Approaches to Forming the Attitude of Takzeem Keuguree in Aceh Traditional Islamic Boarding School

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Abstract
The progress of a nation is determined by its human resources, the development of resources is closely related to the education process as stated in Sisdiknas Law No. 20 year 2003. The education system and learning system have an important contribution in building human resources and are interrelated with each other. Traditional Islamic boarding schools have a significant contribution in shaping the nation's character, although the learning objectives are closely related to the ownership of the institution, there are no certain requirements for educational participants. The traditional pesantren, often referred to as the dayah, is the only popular religious education system in Aceh. Dayah alumni are known for their docile attitude that has high empathy, often called takzeem, with this strong takzeem value, alumni are very easy to mobilize for the benefit of developing resources, and they are often used for political purposes in the era of regional elections. Therefore, this study aims to find out how to learn the values of takzeen keuguree in traditional Islamic boarding schools in Aceh Province. This research is qualitative involving technique-Data-Gathering, In-depth-interview, observation and documentation. The results of the study show that there are several approaches to Building Knowledge as a source of human behavior based on knowledge and the teacher, Tsawab Tarhib and Targhib approaches, Kuawalat/against guree and special learning for learning the attitude of takzim keuguree.

Keywords: takzeem keuguree, tsawab, traditional Islamic boarding school

1. Introduction
The development and progress of Islamic society in the archipelago cannot be separated from the role played by pesantren. The magnitude of the meaning of pesantren in the journey of the Indonesian nation must be maintained. Moreover, pesantren has been considered as an educational institution that is deeply rooted in the original culture of the Indonesian nation (Djazilam, 2019); Zulihafnani, 2019). One of the characters produced by Islamic boarding school education in Aceh is the takzeem keuguree character is quite good, so that with this character it is very easy to organize for the sake of development, politics and other interests.

The attitude of takzeem keuguree is different from the understanding of manut, takzeem has a more sacred meaning physically and mentally and is related to various other dimensions[30], Abubakar and Anwar (2021) explain, interpreting the meaning of takzeem simply as meeting on the road, to other things. such as being willing to sacrifice and fight
for the long-term, the teacher-guided-in-Islamic boarding school, even though the person in charge is no longer his student(s).

Takzeem is the basis for developing patriotic attitudes that repel colonialism in the past, takzeem attitudes are one of the outputs of the pesantren education process to date. This attitude is also called malee-keu guree (Castronova & Chernobilsky, 2020). The Dutch were unable to defeat this attitude which blindly, so they named as Aceh pungo/crazy (Atjeh Moorden/Gekk-Atjehsche) (Abubakar & Anwar, 2021). The title was because of madness and courage, they were willing to die by carrying out attacks on the Dutch and Japanese colonials, because guree’s order (Law Number 18 of 2019). Overwhelmed by this attitude, Snouck, who disguised himself as a cleric, tried to overhaul the Islamic boarding school education system and differentiate between Islam in the sense of worship and Islam as a socio-political force in three main areas, namely the field of pure religion or worship; the social sector; and the political field.

Furthermore, Abubakar and Anwar (2019) found that a strong attitude of takzeem makes all teacher orders as orders that cannot be offered, not only in religious matters but also applies in various other matters such as working on rice fields, etc. attached to them even though they are not related to religious orders, shame on guree is part of faith in Allah SWT.

In education, this attitude is a good attitude in the success of learning, which can appear other attitudes such as glorifying, not insulting or berating the teacher, visiting the study place sincerely and full of enthusiasm (not late), coming to the study place with a neat appearance, being quiet, and attentive when the teacher is explaining and asking the teacher if there is something that has not been understood in a good way, the guree's orders are more important than the parents (Abubakar & Anwar, 2021).

Another study conducted by Djazilam (2019), he concluded that traditional pesantren are Indonesian educational institutions that have strong traditional roots in the community. In the era of modernization or the advancement of science and technology today, it is one of the Islamic educational institutions with the main goal of forming a complete, integrated, and kaffah personality.

