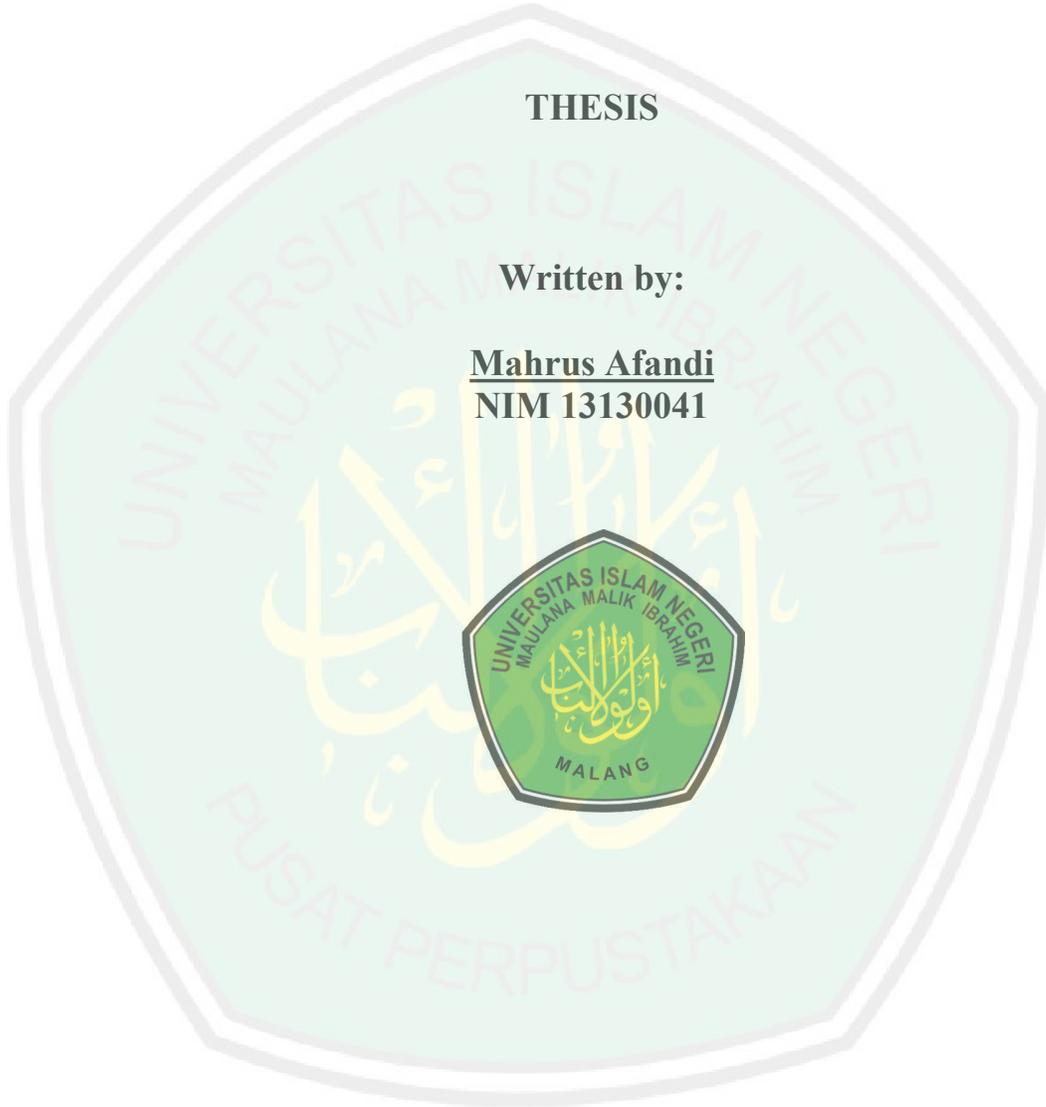


**SOCIOLOGICAL STUDY ON KHIDMAH AT PONDOK  
PESANTREN SALAFIYAH SYAFI'YAH NURUL HUDA  
MERGOSONO MALANG**

**THESIS**

**Written by:**

**Mahrus Afandi  
NIM 13130041**



**SOCIAL STUDIES EDUCATION PROGRAM  
TARBIYAH AND TEACHING TRAINING FACULTY  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY**

**May, 2017**

**SOCIOLOGICAL STUDY ON KHIDMAH AT PONDOK  
PESANTREN SALAFIYAH SYAFI'YAH NURUL HUDA  
MERGOSONO MALANG**

**THESIS**

*Proposed to Tarbiyah and Teaching Training Faculty of Maulana Malik  
Ibrahim State Islamic University Malang as the Requirement to Acquire  
(S-1) First Degree of Sarjana Pendidikan Ilmu Pengetahuan Sosial (S.Pd)*

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**SOCIAL STUDIES EDUCATION PROGRAM  
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MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY**

**May, 2017**

**APPROVAL SHEET**

**SOCIOLOGICAL STUDY ON KHIDMAH AT PONDOK  
PESANTREN SALAFIYAH SYAFI'YAH NURUL HUDA  
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MERGOSONO MALANG**

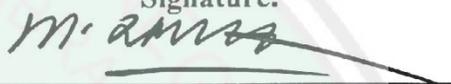
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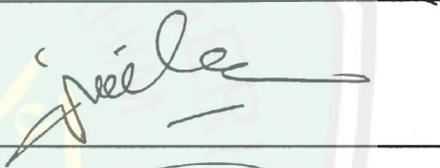
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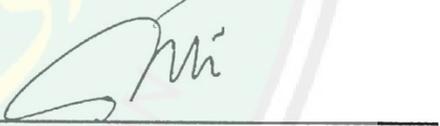
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## MOTTO

Indeed, mankind is in loss,  
Except for those who have believed and done righteous deeds and  
advised each other to truth and advised each other to patience.<sup>1</sup>



---

<sup>1</sup> (Q.S. Al-Ashr : 2-3)

## PAGE OF DEDICATION

With the blessing of Allah SWT and His mercies,

I am grateful and I want to thank to :

My beloved mother and father, who support me with their great efforts,

*Robb, irhamhuma kama Robbayani shoghiro . .*

My beloved family, I won't forget their kindness.

My kyai who teach me the meaning of this world,  
Hopefully their knowledges always lighten up Islam

All of the teacher who sincerely educated me,  
Thanks for the priceless knowledge

My friends at Pondok Pesantren Salafiyah Syaf'iyah Nurul Huda Mergosono Malang,  
Keep finding that absolute truth, until we reach the eternal happiness

My little family, Social Studies Education Program P.IPS ICP Class of 2013,  
Thank for your smiles, you all are my spirit during my study in this University

And all of the parties who supported me in this thesis finishing process,  
Thank for your time in helping me during the process.

Mokhammad Yahya, MA., Ph.D  
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---

OFFICE MEMO OF ADVISOR

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Malang, May 23, 2017

To Whom It May Concern,  
Dean of Tarbiyah and Teaching Training Faculty  
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*Assalamu'alaikum Wr. Wb.*

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is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

*Wassalamualaikum Wr. Wb*

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## CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this Thesis is originally written by Mahrus Afandi, student of Social Studies Education Program (P.IPS) as the requirement to acquire (S-1) first degree of Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teaching Training of Maulana Malaik Ibrahim Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other sarjana status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, May 23, 2017



Mahrus Afandi

## PREFACE

All praise and thanks to Allah SWT, who has given grace and bestow a variety of favors and gift, especially to the author, so that he can complete the writing of a thesis proposal entitled "Sociological Study on Khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang" as well. Sholawat and greetings hopefully always be upon to our Apostle, Prophet Muhammad, as well as to his family, his companions, as well as the people who follows him until the day of judgement.

The author is aware the existence of aids from various parties, such as prayers, support, motivation, criticism, suggestions for the completion of this thesis proposal until it can be resolved properly and smoothly. With the completion of the drafting of this thesis, the author wants to say sincere thanks to all those who have helped the author, either moral or material, especially to::

1. Prof. Dr. H. Mudjia Rahardjo, M.Si. as the Rector of Maulana Malik Ibrahim State Islamic University Malang, who has given me a opportunity, so that this thesis can be well finished.
2. Dr.H. Nur Ali, M.Pd. as the Dean of Tarbiyah and Teaching Training Faculty who has given me permission to conduct this research.
3. Dr. H. Abdul Bashith, M.Si, as Head of Social Studies Education Program who also has gives me permission in finishing this thesis.
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9. All party who have helped me, both directly and indirectly who have great contribution in this thesis finishing process.

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Malang, May 23, 2017



Mahrus Afandi

## TRANSLITERATION GUIDELINES OF ARAB LATIN

Transliteration of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

### A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vocal

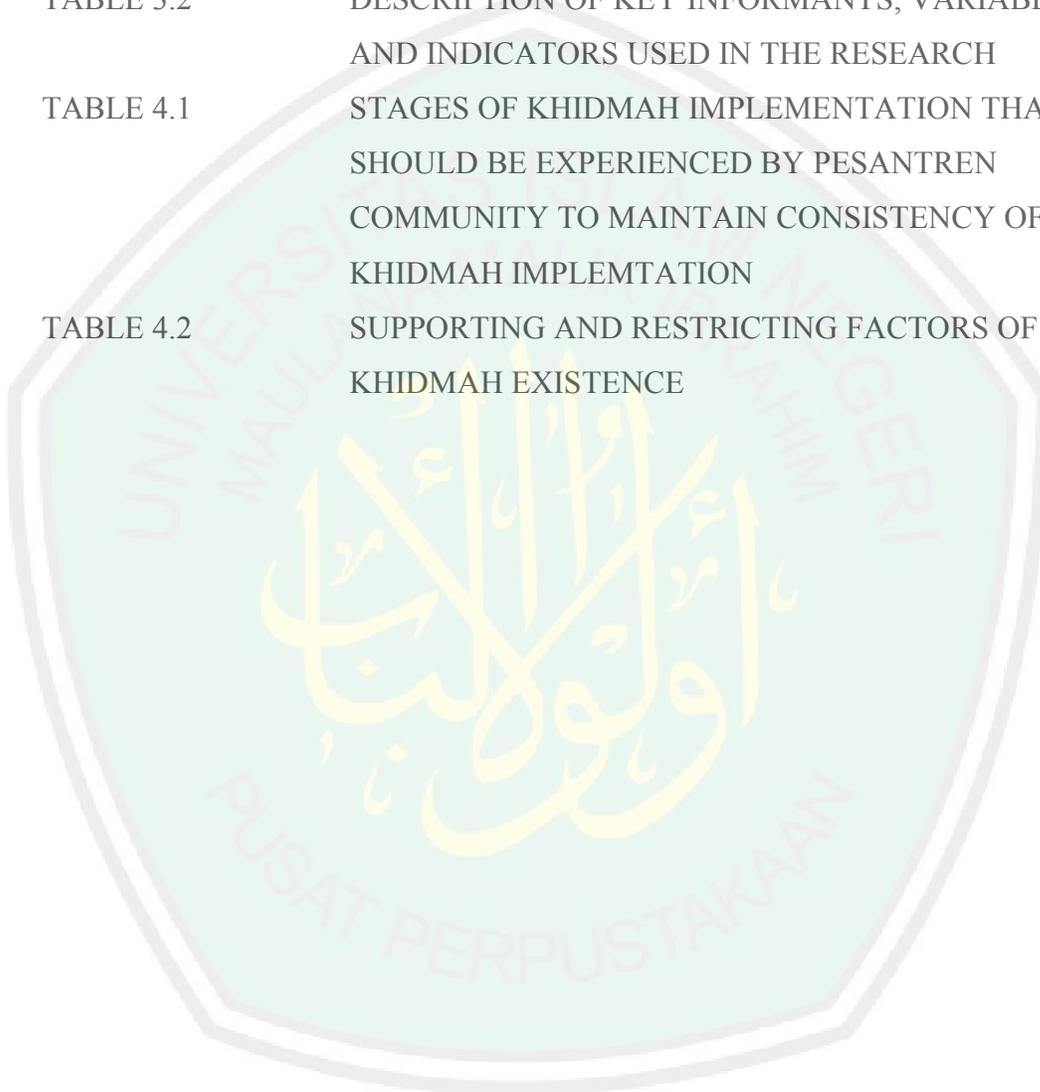
Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

### C. Diphthong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إِي	=	î

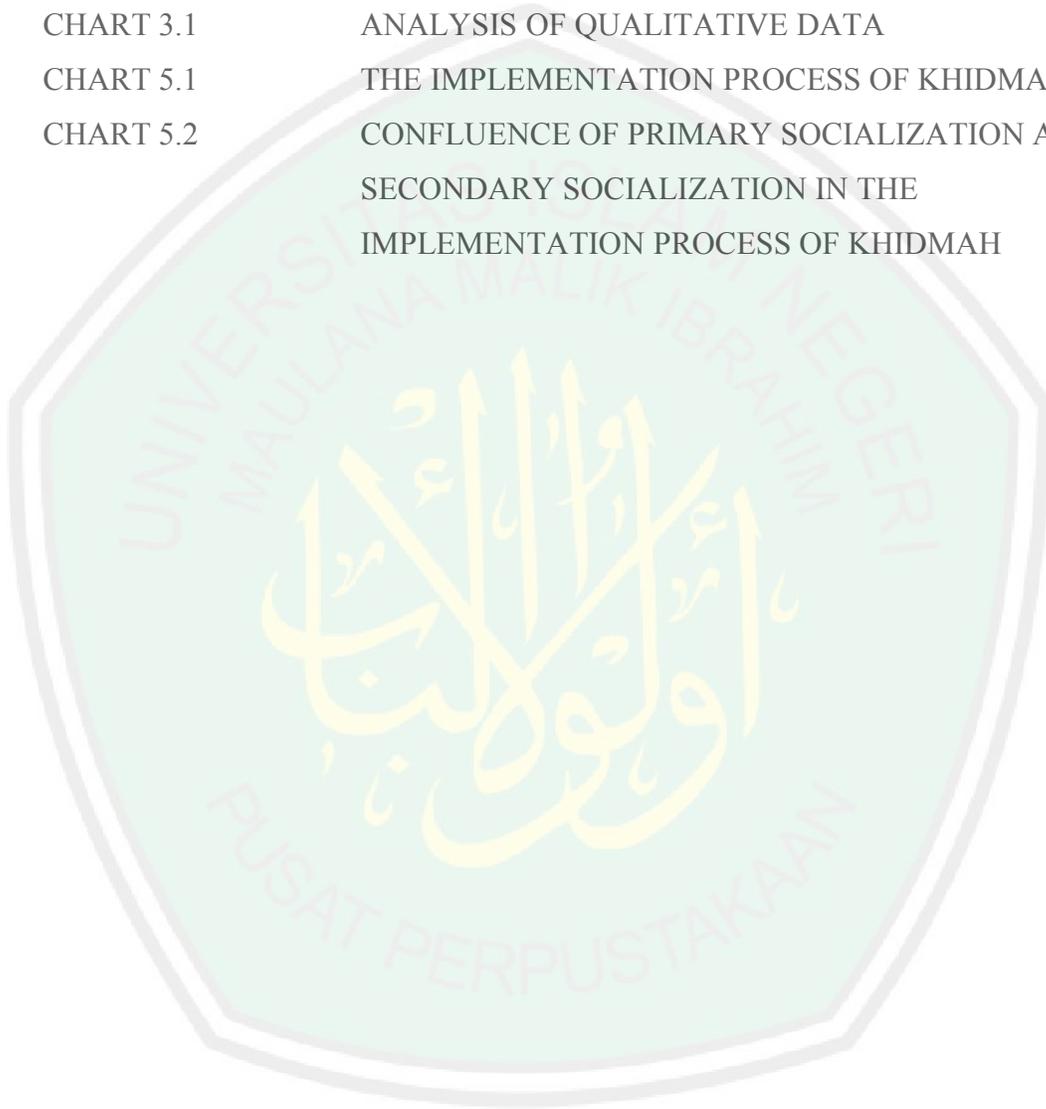
## LIST OF TABLE

TABLE 3.1	PRIMARY DATA
TABLE 3.2	DESCRIPTION OF KEY INFORMANTS, VARIABLES, AND INDICATORS USED IN THE RESEARCH
TABLE 4.1	STAGES OF KHIDMAH IMPLEMENTATION THAT SHOULD BE EXPERIENCED BY PESANTREN COMMUNITY TO MAINTAIN CONSISTENCY OF KHIDMAH IMPLEMENTATION
TABLE 4.2	SUPPORTING AND RESTRICTING FACTORS OF KHIDMAH EXISTENCE



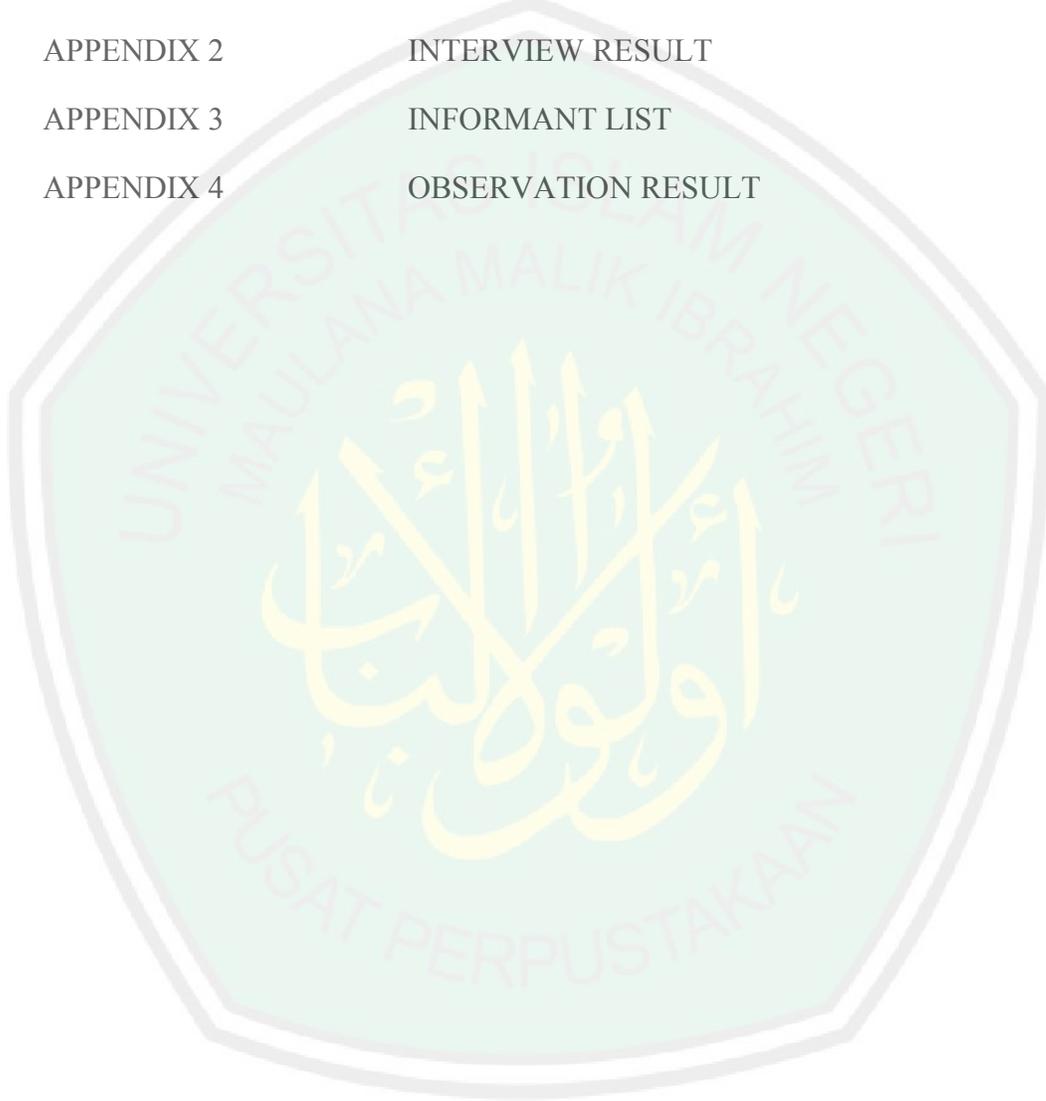
## LIST OF CHART

CHART 2.1	FRAMEWORK OF THE RESEARCH
CHART 3.1	ANALYSIS OF QUALITATIVE DATA
CHART 5.1	THE IMPLEMENTATION PROCESS OF KHIDMAH
CHART 5.2	CONFLUENCE OF PRIMARY SOCIALIZATION AND SECONDARY SOCIALIZATION IN THE IMPLEMENTATION PROCESS OF KHIDMAH



## LIST OF APPENDIX

APPENDIX 1	INTERVIEW GUIDELINE
APPENDIX 2	INTERVIEW RESULT
APPENDIX 3	INFORMANT LIST
APPENDIX 4	OBSERVATION RESULT



**TABLE OF CONTENT**

APPROVAL SHEET.....	iii
PAGE OF DEDICATION.....	vi
MOTTO.....	vii
CERTIFICATE OF THESIS AUTHORSHIP.....	ix
PREFACE.....	x
TRANSELITERATION.....	xiii
TABLE OF CONTENTS.....	xvi
ABSTRACT.....	xix
CHAPTER I INTRODUCTION.....	1
A. Background .....	1
B. Research Focus .....	9
C. Objectives of the Study.....	9
D. Significances of the Study.....	10
E. Originality of Research.....	11
G. Definition of Key Terms.....	18
H. Structure of the Study.....	19
CHAPTER II LITERATURE REVIEW.....	22
A. Theoretical Framework.....	22
1. Social Construction Theory.....	22
2. Social Exchange Theory.....	25
B. Research Roadmap.....	33
CHAPTER III RESEARCH METHOD.....	34
A. Approach and Research Design.....	34
B. Presence of the Researcher.....	35

C. Research Site.....	35
D. Data and Data Sources.....	36
E. Technique of Collecting Data.....	37
F. Technique of Data Analysis.....	42
G. Research Procedure .....	45
CHAPTER IV RESEARCH FINDINGS.....	46
A. Exposure Data.....	46
1. General Description of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang.....	46
B. Research Findings.....	50
1. Construction of Notion of Khidmah in the Perspective of Kyai and Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang.....	50
2. Implementation Process of Khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang.....	59
3. Supporting and Restricting Factors of Khidmah Implementation at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang.....	70
CHAPTER V DISCUSSION.....	79
A. Construction of Notion of Khidmah in the Perspective of Kyai and Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang.....	79
B. Implementation Process of Khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang.....	100
C. Supporting and Restricting Factors of Khidmah Implementation at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang.....	107
CHAPTER VI CONCLUSION.....	123
A. Conclusion.....	123
B. Recommendation.....	126
BIBLIOGRAPHY.....	128
APPENDIX.....	130

## ABSTRACT

Afandi, Mahrus. 2017. Sociological Study on Khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang. Thesis, Social Studies Education Program, Tarbiyah and Teaching Training Faculty, Maulana Malik Ibrahim State Islamic University, Malang. Advisor : Mokhammad Yahya, MA., Ph.D

---

Interaction between teachers and students is the most influential factor in the learning and teaching process. For making consciousness about urgency of creating good atmosphere for interaction comes in the educational institution, some educational institutions created service-learning program. As one of Islamic educational institutions in Indonesia, *pesantren* has a concept in its educational tradition like service-learning, it is called *khidmah*. Therefore, the researcher wants to conduct a research about *khidmah* in *pesantren*. This research is conducted at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*, as one of *pesantren salaf* in Malang.

Based on the above issues, the focus of this study is the existence of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda. The more specific objectives of this study are: 1) To describe construction of knowledge about *khidmah* according to Kyai and Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang; 2) To explain the implementation process of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang; 3) To explain the supporting factors and restricting factors in the implementation of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang. This study uses qualitative approach and employs two foundations for analysing '*khidmah*' at *Pesantren* namely social construction of Peter L. Berger and Exchange theory of George C. Homans.

Research findings indicated that; 1) *Khidmah* is defined as giving service, giving service to anything, in terms of *pesantren*, it means giving services to teacher or kyai, and *pesantren*. 2) There are stages of *khidmah* implementation that should be experienced by *pesantren* community to maintain consistency of *khidmah* implementation. These stages are: a) Giving reward and punishment; b) Giving empirical example of behaviour related to *khidmah*; c) Giving advises about urgency of *khidmah*; 3) The implementation of *khidmah* depends on factors that determine whether *khidmah* exists among *pesantren* community or do not. Those factors are: a) Belief in reward and punishment because of *khidmah*; b) Behaviour acted by earlier member of *pesantren* community which is representing *khidmah*; c) Closeness among member of *pesantren* community; d) Attention and competence owned by member of *pesantren* community to convey urgency of *khidmah*.

**Keywords:** *Khidmah, Pesantren Community, Kyai, Santri.*

## مستخلص البحث

أفندي، محروس. 2017. الدراسة السوسيولوجية عن الخدمة في معهد نور الهدى السلفي الشافعي بمالانج. الدراسة، قسم العلوم الإجتماعية، كلية العلوم التربية و التدريس، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: محمد يحيى الماجستر.

التفاعل بين المعلمين والطلاب هو العامل المؤثر جدا في عملية التعلم. لخلق الوعي عن أهمية خلق الجو الجيد للتفاعل في المؤسسات التعليمية، اتخذت العديد من المؤسسات التعليمية أن تنشأ برنامج هي الخدمة التعليمية. كان المعهد --اي هو من مؤسسات التعليم الإسلامية --في إندونيسيا لديه المفهوم المماثل لبرنامج الخدمة التعليمية، و هي الخدمة. ولذلك، جرى الباحث الدراسة عن الخدمة في المعهد. أجريت هذه الدراسة في معهد نور الهدى السلفي الشافعي ، الذي كان هذا المعهد من المعاهد السلفية بمالانج.

استنادا إلى المسائل المذكورة ،بؤرة هذه الدراسة هي الخدمة في معهد نور الهدى السلفي الشافعي بمالانج. و الهدف من هذه الدراسة ما يلي: 1 (لوصف بناء المعرفة من الكياهي و الطلاب في معهد نور الهدى السلفي الشافعي بمالانج عن الخدمة. 2) لوصف عملية تنفيذ الخدمة في معهد نور الهدى السلفي الشافعي بمالانج. 3) لوصف العوامل الدافعة و العوامل المانعة للخدمة في معهد نور الهدى السلفي الشافعي بمالانج. استخدمت هذه الدراسة المنهج الكيفي و الأساسين لتحليل عن الخدمة في المعهد، وهي نظرية بناء الاجتماع لبيتر بيرغر وتبادل الاجتماع لجورج هومنس .

تشير نتائج هذه الدراسة ما يلي: (1) تعرف الخدمة كتوفير الخدمات إلى أي شخص، في سياق المعهد، هي توفير الخدمات للمعهد (2). هناك بعض درجات التطبيق لخدمة التي يجب تمريرها بمجتمع المعهد لحفظ على الكثافة في تطبيق الخدمة في البيئة المعهدية، هي: (أ) اعطاء الثواب التعزيز. (ب) الأسوة الحسنة عن الخدمة الحقيقية. (ج) إعطاء النصيحة عن أهمية الخدمة (3). يعتمد تطبيق الخدمة على العوامل المؤثرة لوجود الخدمة أو نفيها في المعهد، كما يلي: (أ) الإعتقاد بوجود الثواب و التعزيز من الخدمة. (ب) سلوك المجتمع المعهدي. (ج) القرب بين المجتمع المعهدي. (د) الإهتمام و الكفاءة للمجتمع المعهدي في تبليغ أهمية الخدمة .

الكلمات الرئيسية: الخدمة، مجتمع المعهد، الكياهي، الطلاب.

