring from the <i>asatidz</i> council, which always supervises, corrects, and reminds <i>santri</i> who are unwilling and unable to get used to positive behavior, primarily humble behavior.

With some techniques above, it is why the continuity of the humility teachings through the *Kitab Akhlakul Banin* and *Ta'limu Ta'alim* is well monitored and effective for the *santri*. As evidence, to this day, the *santri* remain *istiqamah* (having strong determination) in implementing and internalizing the humility teachings in Islamic boarding schools. Abdurrahman (2007) asserted that the *santri*'s strong determination to apply the humility teachings is a form of elaboration of educational values and Islamic values and then enters the final phase of educational goals, i.e., the "meaningful learning phase." One sign of meaningfulness can be shown by the presence of positive behavior in everyday life.

Meaningful learning that happens to *santri* in Islamic boarding schools is a combination of "spiritual, affective, social, and cognitive learning." All the combinations of the various elements and the processing in them make the *santri* have a positive personality, namely a humanist personality, which is imprinted in life. The positive consequence is that even though the *santri* are no longer in the Islamic boarding school, they remain strong and humble while outside the Islamic boarding school and when they are in the midst of society.

c. Forms of Humility of the Santri as a Manifestation of Learning the Kitab Akhlakul Banin in Islamic Boarding Schools

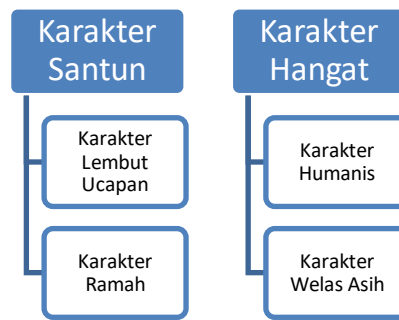
Some forms of the humility of the *santri*, which have been instilled and have become a sincere, unconditional tradition for the *santri* at the Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, are based on the *Kitab Akhlakul Banin*. Here are some examples of humble behavior:

Table 2. Forms of Humility of the *Santri* Based on the *Kitab Akhlakul Banin*

No	Forms of Humility of the <i>Santri</i>	Description
1	Kissing hand	The culture of kissing hands to kyai and <i>ustadz</i> has always been passed down from generation to generation at the Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen. This hand-kissing culture is also taught by kyai and is a tradition as a form of someone younger's respect for someone older.
2	Walking with head down and bowing before respected people	Walking with head down/bowing does not describe the "low self-esteem" of a <i>santri</i> but describes humility and self-acknowledgment about others that other people deserve respect.
3	Saying hello to elders first	<i>Kitab Akhlakul Banin</i> teaches <i>santri</i> to respect their elders. It is manifested by the greeting of the younger <i>santri</i> to the older ones. The greeting heard is "Assalamu'alaikum." It indicates that humility is a tradition, not only for the kyai or <i>asatidz</i> council but also for the upper-class men because generally, in the realm of Islamic boarding school education, upper class men also become caretakers who " <i>ngopeni</i> " (look after) younger <i>santri</i> for 24 hours. Therefore, under class men have to be humble and <i>takdzim</i> (respect) senior administrators.
4	Speaking softly to each other	In the study of the <i>Kitab Akhlakul Banin</i> , they are taught to speak politely, gently, and not hurt. The <i>santri</i> at Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, are also taught to speak in a way that does not offend other <i>santri</i> and not to bully weak <i>santri</i> . The term is mutual protection between fellow <i>santri</i> .
5	Compassion for others	The <i>santri</i> at the Al-Kamal Tambaksari Islamic boarding school, Kuwarasan Kebumen, are directly taught by the kyai how to be compassionate towards fellow <i>santri</i> , love one another, like one another, and feel one fate so that one is not allowed to hurt one another.

The various forms of humility above are the result of training and habituation of the *santri* so that they have "high Islamic self-esteem." The true self-esteem of a *santri* lies in *adab*, as a source of positive behavior. It implies that if they no longer have polite manners, noble self-discipline, and glorify others, *santri* are tantamount to *santri* having low Islamic self-esteem. If this happens, a *santri* will humiliate himself and his environment. A *santri* is also not considered to exist by his environment because of his individualistic, selfish, and unemotional behavior. It is why it is vital that a *santri* really needs to be taught and formed to have humble, polite, and compassionate characters toward others.

Ideally, a *santri* has characters that represent humility in daily attitudes and behavior. Several characters are shown in the following chart, which the researcher found from the analysis results:



Polite characters: soft-spoken character, friendly character

Warm characters: humanist character, compassionate character

Figure 1. Characters Representing Humility of *Santri* in Daily Attitudes and Behaviors

A humble character is actually a form of affective competence, which ultimately leads to interpersonal and social competencies. Affective competence (Kusumawati & Zuchdi, 2019) exhibits specific ways of thinking, acting, and feeling in various situations. In this case, affective competence brings a person the intelligence to interact and socialize with other people. The positive result that occurs is that a person becomes more empathetic, able to understand other people, is polite with others, has a warm personality shown by not easily being prejudiced toward other people, always smiles and is friendly with greetings, and has and strengthens a sense of concern for others. All these are the manifestations of interpersonal and social intelligence.