Educational activities are not only oriented towards the transfer of knowledge, but also guidance for putting it into practice, with an independent curriculum determined by the pesantren's chaplains who have been able to demonstrate their existence as a maker of moral people. Pesantren learning does not recognize ability classes, it is measured by how much the individual absorbs knowledge (Zulihafnani, 2019).

In traditional Islamic boarding schools, the curriculum is the prerogative of Abon. The owner/founder of the Islamic boarding school, such an approach is very important to make the behavior of students and their teachers firm and formatted. In today's value-free era, Muslims really need the educational pattern of traditional Islamic boarding schools or Islamic boarding schools because they are able to fulfill spiritual and spiritual needs as an eternal human need. In the current era of modernization, where the negative impact of scientific and technological advances is more felt by society, especially with the emergence of various forms of human moral decadence, traditional Islamic boarding schools can still maintain it, not only in the Islamic boarding school environment, but the attitude of tkazeem remains intact until they die (Zulihafnani, 2019).

Another research on takzeem was conducted by Canute S. Thompson in 2018, respect is an important factor as an ethical relationship in continuing development, the
same conditions are actually expected by students, thereby creating comfort in learning. Canute S. Thompson's research findings show that takzeem attitude is a central or dominant element of a caring ethic and makes an important contribution to teacher-student sustainability. The quality of such relationships has implications for student discipline and academic achievement. According to him, this kind of pattern is also developed in traditional Islamic boarding schools so that the attitude of takzeem will still be maintained even though they have long left the institution, or even though they are far apart until they lose their age. However, research on takzeem is still quite limited, especially in the process of Islamic boarding school education [17].

Even in developed countries such as the Netherlands, Japan, this condition is recognized as quite important, as is the result of research by Emmanuel O'Grady et al., however, according to him, there have not been many studies, even though according to them, interpersonal respect is an influential factor in building relationships with students, including in high education, and many learning problems and outcomes relate to respect first, so that with respect comes a deep interest in them in respecting the teacher's role will help them feel more confident in their teaching abilities and in dealing with their students, so this study needs to be encouraged for the success of education in forming quality human beings, this has been practiced in traditional Islamic boarding schools education for a long time (Zulikhafni, 2019).

2. Method

Considering that there are quite a number of well-known traditional pesantren in Aceh, the Aceh region is grouped into three major areas, namely the southwestern region, the cities of Banda Aceh and Aceh Besar, the Pidie and Bireun regions and the North Aceh region and Lhokseumawae City, with the consideration that in some of these areas there are a number of traditional pesantren whose work has produced famous role models/guree-guree in Aceh. Each of these areas was chosen by one of the best Islamic boarding schools known to the people of Aceh in general.

During data collection, the interviews were conducted on all predetermined respondents, to avoid data loss, the interviews will be assisted by a recorder (HP) and logbook, pen. In collecting data the researcher tries: a. Exploring values is not only what is conveyed, but also values from body movements, eyes, not only what is experienced but much of what is hidden around it. b, interviews cover more things across time, in building takzeem keuguree values. Each interview will use questions related to research objectives that require guree answers in pasantren, the expressions of the resource persons will be interpreted with an Acehnese cultural approach, both terms and actions as certain symbols. Next, it is Observation. Observations will be carried out by direct observation with the aim of optimizing the ability of the research team in terms of motives, beliefs, concerns, habits and so on, so as to enable the research team to observe and capture the culture of guree in the Islamic boarding school. thus allowing researchers to form knowledge that is known together, both from the researcher himself and the subject being observed. Later, documentation was applied. Documentation is data collection by researchers by collecting reliable source documents, such as writings, pictures or monumental works from someone's notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas and so on (Likcona, 2003). Documentation can also be sourced from online information systems available on various trusted websites. This will help the research team to enrich knowledge and references to strengthen the meanings obtained in the field.
Last, in analyzing the data, there were several steps implemented. Data reduction is an effort to classify direct, select important data and eliminate unimportant data, this will be done as soon as possible to avoid data saturation/accumulation and avoid loss of implied and explicit meaning in each research result (Putihat, 2022).