## ABSTRAK

Afandi, Mahrus. 2017. Studi Sosiologis tentang Khidmah di Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang. Skripsi. Jurusan Pendidikan Ilmu Pengetahuan Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Dosen Pembimbing : Mokhammad Yahya, MA., Ph.D

Interaksi antara guru dan murid merupakan faktor yang sangat berpengaruh dalam proses belajar mengajar. Untuk menciptakan kesadaran tentang pentingnya menciptakan atmosfer yang bagus dalam interaksi di lembaga pendidikan, beberapa lembaga pendidikan berinisiatif untuk menciptakan program service-learning. Sebagai salah satu lembaga pendidikan Islam di Indonesia, pesantren memiliki sebuah konsep yang mirip dengan program service-learning, yaitu khidmah. Oleh karena itu, peneliti mengadakan penelitian tentang khidmah dalam pesantren. Penelitian ini dilakukan di Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda, sebagai salah satu pesantren salaf di Malang.

Berdasarkan isu di atas, fokus penelitian ini adalah keberadaan khidmah dalam Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang. Adapun tujuan dari penelitian ini antara lain: 1) Untuk menjelaskan konstruksi pengetahuan tentang khidmah menurut kyai dan santri Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang; 2) Untuk menjelaskan proses implementasi khidmah di Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang; 3) Untuk menjelaskan faktor pendorong dan faktor penghambat keberadaan khidmah di Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang. Penelitian ini menggunakan pendekatan kualitatif dan menggunakan dua fondasi teori untuk menganalisis keberadaan khidmah di pesantren, yaitu teori Konstruksi Sosial oleh Peter L. Berger dan Pertukaran Sosial oleh George C. Humans.

Temuan penelitian ini mengindikasikan bahwa: 1) Khidmah didefinisikan sebagai pemberian pelayanan kepada siapa pun, dalam konteks pesantren, pemberian pelayanan kepada pesantren; 2) Terdapat beberapa tahap implementasi khidmah yang harus dilalui oleh komunitas pesantren untuk menjaga konsistensi penerapan khidmah di lingkungan pesantren, antara lain: a) pemberian penghargaan dan hukuman; b) pemberian contoh perilaku khidmah secara nyata; c) pemberian nasehat tentang urgensi khidmah; 3) Implementasi khidmah bergantung pada beberapa faktor yang mempengaruhi ada atau tidaknya khidmah dalam pesantren, antara lain: a) Kepercayaan tentang keberadaan penghargaan dan hukuman dari khidmah; b) Perilaku yang dilakukan oleh anggota komunitas pesantren; c) kedekatan antara anggota komunitas pesantren; d) Perhatian dan kompetensi yang dimiliki oleh anggota komunitas pesantren untuk penyampaian urgensi khidmah.

**Kata Kunci:** *Khidmah, Komunitas Pesantren, Kyai, Santri.*

## CHAPTER I

### INTRODUCTION

#### A. Background

Human interaction between teachers and students is the most influential factor in the learning and teaching process. Even though interaction is believed to have very positive impact to the learning processes but to some degree it might also creates unintended consequences such as violence, bullying, and others. Violent behavior as a negative result of interaction is very crucial to be understood in order to cope with such unintended consequences. There are five conditions according to Abd. Rahman Assegaf that the interaction in educational institutions have raised to the problem of (interactional) violent behaviour

First, violent behaviour is taken place in correcting the mistake or failure. If the punishment is overreacted or inappropriate with infraction condition, violence would happen. Counter violence can also happen when violence actor and its victim mutually have vengeance. Second, violence, in education, can happen because of bad educational policy and system. Curriculum that emphasizes merely on cognitive aspect and disregards affective aspect gives occasion to lack of humanization process in education. Third, violence can be also influenced by societal environment, and mass media. Fourth, violence can be guessed as a reflection from development of societal life which is experiencing rapid change, it makes desire to fulfil their needs instantly comes to

the surface. Fifth, violence can also happened because of social and economic background of its actor. The first and the second factor are included into internal factor, while the third until the fifth are included into external factor of violence.<sup>2</sup>

Social interaction can be defined as dynamic social relationships. It can happen between individual with individual, individual with group, or group with group. In the interaction process, parties participating in the interaction process use symbol in which its value and meaning is given by those who use it<sup>3</sup>

In educational institution, teacher and students are parties that determine whether educational atmosphere within an educational institution is good or bad. When the interaction between teacher and students is well, educational atmosphere in the educational institution is also good. Each educational institution, of course, has norms and values that have been established to create social order in it. Each individual in it is ordered to follow those norms and values.

According to Kiesler, in the interaction between an individual with a group, there is term conformity. Conformity is behaviour of an individual towards the other people that is living up to expectation of society based on norms and values that have been existed. Conformity is not only living up to people do, but it also emerges because of the impact of how people act.

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<sup>2</sup> Abd. Rahman Assegaf. *Pendidikan Tanpa Kekerasan: Tipologi Kondisi, Kasus, dan Konsep*. (Yogyakarta: Tiara Wacana Yogya. 2004). p. 4.

<sup>3</sup> Yesmil Anwar, Adang. *Sosiologi untuk Universitas*. (Bandung: PT. Refika Aditama. 2013). p. 194.

Conformity is divided into two terms, both are: compliance; it is conformity which is contradictory with self-desire. It is conducted, usually, for gaining gift or avoiding punishment. Second, acceptance; at this kind of conformity, there are some reasons that are not fully denied. It means people perform expectation of society relatively without suppressing feeling<sup>4</sup>

According to Peter L. Berger, dialectic between behaviour of individual and expectation of society is not as simple as compliance and acceptance. But he divided into three terms, *internalization, objectivation, and externalization*.<sup>5</sup>

These terms are helpful for analysing behaviour of an individual correlated with social construction around an individual. School is a place for dialectic between an individual and societal expectation. There are norms, ethics, or customs committed by school that has to be obeyed by students. Norms, ethics, or customs will exist because they have function which is beneficial for the member of society. As functionalist stated that, things will exist in a society until their function is no longer felt by the society.

Problems of interaction are caused by educational actors' unconsciousness about urgency of creating good atmosphere for interaction in educational institution. For making consciousness about urgency of creating good atmosphere for interaction comes in the educational institution, some educational institutions created service-learning program.

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<sup>4</sup> Ibid. p. 195.

<sup>5</sup> Peter L. Berger. *Langit Suci: Agama sebagai Realitas Sosial*. (Jakarta: LP3ES. 1991). p. 4.

Susan A. Abravanel stated that service-learning program has been proven as an effective program for enhancing students' consciousness about urgency of creating good atmosphere in the interaction process of their life. She asserted that the success of service-learning does not only depend on its practice in the school as educational institution, but also on the advocacy, support, and students' involvement in the society<sup>6</sup>

By students' participation in the service-learning at their educational institution and in the society, students can enhance their level of awareness of community needs, because service-learning is more likely to help students for developing bonds with a greater number of people. It means service-learning can help students to possess experience of valuable education that emphasize affective aspect or values of humanity. That's why service-learning can be a solution of problems of interaction on the educational field.

There are many kinds of service-learning program that have been implemented by various schools in the world. It is usually conducted in the various fields in education. Such as history -like bringing senior adults that have historical knowledge about important events into classroom which enables them to make teaching of history, it would help to transform historical values that have been constructed by the previous generation to the recent generation-, performing

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<sup>6</sup> Susan A. Abravanel. "Building Community Through Service-Learning: The Role of the Community Partner", *Journal of Civic Engagement and Service-Learning*, The Education Commission of the States (ESC) National Centre for Learning and Citizenship Colorado. No. 1 April 2003, p. 6.

arts - such a project initiated in Sendai City (Miyagi Prefecture, Japan) by senior adults who are specialist in *Shishi Odori*, and *Kenbai*, both are forms of traditional dances involving drums and swords. They teach these dances to sixth grade students of Fukuoka Elementary School. Before the sixth grade students graduate, they have to teach these dances to the fifth grade students. By the senior adult *kenbai* instructor, the learning process of *kenbai dancing* for students is considered not only about physical business, but it is also about learning about historical and cultural significance of *kenbai*, the benefits of doing something seriously, and the importance of politeness and respect-, language art, technological skills development -such as program which places students in the role of trainer or technical assistant for senior adults or another party or like another service-learning program form that enables senior adults who have received a specialized training in computers to share their knowledge with school children or program which gives opportunity to students and senior adults to sit down together as equal partner for computer learning-, environmental education - that teaches people participating about preserving the environment. There are also the other kinds of service-learning program, such as initiatives in which senior adults volunteers provide career assistance for students<sup>7</sup>

Based on explanation above, service-learning programs not only can be committed by senior adults to students, but it can be provided by students.

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<sup>7</sup> Matthew S. Kaplan. *School-based Intergenerational Programs*. UNESCO Institute for Education. p. 7-9.

*Pondok Pesantren* is residential educational institution focused on religious study found in Java, Indonesia. Its curriculum is emphasized on teaching Islamic studies, Arabic language and Muslim tradition. It teaches students about how to be a good Muslim.<sup>8</sup>

As one of Islamic educational institutions in Indonesia, *pesantren* has a concept in its educational tradition like service-learning, it is called *khidmah*. Actually, Since 1200 and 1600 *Pesantren* has been proven to be a prominent part of constructing *Nusantara* Malay civilization. Dr. Soebardi stated that *pesantren* institutions were the prime determinant of Islamic kingdoms' Islamic character, they held the prominent role of spreading out Islam reaching rural area.<sup>9</sup>

This statement asserts that *pesantren* has many contributions for establishing civilization in this country. But, those contributions have been forgotten by Indonesian people because there were countries colonized Indonesia that make the current generation does not understand their ancestor.

According to Zamakhsyari Dhofier, *pesantren* has five supporting elements for conducting its educational activities. *Kyai* and *santri* are human actor who are reciprocally influential in the interaction process of *pesantren* community. *Kyai* is the leader of *pesantren*, he is an essential element in the

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<sup>8</sup> Amr Abdalla, et al. *Improving the Quality of Islamic Education in Developing Countries: Innovative Approaches*. (Washington, DC: Creative Associates International, Inc. 2006). p. 22.

<sup>9</sup> S. Soebardi, in Zamakhsyari Dhofier. *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. (Jakarta: LP3ES. 2015) p. 36.

*pesantren*. Therefore, *pesantren* relies its growth on personal competences of *Kyai*<sup>10</sup>

The point needs to be emphasized is Islamic scholars in the Islamic community are also called as *ulama*'. In the West Java they are called as *ajengan*, while in the Centre and East Java, they are called as *kyai*. But at the recent, they are many Islamic scholars gaining *kyai* predicate, although they don't lead *pesantren*. According to *pesantren* community, a pious person only can be called as *kyai* when he has *pesantren* and *santri* living in *pesantren* to learn classical Islamic books<sup>11</sup>

Definition of *kyai* used in this study is focused on those who lead *pesantren*. Because they are considered as parties that much interact with *santri*. Besides *kyai*, *Santri* is also one of important elements in *pesantren* institution. The short definition of *santri* is they that learn Islamic studies in *pesantren*. Either they live in *pesantren* (*santri mukim*), or not (*santri kalong*)<sup>12</sup>

*Khidmah* is service committed by *santri* -students of *pesantren*- for their *kyai*'s -their grand teacher and leader of *pesantren*- or *pesantren* benefit. According to *pesantren* community, *khidmah* is considered more important than

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<sup>10</sup> The five supporting elements of *pesantren* are *pondok*, *masjid* (mosque), teaching *kitab salaf* (classical Islamic books), *santri*, and *kyai*. See Zamakhsyari Dhofier. *Op.cit.*, p. 79-93.

<sup>11</sup> Ibid. p. 93.

<sup>12</sup> Ibid. p. 88.

*santri*'s intellectuality. Because they believe that *khidmah* can train a *santri* to has altruistic personality. "It trains them to be the perfect human -*insan kamil*."<sup>13</sup>

But, for those who claimed that they are supporter of humanist education, tradition such as *khidmah* committed in *pesantren* is one of examples for teacher-centred learning method in education that prevents students' creativity and their right realization. Even, it is considered as decreasing someone's esteem.<sup>14</sup>

Different argumentations about *khidmah* mentioned above encourage the researcher to conduct a research about *khidmah* in *pesantren*. This study is conducted at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*, as one of *pesantren salaf* in Malang. This *pesantren* is chosen as setting of this research because it has many *santri* that are studying at various formal schools or universities, it enables them to experience educational atmospheres except *pesantren* circumstance, and to distinguish educational atmosphere, particularly about interaction between students and teacher, between *pesantren* as an educational institution and the other educational institutions.

This study employs two foundations for analysing '*khidmah*' at *Pesantren* namely social construction of Peter Ludwig Berger and Exchange theory of George Caspar Homans. Social construction will be utilised on how they constructed the concept of *khidmah*, how they define and implement that concept at *pesantren*. Exchange theory is useful in looking at the (social) motive and

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<sup>13</sup> Waryono Abdul Ghafur. *Tafsir Sosial: Mendialogkan Teks dengan Konteks*. (Yogyakarta : eLSAQ Press. 2005). p. 325

<sup>14</sup> Ibid. p. 324.

desire in practising *khidmah* at the *pesantren*. Based on this brief introduction this study therefore is hoped to be able to enrich *pesantren* studies, and would be useful for education stakeholders that have direct relation to *pesantren* community for developing its educational concept.

## **B. Research Focus**

Based on the above issues, the focus of this study is the existence of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda. The more specific focuses of this study can be listed as follow:

1. What and how is the construction of notion of *khidmah* in the perspective of kyai and santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang ?
2. How is the implementation process of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang ?
3. What are the factors that positively support and restrict the implementation of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang in the light of sociology of education ?

## **C. Objectives of the Study**

Based on the research focuses, the objectives of the study are:

1. To describe the construction of notion of *khidmah* in the perspective of kyai and santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang.

2. To explain the implementation process of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang.
3. To explain factors that positively support and restrict the implementation of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang in the light of sociology of education.

#### D. Significances of the Study

This research has two kinds of benefit, both are theoretical benefits and practical benefits. In terms of theoretical benefit, this research findings will enrich the study on learning services in educational practices and it will also contribute to the development of knowledge on sociology of education particularly on *pesantren* studies.

The practical benefits of this study, it will give insight to the *kiai and ustadz* of *pesantren* (non-formal educational institution). They are listed as follow:

- a. This research finding can help educational stakeholders to understand *khidmah* as social construction in *pesantren* that would help them developing its educational tradition in *pesantren*.
- b. This research finding can help teachers and also the researcher to understand *khidmah* tradition in *pesantren* community as kind of interaction model in an educational institution.

### E. Originality of the Research

There is no undergraduate thesis that specifically focus on *khidmah* both at formal or non-formal educational institutions in Indonesia. It is not exaggerate therefore to say that this study can be considered as a pioneering study to delineate this issue. However there are several undergraduate thesis that have similarity with this study in utilising the social construction and social exchange theory as foundations of analysis and focusing on pesantren as main topic of the study. To mention some of them are *Konstruksi Sosial tentang Waria di Kelurahan Bumijo, Kecamatan Jetis, Kota Yogyakarta* by Wanto Zulkifli; *Konstruksi Sosial terhadap Praktik-Praktik Kerukunan Antar Umat Beragama di Desa Logandeng Playen Gunung. Kidul* by Anisa Oktaviana, *Perilaku Membolos Siswa: Studi Deskriptif Kualitatif tentang Perilaku Membolos Siswa di SMP Negeri 2 Delanggu, Kecamatan Delanggu, Kabupaten Klaten* by Wenny Graciani, and *Character Education at Islamic Boarding School of Anwarul Huda Malang* by Zulfahmi Firman Eko.

Wanto Zulkifli (2008) in his undergraduate thesis at Ushuluddin Faculty Sunan Kalijaga State Islamic University of Yogyakarta, entitled *Konstruksi Sosial tentang Waria di Kelurahan Bumijo, Kecamatan Jetis, Kota Yogyakarta* used social construction theory for analysing transsexual life. The emphasis of his research is how transsexual people create their social construction in the social process subjectively. In this research, Wanto Zulkifli found social

construction existence in each life side of transsexual people. His study was focussed on on transsexual phenomenon, it differs with focus of this study.

Differed with Zulkifli, Anisa Oktaviana, Social and Humanities Faculty Sunan Kalijaga State Islamic University of Yogyakarta 2012, entitled *Konstruksi Sosial terhadap Praktik-Praktik Kerukunan Antar Umat Beragama di Desa Logandeng Playen Gunung. Kidul*, that is focussed on harmony practices among inter-religious people based on social process in the society. It make it differs from this study which is focussed on khidmah.

Wenny Graciani, Science of Social and Politic Faculty University of Sebelas Maret Surakarta 2011, entitled *Perilaku Membolos Siswa: Studi Deskriptif Kualitatif tentang Perilaku Membolos Siswa di SMP Negeri 2 Delanggu, Kecamatan Delanggu, Kabupaten Klaten*, was intended to understand factors of the truanting students, the impact of truant, how family and peer group influence truanting behaviour. This study used social exchange and social control theory as theoretical framework of the research, and focused on phenomenon at junior high school. Its focus makes it differ from this study.

Zulfahmi Firman Eko Putra, Tarbiyah and Teaching Training Faculty, Maulana Malik Ibrahim State Islamic University of Malang, 2016, entitled *Character Education at Islamic Boarding School of Anwarul Huda Malang*, was focused on study of character education in the pesantren. But he did not specify his focus on what tradition in the pesantren that builds character of pesantren community. It makes it differ from this study that mentions khidmah as its focus.

The differentiation of these four undergraduate thesis can be summarised as follow;

Table 1.1 Originality of the Research

Researcher	Title	Similarity	Differentiation
Wanto Zulkifli, Ushuluddin Faculty Sunan Kalijaga State Islamic University of Yogyakarta 2008.	<i>Konstruksi Sosial tentang Waria di Kelurahan Bumijo, Kecamatan Jetis, Kota Yogyakarta.</i>	This research uses social construction theory by Peter L. Berger.	The subject of this research is focused on analysing transsexual life
Anisa Oktaviana, Social and Humanities Faculty Sunan Kalijaga State Islamic University of Yogyakarta 2012.	<i>Konstruksi Sosial terhadap Praktik- Praktik Kerukunan Antar Umat Beragama di Desa Logandeng Playen Gunung. Kidul.</i>	This research uses social construction theory by Peter L. Berger.	The topic of this research is focused on Harmony Practice among Inter-Religious People in Logandeng Playen Village Mt. Kidul
Wenny Graciani, Science of Social and Politic Faculty University of Sebelas Maret Surakarta 2011	<i>Perilaku Membolos Siswa: Studi Deskriptif Kualitatif tentang Perilaku Membolos Siswa di SMP Negeri 2 Delanggu, Kecamatan Delanggu,</i>	This research uses social exchange theory.	The topic of this research is focused on truanting behaviour of students of formal educational institution influenced by their family and peer-

	<i>Kabupaten Klaten</i>		group
Zulfahmi Firman Eko Putra, Tarbiyah and Teaching Training Faculty Maulana Malik Ibrahim State Islamic University of Malang.2016	<i>Character Education at Islamic Boarding School of Anwarul Huda Malang.</i>	This research focused on tradition related to character education in the pesantren.	Main focus of this study is general character education in the pesantren, it did not mention what tradition in the pesantren that builds character in the pesantren.

#### F. Definition of Key Terms

There are four key terms in this study that needs to be clarified further because they are the most important terms to be understood. Those for key terms are:

##### 1. *Pondok Pesantren*

*Pondok pesantren* is derived from two terms, *pondok* and *pesantren*.

*Pondok* coming from Arab language "*fundug*", it means that hotel or dormitory.

While *pesantren* is derived from term of *santri* by "*pe*" as prefix and "*an*" as suffix, it means that *santri*'s mansion.<sup>15</sup> It means that term of *pondok pesantren* is adapted from Arabic language.

<sup>15</sup> Zamakhsari Dhofier, *op.cit.*, p. 41.

*Pondok Pesantren* is residential educational institution focused on religious study found in Java, Indonesia. Its curriculum is emphasized on teaching Islamic studies, Arabic language and Muslim tradition. It teaches students about how to be a good Muslim.<sup>16</sup>

According to Zamakhsyari Dhofier, pesantren has five supporting elements for conducting its educational activities. The five supporting elements of pesantren are pondok, masjid (mosque), teaching *kitab salaf* (classical Islamic books), *santri*, and *kyai*<sup>17</sup>

Generally *pesantren* is divided into two types, they are *salafiyah* (traditional), and *kholafiyah* (modern), *Salaf pesantren* usually teaches religious studies through very traditional teaching methods (*sorogan* and *wetonan*). *Salaf pesantren* is very dependent on *kyai* as religious leader or cleric of the school whose authority on developing the curriculum. Although the community or party of religious leaders is engaged in curriculum discussion, final authority is reposed in the *kyai*, whose lectures structured as monologue, rather than dialogue.<sup>18</sup>

While modern or *khalaf pesantren* teaches religious studies and teachings as well as other subjects, including culture, arts, and sports, it makes the educational approach closer to the general national system of organized

<sup>16</sup> Amr Abdalla, et al. *Op.cit.*, p. 22.

<sup>17</sup> Zamakhsyari Dhofier. *Op.cit.*, p. 79-93.

<sup>18</sup> Ronald A. Lukens-Bull, "Teaching Morality: Javanese Islamic Education in a Globalizing Era," *Journal of Arabic and Islamic Studies* 3 (2000). p. 27.

*madrasah* education. “Modern *pesantren* usually provide public school education for the *santri*. In other words, most modern *pesantren* have a *madrasah*, although the *madaris* (plural form of *madrasah*) are not always managed or controlled by the same institution or foundation that manages the *pesantren*.<sup>19</sup>

This study is conducted at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*, as one of *pesantren salaf* in Malang. This *pesantren* is chosen as site of this study because as one of *salaf pesantren*, it is considered as a *pesantren* that upholds nature of *pesantren* tradition, such as *khidmah*. In addition it has many *santri* that are studying at various formal schools or universities, it enables them to experience educational atmospheres except *pesantren* circumstance, and to distinguish educational atmosphere, particularly about interaction between students and teacher, between *pesantren* as an educational institution and the other educational institutions.

## 2. *Kyai*

*Kyai* is the leader of *pesantren*, he is an essential element in the *pesantren*. Therefore, *pesantren* relies its growth on personal competences of *Kyai*. The point needs to be emphasized is Islamic scholars in the Islamic community are also called as *ulama*'. In the West Java they are called as *ajengan*, while in the Centre and East Java, they are called as *kyai*. But at the recent, they

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<sup>19</sup> Ibid.

are many Islamic scholars gaining *kyai* predicate, although they do not lead *pesantren*.<sup>20</sup>

Definition of *kyai* used in this study is focused on those who lead *pesantren*. Because *Kyai* is considered as party that frequently interacts with *santri*.

### 3. *Santri*

According to Professor Johns, term of *santri* is derived from Tamil language, it means teacher for study, while C.C. Berg argued that it is derived from term of *shastri*, in which according to Indian language, it is a person who understands the holy book of Hinduism. From mentioned term derivation of *santri*, some scholars argued that term of *pe-santri-an*, becoming *pesantren*, is transforming result of religious educational institution of Nusantara (Indonesian nation) in the past, in which in the Hindu and Buddha period it was called as *Mandala*, that has been islamized by *kyai*.<sup>21</sup> It means that *santri* is a term pointed to people studying at *pesantren*.

### 4. *Khidmah*

*Khidmah* is an arabic term from the root-word kh-d-m. This term means “service or the act or an instance of helping others.”<sup>22</sup> In the tradition of *pesantren*, educational objective is not only focused on enriching cognitive aspect of student by explanations, but *pesantren* also aims to upgrading moral,

<sup>20</sup> Zamakhsyari Dhofier. *Op.cit.*, p. 93.

<sup>21</sup> Ibid. 41.

<sup>22</sup> <http://www.almaany.com/>, was accessed on December 20, 2016, at 8 p.m.

training and heightening spirit, appreciating spiritual and human values, teaching good behaviour and attitude, and providing students taught religious ethic. *Pesantren* does not aim to seek power interest and money, but *pesantren* aims to cultivate belief to students (*santri*), that learning is only as obligation and subservience for God.<sup>23</sup>

According to Jalaluddin Rakhmat, “the first lesson for *santri* in the *pesantren* in Islam is *khidmah*, that cannot be taught verbally, but it has to be taught practically”<sup>24</sup> In Munawwir dictionary, it is interpreted as “serve or (giving) service.”<sup>25</sup>

In *Mu'jam Al-Ma'aniy*, *khidmah* is “*mashtar* form, or verbal noun resulted from transformation of verb خدمة - يخدم - خدم , serving, helping, giving service, having a loyal attitude for someone.”<sup>26</sup> It means that *khidmah* intended in this study is loyalty and pursuance in the conducting services, help, or duties committed by *santri* to their *pesantren* or their *kyai*.

## G. Structure of the Study

“Structure of the study contains main ideas of each chapter explained by a the researcher narratively.”<sup>27</sup> It aims as a reference on research that will be done,

<sup>23</sup> Zamakhsyari Dhofier. *Op.cit.*, p. 45.

<sup>24</sup> Jalaluddin Rakhmat. *The Road to Alloh: Tahap-Tahap Perjalanan Ruhani Menuju Tuhan*. (Bandung: Mizan) p. 254.

<sup>25</sup> Ahmad Warson Munawwir. *Al-Munawwir: Kamus Arab-Indonesia*. (Surabaya: Pustaka Progresif. 1997) p. 326

<sup>26</sup> *Mu'jam Al-Ma'aniy App*.

<sup>27</sup> Composer Team. *Buku Pedoman Penulisan Skripsi Fakultas Ilmu Tarbiyah dan Keguruan Universitas Maulana Malik Ibrahim Malang*. (Malang: Fakultas Ilmu Tarbiyah dan Keguruan Universitas Maulana Malik Ibrahim Malang. 2015). p. 27.

and contains about anything that exists in the study report and discussion of the results of the research that is taking place. Structure of this study would be listed as follow:

#### 1. Chapter I Introduction

This chapter consists of background the study, focus of the study, objectives of the study, significance of the study, theoretically and practically, research originality, definition of the terms related to topic of the research, and structure of the study.

#### 2. Chapter II Literature Review

In this chapter, the researcher presents theoretical framework used to analyse social construction and propositions of *khidmah* implementation in *pesantren* community. It involves explanation about social construction of reality, social exchange theory, and propositions of human behaviour.

#### 3. Chapter III Research Method

Research method contains explanations related to the research approach and type, attendance of the researcher in this research, data need in this research, from where and how they can be collected (data source, data collection), and how they are analysed (data analysis), and the research procedure.

#### 4. Chapter IV Research Finding

This chapter contains general description of *Pondok Pesantren Salafiyah Syaifi'iyah Nurul Huda* Mergosono. In addition, this chapter would answer research questions about definition of concept of *khidmah* according to *Kyai* and

*Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang, the implementation process of khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang, and the supporting factors and restricting factors in the implementation of khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang,*

#### 5. Chapter V Discussion

Discussion chapter contains some propositions owned by actors of *khidmah* implementation at *Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang* analysed by social exchange theory by George Caspar Homans. In addition, this chapter also contains analysis about social construction of *khidmah* at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang* analysed through social construction theory by Peter L. Berger.

#### 6. Chapter VI Closing

Closing chapter contains two parts, both are conclusion and suggestion. The conclusion part contains confirmation about research questions that have been mentioned in research focus and its objective. It involves definition of concept of *khidmah* according to *Kyai and Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*, the implementation process of *khidmah* at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*, and the supporting factors and restricting factors in the implementation of *khidmah* at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono*

Malang. While suggestion part contains suggestion or proposition to the next researchers related to the topic of this research.