The *santri* at the Islamic boarding school, with the basic provisions of the *Kitab Akhlakul Banin*, are taught and shaped on how to become someone with a healthy, mature, and fully functioning personality. It is stated (Schultz, 1977) that:

"One of the signs of a person having a healthy personality is seen from the aspects of affective, interpersonal, and social reinforcement. It denotes that when a person becomes more polite, friendly, and empathetic with others, has healthy relationships with others, and controls his emotions with other people. It signifies personal health."

In the end, the Al-Kamal Tambaksari Islamic Boarding School, Kuwarasan Kebumen, strengthened its teachings and taught the *santri* a humble character. It indicates that habituation and formation are not a joke. Moreover, the assumption built is that *santri* are the frontline in society, together in fighting, spiritual, and exemplary, all of which require strengthening morals, ethics, and courtesy. One of the signs lies in humility and politeness of behavior. If the *santri* do not have politeness and humility, what will happen is that they cannot become the forefront of society; on the contrary, they become trash of society. It is what makes the Islamic boarding school continue to strengthen the building of positive behavior toward the *santri*.

d. Humble Character: Basic Interpersonal Communication for Santri

In essence, the humility teaching and education is relief and self-acceptance to be humble, eliminating pride, arrogance, and selfishness, acknowledging others, and not covering up the strengths and goodness of others. Many people want to avoid buying, glorifying, and respecting others. Some people also have a greater self-regard to recognize that others are worthy of respect and glory.

In this case, *Kitab Akhlakul Banin*, as the book of those who want to learn the science of humility, teaches *santri* how to behave towards others. Behavior that shows the pride of a *santri* lies in courtesy. The book also displays how a *santri* has values, whose values themselves are the determining factor for the formation of attitudes. In other words, humility is a form of humanizing oneself and others.

Advice to humanize oneself and others is with the character of humility itself. Polite language to people, a warm self-personality, nurturing with others, both older and younger and establishing harmonious relationships with others are the basis of interpersonal communication. Interpersonal communication (Wijayanti, 2019) is centered on the side of intimacy, in which there are solid social relationships, mutually beneficial personal relationships, and awareness from each person to think positively about a relationship.

Furthermore, the basic assumption of intimacy is the existence of a person's ability to form and maintain intimate and close relationships with anyone, regardless of degree, shown by excellent and noble ethics and morals. It is because closeness and attachment in relationships can be built consistently as long as the people within it adhere to the teachings of gentleness, warmth, familiarity, politeness, and humility. On the other hand, with behavior that is threatening, uncomfortable, pressure-inducing, and traumatizing in relationships, intimacy will not occur in social relationships. Intimacy in communicating and relating to other people (Mardhiyyah, 2013) contains several types: intellectual, social, emotional, physical, and spiritual intimacy. If all of them are done by someone, it will make the relationship more intimate, warm, and harmonious that will strengthen, not fade away.

In this regard, with the teachings of the *Kitab Akhlakul Banin* in Islamic boarding schools, *santri* are taught in depth and prioritized up to the stage of "habituating positive behavior and being able to build intimacy in social relations." It is because a *santri* must be willing and able to realize that his life cannot be separated from other people. Thus, they inevitably have to learn interpersonal communication from an early age through the science of humility. It is so that in the end, a *santri* is loved, liked, and glorified sincerely without conditions by others.

As conveyed by Muhammad Ali Anwar (2017):

"*Santri* must be rich with positive character since they will become a role model for the community.

Therefore, from an early age, *santri* must begin to realize that they are not ordinary but beyond ordinary people, who will later become leaders prioritizing morality and courtesy."

What Ali Anwar conveyed agrees with Darmiyati Zuchdi (2010) that a person must have quality self-values and develop values into a positive tradition within himself. It is a form of humanization in educating oneself so that one can transfer one's goodness and virtue to others and become a figure of divine and social piety. Likewise, Darmiyati's statement is consistent with Abdurrahman's (2007) that a person is said to be noble if he can elaborate on the values of goodness and virtue in everyday life and are visible in behavior. Such things are said to be positive and meaningful learning outcomes to create social relations attached to the community, sincere politeness, and consistent self-kindness and virtue.

4. CONCLUSION

The explanation above indicates why a *santri* must really have a holistic education, in which not only IQ (Intellectual Quotient) but also politeness and humility intelligence are pursued, which are part of the elements of the emotional Quotient. In addition, a *santri* must also enrich himself with religious-spiritual intelligence, which leads them to be attached to God, as the primary basis for someone to have social piety that humanizes, respects, and glorifies others with the positive behavior of a *santri*. Several things can be done to form a climate of humility for *santri* in learning the Kitab Akhlakul Banin at Islamic boarding schools so that they have the intelligence of politeness and unconditional humility, including imitation technique (*al-Qudwah*), techniques for taking lessons from an event (*al-Ibrah*), correction and criticism techniques (*al-Tanqibiyah*), and positive habituation technique. Meanwhile, the form of the humility of the *santri* that results from learning the Kitab Akhlakul Banin at Islamic boarding schools comprises kissing hands, walking with head down and bowing before respected people, greeting elders first, speaking softly to others, and compassion for others. Further, the characters developed by a *santri* to perfect his affective and interpersonal intelligence are polite, warm, friendly, humanist, and compassionate characters.

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