Before concluding each research objective, the data that has been collected were verified for the validity of the data, this is needed to prove that the data collected can be justified, In addition, a peer-to-peer discussion approach, triangulation of sources were carried out so that they are considered to have met scientific requirements.

3. Results and Discussion

*Takzeem keu Guree Learning with the Tsawab Approach*

In traditional Islamic boarding school education, the *Tsawab* approach is a reliable approach in forming morals, because *Tsawab* is directly related to Islamic religious teachings about heaven and hell on the last day. This is certainly different from those who take general education, for the most part to gain knowledge and welfare of life and is accompanied by morals by the education curriculum; whereas in traditional Islamic boarding schools, the dimensions of work and general knowledge are not a consideration. This kind of commitment has been agreed upon by parents and students before they study and stay (Suardi, 2022).

*Tsawab* is a characteristic that distinguishes traditional *pesantren* education from general education/modern Islamic boarding schools. *Pasantren* education emphasizes the importance of instilling noble morals in the child's soul during its growth and watering it in accordance with Islamic values, so that having an attitude of *takzeem keuguree* is more prominent than academic achievement (Umar, 2011), with the belief that the more *takzeem* a santri, the easier it is to absorb other knowledge. This pattern of education in general education is often called reinforcing (reinforcing in the form of reward and punishment). The difference is that reinforcement in general education is more oriented towards real things, such as objects, fines, sayings, achievements, etc., while *tsawab* is more oriented towards rewards, goodness and sanctions in the afterlife and misfortune or kualat when leaving it.

The most important reward in Islamic education is to gain the reward and pleasure of Allah. Reward means: God's reward for human good deeds, or also referred to as the fruit of good deeds, while reward is defined as doing good or getting a reward (General Dictionary 2010). Rewards given to students who excel or who have good characters, can also be given to children who do not excel, called rewards and bad behavior is called sanctions or laws and punishment (Charles, 1987). Likewise Muhammad Jamil Zainu said, “A good teacher should praise his students. If he sees any goodness from the method he is taking, by telling him the words “good”, “may Allah bless you”, or by saying “you are a good student (Shaykh Muhammad Jamil Zainu, 2002).

Giving rewards in the form of speech includes the easiest method of moral education, simple and can be practiced at any time where every teacher finds students behave well, both in the teaching and learning process and in their social environment, and convey various blessings from Allah and threats if they are not in accordance with religion. Thus always motivated to display their best morals in various settings and avoid embarrassing things in accordance with religious and cultural values, the results of the study show that the *tsawab* approach can affect a person's learning achievement (Putihat, 2022). Therefore, the values in *takzeem keu guree* learning are absorbed more quickly because they are
related to the goodness of life in the world and the hereafter. The *tsawab* approach in education can be classified into two categories, namely Targhib (God's Promises about the Pleasures of the Hereafter) and Tarhib (God's Threats for His Actions).

In Islamic education giving advice to children is an obligation, as was done by Lukamanul Hakim which was enshrined by Allah Subhanahu Wataala in the Koran Surah Lukman (31). There Allah describes Lukman as an ideal father in accordance with Islamic teachings. Giving such advice actually contains efforts to give targhib and tarhib rewards.

Rewards with this approach are quite dominant found in Islamic education such as dayahs, both integrated and salafiah (Idris, 2008). Targhib method of giving rewards is related to Allah's promises about the pleasures of the hereafter accompanied by persuasion to do good. And enjoy a benefit, pleasure or pleasure in the hereafter which is full of goodness, living clean of all impurities, both physical and mental impurities and carry out various good deeds, stay away from momentary pleasures that contain danger or bad deeds, the main purpose of which is sincerity to obtain the grace and pleasure of Allah SWT for the life of the world and the hereafter.