## CHAPTER II

### THEORITICAL REVIEW

This literature review in this study is employed to explain the foundations of analysis that is going to be utilised in this reserach. This explanation is very crucial in order see the social construction of khidmah at Pesantren and analyse some proposition probably owned by the actors of *khidmah* implementation at *Pesantren Salafiyah Syafi'iyah Nurul Huda* Mergosono Malang. The framework of this study and its roadmap would be explained below;

#### A. Theoretical Framework

##### 1. Social Construction Theory

The duty of sociology of knowledge is explaining dialectic of the self and socio-cultural world. “It is relationship between knowledge and reality”<sup>28</sup> By Peter Ludwig Berger, it is studied in social construction theory. It is extremely influenced by phenomenology that criticized naturalism, behaviouristic psychology, and historicitism. Naturalism requires objectification and naturalization for all thing into principle of natural science. It lays subjective meaning of individual aside. When a naturalist looks at a person beside him that is drinking water, he may concludes that a person who is drinking water beside him is thirsty, because the common fact

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<sup>28</sup> Peter L. Berger. *Tafsir Sosial atas Kenyataan: Sebuah Risalah tentang Sosiologi Pengetahuan*. Transaloted by Hasan Basari. (Jakarta: LP3ES. 2013).. p. 1-4.

which is often understood by himself is that a person would drink water if he is thirsty. But for a phenomenologist, there are many interpretations for drinking person based on subjective side of the drinker, he may drinks water because he wants to respect the giver, or he wants to make hoarse felt disappears. Behaviouristic psychology is almost similar with naturalism, that lets psychological dimension falls into physical dimension. While historicitism tends to merely emphasize subjectivity of human being, it considers something based on its contextual history without possibility for objectification, it rejects objective value of society, because it is focused on relativism ignoring universalism. Phenomenology criticize three paradigms above, it considers that if an individual wants to comprehend something as its essence, he needs to make dialectic between knowledge and reality.<sup>29</sup>

“This simultaneous dialectic creates three positions of an individual toward socio-cultural world, they are internalization, objectivation, and externalization”<sup>30</sup> An individual is considered in the internalization position when there is social institution established that coerces him or her to identify his or herself to social institution. It happens because an individual in the internalization position considers that social institution or social norms is well for him or herself based on his or her cognitive view. Or he or she is constrained by normative dimension to obey social norms around him or her.

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<sup>29</sup> Terms of sociology of knowledge used by Berger, *ibid.* p. 5-11.

<sup>30</sup> Bagong Suyanto, M. Khusna Amal, Ed. *Anatomi dan Perkembangan Teori Sosial*. (Malang: Aditya Media Publishing, 2010). p. 143.

It makes an individual has no opportunity to create new reality. Therefore, in the internalization, an individual is claimed as product of socio-cultural world (reality). Social structure in the society has never been final product of social interaction, because social structure is in the objectivation process to become new form of internalization that will create the new externalization process. While externalization is the opposite of internalization. An individual is placed in externalization when he or she considers that socio-cultural world or reality around him or her does not longer satisfy him or herself. It makes an individual want to create or modify socio-cultural world based on his or her urge. It means an individual that unsatisfied with condition of the socio-cultural world would does not obey the old social institution existed. Therefore, in the externalization, socio-cultural world or reality doesn't produce an individual, instead it is product of individual -or human.

“The legitimation about the most dominating moment (whether internalization, objectivation, or externalization), is determined by cognitive and normative dimension.”<sup>31</sup> Therefore, people who have higher cognitive dimension and control on normative dimension will possess domination in this dialectic.

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<sup>31</sup> Ibid.

## 2. Social Exchange Theory

George Caspar Homans is one of figures developed social exchange theory. “This theory looks at interpersonal relationship as trade transaction”<sup>32</sup> According to this theory, a person creates relations to others because he or she wants to gain profit from those relations. Generally, this theory looks at reciprocal relationship between behaviour and environment consists of people that reciprocally influence to each other.

In this theory, “there are three terms that have to be noticed, *reward*, *cost*, and *profit*”<sup>33</sup> Reward is everything gained through the cost, while cost is everything avoided by people to do, and profit is the result gained from reward reduced by cost. By these terms, formulation of social exchange theory can be concluded as follows:

$$\text{Perceived Profit} = \text{Reward} - \text{Cost}$$

Homans started his theoretical discussion by discussing Skinner experiment about pigeon. Homans started his theory by saying:

Suppose, then, that a fresh or naive pigeon is in its cage in the laboratory. One of the items in its inborn repertory of behaviour which it uses to explore its environment is the peck. As the pigeon wanders around the cage pecking away, it happens to hit a round red target, at which point the waiting psychologist or, it may be, an automatic machine feeds it grain. The evidence is that the probability of the

<sup>32</sup> Bagong Suyanto, M. Khusna Amal. *Op.cit.*, p. 239.

<sup>33</sup> *Ibid.*

pigeon's emitting the behaviour again the probability, that is, of its not just pecking but pecking the target has increased. In Skinner's language, the pigeon's behaviour in pecking the target is an *operant*; the operant has been *reinforced*; grain is the *reinforcer*; and the pigeon has undergone *operant conditioning*. Should we prefer our language to be ordinary English, we may say that the pigeon has learned to peck the target by being rewarded for doing so<sup>34</sup>

Skinner was interested with pigeon, while Homans tried to copy Skinner's experiment on human behaviour. Homans considered that the pigeon did not engage within exchange relationship with psychologist. Pigeon was reinforced by grain, but the psychologist was not reinforced by the pigeon's pecking.<sup>35</sup>

Therefore, the pigeon was merely participated on exchange activity engaged by one party, while human being are participated on exchange activity engaged by minimally two parties. For distinguishing between exchange activity participated by one party -such as in the pigeon case- and two parties, Homans divided behaviour into two parts, individual and social behaviour<sup>36</sup>

*Individual behaviour* is identical with no reciprocity like in the pigeon's case. Because in the pigeon's case the psychologist was not directly reinforced by pigeon's pecking. While *social behaviour* requires reciprocity existence in the exchange activity. It means that social behaviour requires

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<sup>34</sup> George C. Homans. *Social Behavior: Its Elementary Forms*. (New York: Harcourt, Brace & World. 1961) p. 18.

<sup>35</sup> George Ritzer. *Teori Sosiologi: Dari Sosiologi Klasik Sampai Perkembangan Terakhir Postmodern*. (Yogyakarta: Pustaka Pelajar. 2012) p. 717.

<sup>36</sup> Ibid. 717.

minimally two parties that participate in the exchange activity and they reciprocally perceive profit given by each other.

Suppose that two men are doing paper-work jobs in an office. According to the office rules, each should do his job by himself or, if he needs help, he should consult the supervisor. One of the men, whom we shall call Person, is not skilful at the work and would get it done better and faster if he got help from time to time. In spite of the rules he is reluctant to go to the supervisor, for to confess his incompetence might hurt his chances for promotion. Instead he seeks out the other man, whom we shall call Other for short, and asks him for help. Other is more experienced at the work than is Person; he can do his own work well and quickly and he left with time to spare, and he has reason to suppose that the supervisor will not go out of his way to look for a breach of the rules. Other gives Person help and in return Person gives Other thanks and expressions of approval. The two men have exchanged help and approval<sup>37</sup>

From his idea about social behaviour, Homans developed some propositions to make his study about social behaviour easier. Those propositions would be discussed as follow:

a) Success Proposition

Homans stated that, “for all action taken by people, if those actions are frequently rewarded, people would often carry out those actions”<sup>38</sup> It means success frequency of certain action influences people’ interest to carry out it or repeat the action.

Generally, the action considered as success proposition involves three stages. “They are carrying out the action, then gaining reward, and

<sup>37</sup> George C. Homans. *Op.cit.*, p. 31-32.

<sup>38</sup> George C. Homans. *Social Behavioural: Its Elementary Forms*. Revised Edition. (New York: Harcourt Brave Jovanovich. 1974) p. 16.

repeating the action, or another action which is the same as the action rewarded”<sup>39</sup> There is correlation between the first action gaining reward and the further action after the reward existence.

Homans noticed some points related to this proposition. First, something required by social exchange theory is reciprocity. But, he stated that reciprocity is limited. Although the increasing reward often enhances action frequency, sometimes an individual is faced in the lack position to carrying out the action. Second, range between action and reward influences the repetition frequency of the action in the next time. Short range between action and reward results frequent repetition of the action. While long range of both results less repetition of it. Third, random reward likely much creates repetition of the action, such as in gambling. While giving reward regularly makes boredom feeling for the actor that causes less repetition of the action<sup>40</sup>

#### b) Stimuli Proposition

This proposition is almost the same as success proposition. But, stimuli proposition is marked out by its focus on relationship between the past and the current situation. Homans asserted that the meaning of stimuli in this discussion is situation experienced by an individual in which he or she gains the reward. If the stimuli in the past is similar to

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<sup>39</sup> George Ritzer. *Op.cit.*, p. 719.

<sup>40</sup> *Ibid.* p. 719.

the recent stimuli, an individual would more and more probably carrying the action -or the same action- rewarded in the past out in the recent situation.<sup>41</sup>

c) Value Proposition

In this proposition, action frequency is determined by value of action result, it means reward or punishment. Homans introduced reward as positive value and punishment as negative value. As positive value, reward more likely encourages the actor to repeat the action rewarded or the action which he or she needs. While punishment as negative value does not tend to encourage the actor to repeat the action punished. Or in another meaning, the actor punished is not able to carry out the action hoped. Homans found punishment as a tool which is not sufficient to encourage the actor changes his or her behaviour, because the actor could react the punishment gained through various ways which are not hoped by the punishment. The better is no giving punishment or even reward to certain action which is not hoped, finally it would disappear. The other point needs to be noticed is that Homans did not introduce his theory as hedonistic theory, because appreciation intended in this theory consists of either materialistic -such as money- or altruistic -such as helping others- form<sup>42</sup>

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<sup>41</sup> George C. Homans. *op.cit.*, p. 23.

<sup>42</sup> George Ritzer, *op.cit.*, p. 721.

#### d) Saturation-Loss Proposition

Giving the same reward regularly enables the recipient to feel saturation. Homans stated that, “if a person often gains a reward in the past regularly, and he or she continually gains it, he or she will feel less-value of the next reward”<sup>43</sup> In this proposition, timing is considered as something matters.

At this point, Homans introduced the other vital concepts, loss and profit. In the beginning discussion, Homans’ theory was described that it has formula as follows;

$$\text{Perceived Profit} = \text{Reward} - \text{Cost}$$

Loss of the action is defined as disappearing reward caused by nothing doing alternative action ways, while profit in the social exchange is considered as that when reward gained is greater than loss appeared<sup>44</sup>

Homans asserted that, “the great profit gained from conducting action by an individual encourages him or her to repeat carrying it out again, and vice versa”<sup>45</sup>

<sup>43</sup> George C. Homans, *op.cit.*, p. 29.

<sup>44</sup> George Ritzer, *op.cit.*, p. 721-722.

<sup>45</sup> George C. Homans, *op.cit.*, p. 31.

### e) Approval-Aggression Propositions

When a man gains unexpected reward, or gets unexpected punishment, he would be angry, he likely commits aggressive behaviour, and result of his behaviour would be more valuable<sup>46</sup> The astonishing point, frustration, is introduced by Homans in this proposition. It is considered as astonishing point because it related to mental conditions. Though, Homans asserted that frustration because unfulfilled hopes does not merely direct to internal condition, but it can refer to external events that can be observed either by the actor or the others.<sup>47</sup>

This argument distinguishes Homans's sociological theory and psychological theory. Beside aggressive behaviour, Homans also discussed approving behaviour in this proposition. If aggressive behaviour related to negative emotions, in the other hand, approving behaviour related to positive emotions. Homans describe it as that,

When the action of a man gains expected reward, especially the bigger reward than something he has expected, or he does not gain expected punishment, he would be happy, he would tend to commit approving behaviour, and the result of his behaviour would be more valuable for him<sup>48</sup>

In the second part of explanation about this proposition, Homans required existence of reward or being free of punishment which is able to make people happy before people commit approving behaviour.

<sup>46</sup> Ibid. p. 37.

<sup>47</sup> George Ritzer, *op.cit.*, p. 722-723.

<sup>48</sup> George C. Homans, *op.cit.*, p. 39.

f) Rationality Proposition

While the previous propositions are much influenced by behaviourism, rationality proposition shows that Homans was also influenced by rational choice theory. He said that in the choosing among alternative actions, a man would choose action, in that time, that has greater value, which is multiplied by result probability.<sup>49</sup>

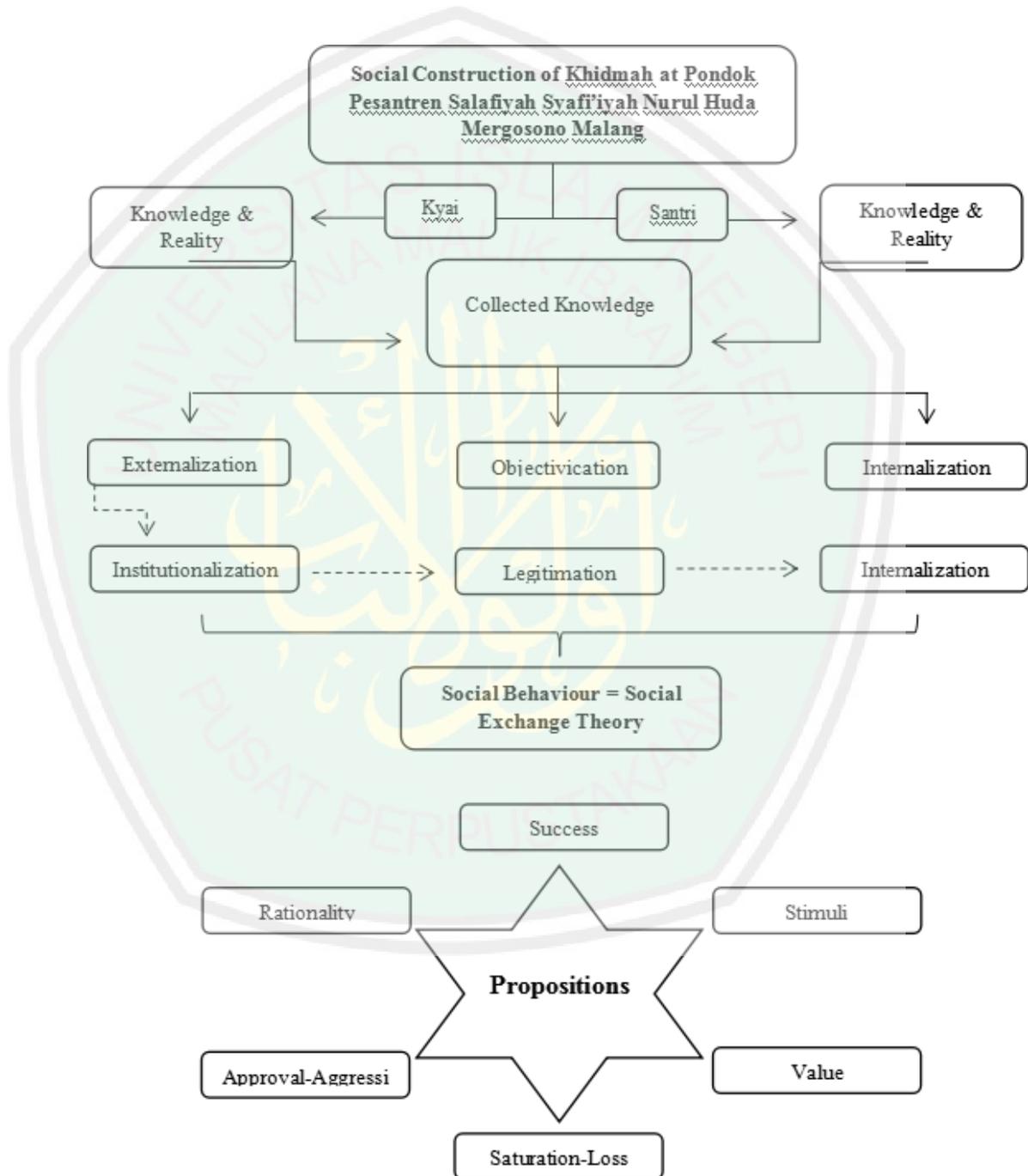
In this proposition, there are two variable noticed, value (V) and probability (P). Both influence people to do certain action or to let it. Probability is determined by success in the past and similarity between state in the past and the recent state. Therefore, this proposition is considered as combination among success, value, and stimuli proposition.

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<sup>49</sup> Ibid. p. 43.

**B. Research Roadmap**

Chart 2.1 Framework



## CHAPTER III

### METHOD OF RESEARCH

#### A. Approach and Research Design

Research approach used in this research is qualitative approach, it is research procedure that results descriptive data, such as textual words or verbal data from people or behaviour observed.<sup>50</sup>

The aim of qualitative research is understanding social phenomenon through holistic view and adding understanding deeply about phenomenon's meaning. This research uses qualitative method because its object is symptom or process which is easier explained by word description.<sup>51</sup>

The another reason is that because this research aims to analyse social construction about *khidmah* in *pesantren* community, sociological theory by Peter L. Berger, that divided social reality in the world or relationship between individual and institution based on dialectic among society is product of human (externalization), society is objective reality (objectification), and individual is product of society (internalization).<sup>52</sup>

In addition this study also uses social exchange theory by George Caspar Homans to analyse some propositions found within *khidmah* implementation in the *pesantren*.

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<sup>50</sup> Lexy J. Moleong. *Metodologi Penelitian Kualitatif, Ed.* (Bandung: Remaja Rosdakarya. 2007). p. 34.

<sup>51</sup> Ibid. p. 26.

<sup>52</sup> Zainuddin Maliki. *Sosiologi Pendidikan.* (Yogyakarta: Gajah Mada Press. 2010). p. 223.

## B. Presence of the Researcher

In In this research, the researcher acts as gatherer date and active instrument in the effort of collecting data in the field. The researcher participation in this research is participant observer, and his attendance in this research is known by research informants. While the other data collection instruments, except man, are various forms of assistive tools that can be used to support the validity of research results, but serves as a supporting instrument. Therefore, the presence of the researcher directly in the field as a benchmark of success for understanding cases examined, so that the involvement of the researcher directly and actively with the informant and or other data source here is absolutely necessary.

## C. Research Site

This study is conducted at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*. This *pesantren* is located at Kolonel Sugiono street, No. 103 - 3B Alley, Mergosono, Malang. This *pesantren* is chosen as site of this research because it has many *santri* studying at various formal schools or universities, it enables them to experience educational atmospheres except *pesantren* circumstance, and to distinguish educational atmosphere, particularly about interaction between students and teacher, between *pesantren* as an educational institution and the other educational institutions.

#### D. Data and Data Sources

Data source is anything that can provide information about the data. Based on the source, data of this research are distinguished into two, namely, primary data and secondary data.

##### 1. Primary Data

Primary data source is data gained directly from the first source or object of the research. Primary data of this research is gained from observation and interview with some key selected informants, they are: *Kyai*, and *Santri*, particularly senior *santri*, especially those are engaged in *pesantren* management process, and those who directly participating within *khidmah* implementation.

Table 3.1 Primary Data

Formulation of the problem	Interviewees	Data to be collected
Definition of <i>khidmah</i> concept according to <i>Kyai</i> and <i>Santri</i> of <i>Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang</i>	<ul style="list-style-type: none"> <li>• <i>Kyai</i></li> <li>• <i>Santri</i></li> </ul>	To know and to describe the definition of <i>khidmah</i> concept according to <i>Kyai</i> and <i>Santri</i> of <i>Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang</i>
The implementation process of <i>khidmah</i> at <i>Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang</i>	<ul style="list-style-type: none"> <li>• <i>Kyai</i></li> <li>• <i>Santri</i></li> </ul>	To know and to describe implementation process of <i>khidmah</i> at <i>Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang</i>
The supporting factors and	<ul style="list-style-type: none"> <li>• <i>Kyai</i></li> </ul>	To know and to describe

restricting factors in the implementation of <i>khidmah</i> at <i>Pondok Pesantren Salafiyah Syafi'iyah Huda Mergosono Malang</i>	<ul style="list-style-type: none"> <li>• Santri</li> </ul>	supporting factors and restricting factors in the implementation of <i>khidmah</i> at <i>Pondok Pesantren Salafiyah Syafi'iyah Huda Mergosono Malang</i>
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## 2. Secondary Data

Secondary data source i.e. data that has been collected for the purpose other than to resolve the issue at hand. It is the second data source after primary data source. Function of secondary data source is helping to give complementary data as comparator material for primary data. In this research, a secondary data obtained by searching for books, articles or journals that can be used as a source of research.

### E. Technique of Collecting Data

Collecting data used in this research uses some techniques of collecting data that would be explained as follows:

#### a. In-Depth Interview

Interview is a conversation with a specific meaning. The conversation was conducted by the two parties, namely the interviewer that asks questions and interviewed giving an answer or questions it.<sup>53</sup>

<sup>53</sup> Lexy J. Moleong, *op.cit.*, p. 135.

Interview is also intended to facilitate the process of collecting information that will then be examined regarding the issues raised directly from informants that are considered master these problems. In an interview referring to the questions that had been prepared in advance and does not cover the possibility there were additional questions as the talk in the interview is a growing and exciting for additional information to corroborate the data to maximum results.

The researcher uses this technique because he wants to understand deeply social construction of *khidmah* in *pesantren* and propositions of *khidmah* implementation expected would answer questions of this study. This in-depth interview is conducted with *Kyai* and *Santri*, particularly senior *santri*, especially those are engaged in *pesantren* management process or engaged in helping in the kyai's house. Description of key informants, variable, and indicator used in this research would be explained below;

Table 3.2 Description of Key Informants, Variable, and Indicators Used in the Research

Variable	Indicator	Statement
Concept of Khidmah	Understanding of the concept of khidmah in pesantren community	<ul style="list-style-type: none"> <li>• Understand kyai's definition about khidmah.</li> <li>• Understand santri's definition about khidmah.</li> </ul>

		<ul style="list-style-type: none"> <li>• Understand process of constructing khidmah definition in pesantren</li> </ul>
Implementation of Khidmah	Types of khidmah behaviour	<ul style="list-style-type: none"> <li>• Understand the kinds of khidmah behaviour.</li> </ul>
	Proposition of khidmah implementation.	<ul style="list-style-type: none"> <li>• Determine behaviours that would be displayed in propositions by George Homans.</li> </ul>
Factors of khidmah existence	Supporting factor for khidmah	<ul style="list-style-type: none"> <li>• Understand supporting factor for khidmah existence.</li> </ul>
	Barrier factor for khidmah	<ul style="list-style-type: none"> <li>• Understand barrier factor for khidmah existence.</li> </ul>

“Interview technique is divided in two kinds, both are structured and unstructured interview”<sup>54</sup> This study uses unstructured interview techniques, that is the non-interview in which researchers are not using the guidelines of the interview has been arranged in a systematic and comprehensive collection of data. Interview guidelines used with the outlines of a problem that should be asked, related to definition of *khidmah* according to member of *pesantren* community, implementation of *khidmah* in *pesantren*,

<sup>54</sup> Ibid. p. 138-140.

supporting and barrier factors of *khidmah* implementation, and propositions owned by the actor of *khidmah* implementation. These research questions are analysed by social construction theory by Peter Ludwig Berger and social exchange theory by George Caspar Homans.

b. Participatory Observation

This research needs empirical data to complete data needed about *khidmah* in *pesantren*. Analysis by mere rationality through theory is not enough to accomplish optimal result from data analysis process. This research is conducted by sociological analysis. Yesmil & Adang stated that an assumption is not enough by mere theoretical rationality, but it has to be based on observation. It aims to avoid sociological analysis based on definitive debate that does not help to improve quality of interpretation about phenomenon in a society analysed<sup>55</sup>

Observation is technique of collecting data which is merely unrestricted to people, but it also involves the other natural objects. This technique can be used if research conducted is related to human behaviour, work process, natural symptom, and if its informants is not too large.<sup>56</sup>

This research uses participant observation. It encourages its researcher “to engage into daily activity of people observed as source of research

<sup>55</sup> Yesmil Anwar, Adang. *Sosiologi untuk Universitas*. (Bandung: PT Refika Aditama. 2013). p. 4.

<sup>56</sup> Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, dan R & D*. (Bandung: Alfabeta. 2012). p. 145.

data”<sup>57</sup> When the researcher is conducting research, at the same time, he is also feeling what informant feeling. By participant observation, data collected will be more complete.

c. Documentation

Documentation is a record of events that have already passed. The document can be text, pictures, or the monumental work of someone. The document has long been used in research as a source of data because in many ways the documents as a data source can be used to test, even to predict.

Documentation itself is an important component of the site that are used to verify the researcher in return data obtained. The documentation can be in the form of notes or recordings of audio or audio visual good when the interview was conducted.

Documentation used in this study is a drawing or photo of the existing activities at *Pondok Pesantren Salafiyah Syafi'iyah Huda Mergosono Malang*. In addition there is recorded audio when the interview conducted to *kyai, and santri* as member of *pesantren* community.

d. Triangulation

Triangulation is defined as technique of collecting data that combine variety of techniques of collecting data and data source which exist. If the researcher conducts triangulation technique, it means he collects data and

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<sup>57</sup> Ibid.

examines credibility of data all at once.<sup>58</sup> It aims to check the data validity in this qualitative research.

#### **F. Technique of Data Analysis**

Data analysis is seeking and organizing data systematically gained from interview, observation, or from the other sources by the researcher. Analysing process is conducted by finding, beating data out, organizing utilising data. Technique of data analysis used in this research uses the concept offered by Miles and Huberman. Data is organized since collecting data activity. Both stated that analysis process consists of correlated three sub-process; data reduction, presenting data, conclusion or verification.<sup>59</sup> More about the techniques of data analysis interactively explained as follows:

##### **1. Data Collection**

Data collection, data sought and collected all. At this stage, researchers also could begin the process of the initial classification (in general). In this process ideally a researcher also do tracking, record keeping, organizing relevant data to focus on the problems that researched. In this study the researchers collect data through interview, observation, documentation, literature study, and internet searching.

##### **2. Data Reduction**

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<sup>58</sup> Ibid. Page 241.

<sup>59</sup> A. Michael Huberman & Mathew B. Miles. *Manajemen Data dan Metode Analisis*, in Nouman K. Denzim and Yvonna S. Lincoln. *Handbook of Qualitative Research*. Translated by Darisyanto. (Yogyakarta: Pustaka Pelajar. 2009). p. 592.

Data reduction, i.e. the selection of data, focus and simplification of data, from all the data already obtained. After that the data is not needed and set aside important data for research collected so one, and are classified into more specific.

### 3. Exposure data

Exposure data can be conducted in form of short description, chart, relation between category, flow chart, etc. Miles and Huberman stated that “exposure data that mostly used in qualitative research is narrative text”<sup>60</sup> In this stage, the researcher carries out the display data presentation i.e., the data obtained are presented in the form of a matrix or table that can represent the characters as needed.