The purpose of targhib is to motivate students to gain the pleasure of Allah through work in accordance with the rules and provisions of Allah and His Messenger, so that they are more aware and aware because all humans will return to Him. The word of God that promises the enjoyment of the hereafter and the sanctions of the hereafter if you are able to behave in good manners in this world, as seen in the following verse, which means: *If you stay away from major sins among the sins that you are forbidden to do, We will certainly erase your mistakes (your small sins) and We will admit you to a glorious place (Paradise).*

As matter of fact, Tarhib learning method through giving threats, in the form of various torments due to acts that are sinful and violate the provisions of Allah SWT. With such threats, it is hoped that it will cause fear and embarrassment to Him, and show the greatness and majesty of Allah, so that all students will be careful in their actions and avoid themselves from mistakes and disobedience to Allah SWT.

Targhib and tarhib are methods of approaching moral education that always go together which are easy to implement in learning at Islamic boarding schools. At the time of approaching targhib through God's promises so that it creates a feeling of pleasure, is motivated to obey them, then at the same time it involves a tarhib approach by explaining various threats for violating them. The application of the targhib and tarhib reward methods can not only form the santri's akhlakul karimah. the application of targhib and tarhib methods in education can also significantly improve the intellectual and emotional quality of students (Idris, 2021).

In the Al-Quran and the hadiths of the Prophet there is quite a lot of news regarding targhib with various praises and hopes for every person who believes and does good and has noble morals with gifts of heaven full of pleasures that have never occurred to and been felt by humans in this world.
At the same time, the Qur'an and Hadith also describe news about the threat (tarhib) of hell which is very painful for anyone who violates its provisions. Targhib and tarhib in the Qur'an are not only described in a practical way about the severity of punishment, but also threats in a theoretical form with a certain mention of the violator. No less than 478 verses that describe the method of education in giving targhib and tarhib rewards are mentioned in the Qur'an (Idris, 2021).

Therefore, targhib and tarhib are one of the approaches or part of the most important strategy used in traditional pesantren education in Aceh. Some targhip values that will be obtained by students by having an attitude of takzeem keu guree while in the Islamic boarding school environment and after being in the community environment, namely: Will be safe faith, will be easy sustenance in life, to get peace of mind and and die in a state of husnul khatimah (Azizah & Rahmah, 2022).

Besides the values of pleasure, the development of tarhib values also has a good correlation in forming takzeem keu guree attitudes, while the tarhib values that are developed in forming takzeem keuguree values include the following points:
1. If you do not show reverence for keuguree, then the knowledge you gain will not be a blessing
2. Can disappear the pleasure of the teacher
3. Life will not get blessings, for example it is difficult to feel happy and always feel sad
4. Can die not in a state of husnul khatimah
5. The threat is conveyed during the lesson according to the related theme
6. The threat was also conveyed when students made mistakes, at that time students would be reprimanded and given threats according to the mistakes made (Azizah & Rahmah, 2022).
7. Regarding the threat of the afterlife and the reward for this respectful attitude, it is conveyed when the learning process is carried out in class (Hidayat & Ansari, 2022).

**Socialization the Meaning of Teumeureuka/Kualat versus Guree in Education,**

Teumeureuka in Acehnese customs is something that befalls someone, literally meaning we have not encountered much, but in everyday life the term teumeuraka is very well understood by the people of Aceh. In Indonesian, kuwalat is an unfavorable impact on someone for not obeying or doing evil to parents, teachers, and so on, kuwalat can also be the result of doing evil to animals, kualat can also be disobedient to parents and teachers. Kualat is a belief for the people of Aceh if they do not do good to certain objects, but kualat is the most popular in Aceh as a result of the protests of the teacher, while parents are more often considered disobedient. In Indonesian, kualat is often interpreted as misfortune for doing bad things to parents and so on, as stated in Indonesian dictionary. The term of kualat itself in the tradition of Islamic boarding schools has become a pulse. Often we hear sayings such as "don't talk about the cleric, you'll be bad" "don't break the rules set by the cleric, you'll be bad" and many more (Habibi, 2018).