### 4. Conclusion and Verification

Early conclusion that is temporal, and will be changed if there is no supporting evidence and vice versa. If it supported by strong and consistent evidence so that is a credible conclusion.<sup>61</sup>

From these four procedures of analysis, so that can be illustrated in a chart, below :

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<sup>60</sup> *Ibid.*, page. 177

<sup>61</sup> *Ibid.*, page. 177

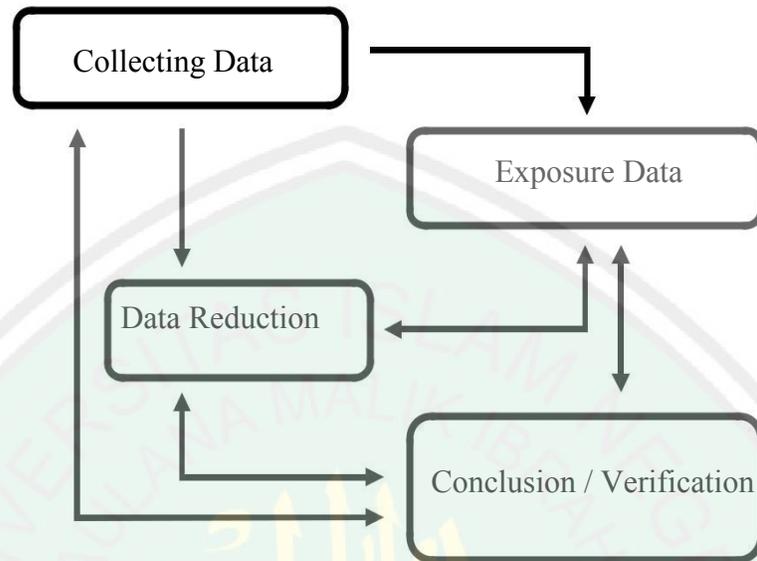


Chart 3.1 Analysis of Qualitative Data<sup>62</sup>

<sup>62</sup> *Ibid.*, page. 175

## **G. Research Procedure**

This study is conducted through four stages. The first stage is conducted before the researcher enters into the field. This stage includes various activities such as determining focus of this study, then consulting the results with supervisor in proceed with drafting proposals and seminar proposal when the proposal has been approved by lecturer supervisor.

The second stage, namely the stage of work in the field, which in this stage researcher understands condition of place to research, entered the field, then start by collecting data or information that is related to the focus of research.

The third stage, namely analysing data that includes a variety of activities such as analysis data, interpretation of the data, checking the validity of the data and giving meaning to the results of the analysis.

The last stage, namely the stage of research reports, which in this stage the researcher compiles research result, then consults to the supervising lecturer, and repairs it, then take care of the completeness of the test requirements thesis.

## CHAPTER IV

### EXPOSURE DATA AND RESEARCH FINDINGS

#### A. Exposure Data

##### 1. General Description of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang

Founding Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda was begun from campus of IAIN Sunan Ampel Malang -it has been transformed as UIN Maulana Malik Ibrahim Malang now-. Kyai Achmad Masduqie Mahfudz as the founding father of this pesantren was a lecturer at IAIN Sunan Ampel Malang since 1996, because he was well-known as a grammatical competent person on Nahwu (grammar) and Shorof (morphology) study, lecturers at that campus, mainly they were teaching Arabic language, encouraged or commanded their students to study with him. That encouragement was emphasized for those who were not able to read *kitab kuning* (it was a term used to mention classical Arabic book).

This pesantren was established because of there were many students that followed additional course in terms of reading kitab kuning, mainly Nahwu and Shorof developed by Kyai Achmad Masduqie Mahfudz, as lecturer of at IAIN Sunan Ampel Malang. At that time, there were many students that could not pass the exam of reading kitab kuning, as a requirement of passing the course, therefore he suggested students to study

at his home freely. It aimed to help students to be able to read kitab kuning fluently and pass the exam. It happened in about 1965. Starting from that initiative, there were many students that invited their colleagues and family<sup>63</sup>

In 1967, students studied to him were estimated 10 people or thereabouts, learning and teaching activity developed by himself was running consistently, from the class to the class, finally it was transformed as pondok pesantren. In 1984, total of santri reached 40, because of this attainment, for make it well-organized, management of pesantren was established. AD/ART (article association) was also arranged as guidance for further management. Based on the AD/ART, this pesantren was called as Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda. The term "Nurul Huda" was adopted from Musholla's name, utilised to learning and teaching centre, while the term of "Salafiyah" was used, because major book or kitab studied at this pesantren was classical book or kitab.

This pesantren used salaf method since it has been established. In about 1990-1991, existing Madrasah Diniyyah then improved quality of religious study in this pesantren, therefore there were subjects like Fiqh, Tajwid, Tauhid, besides Nahwu and Shorof. This pesantren continuously amended well, and there were many santri that enrolled themselves to be

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<sup>63</sup> Laila Zakiyatus S, "Pengembangan Kurikulum Madrasah Diniyyah dalam Meningkatkan Mutu Pendidikan Agama di Madrasah Diniyyah Nurul Huda (MDNH) Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang", *Skripsi*, Fakultas Tarbiyah dan Ilmu Keguruan UIN Malang, 2007, p. 93.

member of this pesantren. The problem faced by this pesantren in its early establishment was society around it. Majority of society around it was follower of atheism or they were called as member of PKI (Indonesian Communist Party), almost 100 %, in addition there were many non-muslim, this state made disseminating Islamic tenet always experienced obstacles<sup>64</sup>

In its early establishment, they could not accept religious activities initiated by pesantren, even they hated those activities, and always seeking problems. By Alloh's aid those challenges and obstacles could be solved by him, he made them submissive without violence. His firmness became a cause of his success to make submissive society toward religious norms. This development was encouraged by learning and teaching activities running well at pesantren that made sight of society around it about religious education slowly but surely changed, there were many santri and alumnuses brought positive impact for further development of this pesantren, until this pesantren became familiar among society, mainly among students of IAIN Sunan Ampel Malang -at the recent time, it has been UIN Maulana Malik Ibrahim Malang.

Generally, pesantren was located in the village, isolated from urban lifestyle, but Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda is located in the centre of urban area. It extremely influences its santri.

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<sup>64</sup> Ibid, p. 95.

According to caretaker of this pesantren, Kyai Taqiyuddin Alawi, Kyai Masduqie's son and his successor, this pesantren aims to encourage its santri to implement their knowledge for wide society, so that they can give their benefit to others. Generally, the aim of this pesantren is educating santri to encourage them to be able to give their benefit to others, and implement their knowledge for beneficence to others sincerely. While specifically, the aim of this pesantren is teaching santri to be able to read kitab kuning (classical Islamic books) and educating them to make them be a person possesses noble morals<sup>65</sup>

From that interview, the point that can be concluded is, the first aim of this pesantren is giving deep understanding Nahwu and Shorof lessons to santri for helping them pass from examination required by IAIN Sunan Ampel Malang. From that point, its objective was developed by adding the other religious subjects, except Nahwu and Shorof, in its eventual Madrasah Diniyyah was established to facilitate teaching and learning activities, and also as a strategy to improve quality of religious education in this pesantren. Madrasah Diniyyah does not only provide Nahwu and Shorof course, but it also provides Fiqh, Tajwid, Tauhid, and Akhlaq as subjects taught. In addition, although location of this pesantren is located in the centre of Malang city, it still holds salaf tradition of pesantren, such as khidmah.

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<sup>65</sup> Ibid.

This study is conducted at *Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*, as one of *pesantren salaf* in Malang. This *pesantren* is chosen as site of this study because as one of *salaf pesantren*, it is considered as a *pesantren* that upholds nature of *pesantren* tradition, such as *khidmah*. In addition it has many *santri* that are studying at various formal schools or universities, it enables them to experience educational atmospheres except *pesantren* circumstance, and to distinguish educational atmosphere, particularly about interaction between students and teacher, between *pesantren* as an educational institution and the other educational institutions.

## **B. Research Findings**

### **1. Construction of Notion of Khidmah in the Perspective of Kyai and Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang**

Pesantren has unique model of interaction when it is compared with the other educational institutions. *Khidmah* existence that makes it differs from the other educational institutions. *Khidmah* can be defined as giving services to others. It likes Kyai Syihabuddin's statement about *khidmah* that, *Khidmah* is giving service, giving service to anything, in terms of *pesantren*, it means giving services to teacher or kyai, and *pesantren*<sup>66</sup>

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<sup>66</sup> Interview result with KH. Syihabuddin Al-Hafidz, KH. Masduqie Mahfudz's son in law, April 27, 2017.

Khidmah involves giving services, either thought or action, in which thought should be actualized on certain actions for benefit of others, people present those actions for their environment around them. In terms of pesantren, those actions are done by santri for benefit of pesantren. They present their ideas, then implement them on certain beneficial actions, either for social side or institutional side<sup>67</sup>

People conducting khidmah means they give what they possess for the benefit of others. According to Taqiyuddin Al-Kaff, khidmah in pesantren does not only involve on internal pesantren, such as santri serving their kyai or participating on management at pesantren, but it can be also presented for society around pesantren. “Jika kita berbicara tentang khidmah, (maka) kita berbicara tentang sesuatu yang bisa dipersembahkan kepada santri kyai dan masyarakat sekitar pesantren”<sup>68</sup>

Khidmah presented to society around pesantren would make pesantren is more accepted by society. Because behaviour acted by member of pesantren community also determines opinion of society about pesantren. When all member of pesantren act good behaviour when they are interacting with society, their pesantren would gain sympathy and empathy from society. Good behaviours acted by member of pesantren community presented to

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<sup>67</sup> Interview result with Akmal Firdaus, *lurah pondok* -chairman of pondok-, April 29, 2017.

<sup>68</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

wide society, mainly those who live around pesantren are one of kinds of khidmah<sup>69</sup>

Khidmah has wide dimension when it is defined. Santri enroll themselves to certain pesantren means that, automatically, they are committing khidmah. In terms of they are obliged to commit pesantren rules. When they are committing those rules, it means they are committing khidmah. If khidmah is defined only as giving benefit to other people, consequently, when there is a person facing to kyai to study is not considered as khidmah, but actually the case is khidmah is giving times to pesantren, including following activities at the pesantren, it means that a person facing to kyai to study is also considered as khidmah. People that differentiate khidmah and study are not true. In assense, both are one unit, cannot be dichotomized. Because a person can be the useful person when he or she has knowledge. By studying, people gain knowledges, by knowledges, they can commit khidmah, and become useful person<sup>70</sup>

According to pesantren community, khidmah is very important for pesantren. Because it can encourage santri having autonomous and responsible personality. Cleverness is not everything, because there is a thing which is more important that cleverness, it is khidmah. Relying on

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<sup>69</sup> Interview result with Wafa Hanim Askho, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 1, 2017.

<sup>70</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

cleverness, perspicacity and ability is not enough, it does not always vouch for benefit for people. Cleverness, perspicacity and ability are capital, but those are not able to be optimal except through khidmah.

Khidmah is like the door for the seekers of knowledge. A person that has not understood yet what his kyai taught, when he or she is committing khidmah, his or her knowledge will increase because his or her khidmah. This belief should be held by those who seek knowledges, mainly santri. A santri later, definitely mostly will be forced by society to give his or her contribution to them,. Santri that well-answer the challenges from society are those who used to commit khidmah. Because they will have larger motivation and occasion to contribute to satisfy requirements of society.<sup>71</sup>

A person used to give service to others would always try to make people around him satisfy, it is natural sense of an altruistic person. Only santri used to commit khidmah that has braveness to accept challenge of society around him or her that has chance to become the special one, an useful person. An useful person would be looked for by people, it means he or she would has the more occasion to easily integrate into society and gain bright future, as quoted from Siti Zumaroh that, khidmah is serving, giving benefit to pesantren, ndalem (kyai's family), or santri, khidmah is not limited. Helping santri to solve their problems, obedience towards rule of pesantren

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<sup>71</sup> Interview result with KH. Syihabuddin Al-Hafidz, KH. Masduqie Mahfudz's son in law, April 27, 2017.

are also considered as khidmah, including facing to kyai to study. Because facing to kyai to study can make kyai as teacher of santri glad. In addition, khidmah would give impact to environment where the actor of khidmah living in the future, when he or she engaging with society<sup>72</sup>

But the point needs to be noticed is people committing khidmah are required to commit it sincerely. Sincerity has to be required by people committing khidmah. People committing khidmah are not allowed to hope gaining reward or feed-back from khidmah that they committed. People committing khidmah insincerely would not get anything. Therefore, they should organize their intention. When Allah determines a person to be useful person, He will manage his life<sup>73</sup>

A sincere person would tend to be liked by people around him or her, he or she would gain opportunity to integrate his or herself into society and work together with society. His or her existence would be easily accepted by society. That's all meaning of Kyai Syihabuddin's statement that life of a sincere person would be managed well by God. The essence of useful person is making people happy. Therefore the point that can be concluded that an useful person is a person that can make others happy. When a person is happy because of other, he or she would tend to reward another person who made him or her happy. As Kyai Syihabuddin has stated that,

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<sup>72</sup> Interview with Siti Zumaroh, santri of Pondok Pesatren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 15, 2017.

<sup>73</sup> Ibid.

“Saya sudah merasakannya. Ketika sandal saya dibalik, saya selalu mendoakan orang yang membalikkan sandal saya. Semoga sebagaimana dia menata sandal saya, semoga hidupnya juga ditata oleh Allah”

(I have felt it, when my sandal is folded back, when I found it has been folded back, I always pray for person who folded back it. As he or she has put it in order, may Allah also put his or her life in order too)<sup>74</sup>

When a kyai was satisfied, he would pray for people that have made him satisfy. Even simply thing that made him satisfied. Therefore, santri are encouraged to commit any good thing that they can do. Because they do not know which one of good behaviours that can make their kyai satisfies, they must believe that the satisfaction of kyai can invite the satisfaction of the Almighty. Therefore, khidmah is like a secret that should not be solved.

Something behind khidmah cannot be guessed. Khidmah is like a secret, it is like planting something that, later, it will bear fruit. Everything can be done by santri as long as they are studying at certain pesantren, such as participating on pesantren activities or engaging on management of pesantren, helping at kyai’s house, or becoming committee of event held by pesantren, those would be able to be reaped. Khidmah is barokah.<sup>75</sup>

The question has to be answered when khidmah is considered as like planting something that can be harvested is that related to is it okay if a person hopes existence of reward from khidmah committed ? In the previous paragraph, there was explanation from Kyai Syihabuddin about prohibition

<sup>74</sup> Ibid.

<sup>75</sup> Interview result with Wafa Hanim Askho, santri of Pondok Pesantren Salafiyah Syafi’iyah Nurul Huda Mergosono, May 1, 2017.

directed to people who hope reward from khidmah that they committed. For common people who just engaged into pesantren community, hoping reward is natural sense for them.

Hoping reward is natural sense possessed by santri that just engaged into pesantren community. But, as long as they are engaged into pesantren community, desire of gaining reward from khidmah they are committing would be lost. Because pesantren community around them would construct their understanding about how khidmah should be implemented<sup>76</sup>

In this case, it was like Alfan Jamil's experience, one of santri that help in Kyai Shampton's home, when he just entered into Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda.

“Ketika saya baru masuk di pesantren ini, saya mendapatkan kabar dari saudara saya bahwa Kyai Shampton sedang mencari santri untuk dijadikan abdi dalem. Kyai Shampton berkata pada waktu itu bahwa beliau akan memberikan kompensasi berupa biaya kuliah bagi santri yang bersedia menjadi abdi dalem. Pada saat itu, yang ada dipikiran saya adalah saya ingin mondok sekaligus kuliah tanpa membuat susah payah orang lain. Ketika saya sudah menjadi abdi dalem, kyai Shampton selalu berpesan kepada saya bahwa saya harus berkhidmah dengan ikhlas, agar pahalanya nanti bisa dikirimkan kepada orang lain”

(When I just entered into this pesantren, I got information from my brother that Kyai Shampton was looking for santri that wanted to be abdi ndalem - a term used to refer to santri that help in home owned by kyai. Kyai Shampton said that he would give santri that want to help him in his home compensation, i.e tuition. Motivation that encouraged me to be abdi ndalem was that I wanted to study at university and pesantren all at once. When I am helping him in his home, Kyai

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<sup>76</sup> Interview result with Akmal Firdaus, *lurah pondok* -chairman of PondokPesantren Salafiyah Syafi'iyah Nurul Huda Mergosono-, April 29, 2017.

Shampton always gives me advice that I have to commit it sincerely, its merit can be sent to others)<sup>77</sup>

It means that merit from khidmah is not only gained by the actor of khidmah, but it can be harvested by people around the actor, such as by his or her posterity.

Result of khidmah is causality. It is like planting, it can be harvested. But there are many different kinds of harvest, there are people that fall on feet when they are harvesting, there are people that do not gain harvest at the time that they want to. But it certainly results crop. There are many factors that influence its result. Its result can be gained in short-term or in the long-term<sup>78</sup>

A person just entered into pesantren community has willing to commit khidmah is not only motivated by reward, but he or she is also encouraged by punishment that might be gained by him or herself when he or she does not commit khidmah. In the previous paragraph, there was explanation about kinds of khidmah that can be conducted by pesantren community, such as following pesantren activities or its programs. This is kind of khidmah which is complemented by punishment. The punishments used to encourage them so that they want to conduct khidmah. Certainly, there are norms made to encourage santri to make them want to commit khidmah, they are

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<sup>77</sup> Interview result with Alfian Jamil, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017

<sup>78</sup> Interview result with Wafa Hanim Askho, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 1, 2017.

complemented by punishments directed to santri that break those norms. According to pesantren community, people who commit certain action because of reward and punishment existence are not sincere people. Therefore both expectation for gaining reward and for avoiding punishment should be expunged. Because both expectations would hamper pesantren community to continuously commit khidmah. If there is no reward that they hope to get when they commit khidmah, or there is no punishment that befalls them when they do not commit khidmah, they will not commit khidmah anymore.

Nevertheless, pesantren community admit transition experienced by member of their community, i.e. by santri, from existence of expectation for gaining reward and for avoiding punishment to be pure khidmah acted by sincere people. When they have arrived at this state, they will consider khidmah as their routine. When they do not commit it, they feel that there is something spragging. Finally they will continuously commit it sincerely.

When santri have experienced that they do not commit khidmah in a pinch, they feel that those norms are not considered as burden, because they considered khidmah as routine. When they are feeling like that, they consider khidmah as routine. When they do not commit it, they feel that there is something spragging that they feel it has to be expunged. They knew that it can be expunged when they khidmah, because it has been their routine. Finally, they will continuously commit it.<sup>79</sup>

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<sup>79</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesatren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

Therefore, khidmah, can be concluded, will be continuously committed by pesantren community if they committed it sincerely, without existence of hoping gaining reward or avoiding punishment.

## **2. Implementation Process of Khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang**

Khidmah requires its actors to commit it sincerely. It means there is no expectation, owned by its actors, of gaining reward for conducting khidmah, or avoiding punishment that they will get when they do not commit it. Nevertheless, pesantren community, as the actor of khidmah, still admit people that just entered into their community that have desire to get reward when they committed khidmah or to avoid punishment abandoned to them when they do not commit it. Therefore, in the case of people that just entered into pesantren community, reward and punishment are used to encourage them in order to they have willing to commit khidmah.

Santri just enrolled themselves to a certain pesantren means that, automatically, they are committing khidmah. In terms of they are obliged to commit pesantren rules. When they are committing those rules, it means they are committing khidmah. As Taqiyuddin Al-Kaff has asserted that, If khidmah is defined only as giving benefit to other people, consequently, when there is a person facing to kyai to study is not considered as khidmah, but actually the case is khidmah is giving times to pesantren, including

following activities at the pesantren, it means that a person facing to kyai to study is also considered as khidmah. People that differentiate khidmah and study are not true. In assense, both are one unit, cannot be dichotomized. Because a person can be the useful person when he or she has knowledge. By studying, people gain knowledges, by knowledges, they can commit khidmah, and become useful person<sup>80</sup>

Khidmah includes daily activities considered as good behaviour by pesantren community, such as joining kitab recitation, engaging on pesantren management, participating on building pesantren, cleaning of pesantren environment, engaging on pesantren event, helping other member of pesantren community, either kyai or the other santri, helping society or implementing good behaviour when interacting with society around pesantren, and so on. People just joined as pesantren community commonly are not directly interesting to activities considered as khidmah in pesantren. If there are people just joined as member of pesantren community in which they are interesting to activities considered as khidmah, commonly they are included into people that have desire to gain reward from khidmah that they are committing. They gained understanding about khidmah before entered into pesantren from their earlier environment, such as their family. Like experience owned by Siti Jazilah.

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<sup>80</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

“Di lingkungan rumah saya, semua keluarga selalu mendorong anak-anaknya untuk melakukan khidmah. Hal itu menjadi sebuah kebanggaan bagi mereka, apabila sang anak berkhidmah di pesantren. Oleh karena itu, anak-anak sekitar rumah saya (Rembang, Jawa Tengah) bisa dengan mudah menerima tradisi pesantren, seperti khidmah. Karena pengetahuan si anak sekitar rumah saya telah dibangun oleh keluarga mereka”

(In the environment around my home, all family always encourage their children to commit khidmah. It becomes their pride, when there is their child committing khidmah. Therefore, children around my home can accept easily pesantren tradition, such as khidmah. Because knowledge of children around my home has been constructed by their family)<sup>81</sup>

Therefore, there must be effort from people that have early became as pesantren community to construct understanding of people just joined as member of pesantren community about khidmah, so that they understand urgency of khidmah existence among pesantren community. Consciousness about urgency of khidmah has to be implanted by pesantren community to people that just became member of their community. It needs role of senior santri, because they are party that introduce pesantren environment to people that just became part of them<sup>82</sup>

For the case of people that have not yet owned desire to commit khidmah, both reward and punishment are useful for encouraging them to have enthusiasm to commit khidmah. Such Alfani Jamil's experience, one of santri at Pondok Pesantren Salafiyah Syafi'iyah Mergosono, that was

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<sup>81</sup> Interview result with Siti Jazilah, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 14, 2017.

<sup>82</sup> Interview result with Akmal Firdaus, *lurah pondok* -chairman of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono-, April 29, 2017.

motivated to participate on helping in Kyai Shampton's house by reward, i.e. gaining tuition. In addition, rules of pesantren accompanied by punishment provided for those who break those rules is also useful for constructing willing to commit khidmah. The point should be noticed to maintain khidmah, in santri side is, continuously (istiqomah). They have to be compelled by rules of pesantren<sup>83</sup>

Furthermore, committing khidmah based on desire to gaining reward or avoiding punishment is not considered as sincere behaviour according to pesantren community, therefore it has to be transformed to be sincere behaviour. "Santri committing khidmah based on his or her desire to gaining useful knowledge and lucky life in the future is not considered as sincere person in committing khidmah. Sincere people is useful people, they do not expect any retaine from gift that they have presented<sup>84</sup>

Well-continuous behaviour is ot conducted because of external factor such as reward or punishment existence, but it happens based on consciousness from inner side of its actor.

When consistency or istiqomah comes from consciousness, it is better -than it comes from external factor such as reward or punishment. Consistency based on consciousness is constructed through environment. It is expected to exist among santri, particularly among senior santri or mature

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<sup>83</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesatren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

<sup>84</sup> Ibid.

santri. At pesantren occupied by underage santri (referred to those who are less than 15 years old), pure consistency does not tend to exist, only coercion that exists. While at pesantren occupied by mature santri like us (referred to college students-age), consciousness is extremely required should be exist, consciousness about urgency of khidmah. This consciousness that encourage them to commit khidmah continuously, finally it will be routine, that in essence, it is istiqomah (consistency)<sup>85</sup>

Constructing consciousness of khidmah needs support from reality around people that just joined as pesantren community constructed by kyai and mature or senior santri. Santri that just became member of pesantren community will look at their senior. When senior santri have lost their consciousness about urgency of khidmah, santri just joined as member of pesantren community -mainly that do not have experience as santri- would also do not have consciousness about urgency of khidmah<sup>86</sup>

Therefore, mature or senior santri should commit khidmah on their daily activities. They should become prominent party from santri that have enthusiasm for committing khidmah, because they are the most party might be identified by santri just became member of pesantren community. In other word, party mingled by santri just became member of pesantren community with, determines whether they can construct consciousness about urgency of

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<sup>85</sup> Ibid

<sup>86</sup> Interview result with KH. Syihabuddin Al-Hafidz, KH. Masduqie Mahfudz's son in law, April 27, 2017.

khidmah or cannot. When they are mingling with santri that do not have consciousness about urgency of khidmah, they won't be able to construct consciousness about urgency of khidmah. On the contrary, they would be able to construct consciousness of khidmah when they are mingling with santri that have consciousness about urgency of khidmah existence.

In addition, conveying story about previous generation related to their khidmah for pesantren is considered as one of effective ways to construct consciousness of pesantren community, particularly santri, about urgency of khidmah. As Wafa' Hanim has stated that,

“Di setiap kesempatan, jketika mengobrol dengan santri yang lain, saya terbiasa mencoba untuk menceritakan kepada mereka tentang pentingnya khidmah melalui cerita tentang kyai atau ulama' lain, bagaimana mereka berkhidmah, dan sebagainya. Selain itu, saya juga terbiasa memberi nasehat kepada mereka supaya mereka mengikuti figur-figur yang saya ceritakan tersebut”

(In each occasion, when I am chatting with the other santri, I used to try to tell them about urgency of khidmah through story of kyai, or the other ulama', how they commit khidmah. In addition, I used to advise them in order they follow those figures who I have told to them)<sup>87</sup>

Furthermore, kyai as the most authoritative party in pesantren community also obliged to maintain khidmah existence among pesantren community should be pious person, he has to follow the way of Prophet Muhammad. Because kyai is prominent party identified by santri.

If pesantren community want to mantain tradition of khidmah, kyai as the authoritative party in the pesantren environment has to ensure that all

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<sup>87</sup> Interview result with Wafa Hanim Askho, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 1, 2017.

member of pesantren community notice their attitude, he together with the other member of pesantren community should have good behaviour, he has to be prominent party that maintain pesantren traditions that support khidmah existence, such as reciting classical kitab, mainly kitab related to how to act as learner and teacher among pesantren community, -for instance ta'lim al-muta'allim, adab al-alim wa al-muta'allim, etc. Advices existing within those kitab are not fiddlesticks. It proven by Kyai respected by society all this time are those who committed khidmah at their pesantren.<sup>88</sup>

In addition, in each occasion, Kyai also engraft urgency of khidmah, such as when he is teaching his santri, he tells to his santri about stories that can encourage pesantren community to commit khidmah. For instance, story told by Kyai Shampton about khidmah committed by Syaikh Ali Baros to his teacher, Habib Umar bin Abdurrahman Al-Attos.

When Syaikh Ali Baros massaged his teacher, Habib Umar bin Abdurrahman Al-Attos, Khidr came intentionally to visit Habib Umar. Habib Umar told to his students that Khidr has come, suddenly all students came out to welcome Khidr, except Ali Baros, he still messaged his teacher. Then, Habib Umar asked to him why he didn't follow his pals. Ali Baros answered, 'Khidr came to visit you, in my sight, your position, as my teacher, is nobler than Khidr.' When Habib Umar listened his answer, he said, 'I will

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<sup>88</sup> Ibid.

never confirm and accept tawassul from anybody to me, unless by mentioning your name, Ali Baros<sup>89</sup>

Telling story about urgency of khidmah connected to story of the previous generation committing khidmah was also conducted by Kyai Syihabuddin.

According to Kyai Syihabuddin, Dimension of teaching activity directed to santri involves two aspects, dhohir and bathin. Dhohir dimension can be trained through obedience committed by santri through participating on programs existed at their educational institution. While bathin dimension can be trained through obedience committed by santri to their kyai. By remembering Ali's statement -one of the Prophet's companions, "I am servant of people that taught me, although they taught me about a letter", santri are obliged to obey command of their kyai, always having good prejudice, and always positive thinking. In order santri could gain beautiful gifts from their interaction with their kyai. Kyai Syihabuddin illustrated these beautiful gifts through the story of Raden Syahid examined by Sunan Bonang that ordered him to keep his cane in the border of river. Finally, by his obedience to Sunan Bonang. Raden Syahid gained magnificence and dubbed Sunan Kalijogo.<sup>90</sup>

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<sup>89</sup> Observation Result at 5 pm, March 29, 2017, lesson of Al-Adzkar.

<sup>90</sup> Observation Result at 7 am, 18<sup>th</sup> December 2016, lesson of Tanbih Al-Ghofilin.