In the traditional Islamic boarding school education environment, the impact of kualat because we do not respect guree is quite strong, we find it among students and even the people of Aceh in general, even though we believe everything is because of God's permission, the fear of teumeureuka or kualat is quite strong among the community, even recorded in popular fairy tales in Aceh, like the story of a student named Jugi Tapa ends sadly because of his teacher's kualat.
The using of belief values and Achenese legends in education is seen as important in increasing the motivation and attitudes of students in learning. These kualat values are generally conveyed by Islamic boarding school teachers based on the sources of the Qur'an and the Sunnah of the Prophet Muhammad as well as cases involving happened which has a strong correlation, in the Aceh legend there is a case of ungodly child Ahmad Rahmanyang who was cursed by his mother to be a stone around Krueng Raya Aceh Besar, this legend is also similar to the popular legend in Padang, the story of Maleng Kundang.

An attitude of *takezem* is an obligation for santri at the Islamic boarding school or when outside (Tgk. Nur Azizah M. Daud, 2022), understanding of kualat still dominates what if you violate *guree* at Islamic boarding schools, in public schools the meaning of kualat is not as deep as that understood by Islamic boarding school students, In public schools, the fear of kualat students for teachers is generally more about the final grades and respect for the teacher as a person, not as a qualitative in the sense of a transcendental meaning, so that after school, students often forget the name of the teacher.

Sementara itu para santri selalu ingat dan mengajarkan apapun pada muridnya yang telah diterima pada gurunya, lupa kepada guru adalah bahagian dari tidak takezem padanya, bisa berdampak tidak berkah hidupnya, Takzim keuguree diatas takezem kepada orang tua, karena jika orang tua mengenaikan dunia kepada anaknya, maka guree mengenaikan akhirat kepada santri. (istilahnya jika orangtua membawa anaknya ke neraka maka guree membawa santri ke surga (Tgk. Siti Rahmah Usman, 2022).

Takzeem keu geuree is part of tasawuf education. They believe that the knowledge they get will be blessed with the attitude of *takezem* that they give to their teachers (Anshari, 2022), and pray in their daily prayers and to all their families for forms of *takezem* wherever they are.

In a broader sense, *takzeem* is to establish good friendships, by remembering all the *guree*'s orders wherever they are, even though they are no longer students, with concepts such as alumni of traditional Islamic boarding schools that are very easy to mobilize according to the direction of the teacher. Such things are often used for political purposes by certain groups to win elections and various other interests.

4. Conclusion

Based on the results of the processing, it can be concluded that improving the attitude of *takzeem keuguree* in traditional Islamic boarding schools is needed with several approaches, one approach is *tsawab*, namely through an approach to providing an understanding of rewards, *tsawab* has two approaches, namely Targhib (explaining Allah's Promises about the Pleasure of the Hereafter for those who obeying *guree*) and Tarhib (depicting the threat of Allah both in this world and the hereafter.

God's promises in the world such as faith will be safe, will be easy sustenance, will give life, get peace of mind, and can die in a state of husnul khatimah, denying *guree* can also bring teumeureuka, thus it will affect his life's journey not well until he dies in the situation is not good suul khatimah.

The dissemination of the meaning of Teumeureuka in Acehnese customs is an approach that is generally understood and understood by all groups, including the santri. Kualat is a belief for the people of Aceh if they don't do good to certain objects, but kualat
is the most popular in Aceh as a result of the teacher's recital protests, while parents are more often considered disobedient, the Acehnese legend Jugi Tapa also saddened his life due to kualat on his teacher. *Takzeem* keu geuree is part of tasawuf education, *takzeem* is establishing good friendships, by remembering all the orders of the gurue wherever they are, even though they are no longer a santri.

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