By this story, Kyai Syihabuddin suggested his santri to become enthusiastic when they are committing khidmah, such as ro'an -mutual cooperation for conducting certain activity-, and so on, as an attempt for covering the lack of santri related to bathin or esoteric dimension, that can help santri to be ready for gaining their bright future.

Kyai Syihabuddin acknowledged both sides of human beings, that should be comprehended as soul and body, both are interrelated to each other. Physical behaviours of human beings are reflection of their soul. Soul intensely determines human beings health. Obedience of santri toward their kyai or pesantren program is sign of inner side of santri. Kyai syihabuddin implicitly required reciprocal relation between physical activities (dhohir) and esoteric activities (bathin). This relation will be running well when the intention owned by santri is sincerely for seeking mercy of Alloh.

Kyai Syihabuddin implicitly agrees with dualism in tasawuf. The term of dualism in this case is directed to existence of two substances interrelated to each other.

These couple of substance refers to the sense and meta-sense, esoteric and exoteric, spiritual form and sensoric form. There are soul and body. Soul resides inside body. Therefore body has a function, because of soul. Because

the body can budge and stay alive because of the soul. The soul stays alive because it has an intention, it can understand, listen, look, and speak out.<sup>91</sup>

This argument supports people that assumed that observing human beings only focused on monistic view is not acceptable. Like separation of two sides of human beings -like separating physical and non-physical side of human beings that has been committed by Descartes- cannot be agreed. “Descartes has been asked, when heart is sad, why does eye weep ? what is relationship between heart and eye ? he could not answer. Those questions indicates tight correlation between heart and eye, between body and soul.”<sup>92</sup>

Pesantren as an educational institution notices these two dimensions owned by human beings. It does not only aim to develop body or dhohir dimension of santri. It does not only focus on enriching santri thought by explanations, but it also aims to enhance morality or bathin dimension, train and improve spirit or enthusiasm, admire spiritual and human values, teach good attitude and behaviour, and prepare santri for gaining teaching of religious ethic and the other ethic.

Educational goal of pesantren does not merely aim to reach power, money, and position, but it aims to engraft belief to students that learning is only for seeking Alloh’s blessing, it is obliged and it is service dedicate to Alloh. One of pesantren aspiration is training santri to be independent and

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<sup>91</sup> Abdul Kadir Riyadi. *Antropologi Tasawuf: Wacana Manusia piritual dan Pengetahuan*. (Jakarta: LP3ES. 2014) p. 108.

<sup>92</sup> Ibid. p. 109.

building themselves in order to they do not hang out themselves to others, unless merely to God<sup>93</sup>

Dhohir dimension related to behaviour acted by people, while bathin dimension related to values of their behaviour. Valuable behaviour does not need external factor such reward and punishment. Certain behaviour will be more and more valuable when it is conducted based on consciousness of its actor. Therefore, according to pesantren community, khidmah committed based on consciousness of its actor is more valuable than khidmah committed based on desire to gain reward or avoid punishment.

Actually, khidmah existence is determined by consciousness of member of pesantren community, i.e. kyai and santri. If a person is aware that he is kyai will be aware that he has act like kyai, he has responsibilities abandoned to him. Consciousness about urgency of khidmah is constructed by reality, then it makes people having consciousness about who they are, where their position is, they will understand their environment, then it will make them having possessively to everything around them, finally there will be desire to maintain it. Consciousness of santri just joined as member of pesantren community would be constructed by reality exists around them. It would construct their consciousness that they are santri. Then, at the next stage, although they are faced to rules of pesantren, -because they are aware

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<sup>93</sup> Zamakhsyari Dhofier. *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. (Jakarta: LP3ES. 2015). p. 45.

that they are santri-, something that encourage them to act like mostly santri is not rule of pesantren, but they act like that because of their consciousness about their acknowledgement that they are santri, and how behaviour that should be acted by santri<sup>94</sup>

Consciousness about who a person is, where he or she lives in, where his or her position is, is important thing that needs to be contemplated. For instance, if a person is aware that he is human beings, he will feel that he needs something needed by people, he will act like common people. But, if he is not aware that he is human beings, he won't act like common people. If a person wants to integrate his or herself into people around him or her, he or she has to act by action accepted by people around him or her. The action accepted by people around him or her refers to the action like common actions acted by people around him or her.

### **3. Supporting Factors and restricting factors of Khidmah Implementation at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang**

Consciousness owned by pesantren community, Kyai and santri, becomes the main supporting factor for khidmah existence. Certainly, consciousness about khidmah existence would exist among pesantren community depends on people that have long time lived in pesantren environment, i.e. Kyai and senior santri. When they have consciousness

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<sup>94</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

about urgency of khidmah and practice activities supporting khidmah existence, khidmah will be exist among their community.

When a person becoming member of pesantren community is conscious where he or she lives in, who he or she is, he or she will possess acknowledgement that he or she is part of his or her environment, he or she will has status as santri, then he or she will possess responsibility to maintain their environment, -including its tradition.<sup>95</sup>

If a person is aware that he is kyai will be aware that he has act like kyai, he has responsibilities abandoned to him. Consciousness about urgency of khidmah is constructed by reality, then it makes people having consciousness about who they are, where their position is, they will understand their environment, then it will make them having possessively to everything around them, finally there will be desire to maintain it.

On the contrary, when pesantren community do not have consciousness that they are kyai and santri, they won't possess desire to notice pesantren activities. They will forget pesantren tradition, such as khidmah. Then, when there are people that join as member of pesantren community, they do not have occasion to understand what khidmah is, and

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<sup>95</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

what its urgency is, how it is committed. Finally khidmah existence within pesantren community will be lost.

Therefore, role of kyai and santri -mainly senior santri- is very important on transforming urgency of khidmah. There must be stages of khidmah implementation that should be experienced by pesantren community to maintain consistency of khidmah implementation. These stages are summarised by Table below:

Table 4.1 Stages of Khidmah Implementation that Should be Experienced by Pesantren Community to Maintain Consistency of Khidmah Implementation.

<b>Stages</b>	<b>Beginning Santri</b>	<b>Kyai (or senior santri)</b>	<b>Result</b>
1. Giving reward and punishment	Gaining reward or punishment.	Giving santri reward and punishment.	Santri commit khidmah (although it is committed in a pinch)
2. Implanting consciousness about urgency of khidmah	Giving them real or empirical example of behaviour related to khidmah.	Giving real or empirical example of behaviour related to khidmah.	Emerging consciousness that khidmah should be committed by all member of pesantren community.
3. Committing khidmah consistently and sincerely	Telling story about khidmah committed by the previous	Advising pesantren community (including through	They understand urgency of khidmah among pesantren

	generations	telling story, reciting classical kitab -ta'lim al-muta'allim, adab al-muallim wa al-muta'allim.	community.  They understand that khidmah is valuable for pesantren community, they understand their position.  Motivation for Conducting khidmah consistently. sincerely.
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. Reward and punishment become effective tool to maintain khidmah existence within pesantren community. As long as member of pesantren community believe that they would get reward when they are committing khidmah, and they will be burdened by punishment when they do not commit it, khidmah existence would be conserved.

In the modern era, there are many senior santri forget pesantren tradition such khidmah. Long ago, when there was kyai's sandal, they -refers to santri- struggled to fold back his sandal. While in the modern era, it has almost left, its benefit is not believed. If it is left, it will cause santri become

less or even do not have humility (tawadlu'). it will make pesantren tradition such as khidmah will be lost<sup>96</sup>

When there is no humility owned by santri, khidmah existence will be lost. Because humility is sign of acknowledgement for willing to commit khidmah. In addition, reward and punishment are needed to encourage pesantren community -mainly people who just became member of pesantren community. But when there is no belief held by santri about reward and punishment existence, it means there is no also reinforcement that encourages them to commit khidmah. Whereas both are effective element for constructing consciousness about urgency of khidmah at the early times.

Next, the existence of exemplifying action related to khidmah is one of stages that has to be carried out for constructing consciousness about urgency of khidmah. Therefore, people have early joined as member of pesantren community are required to become representation of khidmah used to behaved by pesantren community. It means they have to act good behaviour.

In addition, closeness among member of pesantren community becomes factor supporting people that do not have experience or knowledge about khidmah to look at people used to commit khidmah.

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<sup>96</sup> Interview result with KH. Syihabuddin Al-Hafidz, KH. Masduqie Mahfudz's son in law, April 27, 2017.

Sense of responsibility and possession can encourage pesantren community to to commit khidmah. Each individual has different sense of responsibility and possession, because it depends on his or her experience. It depends on how they well interact with kyai, his familiy, or senior santri that used to commit khidmah. For instance, when there is a person has well-relationship to kyai's family, he or she has sense of responsibility that encourages him or her to commit khidmah. The effort of kyai and his family to approach santri, or the effort of santri makes him or her closer to kyai and his family are influential. Because those efforts determines whether exemplifying behaviour related to khidmah can be shared or cannot<sup>97</sup>

Furthermore, the existence of giving advises in various occasions such as telling story about khidmah committed by previous generation, reciting classical kitab that encourages pesantren community having desire to commit khidmah, etc, is an activity that has to be committed by pesantren community when they want khidmah still exist. Therefore, the earliest member of pesantren community have to be able to convey advises related to urgency of khidmah to all member of pesantren community -mainly people who just joined as member of pesantren community. Kyai as the most authoritative party within pesantren community is also required to be able to maintain pesantren tradition such as conveying advices about urgency of

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<sup>97</sup> Interview result with Wafa Hanim Askho, santri of Pondok Pesatren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 1, 2017.

khidmah within reciting kitab -supporting existence of khidmah or noticing building character, e.g. ta'lim al-muta'allim, adab al-alim wa al-muta'allim, etc- or in the other occasions.

In the other words, khidmah will be lost when three implementation stages mentioned in the previous paragraphs are not conducted well. It means that when member of pesantren community do not believe reward and punishment from khidmah committed, as stated by Kyai Syihabuddin, or the earliest party of pesantren community do not have good behaviour that can be representation of khidmah, or there is distance among member of pesantren community that becomes obstacle for them to communicate to each other, such as bustle experienced by member of pesantren community, either kyai or santri, outside of pesantren environment or the other obstacles experienced by member of pesantren community that make them do not engage on pesantren activities.

The obstacle of khidmah existence is less-communication. Less-communication is caused by no closeness between the earliest party that have become member of pesantren community and party that just became member of pesantren community or the earliest party that became member of pesantren community have let pesantren tradition supporting khidmah

existence such as reciting classical kitab, like ta'lim al-muta'allim, adab al-alim wa al-muta'allim, etc<sup>98</sup>

For making it easily understandable, there is Table 4.2 that summarizes supporting and restricting factors of khidmah existence below:

Table 4.2 Supporting and Restricting Factors of Khidmah Existence

<b>Implementation Stage of Khidmah Existence</b>	<b>Supporting Factor of Khidmah Existence</b>	<b>Barrier of Khidmah Existence</b>
1. Giving reward and punishment	Pesantren community, those who just joined as member of pesantren community, believe reward and punishment because of khidmah	Pesantren community do not reckon of existence of reward and punishment because of khidmah (no humility)
2. Giving exemplifying behaviour related to khidmah	The earlier member of pesantren community act good behaviour representing khidmah.	Member of pesantren community do not have good behaviour.
	Closeness among earlier member of pesantren community (kyai and senior santri) and people just became member of pesantren community.	There is distance becoming obstacle to communicate to each other among member of pesantren community, such as bustle

<sup>98</sup> Interview result with Akmal Firdaus, *lurah pondok* -chairman of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono-, April 29, 2017.

		<p>experienced by member of pesantren community, either kyai or santri, outside of pesantren environment, or the other obstacles experienced by member of pesantren community that make them do not engage on pesantren activities.</p>
<p>3. Giving advises in various occasions such as telling story about khidmah committed by previous generation, reciting classical kitab that encourages pesantren community having desire to commit khidmah</p>	<p>Senior santri and kyai have attention and competence to convey urgency of khidmah to the other member of pesantren community, mainly those who just joined as member of pesantren community.</p>	<p>Less or weak-communication competence among member of pesantren community.</p>

## CHAPTER V

### DISCUSSION

This research is conducted by using interview, observation, and documentation method. Discussion in this research is covering several problems, i.e; definition of the concept of *khidmah* according to *Kyai* and *Santri* of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang, implementation process of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang, supporting factors and restricting factors in the implementation of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang.

#### **A. Construction of Notion of Khidmah in the Perspective of Kyai and Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang**

Khidmah is an Arabic term from the root-word kh-d-m. “This term means service or the act or an instance of helping others”<sup>99</sup> Actually, the using term ‘*khidmah*’ in the discussion among Muslim philosophers and sufis does not differ from its popular literal definition in the Arabic dictionary<sup>100</sup>

<sup>99</sup> <http://www.almaany.com/ar/dict/ar-ar>. *op.cit.*, accessed on December 20, 2017 at 8 pm.

<sup>100</sup> Sholih Salam, dkk, *Nazhriyyah Al-khidmah 'inda As-syaikh Al-khodim* (Cairo: Dairoh Rowdli Ar-riyahin, 2012), p. 4.

Muslim philosophers used the term of khidmah to explain their philosophical arguments about the existence of universe and its relation to Allah. Ibnu Sina for instance, defined the term of khidmah as an original duty committed by the existed (mawjud), as the lower, which is presented to the Upper continuously for gaining closeness to the Upper. Ibnu Sina argued that all movement in the materialistic universe is appearance of this khidmah among creatures (mawjudat), in which its perfect existence because of this khidmah<sup>101</sup>

The point is that Ibnu Sina interpreted the term of khidmah as a duty which is committed by the creatures suppressedly. Without they choose it, like khidmah committed by spiritual creatures (angel), in which their duties are obligatory<sup>102</sup>

Mutawalli As-sya'rowiy, one of grand sheikhs from Al-Azhar, argued that khidmah is divided into two kinds, i.e. khidmah dzohiriyah, and khidmah bathiniyah. Khidmah dzohiriyah refers to khidmah committed by the creatures for human beings. This kind of khidmah is metaphor, because this khidmah is grace for human beings so that they are able to be grateful, they believe that there is the Lord Almighty that has causes the universe submits its khidmah to them. While khidmah bathiniyah refers to definition mentioned, purified duty committed by human beings which is presented to

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<sup>101</sup> Ibid.,

<sup>102</sup> Ibid., p. 5.

the Lord Almighty, as they thank to God. As-sya'rowiy did not differentiate between khidmah bathiniyah and 'ibadah (worship). He asserted that the Real Party serviced and the Worshipped is Allah, the Almighty<sup>103</sup>

### 1. Khidmah in the View of Kyai

By pesantren community, khidmah is realized as a very important concept for Muslim. Therefore, they commit and continuously conserve it in the pesantren. Khidmah is very important for pesantren. Because it can encourage santri having autonomous and responsible personality. Cleverness is not everything, because there is something which is more important than cleverness, it is khidmah. Relying on cleverness, perspicacity and ability is not enough, these do not always vouch for benefit for people. Cleverness, perspicacity and ability are capital, but those are not able to be optimal except through khidmah.

Kyai suggested his santri to become enthusiastic when they are committing khidmah, such as ro'an -mutual cooperation for conducting certain activity-, and so on, as an attempt for covering the lack of santri related to bathin or esoteric dimension, that can help santri to be ready for gaining their bright future.

Sufis have agreed that road to Allah will be experienced through two stages (marhalah), i.e.: marhalah nafsiyyah, and marhalah ruhiyyah.

The first stage (marhalah nafsiyyah) is more general than the second stage

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<sup>103</sup> Ibid., p. 5-6.

(marhalah ruhiyyah), because it is including all salik, people walking in the road to Allah, including zuhhad (people who let herein happiness for happiness in the hereafter). While the second stage is specified, it involves all salik, unless zuhhad. Sufis interpreted struggle in the second stage as khidmah. They considered that, marhalah nafsiiyyah is completed through the struggle which is committed by nafs for liberating from rein of herein. While marhalah ruhiyyah is complete through khidmah committed by ruh<sup>104</sup>

The point can be concluded that functionalization of ruh begins when functionalization of nafs has been perfected. In the other words, khidmah begins in the end of struggle committed by nafs. Furthermore, Al-Manshuri said that, nafs covers ruh by its inclination to physical universe (al-‘alam al-hissiy), therefore it has to be trained by struggle (mujahadah) so that it can be purified, until ruh can be liberated and ascends through khidmah till reaching its genuine highest position<sup>105</sup>

Kyai realized urgency of this struggle. Therefore, kyai also acknowledged both sides of human beings, that should be comprehended as soul and body, both are interrelated to each other. Physical behaviours of human beings are reflection of their soul. Soul intensely determines human beings' health. Obedience of santri toward their kyai or pesantren program

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<sup>104</sup> Ibid., p. 7.

<sup>105</sup> Ibid.

is sign of inner side of santri. Kyai implicitly required reciprocal relation between physical activities (dhohir) and esoteric activities (bathin). This relation will be running well when the intention owned by santri is sincerely for seeking mercy of Alloh<sup>106</sup>

“Khidmah is giving service, giving service to anything, in terms of pesantren, it means giving services to teacher or kyai, and pesantren”<sup>107</sup> A santri later, definitely mostly will be forced by society to give his or her contribution to them,. Santri that well-answer the challenges from society are those who used to commit khidmah. Because they will have larger motivation and occasion to contribute to satisfy requirements of society. In addition, khidmah will give impact to environment where the actor of khidmah living in the future, when he or she engaging with society. A person used to give service to others would always try to make people around him satisfy, it is natural sense of an altruistic person. Only santri used to commit khidmah that has braveness to accept challenge of society around him or her that has chance to become the special one, an useful person. An useful person will be looked for by people, it means he or she would has the greater occasion to easily integrate into society and gain bright future. But the point needs to be noticed is people committing khidmah are required to commit it sincerely. Sincerity has to be required by

<sup>106</sup> Observation Result at 7 am, 18<sup>th</sup> December 2016, lesson of Tanbih Al-Ghofilin.

<sup>107</sup> Interview result with KH. Syihabuddin Al-Hafidz, KH. Masduqie Mahfudz’s son in law, April 27, 2017.

people committing khidmah. People committing khidmah are not allowed to hope gaining reward or feed-back from khidmah that they committed. People committing khidmah insincerely will not tend to get anything. Therefore, they should organize their intention. When Allah determines a person to be useful person, He will manage his life.

A sincere person will tend to be liked by people around him or her, he or she would gain opportunity to integrate his or herself into society and work together with society. His or her existence will be easily accepted by society. That's all meaning of statement that life of a sincere person would be managed well by God. The essence of useful person is making people happy. Therefore the point that can be concluded that an useful person is a person that can make others happy. When a person is happy because of other people, he or she will tend to reward another person who made him or her happy.

When a kyai was satisfied, he will pray for people that have made him satisfy. Even simply thing that made him satisfied. Therefore, santri are encouraged to commit any good thing that they can do. Because they do not know which one of good behaviours that can make their kyai satisfies, they must believe that the satisfaction of kyai will invite the satisfaction of the Almighty.

## 2. **Khidmah: in the View of Santri**

Khidmah is giving service, giving service to anything, in terms of pesantren, it means giving services to teacher or kyai, and pesantren. Khidmah involves giving services, either thought or action, in which thought is actualized on certain actions for benefit of others, people present those actions for their environment around them. In terms of pesantren, those actions are committed by santri for benefit of pesantren. They present their ideas, then implement them on certain beneficial actions, either for social side or institutional side.<sup>108</sup>

People conducting khidmah means that they give what they possess for the benefit of others. Something behinds khidmah cannot be guessed. Khidmah is like a secret, it is like planting something that, later, it will bear fruit. Everything can be done by santri as long as they are studying at the pesantren, such as participating on pesantren activities or engaging on management of pesantren, helping at kyai's house, or becoming committee of event held by pesantren, will be able to be reaped.

The question should be answered when khidmah is considered as like planting something that can be harvested is that related to is it okay if a person hopes existence of reward from khidmah committed ? In the previous paragraph, there was explanation from kyai's view about prohibition directed to people who hope reward from khidmah that they

<sup>108</sup> Interview result with Akmal Firdaus, *lurah pondok* -chairman of pondok-, April 29, 2017.

commit. For common people who just engaged into pesantren community, hoping reward is natural sense for them.

Hoping reward is natural sense possessed by santri that just engaged into pesantren community. But, as long as they are engaged into pesantren community, desire of gaining reward from khidmah they are committing would be lost. Because pesantren community around them would construct their understanding about how khidmah should be implemented.

The existence of reward -and also punishment- from khidmah committed by santri becomes motivation for santri that just engaged within pesantren community to commit it consistently. Although result of khidmah is causality, like planting that can be harvested, though there are many different kinds of harvest, there are people that fall on feet when they are harvesting, but there are people that do not gain harvest at the time that they want. Though, it certainly results crop. Its result can be gained in short-term or in the long-term.<sup>109</sup>

People committing certain behaviour based on reward or punishment existence would tend to change their behaviour used to be conducted when they do not gain reward they hoped, or they get punishment from behaviour they committed. Result of khidmah sometimes emerges at the time which is not appropriate with expectation of the actor. Consequently, when the actor

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<sup>109</sup> Interview result with Wafa Hanim Askho, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 1, 2017.

committing khidmah based on their desire to gain reward at the time he or she wants, while its result does not come at the time he or she wants, they tend to change his or her behaviour, in the other word he or she does not commit it again.

According to pesantren community, people who commit certain action because of reward and punishment existence are not sincere people. Therefore both expectation for gaining reward and for avoiding punishment should be expunged. Because both expectations would hamper pesantren community to continuously commit khidmah. If there is no reward they hope to get when they are committing khidmah, or there is no punishment that befalls them when they do not commit khidmah, they will not commit khidmah anymore.

Nevertheless, pesantren community admit transition experienced by member of their community, i.e. by santri, from existence of expectation for gaining reward and for avoiding punishment to be pure khidmah acted sincerely. When santri have arrived at this state, they will consider khidmah as their routine. When they do not commit it, they feel that there is something spragging. Finally, they will continuously commit it sincerely.

### **3. Types of Khidmah**

Khidmah has wide dimension when it is defined. Santri enrol themselves to certain pesantren means that, automatically, they are committing khidmah. Mainly when they are obliged to commit pesantren

rules. When they are committing those rules, it means they are committing khidmah. In the following paragraphs, there are types of khidmah in the pesantren based on some indicators that have been indicated by the researcher.

a. Types of Khidmah Based on Number of the Actor

1) Communal Khidmah

This type is conducted collectively by all member of pesantren community. The actor of this type is encouraged to join conducting khidmah by people around him or her. When a person does not follow this encouragement, he or she will find difficulties when he or she wants to affiliate in to reality around him or her, i.e., pesantren community. Nature of human beings is having need to affiliate to their environment and desire to socially accepted. Therefore, when people around him or her commit khidmah collectively, he or she will tend to join their activity. The examples of this type are *ro'an* (cleaning up collectively), engaging in helping event at the pesantren, and joining management of pesantren.

2) Personal Khidmah

This type refers to khidmah which is committed personally or privately. It does not require other people to engage in khidmah, It happened because there is a person that is encouraged privately to commit khidmah. This encouragement is caused by the party

encouraging him or her has trusted him or her. In the other words, a person encouraged to commit khidmah is considered as the most proper party to commit khidmah. Therefore, usually there is certain requirement that has to be fulfilled by person committing this type of khidmah. Such as Alfian Jamil's experience, one of santri at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, that was required to memorize content of *Safinatun Naja* before he participated on helping in Kyai Shampton's house<sup>110</sup>

Joining in helping in kyai's house requires its actor to be able to be trusted. A person joining in helping in kyai's house is required to maintain anything that needs to be concealed. Therefore, requirements are proper to be presented as selection for those that have desire to join in helping in kyai's house<sup>111</sup>

The other example of this type is massaging kyai. Not all santri have opportunity to massage kyai. Those who have ability to massage that are encouraged or have opportunity to commit it<sup>112</sup>

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<sup>110</sup> Interview result with Alfian Jamil, santri of Pondok Pesantren Salafiyah Syafi'iyah Malang, April 20, 2017.

<sup>111</sup> Interview result with KH. Syihabuddin Al-Hafidz, KH. Masduqie Mahfudz's son in law, April 27, 2017.

<sup>112</sup> Observation result at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang, April 29, 2017.

## b. Types of Khidmah Based on Character of the Actor

### 1) Obligatory Khidmah

Khidmah has wide dimension when it is defined. Santri enrol themselves to certain pesantren means that, automatically, they are committing khidmah. In terms of they are obliged to commit pesantren rules. When they are committing those rules, it means that they are committing khidmah. All santri are obliged to obey pesantren rules. Obedience of santri towards pesantren rules is one of types of khidmah.

If khidmah is defined only as giving benefit to other people, consequently, when there is a person facing to kyai to study is not considered as khidmah, but actually the case is khidmah is giving times to pesantren, including following activities at the pesantren. It means that a person facing to kyai to study is also considered as khidmah. People that differentiate khidmah and study are not true. In essence, both are one unit cannot be dichotomized. Because a person can be an useful person when he or she has knowledge. By studying, people gain knowledges, by knowledges, they can commit khidmah, and become useful person<sup>113</sup>

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<sup>113</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

In addition, obedience committed by santri can become a cause that makes other happy, mainly their kyai. Therefore, obedience towards rules of pesantren is also considered as khidmah, including facing to kyai to study. Because facing to kyai to study can make kyai as teacher of santri glad<sup>114</sup>

Obedience acted by santri, such as following reciting kitab, and other behaviours emerging because of rules in the pesantren are included into this type.

## 2) Voluntary Khidmah

There is type of khidmah that comes from initiative of the actor. In the other words, there is no party that makes it compulsory for the actor. For instance, cleaning up activity committed personally, that is committed without encouragement from the other party. Usually, voluntary khidmah is committed by a person who has consciousness that he or she possesses the pesantren environment that consequently he or she has to maintain it.<sup>115</sup>

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<sup>114</sup> Interview with Siti Zumaroh, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 15, 2017.

<sup>115</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

### c. Types of Khidmah Based on Motive of the Actor

#### 1) Khidmah for Gaining Reward

There are member of pesantren community committing khidmah because he or she wants to gaining reward form khidmah committed. Such as Such Alfam Jamil's experience, one of santri at Pondok Pesantren Salafiyah Syafi'iyah Mergosono, that was motivated to participate on helping in Kyai Shampton's house by reward, i.e. gaining tuition<sup>116</sup>

Type of behaviour committed by a person committing khidmah based desire of gaining reward can classified as success proposition. According to George C. Homans, for all action taken by people, if those actions are frequently rewarded, people would often carry out those actions. It means success frequency of certain action influences people' interest to carry out it or repeat the action<sup>117</sup>

Generally, the action considered as success proposition involves three stages. They are carrying out the action, then gaining reward, and repeating the action.or another action which is the same

<sup>116</sup> Interview result with Alfam Jamil, santri of Pondok Pesantren Salafiyah Syafi'iyah Malang, April 20, 2017.

<sup>117</sup> George C. Homans, *op.cit.*, p. 16.

as the action rewarded. There is correlation between the first action gaining reward and the further action after the reward existence<sup>118</sup>

Reward, in this case, becomes something determining whether a behaviour committed will be repeated or not. Homans noticed some aspects related to this proposition. i.e. reciprocity, range between behaviour and feed-back, and random feed-back<sup>119</sup>

First, something required by social exchange theory is reciprocity. But, he stated that reciprocity is limited. Although the increasing reward often enhances action frequency, sometimes an individual is faced the lack position to carrying out the action. Second, range between action and reward influences the repetition frequency of the action in the next time. Short range between action and reward results frequent repetition of the action. While long range of both results less repetition of it. Like the case of khidmah result that can comes either in the short-term or in the long-term. In the case of long-term result, the actor -committing khidmah only based on reward- tends to change his or her behaviour. Because or she feels that khidmah he or she committed does not give them profit. Finally, he or she does not commit khidmah again. Third, random reward likely much creates repetition of the action. While

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<sup>118</sup> George Ritzer, *op.cit.*, p. 719.

<sup>119</sup> *Ibid.* p. 719.

giving reward regularly makes boredom feeling for the actor, it causes less repetition of the action. When khidmah rewarded regularly, the actor of khidmah would tends to experience boredom, then he or she would not commit it again.

Committing khidmah based on expectation for gaining feed-back tends to make khidmah does not become eternal behaviour. Therefore, desire of gaining feed-back owned by the actor of khidmah has to be made disappear. Because when the actor of khidmah holds desire of gaining feed-back from khidmah he or she committed, he or she would not commit it consistently. It is caused by situation in which the actor of khidmah experiencing vacuum of reward in the long-term or actor of khidmah only gains the same reward regularly, consequently it makes them experiencing boredom, then stopping khidmah behaviour. That's why all member of pesantren community are ordered to commit khidmah sincerely. In the other words, they are not allowed having desire gaining feed-back from khidmah that they committed. But, it is tolerated in the case of person just entered into pesantren community. Because he or she has willing to commit khidmah is motivated by reward.

## 2) Khidmah for Avoiding Punishment

In addition, there is member of pesantren that should be encouraged by punishment so that they commit khidmah. Usually,

the actor of this type does not have desire to affiliate themselves into pesantren community, it makes values or tradition cannot be internalized by the actor of this type. Punishments used to encourage them so that member of pesantren community, mainly those who just joined as member of this community want to conduct khidmah. Certainly, there are norms made to encourage santri to make them want to commit khidmah, they are complemented by punishments directed to santri that break those norms.

### 3) Khidmah Based on Consciousness

According to pesantren community, people who commit certain action because of reward and punishment existence are not sincere people. Therefore both expectation for gaining reward and for avoiding punishment should be expunged. Because both expectations would hamper pesantren community to continuously commit khidmah. If there is no reward they hope to get when they are committing khidmah, or there is no punishment that befalls them when they do not commit khidmah, they will not commit khidmah anymore.

Nevertheless, pesantren community admit transition experienced by member of their community, i.e. by santri, from existence of expectation for gaining reward and for avoiding punishment to be pure khidmah acted sincerely. When santri have

arrived at this state, they will consider khidmah as their routine. When they do not commit it, they feel that there is something spragging. Finally, they will continuously commit it sincerely.

In this stage, success proposition is changed by value proposition. Khidmah is not considered as transactional behaviour, but it is considered as valuable behaviour committed consistently, like the case of member of pesantren community committing khidmah referred to santri around them. Therefore, khidmah, can be concluded, would be continuously committed by pesantren community when they are committing it sincerely, without existence of hoping gaining reward or avoiding punishment.

For instance, having good behaviour. Khidmah in pesantren does not only involve in the internal pesantren, such as santri serving their kyai or participating on management at pesantren, but it can be also presented for society around pesantren. Khidmah committed for society around pesantren would make pesantren more accepted by society. Behaviour acted by member of pesantren community also determines what opinion of society about pesantren is. When all member of pesantren community act good behaviour when they are interacting with society, their pesantren would gain sympathy and empathy from society.

In this case, having good behaviours is cost that should be “paid” by member of pesantren community when they want their pesantren gain reward from society around pesantren. The reward is acceptance and gaining sympathy and empathy from society around pesantren. Sympathy and empathy from society is an influential factor supporting pesantren existence among society. Therefore, having good behaviour is made as a compulsory duty for all member of pesantren community. Because when they do not have good behaviour, they would not gain sympathy and empathy from society, even their existence among society would be rejected by society. When all member of pesantren community are aware consequence of what they do towards society around him, and they have acknowledged that they are member of pesantren community and they would act good behaviour when they are interacting with society. Because what they behave among society around them determines whether they gain reward or punishment from them, in which the reward is acceptance of their existence among society, and the punishment is that they are rejected by society.

Committing khidmah through having good behaviour, mainly when member of pesantren community interacting with society around pesantren is considered as valuable proposition in this case. Because their good behaviours could improve image of

pesantren in the sight of society. According to George C. Homans, action frequency is determined by value of action result, it means reward or punishment. The point needs to be noticed is that Homans did not introduce his theory as hedonistic theory, because appreciation intended in his theory consists of either materialistic - such as money- or altruistic -such as helping others- form. Homans introduced reward as positive value and punishment as negative value<sup>120</sup>

As positive value, reward more likely encourages the actor to repeat the action rewarded or the action which he or she needs. While punishment as negative value does not tend to encourage the actor to repeat the action punished. Or in another meaning, the actor punished is not able to carry out the action hoped. In this case, punishment would be gained by an individual when an individual, as member of pesantren community, commits behaviours that encourage society around them reject existence of pesantren community, this is also the punishment for pesantren community when member of them committed behaviours which are not appropriate with the expectation of society.

Good manners are not directly considered as good behaviour by certain society. Because each individual has different indicator

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<sup>120</sup> George Ritzer, *op.cit.*, p. 721.

determining whether certain manner is considered as good behaviour or not. Sometimes, certain manner considered as good behaviour by pesantren community are regarded as bad behaviour by society around them. It means although member of pesantren community commit certain manners considered as good behaviour among their community, they still gain punishment from society around them, it happened when the beginning of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, in which in each occasion when they conduct their activities, society around them replied them through bad responses. However they keep on committing their activities although society around them replied them by bad response. It occurred because member of this pesantren and society around them at that time have different perception for determining which one is good and which one is bad.

Homans found punishment as a tool which is not sufficient to encourage the actor of certain behaviour changes his or her behaviour, because the actor could react the punishment gained through various ways which are not hoped by punishment giver. It can be proven by consistency of member of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono when they are consistently committing their activities although they gained bad responses from society around them. They consistently conduct

their activities because they consider their activities as valuable behaviour. Furthermore, slowly but surely member of this pesantren and society around them found the same perception about which one good behaviour that consequently has to be rewarded. Finally, harmony between this pesantren and society is emerged and continually supported by good behaviour committed by member of this pesantren community, consequently, society around them are obliged to respond them by well-behaviour, because society around them has felt benefit of pesantren existence, and they want to keep on enjoying positive impact from pesantren community. Therefore, having good behaviours or attitudes when member of pesantren community interacting with society around them can be concluded as khidmah because it keeps reputation of pesantren community in the sight of society around them.

## **B. Implementation Process of Khidmah at Pondok Pesantren Salafiyah**

### **Syafi'iyah Nurul Huda Malang**

Implementation process of khidmah in the pesantren invokes three parties, they are kyai, senior santri, and junior santri or santri that just joined as member of pesantren community. Generally, nature of human beings is that they have the need to affiliate to others, and socially accepted. But in the other case, there is a state in which human beings do not have the need to affiliate to others and desire to socially accepted in the group. For the first type of human

beings, i.e. people that have the need to affiliate to others and socially accepted, internalization of values or tradition tends to be experienced. While the second type of human beings, that do not have the need to affiliate to others and socially accepted, tend to do not care or even they will reject existing values or tradition in the group or community. In the social construction theory, it is called externalization<sup>121</sup>

The influential factor that determines whether a person accepts or rejects existing value or tradition in the certain community is primary socialization that has been experienced, that has constructed his or her stock of knowledge before he or she joins in the community that he or she is living in. Pesantren as site of secondary socialization becomes arena that confront result of the primary socialization and reality in the secondary socialization..

In this stage, cognitive and normative dimension that determine whether an individual accepts or rejects existing values or tradition in the pesantren. Therefore, kyai and existing senior santri have roles to make an individual just joined as member of pesantren community to internalize values or tradition, such as khidmah, in the pesantren.

Based on research findings, there are two models of implementation process of khidmah carried on by earlier member of pesantren community to make an individual internalize khidmah. The first model is committed by kyai through cognitive indoctrination, and constructing reality through giving

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<sup>121</sup> Bagong Suyanto, M. Khusna Amal, (Ed.), *op.cit.*, p. 143.

example of khidmah behaviour. Cognitive indoctrination aims to implant consciousness of an individual that just joined as member of pesantren community about urgency of khidmah. This cognitive inclination is committed through many activities, such as reciting classical kitab supporting khidmah existence, such as *Ta'lim Al-Muta'allim* and *Adab Al-'Alim wa Al-Muta'allim*.

If pesantren community want to mantain tradition of khidmah, kyai as the authoritative party in the pesantren environment has to ensure that he has to be prominent party that maintain pesantren traditions that support khidmah existence, such as reciting classical kitab, mainly kitab related to how to act as learner and teacher among pesantren community. In addition, in each occasion, Kyai also engraft urgency of khidmah, such as when he is teaching his santri, he tells to his santri about stories that can encourage pesantren community to commit khidmah<sup>122</sup>

In addition, reciting kitab that has been mentioned in the previous paragraph becomes occasion for kyai to interpret verbally explanation about urgency of khidmah in the pesantren community. Through this cognitive indoctrination, consciousness of santri that just joined as member of pesantren community about urgency of khidmah among pesantren community is constructed. Furthermore, kyai also constructs reality represents khidmah in

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<sup>122</sup> Interview result with KH. Syihabuddin Al-Hafidz, KH. Masduqie Mahfudz's son in law, April 27, 2017.

the pesantren through giving example of khidmah behaviour that can be imitated by santri.

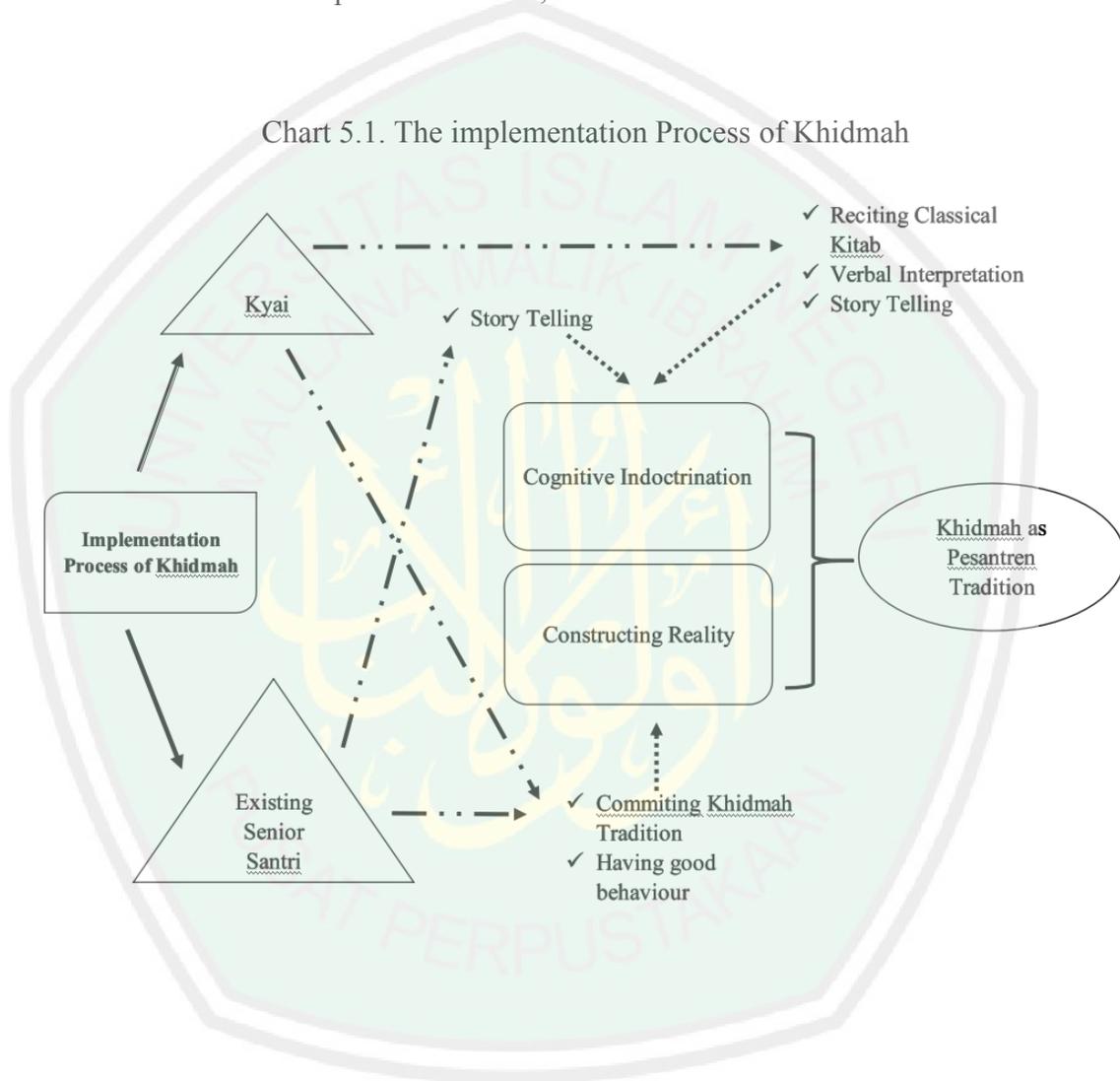
Kyai as the most authoritative party in pesantren community also obliged to maintain khidmah existence among pesantren community should be pious person, he has to follow the way of Prophet Muhammad. Because kyai is prominent party identified by santri. If pesantren community want to mantain tradition of khidmah, kyai has to ensure that all member of pesantren community notice their attitude, he together with the other member of pesantren community should have good behaviour<sup>123</sup>

Cognitive indoctrination and constructing reality committed by kyai support emergence of pesantren tradition or values, such as khidmah. In addition, existing senior santri also play role in the process of cognitive indoctrination and constructing reality. But, they have different ways when compared with ways committed by kyai. They also commit cognitive indoctrination and constructing reality by committing khidmah tradition. But kyai tends to dominate in the cognitive indoctrination, while existing senior santri dominate in the constructing reality through committing khidmah tradition, such as ro'an (cleaning-up collectively), massaging kyai, joining in helping in the kyai's house, and so on. Cognitive indoctrination committed by existing senior santri is carried out through story telling about figures that

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<sup>123</sup> Interview result with Wafa Hanim Askho, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 1, 2017.

have committed khidmah when they were in the pesantren.. For making it understandable easily, Chart 5.1 summarizes the implementation process of khidmah in the pesantren below;



This pattern of implementation process of khidmah in the pesantren does not always result acceptance or internalization experienced by santri that just joined as member of pesantren community. There are three results of implementation process of khidmah which is resulted by confluence between

primary socialization owned by people just joined as member of pesantren community and secondary socialization. They are: committing khidmah based on reward, committing khidmah based on punishment, and committing khidmah based on consciousness about urgency of khidmah owned by the actor.

1. Committing Khidmah Based on Reward

Generally, people just joined as pesantren community have desire to get reward when they are committing khidmah or hope to avoid punishment abandoned to them when they do not commit it. Therefore, in the case of people that just entered into pesantren community, reward and punishment are used to encourage them in order to they have willing to commit khidmah.

People just joined as pesantren community commonly are not directly interesting to activities considered as khidmah in pesantren. When there are people just joined as member of pesantren community that are interesting to activities considered as khidmah, commonly they are included into people that have desire to gain reward from khidmah that they are committing.

For the case of people that have not yet owned desire to commit khidmah, reward is useful for encouraging them to have enthusiasm to commit khidmah. Such Alfani Jamil's experience, one of santri at Pondok Pesantren Salafiyah Syafi'iyah Mergosono,

motivated to participate on helping in Kyai Shampton's house by reward, i.e. gaining tuition<sup>124</sup>

In this stage, people just joined as member of pesantren community, like the case of Alfian Jamil, is experiencing success proposition in which consistency of their khidmah behaviours depends on reward may be gained. If those behaviours frequently rewarded, they would often carry out those actions. It means that success frequency gained from committing those behaviours influences their interest to carry out those behaviours or repeat them.

Generally, behaviours considered as success proposition involve three stages. They are carrying out those behaviours, then gaining reward, and repeating those behaviours, or another behaviour which is the same as the behaviour rewarded. There are three points related to this proposition that should be noticed, reciprocity, range between behaviour and reward, and random reward<sup>125</sup>

First, something required by this proposition is reciprocity. But, reciprocity is limited. Although the increasing reward often enhances action frequency, sometimes an individual is faced in the lack position to carrying out the action. For instance, santri that have desire to gain reward because of certain khidmah behaviour are not

<sup>124</sup> Interview result with Alfian Jamil, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017

<sup>125</sup> George Ritzer, *op.cit.*, p. 719.

always able to commit it because they are experiencing bustle outside pesantren.

Second, range between behaviour and reward influences the repetition frequency of the behaviour in the next time. Short range between behaviour and reward results frequent repetition of the behaviour. While long range of both results less repetition of it. Reward can come in the short-term or in the long-term. In the case of long-term result, the actor -committing khidmah only based on reward existence- tends to change his or her behaviour when he or she does not gain reward in the time he or she hopes. When the reward comes in the long-term, he or she feels that khidmah that he or she committed does not give them any profit. Finally, he or she does not commit khidmah anymore.

Third, random reward likely much creates repetition of the action, such as in gambling. While giving reward regularly makes boredom feeling for the actor that causes less repetition of the action. When khidmah rewarded regularly, the actor of khidmah would tends to experience boredom, then he or she would not commit it again. Random reward is required to awaken willing owned by people to commit khidmah. Because random reward is useful to avoid boredom when they are ordered to commit khidmah.

## 2. Committing Khidmah Based on Punishment

In the pesantren community, there also people that cannot accept pesantren values or tradition, such as khidmah. According to Berger, people who cannot fit stock of knowledge they produced from the primary socialization with values or tradition in the secondary socialization are in the externalization position. They tend to act opposite behaviour with expectation of pesantren community. Finally, rules of pesantren complemented by punishment is needed in this case, mainly in the case of obligatory khidmah. Those rules are provided for those who break those rules, as normative control committed by pesantren community to maintain their tradition or values.

Like khidmah committed based on reward, this state is also included as success proposition. It means that reciprocity, range between khidmah and its feed-back, in which in this case is punishment, and random punishment become points that need to be noticed. First, something required by this proposition is reciprocity. But, reciprocity is limited. Although punishment can encourage the actor stopping his or her behaviour, sometimes he or she is faced in poor position to stop his or her behaviour although they are threatened by punishment. For instance, santri still do not commit khidmah although they are threatened by punishment, because they are experiencing bustle outside pesantren.

Second, range between behaviour which is inappropriate with expectation of pesantren community and punishment influences commitment of the actor to commit behaviour expected by pesantren community in the future. People committing khidmah based on punishment that threatens them will tend to repeat khidmah behaviour when the punishment is ensured will come in the short-term or directly after they do not commit khidmah. On the contrary, when punishment comes in the long-term, they won't feel enforced to commit khidmah, or even they do not commit it at all because they feel that they will not be punished when they do not commit khidmah. It is caused by consequence of khidmah that comes in the long-term.

Third, random punishment likely much creates repetition of the action expected by pesantren community. When the breakers of pesantren tradition is punished regularly by the same punishment, they tend to consider it as a common that do not give them fear that encourages them to act behaviour expected by pesantren community. Random punishment is required to awaken willing owned by people to commit khidmah. Because random punishment is useful to avoid less-fear when they do not commit khidmah.

### 3. Committing Khidmah Based on Consciousness

Committing khidmah motivated by expectation for gaining feed-back tends to make khidmah does not become eternal behaviour

committed continuously. Therefore, desire of gaining feed-back owned by the actor of khidmah, according pesantren community, has to be left out. Because having desire of gaining feed-back from khidmah committed will encourage the actor depends on existing reward and punishment. When there is no reward they gain, or punishment they get, they do not commit it. That's why all member of pesantren community are ordered to commit khidmah sincerely. In the other words, they are not allowed having desire gaining feed-back from khidmah that they committed.

There must be effort from people that have early became member of pesantren community to construct understanding of people just joined as member of pesantren community about khidmah, so that they understand urgency of khidmah existence among pesantren community and then they can commit it sincerely. This effort needs role of kyai and senior santri, because they are party that introduce pesantren environment to people just became part of them<sup>126</sup>

Well-continuous behaviour is not committed because of external factor such as reward or punishment existence, but it happens based on consciousness from inner side of its actor. When consistency or istiqomah comes from consciousness, it is better -than it comes

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<sup>126</sup> Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017.

from external factor such as reward or punishment. Consistency based on consciousness is constructed through environment. Constructing consciousness of khidmah needs support from reality around people that just joined as pesantren community which is constructed by kyai and existing mature or senior santri.

Of course, people just joined as member of pesantren community have knowledge as result of dialectic between themselves and reality that they faced in the primary socialization before they entered into pesantren environment as the secondary socialization. Sometimes, knowledge they bring into pesantren can easily accept reality in pesantren that they are facing to. When people just joined as member of pesantren can accept reality constructed by pesantren community, they tend to internalize what they find out in the pesantren environment. In this case, they are in an internalization position.

An individual is considered in the internalization position when there is social institution established that encourages him or her to affiliate his or herself to social institution. It happens because an individual, in the internalization position, considers that social institution or social norms is well for him or herself based on his or her cognitive view. In another case, he or she is constrained by normative dimension to obey social norms around him or her. It makes an individual has no opportunity to create new reality besides existing

reality in the pesantren. Therefore, in the internalization, an individual is claimed as product of socio-cultural world (reality).

Compatibility between knowledge owned by people just joined as member of pesantren community and reality in the pesantren is usually caused by environment that has constructed their knowledge until they have knowledge which is the same as knowledge owned by member of pesantren community. Finally, they can accept reality that they face to in the pesantren. In another case, people just joined as member of pesantren community can accept reality because they have lack stock of knowledge when compared with stock of knowledge owned by people that earlier joined as member of pesantren community. This state encourages people just joined as member of pesantren community controlled by the earlier member of pesantren community. Consequently, people just joined as member of pesantren community can be easily indoctrinated cognitively.

Beside cognitive dimension, legitimation also determines whether internalization or objectivation, or externalization that is experienced by people in the pesantren. This probability is determined by normative dimension.<sup>127</sup> People just joined as member of pesantren community that have no interest to commit khidmah can be enforced by normative rules. They will be enforced by pesantren rules,

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<sup>127</sup> Bagong Suyanto, M. Khusna Amal, Ed, *op.cit.*, p. 143.

consequently they will get punishment when they do not commit khidmah. But, punishment makes people just joined as member of pesantren community commits khidmah based on existing punishment. It means that when there is no punishment, they tend to let khidmah behaviour. Therefore, the earlier member of pesantren community are required to commit the other ways to make people just joined as member of pesantren community commit khidmah sincerely.

People just joined as member of pesantren community will look at people that have earlier lived in the pesantren environment. Therefore, people that earlier joined as member of pesantren community are required to act good behaviour in their daily activity as representation of khidmah. When senior santri have lost their consciousness about urgency of khidmah, santri just joined as member of pesantren community -mainly those who do not have any experience as santri- will also do not have consciousness about urgency of khidmah.

Therefore, mature or senior santri should become prominent party among santri that has enthusiasm for committing khidmah, because they are party may be imitated by people just became member of pesantren community. In addition, party mingled by santri just became member of pesantren community will determine whether santri just became member of pesantren community can have

consciousness about urgency of khidmah or cannot. When they mingle with senior santri that do not have consciousness about urgency of khidmah, they won't be able to construct consciousness about urgency of khidmah. On the contrary, they will be able to construct consciousness of khidmah when they are mingling with santri that have consciousness about urgency of khidmah existence.

Besides santri just became member of pesantren community encounter reality of pesantren which is constructed by people that earlier lived in the pesantren environment, their knowledge is also faced to stock of knowledge about khidmah which is owned by pesantren community through conveying story about previous generation related to their khidmah for pesantren.

Furthermore, kyai as the most authoritative party in pesantren community also has obligation to maintain khidmah existence among pesantren community. He is also required to act good behaviours, or in other words he should be pious person, Because kyai is prominent party identified by santri.

There are two sides taken by pesantren community to create consciousness about urgency of khidmah for each individual in the pesantren environment. They are reality and knowledge. For the reality side, member of pesantren community provide reward and punishment as motivation for people just joined as member of pesantren

community so that they want to commit khidmah. In addition, those who have earlier lived in the pesantren provide examples of khidmah behaviour directly to people just joined as member of pesantren community. They construct reality that makes people just joined as member of pesantren community want to follow what social institution they are facing to, in this case it is pesantren, that encourages them to affiliate themselves to the social institution constructed by pesantren community.

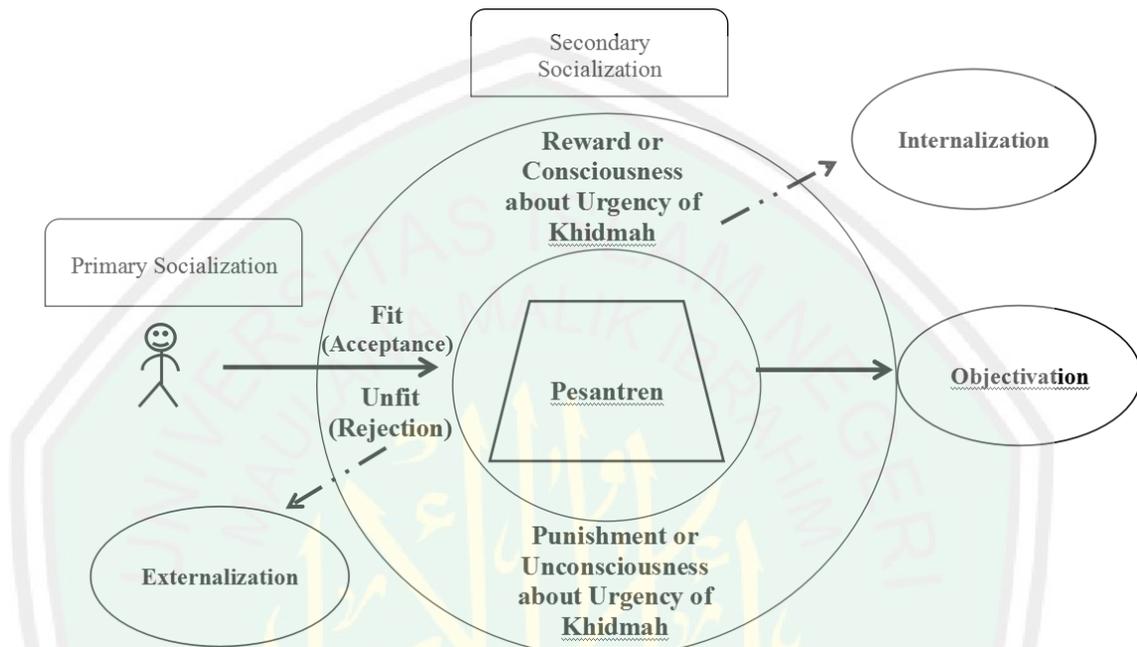
The desire to affiliate to others and socially accepted positions people just joined as member of pesantren community in the internalization position. An individual in the internalization position considers that social institution or social norms is well for him or herself based on dialectic between his or her knowledge and reality he or she is facing to. In another case, he or she is constrained by normative dimension to obey social norms around him or her. It makes an individual does not have opportunity to create new reality except reality he or she is facing to. Therefore, in the internalization, an individual is claimed as product of socio-cultural world (reality).

There are two ways used by pesantren community to position people just joined as member of pesantren community in the internalization position, so that they can accept and internalize khidmah constructed by pesantren community. First, constructing

reality, through giving example of khidmah behaviour and its consequences. This way enables people just joined as member of pesantren community to observe how implementation of khidmah acted by pesantren community. When concept of khidmah is only shared through this way, concept of khidmah has little probability can be acted sincerely by member of pesantren community. Therefore, constructing reality is completed by the second, i.e. constructing knowledge, through giving advises in various occasions, such as reciting kitab, chatting, and so on. Those advises conveyed are related to urgency of khidmah among pesantren community, how it should be implemented, how it can be implemented sincerely, how its existence can be maintained by pesantren community, and so on. They reciprocally share the concept of khidmah through these two ways so that all member of pesantren community have consciousness about urgency of khidmah, then khidmah can be continuously committed by pesantren community sincerely.

Generally, the confluence of result of primary and secondary socialization that results one of three patterns of khidmah implementation can be summarized by chart 5.2 as follows:

Chart 5.2 Confluence of Primary Socialization and Secondary Socialization in the Implementation Process of Khidmah



### C. Supporting and Restricting Factors of Khidmah Implementation at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Malang

Generally, consciousness owned by pesantren community determines whether concept of khidmah can exist or cannot. It becomes the main supporting factor for khidmah existence. People that earlier lived in the pesantren environment become prominent party that have responsibility to maintain consciousness of khidmah existence among all member of pesantren community. When they have consciousness about urgency of khidmah and

practice activities supporting khidmah existence, khidmah will be exist among their community.

On the contrary, when pesantren community do not have consciousness that they are kyai and santri, they won't possess desire to notice pesantren activities. They will forget pesantren tradition, such as khidmah. Then, when there are people that join as member of pesantren community, they do not have occasion to understand what khidmah is, and what its urgency is, how it is committed. Finally khidmah existence within pesantren community will be lost.

Consciousness about urgency of khidmah is constructed by reality, then it makes people having consciousness about who they are, where their position is, what environment they are living in is, then it will make them having possessively to everything around them, finally there will be desire to maintain it. Therefore, role of kyai and santri -mainly senior santri- is very important on transforming urgency of khidmah to all member of pesantren community.

There are three stages experienced by pesantren community for accomplishing consistency in the khidmah implementation. These stages are giving reward to people that commit khidmah and punishment to people that do not commit khidmah, giving exemplifying behaviours considered as khidmah, giving advises in various occasions such as telling story about

khidmah committed by previous generation, reciting classical kitab that encourages pesantren community having desire to commit khidmah, etc.

Reward and punishment become effective tool to maintain khidmah existence within pesantren community. As long as member of pesantren community believe that they would get reward when they are committing khidmah, and they will be burdened by punishment when they do not commit it, khidmah existence would be conserved.

Khidmah is about interaction or relation among pesantren community -in the case of pesantren. A person creates relations to others because he or she wants to gain profit from those relations. When there is still reciprocal relationship between behaviour and environment, it means there are people that reciprocally influence to each other. In Social Exchange Theory, the influence is defined as reward and punishment gained by people committing those relations.

Therefore, reward and punishment are needed to encourage pesantren community -mainly people who just became member of pesantren community. Because when there is no belief held by santri about reward and punishment existence, it means there is no also reinforcement that encourages them to commit khidmah. Whereas both are effective element for constructing consciousness about urgency of khidmah at the early times.

Next, the existence of exemplifying action related to khidmah is one of stages that has to be carried out for constructing consciousness about

urgency of khidmah. Therefore, people have early joined as member of pesantren community are required to become representation of khidmah used to behaved by pesantren community. It means they have to act good behaviour. Exemplifying khidmah behaviour aims to construct reality, representing pesantren environment. This way enables people just joined as member of pesantren community to observe how implementation of khidmah acted by pesantren community.

Exemplifying behaviour representing khidmah requires closeness among member of pesantren community. Closeness among member of pesantren community determines how sense of responsibility and possession owned by member of pesantren community. Sense of responsibility and possession can encourage pesantren community to to commit khidmah. Each individual has different sense of responsibility and possession, because it depends on his or her experience. It depends on how they well interact with kyai, his family, or senior santri used to commit khidmah. For instance, when there is a person has well-relationship to kyai's family, he or she has sense of responsibility that encourages him or her to commit khidmah. The effort of kyai and his family to approach santri, or the effort of santri makes him or her closer to kyai and his family are influential. Because those efforts determines whether exemplifying behaviour related to khidmah can be shared or cannot.

When concept of khidmah is only shared through exemplifying behaviour representing khidmah, concept of khidmah has little probability can be acted sincerely by member of pesantren community. Therefore, constructing reality through giving example of khidmah behaviour is completed by constructing knowledge, through giving advises related to concept of khidmah. The existence of giving advises in various occasions such as telling story about khidmah committed by previous generation, reciting classical kitab that encourages pesantren community having desire to commit khidmah, etc, is an activity that has to be committed by pesantren community when they want khidmah still exist. Therefore, the earlier member of pesantren community have to be able to convey advises related to urgency of khidmah to all member of pesantren community -mainly people who just joined as member of pesantren community. Kyai as the most authoritative party within pesantren community is also required to be able to maintain pesantren tradition such as conveying advices about urgency of khidmah within reciting kitab supporting existence of khidmah or noticing building character, e.g. ta'lim al-muta'allim, adab al-alim wa al-muta'allim, etc- or in the other occasions.

The implementation of khidmah will experience obstacles when three implementation stages mentioned in the previous paragraphs are not conducted well. It means that when member of pesantren community do not reckon of reward and punishment from khidmah committed. In another case the

implementation of khidmah will be hampered when the earlier party became member of pesantren community does not have good behaviour that can be representation of khidmah, or there is distance among member of pesantren community that becomes obstacle for them to communicate to each other, such as bustle experienced by member of pesantren community, either kyai or santri, outside of pesantren environment or the other obstacles experienced by member of pesantren community that make them do not engage on pesantren environment. it causes member of pesantren community cannot share their valuse, including their tradition supporting khidmah, eventually they let the implementation of khidmah.

## CHAPTER VI

### CONCLUSION

Having discussed and critically analysed the concept of *khidmah* at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda of Malang, this chapter will delineate the conclusive findings of this study as follow:

#### 1. Definition of *Khidmah*

*Khidmah* is defined at Pesantren Salafiyah Syafi'iyah Nurul Huda as a notion or act of giving any service to the teacher and *kyai*, and that is related to pesantren. As a spiritual and social action, *khidmah* is literally performed for others' benefit<sup>128</sup> and there is seemingly no individual interest in it. However in the light of social exchange theory, this study has showed another dimension of their *khidmah* performance. The doers of *khidmah* have actually realized that they also performed *khidmah* for their personal interest even though they did not gain the immediate benefit from it.

This realization of more personal and positive consequences is nurtured through the successful narration, stories, and living examples that they heard and observed at pesantren. It undoubtedly has strengthened and motivated *santri* to regularly and voluntarily perform *khidmah*. The positive impact of *khidmah* is also believed by *santri* through the process of indoctrination (*kitab kuning*/ religious teachings) during their stay at pesantren.

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<sup>128</sup> Others here can be referred to both institution/pesantren and surroundings.

During the indoctrination process *khidmah* is thought to be performed sincerely without hoping any mundane rewards since the *khidmah* is solely dedicated to please God. However they are also believed that the more sincere you are (in performing *khidmah*) the more worldly benefit you will gain later. These ambiguous internal and external factors have to some extent influenced and formed the personality of *santri*. This personality interestingly keeps maintaining *santri* to perform *khidmah* in a sincere way even though there is internal and personal urge within themselves (at least in their notion and consciousness).

## **2. Implementation Process**

Since *khidmah* is an inherent part of pesantren teachings, *santri* who enrol at pesantren will automatically perform *khidmah* namely by obeying rules and regulations at pesantren. This is done because *khidmah* has become a sort of a hidden curriculum within pesantren. This is practised by pesantren due to the notion that *khidmah* (that is included within the rules and obligations for *santri*) is believed to help create an autonomous and responsible personality of a *santri*.

In nurturing *khidmah* to the *santri*, pesantren does not want to create an unguined personality in terms of practising *khidmah*. Therefore, there are at least three steps from this study that need to be taken by any educational institution/ pesantren. They are:

1. Giving reward and punishment, as motivation for santri so that they have willing to commit *khidmah* in the pesantren.
2. Giving empirical example of behaviour related to *khidmah* for constructing reality of *khidmah* by behaving good behaviours representing *khidmah*.
3. Giving advises in various occasions for constructing knowledge about *khidmah*, through telling story about *khidmah* committed by the previous generations, reciting classical *kitab* supporting *khidmah* existence in the pesantren, such as *ta'lim al-muta'allim*, *adab al-muallim wa al-muta'allim*, and so forth.

### **3. Supporting and Restricting Factors**

The implementation of *khidmah* needs supporting factors that make *khidmah* exists among pesantren community. Those supporting factors are:

1. Member of pesantren community--mainly those who just joined as member of pesantren community--believe in the reward and punishment because of *khidmah*.
2. The earlier member of pesantren community act good behaviour in representing *khidmah*.
3. Closeness among earlier member of pesantren community (kyai and senior santri) and people just became member of pesantren community.
4. Senior santri and kyai have attention and competence to convey the urgency of *khidmah* to the other member of pesantren community, mainly those who just joined as member of pesantren community.

The implementation of khidmah at pesantren will be hampered when there are factors that restrict the implementation process of it. These restricting factors are;

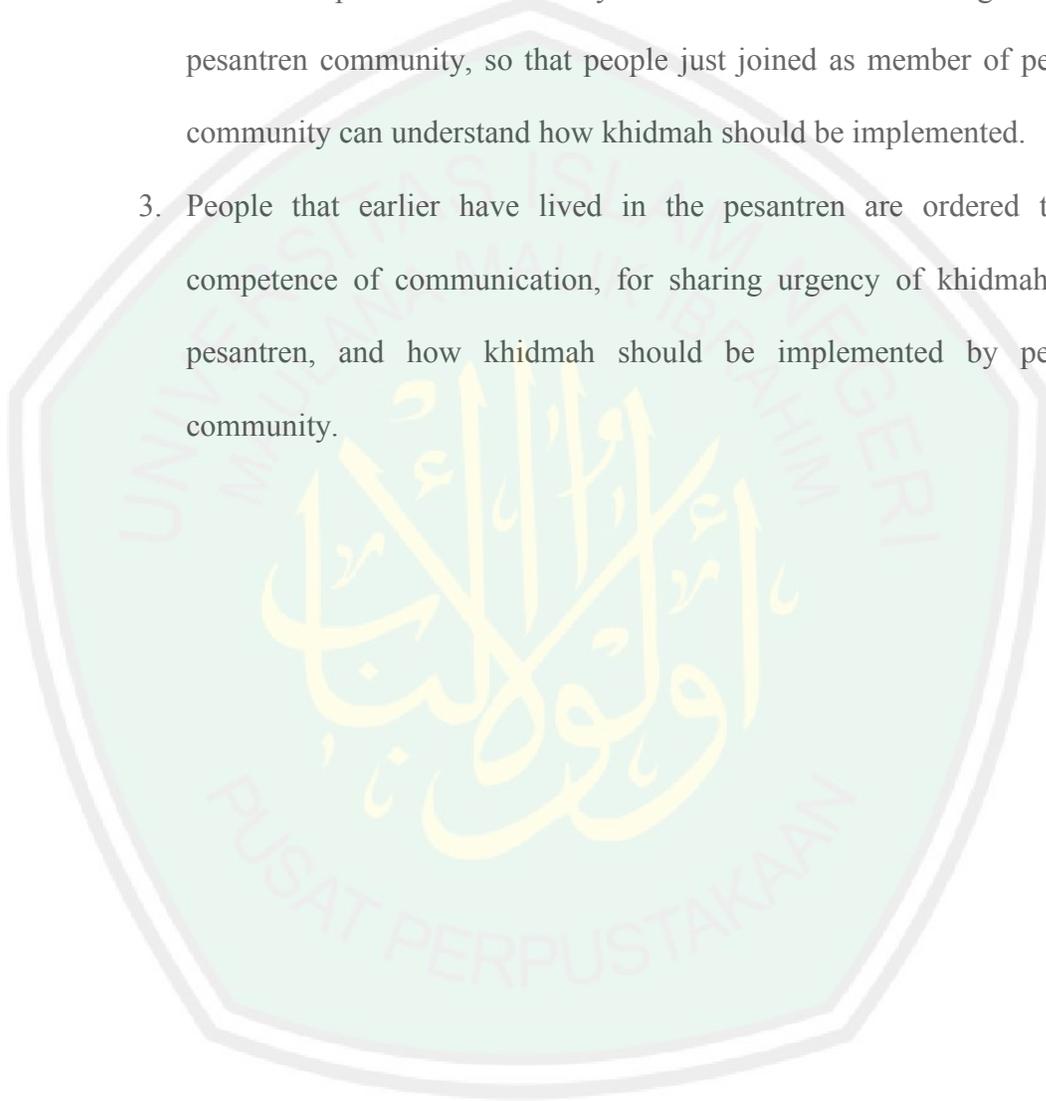
1. Pesantren community do not reckon of existence of reward and punishment because of khidmah, that causes no humility.
2. Member of pesantren community do not have good behaviour.
3. There is distance becoming obstacle to communicate to each other among member of pesantren community, such as bustle experienced by member of pesantren community, either kyai or santri, outside of pesantren environment, or the other obstacles experienced by member of pesantren community that make them do not engage on pesantren activities.
4. Less or weak-communication competence among member of pesantren community.

#### **Recommendation**

1. For maintaining the concept of khidmah in the pesantren, member of pesantren community are ordered to act good behaviours representing khidmah. Because exemplifying khidmah behaviour can construct reality, representing pesantren environment. This way enables people just joined as member of pesantren community to observe how implementation of khidmah acted by pesantren community.
2. Pesantren community have to commit khidmah sincerely. Although desire for gaining reward and avoiding punishment is natural sense owned by

people just joined as member of pesantren community committing khidmah, this desire has to be made disappear. To make it disappear, all member of pesantren community have notice closeness among member of pesantren community, so that people just joined as member of pesantren community can understand how khidmah should be implemented.

3. People that earlier have lived in the pesantren are ordered to have competence of communication, for sharing urgency of khidmah in the pesantren, and how khidmah should be implemented by pesantren community.



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# APPENDIXES

## APPENDIX

### Appendix 1

#### Interview Guideline

1. What is Khidmah ? in your opinion ?
2. Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?
3. If there is no khidmah in Pesantren, what will happen ?
4. Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?
5. How can khidmah be implemented in the beginning of students occasion at the pesantren ? how do santri act ? and how do kyai act ?
6. How can khidmah be maintained at the pesantren ? how do santri act ? and how do kyai act ?
7. What are supporting factors of khidmah existence ?
8. What are barriers for khidmah existence ?

## Appendix 2

### INTERVIEW RESULT

#### Interview result with KH. Agus Syihabuddin Al-Hafidz, April 27, 2017

##### *1. What is Khidmah ? in your opinion*

Khidmah artinya melayani, melayani dalam segala hal, jika dikhususkan dalam konteks pesantren berarti melayani guru atau kyai.

Berkaitan dengan Balasan khidmah: Seorang santri tidak diperkenankan menginginkan adanya balasan dari khidmah yang telah ia lakukan, oleh karena itu semua santri harus menata niatnya. Ketika Allah menentukan seseorang itu manfaat, maka hidupnya pasti akan ditata oleh Allah, yang perlu diingat adalah keikhlasan dalam menjalankan khidmah. Seorang santri tidak akan meraih hasil yang maksimal apabila ia mengharapkan imbalan dari khidmah yang ia lakukan. *Man khodima khudima.*

Keikhlasan merupakan perkara yang harus ada dalam setiap santri yang mempunyai komitmen untuk berkhidmah. Karena berkhidmah itu memang berat, apalagi ikut berkhidmah di ndalem, karena santri yang mengabdikan di ndalem dituntut harus amanah, harus mampu menjaga hal-hal yang perlu dirahasiakan. Saya khidmah saat menjadi pengurus. Pada saat itu, keinginan saya hanya ingin meringankan beban pikiran guru saya. Ketika santri-santri mematuhi kyai, mematuhi peraturan di pesantren, kyai saya senang, kyai saya ridlo, ketika beliau senang, beliau akan dengan ikhlas mendoakan santri-santrinya yang membuatnya ridlo atau senang. Membuat orang senang adalah hakikat dari *anfauhum linnas*, artinya manusia yang paling bermanfaat adalah membuat orang senang. Saya rela nyawa saya berikan demi berkhidmah kepada guru saya, saya dulu hampir selalu crash dengan santri lain, demi meneguhkan aturan pondok, jamaah lima waktu misalnya.

Khidmah yang paling berat adalah mengkhidmahkan hati kita. Hal itu saya rasakan ketika saya menikah. Pada saat itu, saya belum berniat menikah, tetapi karena saya diminta kyai sudah disuruh untuk menikah, maka saya menikah. Semoga itu termasuk wujud khidmah saya.

2. *Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?*

Khidmah sangat penting bagi pesanten, karena mengandalkan kecerdasan dan kemampuan pribadi tidaklah menjanjikan membawa kemanfaatan yang diharapkan oleh seseorang, kecerdasan dan kemampuan merupakan modal, akan tetapi semua itu tidak akan bisa optimal kecuali melalui pintu. Pintu itu adalah khidmah.

Bagi kalangan komunitas pesantren, kepandaian bukanlah segalanya, karena ada yang lebih penting daripada kepandaian yaitu khidmah. Orang yang belum mengerti tentang ilmu yang diberikan oleh sang guru, ketika ia berkhidmah, ilmunya akan bisa bertambah karena berkah dari khidmah yang ia lakukan. Keyakinan Itu yang harus dipegang, terutama oleh orang yang sedang menuntut ilmu.

Seseorang nanti, terutama santri, pasti kelak akan dipaksa oleh masyarakat agar dirinya bisa memberikan ilmunya sehingga menjadi bermanfaat, disebabkan oleh kuatnya hasil ia berkhidmah, maka ia akan punya motivasi dan kesempatan yang lebih besar untuk menjadikan ilmunya terus berkembang, mengikuti tuntutan disekelilingnya. Saya sendiri merasakan saya bukanlah orang yang pandai, tapi karena saya merasa dikarenakan guru saya ridlo kepada saya, guru yang menasehati saya bahwa hidup itu harus selalu membawa estafet ilmu yang harus manfaat, saya bersedia dinikahkan dan ditempatkan di pondok ini. Semua itu bukan keinginan saya, tapi Allah yang menakdirkannya.

3. *Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?*

Dimana pun orang mencari ilmu, pasti butuh khidmah. Tapi karena ketidakmampuan institusi untuk menerapkan khidmah di dalamnya, maka khidmah tersebut ditinggalkan. Padahal mereka ingin menerapkannya. Pada zaman sekarang, orang merosot bukan karena kepandaiannya kurang, tapi karena ia kurang berkhidmah. Ketika ia meninggalkan khidmah, maka ia ditutup oleh Allah. Pendidikan itu harus meliputi jiwa dan raga. Mulai kecil, pendidikan yang meng-handle jiwa dan raga harus ditanamkan. Jika boleh membandingkan, ruh lah yang lebih penting. Ketika ruh baik, maka akan memberikan pengaruh positif kepada dimensi lahiriah. Perbaikan ruh tidak bisa disangkal, bahwa utamanya itu bisa diwujudkan dikarenakan adanya doa. Orang yang berkhidmah pasti dia punya hati yang baik, ia akan menjadi orang yang mendinginkan.

Yang dibanggakan Indonesia itu kelembutan dan keramahan. Pada hakikatnya, itulah santri yang sebenarnya. Kenapa orang yang sekarang tidak bergelar, tidak mampu mengalahkan orang dulu ? ya itu tanda dari kurang khidmahnya. Orang dulu sangat menjunjung tinggi akhlaq yang mulia, dan orang dahulu tidak berburu kewibawaan. Sangat berbeda dengan orang sekarang.

4. *How can khidmah be implemented in the beginning of students occasion at the pesantren ? how do santri act ? and how do kyai act ?*

Proses yang akan dilalui oleh santri yang jelas mereka akan melihat seniorinya. Ketika senior sudah luntur kesadarannya maka itu akan mempengaruhi kesadaran santri baru. Adalah kelebihan apabila ada seorang santri mau berkhidmah secara total. Totalitas itu adalah bekal untuk menjadi orang yang paling bermanfaat. Saat saya nyantri dulu, saya mempunyai teman yang sangat total ketika berkhidmah. Saat saya dan dia diutus untuk membersihkan selokan, saya masih sibuk menggunakan sekrop atau alat lain, sedangkan teman saya itu tanpa bantuan alat apa pun ia langsung terjun ke selokan dan dengan tangannya ia membersihkan selokan itu. Saya menunggu sampai waktu yang menjawab, ternyata dia dimantu oleh kyai untuk meneruskan estafet pengelolaan pesantren tersebut. Pada intinya, sesuatu yang lebih jika ada pesantren yang tetap mempertahankan tradisi khidmah.

Melayani itu yang penting hati, bukan tenaga. Bagaimana caranya agar tidak pernah terlihat lelah susah, selalu menjalaninya dengan senang. Itu yang penting dan memang berat. Akan tetapi, apabila seseorang mampu menjalankannya, pasti nanti orang tersebut akan dikehendaki oleh alloh menjadi orang yang manfaat.

5. *How can khidmah be maintained at the pesantren ? how do santri act ? and how do kyai act ?*

Jika komunitas pesantren ingin mempertahankan tradisi khidmah, maka yang harus diperhatikan adalah keilmuannya, akhlaknya, jangan sampai meninggalkan tradisi pembacaan kitab seperti ta'lim mutallim, anjuran yang ada dalam kitab itu bukanlah omong kosong, sudah terbukti, kyai yang manfaat digandoli masyarakat tidaklah lepas dari hasilnya beliau berkhidmah. Meskipun pada hari ini ada beberapa pihak yang berkata bahwa pengajaran seperti dalam ta'lim muta'allim sudah tidak kekinian, tidak sesuai jika diterapkan pada hari ini.

Jangan sampai menghilangkan akhlak, saya selalu menekankan santri-santri saya tentang pentingnya akhlak. Jangan pulang selam 3 tahun (abah) melayani sam'an wa tho'atan.

Khidmah maknanya sangat luas, apapun kebaikan yang bisa dikerjakan, maka lakukanlah. Saya seperti ini karena doa guru. Barokahnya saya rasakan. Jangan tinggalkan tradisi pondok keluhuran akhlak di pondok. Jangan tinggalkan tradisi pembacaan kitab akhlak, agar kita semua memahami bagaimana seharusnya perilaku seorang santri dan bagaimana tradisi pesantren yang harus dilestarikan seperti khidmah. Di sekeliling kita itu ada yang baik dan tidak baik, kita melihatnya, mendengar juga merupakan pelajaran

6. *What are supporting factors of khidmah existence ?*

Era modern inilah yang membuat santri senior mulai meninggalkan tradisi pesantren seperti khidmah. Dulu, ketika ada sandal kyai, mereka berebut untuk membalik sandal kyai. Sedangkan di masa modern, itu sudah hampir ditinggalkan, manfaatnya sudah tidak lagi dipercaya, semakin lama nanti akan mengakibatkan santri menjadi kurang atau bahkan tidak tawadlu, akan terus hilang tradisi pesantren jika dibiarkan seperti terus seperti itu. Saya sudah merasakan, ketika ada sandal saya dibalik, setiap kali saya akan memakainya pasti saya selalu semoatkan untuk mendoakan orang yang membalik sandal saya, sebagaimana ia menata sandal saya, semoga hidupnya juga ditata oleh Alloh. Saya sudah mengalami dua posisi, menjadi santri dan guru. Ketika seorang guru ridlo, maka beliau akan selalu mendoakan. Kita tidak tahu bagian mana yang bisa “menjadikan” kita, apapun yang bisa dilakukan asalkan itu baik dan bisa dilakukan, maka lakukanlah. Kita semua masih meraba-raba kira-kira mana dari khidmah yang kita lakukan yang bisa membuat kita menjadi manfaat yang menjadikan Alloh ridlo kepada kita.

**Interview result with Alfian Jamil, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017**

*1. What is Khidmah ? in your opinion*

Dulu sebelum saya ikut ndalem, itu saya mendapatkan info dari orang yang dekat dengan Gus Thon, Gus Thon ngendikan ingin mencari abdi ndalem, kemudian nanti kompensasinya dibiayai kuliah, sebenarnya dulu ada syarat untuk menjadi abdi ndalem, hafal safinah, tapi karena saya mempunyai bekal hafalan. Jadi langsung diterima. Salah satu motivasinya dulu, pingin kuliah sambil mondok, tapi seiring saya menjalani menjadi abdi ndalem, saya sering dinasehati pokoknya sambil membantu sebisa mungkin yang ikhlas, nanti pahalanya dikirimkan kepada siapa. Khidmah dalam kacamata pesantren yang mana itu ditanamkan oleh Gus Thon, sebagai seorang santri seyogyanya harus mau diperlakukan seperti apa pun oleh gurunya.

*2. Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?*

Sangat penting, karena sebagai bentuk implementasi pelajaran akhlak, nomer 1 akhlak setelah itu ilmu, meskipun ilmunya tinggi tapi tak punya akhlak, maka percuma... dalam islam yang nomer satu itu akhlak, sebagai implementasi ajaran Islam. Selain itu karena kita hidup ditengah-tengah komunitas pesantren yang percaya barokah. Kalau misalkan kita tak khidmah, guru kita tak ridlo, kita otomatis takut terjadi sesuatu yang tidak kita inginkan, maka akan timbul sugesti, yang mana itu akan sering terjadi. Misalkan apabila kita punya kesalahan, maka kita mereasa ketakutan ketika bersama guru, sugesti itu muncul sendiri melalui kesadaran kita. Ketika kita berperilaku buruk, kita kan merasa takut sendiri, dosa, seperti karma.

*3. If there is no khidmah in Pesantren, what will happen ?*

Pesantren akan sama seperti institusi formal lainnya, lebih susah diatur, daripada kondisi di pondok. Manajemennya akan menjadi lebih sulit.

*4. Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?*

Perlu, akan tetapi dengan perbedaaan kultur dengan pesantren, mereka tetap perlu, karena itu sebagai bentuk implementasi ajaran islam. Kalau ada khidmah, situasinya akan lebih mudah diatur. Apalagi ketika pelajaran di kelas, karena santrinya khidmah.

5. *How can khidmah be implemented in the beginning of students occasion at the presantren ? how do santri act ? and how do kyai act ?*

Banyak yang basicnya dari orang yang belum pernah mondok, mereka tetap berkhidmah, karena lingkungan pondok sudah terbentuk, mereka akan ikut arus lingkungannya.

6. *How can khidmah be maintained at the presantren ? how do santri act ? and how do kyai act ?*

Dengan seperti sosialisasi, dikasih ceramah, cerita-cerita ketika ngaji, diterangkan pentingnya khidmah, beliau juga memberi contoh, Gus Thon contohnya, meskipun namanya anak mungkin akan muncul kok gitu sih. Orang yang belum familiar mungkin akan kaget, tapi lama-lama akan mengikuti budaya pesantren. Kalau dari sisi santri, kita kasih contoh kepada santri lain bagaimana seharusnya khidmah, sedikit nyuruhnya tapi banyak contohnya.

7. *What are supporting factors of khidmah existence ? What are barriers for khidmah existence ?*

Norma itu ada yang tak tertulis, dan tertulis. Kayak perizininan, orang yang tak izin itu termasuk tidak khidmah. Khidmah ke dzurriyah itu juga bisa mendatangkan ridlo guru.

Ketika husnu dzon, kalau misalkan akhlak dzurriyah tak baik, maka boleh diingatkan. Itu bentuk khidmah juga. Akhlak para penghuni pesantren itulah yang menjadi pendorong dan juga sekaligus penghambat.

**Interview result with Akmal Firdaus, lurah pondok -chairman of pondok, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono-, April 29, 2017**

*1. What is Khidmah ? in your opinion ?*

Khidmah adalah bentuk pengabdian, baik segi pemikiran, tindakan, yang mana pemikiran harus direalisasikan dalam suatu tindakan kepada kemaslahatan orang lain, yang sepenuhnya dilakukan untuk lingkungan, kalau dalam konteks pesantren , ya lingkungan pesantren, bagaimana seorang santri berupaya semaksimal mungkin sesuai dengan kemampuan mempraktekkan baik dari segi tindakan supaya ya bermanfaat, dari segi sosial dan kelembagaan, itu yang penting

*2. Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?*

Itu ciri pesantren, yang paling penting setelah seorang santri itu khidmah, istilah nya timbal balik, sebaiknya seorang santri ia khidmah terlebih dahulu sebelum ia boyong. Tidak cukup hanya sekedar langsung boyong, kecuali ada hal yang memaksanya boyong

*3. If there is no khidmah in Pesantren, what will happen ?*

Ketika di suatu lembaga tidak ada pengabdian, mungkin yang dialami santri akan beban moral, akan sungkan. Ketika dia selesai mengaji, langsung boyong, pasti akan sungkan, beban moral.

*4. Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?*

Kalau kita berbicara khidmah, maka itu pasti berhubungan dengan pesantren, kalau diluaskan maka seperti organisasi kemasyarakatan juga ada khidmah, dimana pun kita juga dianjurkan untuk berkhidmah, dimana pun pasti bisa diterapkan.

*5. How can khidmah be implemented in the beginning of students occasion at the pesantren ? how do santri act ? and how do kyai act ?*

Khidmah itu mencakup keseharian, ngaji, dan sebagainya. Pada mas awal, santri diberi pengertian dan kesadaran tentang khidmah, kemudian diajak. Di situ

dibutuhkan peran yang senior tentang kepentingan khidmah. Khidmah itu bagaimana seorang santri bermanfaat. Lama kelamaan santri akan mengalami kesadaran. Lingkungan yang dibangun oleh senior itu sangat berpengaruh, ketika senior itu mendukung adanya usaha untuk melestarikan tradisi khidmah, maka khidmah akan bisa disadari urgensinya oleh santri yang baru.

Yang paling penting dalam membentuk mental khidmah adalah saling mengingatkan. *Undhur ma qola wa la tandhur man qola*. Ketika senior melakukan kesalahan maka harus diingatkan.

Berkaitan dengan balasan dikarenakan khidmah yang telah dilakukan, wajar bagi seorang santri yang baru ketika ia berkhidmah, ia ingin menerima kompensasi. Tapi yang terpenting adalah proses, ketika proses ini terus dilakukan, maka keinginan itu akan hilang. Saat itu, khidmah sudah tertanam dalam kepribadiannya. Maka keinginan untuk dibalas itu akan hilang.

Ketika dia tidak butuh imbalan, yang ia rasakan adalah ia merasa diperhatikan, ia merasa senang ketika ia bisa membantu pesantren, dan kesenangan itu tak bisa diuraikan dengan kata-kata. Dikarenakan sudah sering membantu, pasti nanti keinginan untuk dipuji akan hilang.

Faktor yang merubah itu adalah kesadaran, kesadaran itu menjadi tolak ukur seorang santri apakah ia mampu berkhidmah atau tidak. Kedua, lingkungan, kalau lingkungan itu slalu mengarah kepada hal yang bermanfaat, pasti akan mengarahkannya kepada khidmah, dan juga sebaliknya.

Faktor kebersamaan, dan konsolidasi dari struktur yang ada dalam suatu komunitas juga menentukan eksistensi suatu tradisi dalam komunitas tersebut. Oleh karena itu, jika ada kebersamaan atau konsolidasi, ketika ada permasalahan akan bisa dipecahkan secara bijak dengan musyawarah.

6. *How can khidmah be maintained at the pesantren ? how do santri act ? and how do kyai act ?*

Untuk menjaga keberadaan khidmah salah satu caranya adalah memberikan tanggung jawab, sebagai bentuk apresiasi kyai kepada santri. Baik dari segi aspek kelembagaan, atau sosial. Saat diniyah misalnya, santri diberi kesempatan untuk mengajar. Santri akan merasa diperhatikan, maka ia kan punya ghiroh untuk mengabdikan

Kalau dari segi sosial, roan misalkan, kita harus memberi kesadaran. Bahwa santri tak cukup hanya mengandalkan ilmunya saja, karena mereka butuh srawung. Itu sangat bermanfaat saat ia sudah kembali ke masyarakat.

7. *What are supporting factors of khidmah existence ? What are barriers for khidmah existence ?*

Penghambat dari keberadaan khidmah, adalah strukturnya: kurang ada komunikasi, tadi sudah disebutkan bahwa komunikasi merupakan sesuatu yang sangat penting, tinggal kita ambil mafhum mukholafahnya saja.



**Interview result with Siti Zumaroh, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 14, 2017**

*1. What is Khidmah ? in your opinion*

Khidmah itu ngabdi, manfaati ning pondok untuk ndalem untuk santri. Khidmah tidak terbatas. Kita membantu menjawab pertanyaan santri itu sudah khidmah, ketaatan santri terhadap peraturan pondok juga termasuk khidmah, pemberian manfaat itu saatt ngaji, guru kita secara tidak langsung senang, dan kita bisa memberi pengaruh kepada lingkungan kita.

*2. Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?*

Sangat penting. Karena khidmah akan meberikan pengaruh saat kita terjun di masyarakat.

*3. If there is no khidmah in Pesantren, what will happen ?*

Pesantren akan gak karuan kalo kita tidak peduli dengan pesantren kita, maka akan acuh tak acuh.

*4. Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?*

Perlu, khidmah itu cenderung kekeikhlasan, meskipun pada awalnya diawali oleh keterpaksaan,. pesan gus-gus ketika kita ikhlas maka yang menerima akan merasakannya berbeda.

Terkati dengan balasan: Tingkatan masih awal maka masih okay aja, karena balasan itu menjadi motivasi, tapi lama kelamaan akan hilang keinginan itu, karena kebiasaan, dia akan merasa tak nyaman ketika ia tidak melakukannya, dia sudah nyaman melakukannya, sungkan sendiri dan tak nyaman ketika tak melakukannya, ada rasa bersalah.

*5. How can khidmah be implemented in the beginning of students occasion at the presantren ? how do santri act ? and how do kyai act ?*

Mencontoh dari kakak senior, ia akan ikut2 seniornya , mereka akan terbawa dengan sendirinya, otomatis mafhum mukholaafahnyanya senior itu sangat berpengaruh.

Dari segi kyai, ketika seorang mengutus-mengutus terus maka akan timbul rasa grundel, sedangkan ketika kyai itu (tidak terlalu mengekang ) santri akan sungkan ketika kyai itu tandang dewe (untuk santri senior yang sudah punya pengalaman kepesantrenan)

Melalui wibawa seorang kyai juga sangat bisa (untuk santri baru)

6. *What are barriers for khidmah existence ?*

Terbawa perasaan, sehingga kita gak mood, antara pengurus dan santri tidak sejalur (masalah komunikasi)



**Interview result with Siti Jazilah, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 14, 2017**

*1. What is Khidmah ? in your opinion ?*

Mengabdikan melayani dengan sepenuh hati.

Terkait dengan Imbalaan: benar, bagi saya, karena balasan dari khidmah karena saya ingin barokah kyai, barokah itu ya kemudahan dalam hidup.

Saat sowan ke kyai maimun, garwonya ngendikan, ketika kau ingin diakui sebagai santri maka kau harus khidmah, minimal dua tahun, karena penting untuk dhohir dan bathin. Berpengaruh kepada bathin karena ada keterkaitan agar tidak terputus, ada ketenteraman tersendiri yang dirasakan oleh hati.

*2. Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?*

Sangat penting, karena kita hidup ditengah-tengah komunitas pesantren yang percaya barokah. Kalau misalkan kita tak khidmah, guru kita tak ridlo, kita otomatis takut terjadi sesuatu yang tidak kita inginkan, maka akan timbul sugesti, yang mana itu akan sering terjadi. Misalkan apabila kita punya kesalahan, maka kita merasa ketakutan ketika bersama guru, sugesti itu muncul sendiri melalui kesadaran kita.

*3. If there is no khidmah in Pesantren, what will happen ?*

Ketika tak ada , ya seperti tidak pesantren, seperti boarding ngunu kui.

*4. Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?*

Perlu, akan tetapi dengan perbedaan kultur dengan pesantren, mereka tetap perlu, karena itu sebagai bentuk implementasi ajaran islam.

*5. How can khidmah be implemented in the beginning of students occasion at the pesantren ? how do santri act ? and how do kyai act ?*

Kalau saya pribadi saya sampaikan pentingnya khidmah itu saat saya ngobrol, cerita-cerita kyai gus -gus atau ulama yang lain, khidmah mereka seperti apa, aku ceritakan kepada mereka, ikutailah ini itu, nanti pasti kita akan menuai, bahkan dalam bentuk

yang tak kita sangka. Dari sisi kyai, umumnya melalui ngaji, tapi yang paling utama bil hal.

6. *How can khidmah be maintained at the pesantren ? how do santri act ? and how do kyai act ?*

Diantaranya melalui ceramah, cerita-cerita ketika ngaji, diterangkan pentingnya khidmah, beliau juga memberi contoh, Gus Thon contohnya, meskipun namanya anak mungkin akan muncul kok gitu sih. Orang yang belum familiar mungkin akan kaget, tapi lama-lama akan mengikuti budaya pesantren. Kalau dari sisi santri, yang penting memberi contoh yang baik.



**Interview result with Wafa Hanim Askho, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, May 1, 2017**

*1. What is Khidmah ? in your opinion*

Kita tidak tahu apa yang ada dibalik itu. Khidmah itu semacam rahasia. Itu seperti menanam yang akan berbuah. Apapun yang kita lakukan selama di pesantren, kita ikut kengerusan, di ndalem, untuk melancarkan acara di pondok, selama hal-hal yang kita lakukan itu untuk pondok, kita akan menuainya, khidmah itu barokah. Kalau kita menanam pasti akan berbuah.

Terkait dengan balasan: Saya membenarkan, cuma feed-back itu macam-macam. Ketika kita menanam kita pasti berharap kita akan panen, akan tetapi proses menuju panen itu akan terjadi hama, gangguan kek, barokahnya itu macem-macem, akan berbalas, tapi itu pasti itu

Balasan itu memang kausalitas, ketika kita menanam kita, kita panen, tapi panen macem itu macem ada yang berhasil, ada yang busuk, mungkin kita tidak panen di masa yang kita inginkan, tapi pasti akan ada hasilnya, ada banyak faktor yang mempengaruhi itu, ada kemungkinan tidak panen di masa yang akan kita inginkan. Panennya itu bisa jangkanya sangat panjang, masa generasi keturunan kita yang merasakan. Kita pasti akan menuai apa yang kita tanam.

*2. Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?*

Sangat penting, salah satu hal penting di pondok itu kita bisa mandiri..kita tanggung jawab untuk diriku sendiri. Khidmah itu bisa dilakukan secara maksimal,

Bersikap baik kepada masyarakat sekitar, untuk menjaga nama baik pesantren itu juga khidmah.

Khidmah itu juga sebagai terima kasih kita kepada orang yang berkontribusi bagai hidup kita, dan belajara memntingkan orang lain.

*3. Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?*

Perlu, sebenarnya khidmah itu general, tidak hanya di pesantren. Misalkan di sekolah, kamu sekolah kamu menempuh pendidikan yang tinggi, sekolah di luar kemudian kembali mengajar ke sekolah itu, menjadi ketua osis,. akan tetapi implementasi

khidmah di kedua insttusi itu beda. Di sekolah tidak diajari, pentingnya khidmah itu. Suasananya beda.

4. *How can khidmah be implemented in the beginning of students occasion at the presantren ? how do santri act ? and how do kyai act ?*

Saya tidak pernah menyuruh sebagai qista, akan tetapi usah saya sampaikan pentingnya khidmah itu saat saya ngobrol, cerita-cerita kyai gus -gus atau ulama yang lain, khidmah mereka seperti apa, aku ceritakan kepada mereka. , ikutailahi ini itu, nanti pasti kita akan menuai, bahkan dalam bentuk yang tak kita sangka. Dari sisi kyai, umumnya melalui ngaji, tapi yang paling utama bil hal. Gus thon menceritakan, lihatlah abah, beliau menganjurkan seprti ini dan itu, membantu pondok, menjadi pengurus.

7. *What are supporting factors of khidmah existence ?*

Dari sisi santri, generally pesantren, ketika seorang santri semakin luas pergaulannya, semakin mempengaruhinya. Secara internal, santri di mergonosono, mereka punya anggapan bahwa menjadi pengurus itu sudah berat karena mereka sudah punya kesibukan nya sudah banyak, mbak-mbk iki males, entah dari diri sendiri, atau dari orang lain. Di pondok yang dulu, mereka bangga ketika dia diamanahi.

Meskipun begitu di mergosono juga ada mbak-mbak yang juga kuliah tapi tetap semangat berpartisipasi dalam khidmah, itu dikarenak ada rasa tanggung jawab, dan rasa memiliki, ketika mereka merasa itu untuk pondokmu, maka mereka jalan. Setiap individu memiliki tanggung jawab dan rasa memiliki yang berbeda dikarenakan itu datang dari pribadi masing-masing akan tetapi dibarengi dengan .... it depends on how you well interact with pengasuh atau ndalem. Misalkan seorang santri punya hubungan baik dengan ndalem, maka santri tersebut punya tanggung jawab untuk bertanggung jawab untuk berkhidmah. Peran ndalem untuk “mendekati” santri , atau santri “dekat dengan dengan ndalem itu sangat berpengaruh. Abah dan umi itu sangat sayang kepada istrinya, karena santri merasa akau dekat dengan mereka berdua, maka dorongan untuk membantu perjuangan mereka itu akan muncul.

8. *What are barriers for khidmah existence ?*

Kesibukan diluar pondok, dsb.

**Interview result with Taqiyuddin Al-Kaff, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono, April 20, 2017**

*1. What is Khidmah ? in your opinion*

Khidmah adalah mewaqofkan apa yang dia miliki bagi kepentingan orang lain, - kepada kepentingan pesantren kalau kita berbicara tentang khidmah di pesantren-, baik itu kepada kyai atau santri, dan juga masyarakat sekitar pesantren.

*2. Does pesantren need khidmah ? how much urgency of its khidmah for pesantren community ?*

Sangat penting, karena sebaik-baik manusia adalah yang paling bermanfaat (al-hadist)\_

*3. If there is no khidmah in Pesantren, what will happen ?*

Ketika tidak ada khidmah, maka itu bukan pesantren. Ketika suatu institusi pendidikan menyebut dirinya sebagai pesantren maka konsekuensi yang harus dijalani adalah keharusan adanya khidmah dalam institusi pendidikan tersebut.

*4. Do the other educational institutions need khidmah existence ? why ? what kind of khidmah that they need (if yes, they do) ?*

Butuh, ya karena sebaik-baik manusia adalah yang paling bermanfaat bagi sesamanya.

*5. How can khidmah be implemented in the beginning of students occasion at the pesantren ? how do santri act ? and how do kyai act ?*

Kalau seseorang masuk pesantren dan mendaftarkan diri menjadi santri, maka secara otomatis, dia sudah berkhidmah. Dalam arti dia berkewajiban menjalankan aturan pesantren, ketika dia bersedia menunaikan kewajiban tersebut, maka itu sudah bisa dikatakan ia sudah berkhidmah. Ketika khidmah itu diartikan hanya sebagai mengabdikan, memberikan manfaat kepada orang lain, konsekuensinya: ketika seseorang yang belajar kepada seorang guru maka itu bukan khidmah, padahal itu juga termasuk khidmah. Ketika seseorang mewaqofkan waktunya untuk mengikuti kegiatan pesantren maka itu sudah khidmah, maka mereka yang mengkotak-kotakkan mengaji dan mengabdikan, itu salah, karena pada hakikatnya itu satu paket. Seseorang hanya bisa bermanfaat ketika ia mempunyai ilmu. Maka mengaji dan mengabdikan itu satu paket,

tidak bisa dikotak-kotakkan. Karena dengan mengaji, seseorang memperoleh ilmu, dengan ilmu ia bisa memberikan manfaat, mengabdikan.

*6. How can khidmah be maintained at the pesantren ? how do santri act ? and how do kyai act ?*

Bagi kyai, seorang kyai, yang jelas, harus alim, pemahaman alim itu luas, mulai dari bangun tidur sampai tidur lagi. Seperti kanjeng Nabi, hampir seperti beliau lah. Sedangkan dari sisi santri, pertama, melanggengkan istiqomah, mereka harus dipaksa terlebih dahulu, dipaksa dengan peraturan. Dengan begitu, mereka bisa istiqomah. Kalau ada santri melaksanakan khidmah dikarenakan ingin mendapat ilmu yang bermanfaat, dan kehidupan yang mujur di masa yang akan datang, maka dia tergolong orang yang tidak ikhlas dalam menjalankan khidmah. Orang yang bermanfaat yang sebenarnya adalah orang yang tidak mengharapkan imbalan dari pemberian manfaat yang telah ia persembahkan.

Ketika santri sudah merasa tidak terpaksa, peraturan tidak lagi dianggap sebagai momok atau beban, karena mereka menganggapnya sebagai rutinitas. Ketika mereka merasakan hal itu, maka ketika mereka meninggalkan rutinitas tersebut, maka mereka akan merasakan ada sesuatu yang menggengjal dalam diri mereka.

Ketika istiqomah itu berasal dari kesadaran, maka itu lebih bagus. Istiqomah yang lahir dari kesadaran itu bisa dibentuk melalui lingkungan. Kesadaran itulah yang diharapkan ada ditengah-tengah santri, khususnya bagi mereka yang sudah dewasa. Jika di pondok yang santrinya di bawah umur (merujuk kepada anak usia dibawah 15 tahun), maka tidak ada unsur istiqomah yang murni, adanya hanya keterpaksaan, sedangkan dalam pondok yang santrinya seperti kita (merujuk kepada usia mahasiswa), maka yang yang dituntut ada adalah kesadaran. Kesadaran itulah yang mendorong mereka istiqomah, istiqomah yang berasal dari kesadaran dari diri sendiri, hingga terbentuklah rutinitas. Rutinitas itulah yang pada hakikatnya adalah istiqomah.

*7. What are supporting factors of khidmah existence ?*

Sebenarnya yang menentukan keberadaan khidmah itu adalah kesadaran, dari dua pihak tadi -kyai dan santri. Kalau saya kyai, maka saya mempunyai kewajiban yang harus saya pertanggung jawabkan kepada orang yang menyebut saya sebagai kyai. Kesadaran tentang pentingnya keberadaan khidmah itu sendiri dibentuk dari realitas, rasa memiliki terhadap apa yang ada di sekitarnya, rasa memahami siapa dirinya, dan memahami lingkungannya. Seorang santri baru akan disadarkan oleh lingkungannya, artinya meskipun dia belum mempunyai pemahaman tentang khidmah, dan rasa

memiliki terhadap segala yang sesuatu dalam lingkungan pesantren -ketika ia baru masuk pesantren-, realitas lingkungan pesantren itu akan membentuk kesadarannya bahwa ia adalah seorang santri. Dia akan paham bahwa ia adalah santri seketika itu. Hingga pada tahap selanjutnya, meskipun dia disodori peraturan, -karena dia telah sadar bahwa ia adalah santri-, maka bukan peraturan itu yang sekarang mendorongnya untuk berperilaku seperti kebanyakan santri, akan tetapi perilaku santri itu akan muncul dikarenakan kesadaran dalam dirinya tentang bagaimana perilaku yang seharusnya ditampakkan oleh seorang santri. Itulah salah satu dari hebatnya pesantren.

Ketika seseorang sudah mengikrarkan diri bahwa dia adalah santri maka dia akan punya niat untuk berubah, asalkan dia punya kesadaran diri secara ikhlas untuk menyebut dirinya sebagai santri. Dengan menghoramti guru, mencari ilmu, mengabdikan diri kepada siapa pun -untuk mewujudkan kebaikan di tengah-tengah komunitas pesantren-. Ia akan mewaqofkan apa yang ia punya. Ketika dia tidak sadar bahwa dia adalah seorang santri, maka dia tak akan menuruti peraturan, dan akan berperilaku menyimpang dari tradisi ala pesantren. Dia akan tidur-tidur terus.

Ketika seseorang sudah memahami dimana ia berada, siapa dia, maka akan timbul Pahami kamiu diman,a, ketika sadar maka akan timbul rasa memiliki, kemudian akan timbul keinginan untuk menjaga. Yang membangun kesadaran itu: Memahami diri sendiri, lingkungan mana dia hidup, Memiliki bahwa dia punya status sebagai santri, Menjaga: Tanggung jawab

#### 8. *What are barriers for khidmah existence ?*

Ketika komunitas pesantren tidak adanya kesadaran, tidak memiliki kesadaran bahwa mereka adalah adalah santri dan kyai. Ketika seperti itu, maka seorang tak akan mengikuti kegiatan pesantren, tidak mau mengadikan dirinya sendiri. Khidmah tidak akan bisa berkembang ketika penghuni lingkungan pesantren sudah tidak memiliki kesadaran bahwa mereka adalah komunitas pesantren.

### Appendix 3

#### INFORMANT LIST

1. Name : KH. Syihabuddin Al-Hafidz  
Age : 40  
Address : JL. Kolonel Sugiono No. 103 Mergosono Malang  
Position : Kyai (Pengasuh)
2. Name : M. Taqiyuddin Al-Kaff  
Age : 29  
Address : Madura  
Position : Santri
3. Name : Alfian Jamil  
Age : 26  
Address : Jember  
Position : Santri
4. Name : Akmal Firdaus  
Age : 26  
Address : Banyuwangi  
Position : Santri (Lurah Pondok)
5. Name : Wafa Hanim Huskho

Age : 25

Address : Magelang

Position : Santri

6. Name : Siti Jazilah

Age : 25

Address : Rembang

Position : Santri

7. Name : Siti Zumaroh

Age : 25

Address : Malang

Position : Santri



## Appendix 4

### Observation Result

Time & Date	Khidmah behaviour	Description of khidmah behaviour
5 pm, 29 <sup>th</sup> of March 2017, lesson of Al-Adzkar	Story from Gus Thon, Khidmah committed by Syeikh Ali Baros to his teacher, Habib Umar bin Abdurrahman Al-Attos	
7 am, 18 <sup>th</sup> December 2016, lesson of Tanbih Al-Ghofilin	Act of kyai to encourage santri to commit khidmah.	Dimension of teaching activity directed to students involves two aspects, dhohir and bathin. Dhohir dimension can be trained through obedience committed by students in participating on programs existed at their educational institution. While bathin dimension can be trained through obedience committed by students to their teacher. By remembering Ali's statement -one of the Prophet's companion- انا عبد من علمني ولو حرفا واحدا please cross-check to ta'lim mutaallim (please make footnote, students are obliged to obey their teacher's command, always having good prejudice, and always positive thinking. In order students can gain beautiful gifts from their interaction with the teacher. Gus Shihab illustrated these beautiful gifts through the story of Raden Syahid examined by Sunan Bonang that ordered him to keep his cane in the border of river. Finally,

		<p>by his obedience to Sunan Bonang. Raden Syahid gained magnificence and dubbed Sunan Kalijogo. By this story, Gus Shihab suggests his students becoming enthusiastic when they are committing khidmah activities, such as ro'an -mutual cooperation for conducting certain activity- as an attempt for covering the lack of students included in bathin or esoteric dimension that can help students to gain their bright future.</p> <p>Gus Shihab implicitly requires reciprocal relation between physical activities (dhohir) and esoteric activities (bathin). (see antropologi tasawuf). This relation results success when the intention owned by students is sincerely for seeking mercy of Alloh, which is signed by success in the future including useful knowledge, or composure on financial business.</p> <p>From this research finding, Gus Shihab implicitly agrees with dualism in tasawuf. The term of dualism in this case is directed to existence of two substances which are interrelated. These couple of substance refers to the sense and meta-sense, esoteric and exoteric, spiritual form and sensoric form. There are soul and body. Soul resides inside body, and body can</p>
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		<p>has a function, because of soul. Because the body can budge and stay alive because of the soul. The soul stays alive because it has an intention, it can understand, listen, look, and speak out. (Abdul Kadir Riyadi 2014.. <i>Antropologi Tasawuf: Wacana Manusia piritual dan Pengetahuan</i>. Jakarta: LP3ES. p. 108.</p> <p>Ibnu Rushd was one of Muslim philosopher that has confirmed that a human being has these two substances. (M. Yasir Nasution. <i>Manusia Menurut Al-Ghozali</i>. (Jakarta: Srigunting, 1988) p. 3. Dualism inside of human body is appropriate with natural law existed. Whole of world consists of dualism that reciprocally prop up each other, both create libration and harmony. There are sky and the earth. There are black and white, there are man and woman. They seem as different beings, but both would be glad when both are united.</p> <p>Therefore this fact asserts that observing human beings which only focused on monistic view is not acceptable. Like separating two sides of human beings -like separating physical and non-physical side of human beings that has been committed by Descartes- cannot be agreed. “<i>Descartes has</i></p>
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		<p><i>been asked, when heart is sad, why does eye weep ? what is relationship between heart and eye ? he could not answer. Those questions indicates tight correlation between heart and eye, between body and soul.” (Abdul Kadir Riyadi. Antropologi Tasawuf: Wacana Manusia Spiritual dan Pengetahuan. (Jakarta: LP3ES, 2014) p. 109.</i></p> <p>Gus Shihab is conscious both sides of human beings, that should be comprehended as soul and body, both are interrelated to each other. Physical behaviours of human beings are reflection of their soul. Soul intensely determines human beings health. Obedience of santri toward their kyai or pesantren program is sign of inner side of santri.</p> <p>Educational objectives according to pesantren, are not only focussed on enriching students thought by explanations, but educational institutions also aim to enhance morality, train and improve spirit or enthusiasm, admire spiritual and human values, teach good attitude and behaviour, and prepare students for gaining teaching of religious ethic and the other ethic.</p> <p><i>“educational goal of pesantren does not merely aim to reach power, money, and position, but it aims to engraft to students that learning is only for seeking Allloh, it is</i></p>
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		<p><i>obligation and service to Alloh. One of pesantren aspiration is training santri to be independent and building themselves in order to do not hang out themselves to others, unless merely to God.”</i></p> <p><i>(Zamakhsyari Dhofier. Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia. (Jakarta: LP3ES. 2015). p. 45.)</i></p>
<p>6.15 am, 18<sup>th</sup> April 2017, Lesson of Shohih Al-Bukhori</p>	<p>The story of Khodimu Rosulillah, Anas bin Malik, Abuya KH. Taqiyuddin Alawy</p>	<p>Motivation</p>



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Malang, 26 Mei 2017

SURAT KETERANGAN

Assalamualaikum Wr. Wb

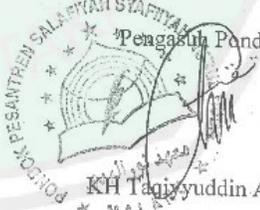
Dengan ini kami berikan keterangan bahwa di bawah ini:

Nama : Mahrus Afandi  
NIM : 13130041  
Jurusan : Pendidikan Ilmu Pengetahuan Sosial

telah melaksanakan penelitian di Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang, dengan judul penelitian "Sociological Study on Khidmah at Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda of Malang".

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Wassalamualaikum Wr. Wb

  
Pengasuh Pondok,  
KH Taqiyuddin Alawy, MT.



Kyai Syihabuddin Al-Hafidz, Kyai Achmad Shampthon Masduqie, and Santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang



Interview with Wawa Hanim Huskho, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang



Interview with Siti Jazilah, santri of Pondok Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang

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