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IMPLEMENTATION OF MUJAHADAH IN THE DEVELOPMENT MORAL EDUCATION

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Abstract

This study aims to analyze the implementation of *mujahadah wirid* in shaping the moral education of santri (Islamic boarding school students). Using a qualitative approach, data were collected through interviews, observations, and documentation, with the research focused on third-year students at Pondok Pesantren Nurut Tholibin, Karang Sari, Kebumen. The data analysis involved three stages: data condensation, data presentation, and conclusion drawing. The findings indicate that *mujahadah wirid* plays a significant role in fostering moral education to address the current moral decline. This is evident from the students' habitual display of noble character, such as honesty, politeness, patience, and humility in their daily lives. The regular and structured practice of *mujahadah wirid* strengthens their closeness to Allah SWT, thereby nurturing a sense of piety, sincerity in deeds, and a high level of spiritual awareness.

Keywords: Implementation, Mujahadah, Moral Education

INTRODUCTION

Moral education is a conscious effort to guide and direct a person's will to achieve noble behavior and make it a habit. Morals are the main pillar of the sustainability of a people, as prayer is the main pillar in Islam. If the morals of a society are damaged, then the destruction of the nation is inevitable. The great poet Syauqi once said:

إِنَّمَا الْأُمَّمُ الْأَخْلَاقُ مَا بَقِيَتْ فَإِنْ هُمُوهُ دَهَبَتْ أَحْلَا قُهُمْ دَهَبُوا

In fact, the glory of a people (nation) lies in their morals as long as they have good morals/main character, if they have lost their morals, then this people (nation) will fall (Kulsum, 2021).

In the process of moral improvement, these previous figures not only conveyed teachings verbally, but also emphasized the importance of

habituation in daily life. One form of habituation that was developed was through mujahadah and wirid, namely spiritual exercises that are carried out routinely and consistently. Through mujahadah, people are invited to fight lust and strengthen faith, while wirid helps form positive habits in remembering and getting closer to Allah. This habituation plays an important role in moral education, because from this spiritual routine, character and behavior are formed that are in line with Islamic values. Mujahadah, according to Faturahman Zainuri Ihsan, is one of the means to study Islamic knowledge as well as a tool for preaching. Its role is very important in forming and building human morals into a complete person. By building a background, character, attitude, behavior, personality, and mindset based on the Qur'an and Sunnah, mujahadah is expected to be able to instill the ability to control oneself. With noble morals, a person will become stronger and more stable in living life (Gumiandari, 2024). In this context, the success of moral education can be done by instilling spiritual values such as mujahadah. Through activities that accustom to positive attitudes spiritually, which are expected to have individuals who have strong moral values.

Nurut Tholibin Islamic Boarding School is one of the educational foundations that implements the habit of mujahadah as part of the daily routine activities of students. Based on information from one of the advisors of the boarding school, this wirid mujahadah is believed to be able to help shape the morals of students in their daily lives. This activity is a characteristic of routine activities that must be carried out every day for students and those who have become alumni. This spiritual practice is not only part of religious activities alone, but is also used as a means of forming positive attitudes and behaviors in the application of life, especially in the Islamic boarding school environment. This statement is in line with the results of research conducted by Dienul, Deden H. & Candra, Zuyyina K. at the Fathul Ulum Kwagean Islamic Boarding School, Kediri, which shows that the implementation of character education through mujahadah has proven effective in shaping the religious character of students. The study emphasized that spiritual activities such as mujahadah are able to instill an attitude of *istiqomah* in worship and are able to carry out responsibilities as students. This study further strengthens the belief that the habit of mujahadah can be a relevant strategy and have a positive impact on the formation of students' morals, one of which is in the Islamic boarding school environment. Therefore, this study is important to be conducted in order to comprehensively understand how the implementation of the habit of mujahadah can form moral education. Through this study, an effective strategy can be found in instilling moral education through mujahadah which is believed to be able to cleanse the heart from bad desires so that it is able to control itself in positive things.

METHOD

This study uses a qualitative research method with a phenomenological approach in understanding the research. According to Denzin and Lincoln, qualitative research is research that uses a natural background, with the intention of interpreting the phenomena that occur and is carried out by involving existing methods in qualitative research. The methods used to obtain data are interviews, observations, and documentation (Dr. Umar Sidiq, M.Ag Dr. Moh. Miftachul Choiri, 2019). This research was conducted at the Nurut Tholibin Islamic Boarding School, Kebumen with the research subjects being the Islamic boarding school caretakers, advisors, administrators, and students.

Data analysis in qualitative research is classified into several stages, namely data condensation, data presentation, and drawing conclusions (Wanto, 2018). Here the researcher tries to clarify by using a theory that has been proven to be successful, then the researcher analyzes the new findings so that they become clear by using components of data analysis.

FINDINGS AND DISCUSSION

Mujahadah is an effort made with full sincerity to control the urges of lust and form positive behavior through worship and self-control. In the realm of character education, mujahadah plays a role as a media for habituation that supports the formation of students' discipline and responsibility through spiritual activities that are carried out routinely (Mu'tamar et al., 2024). Mujahadah wirid is a practice that is often carried out in Islamic boarding schools. The Islamic boarding school itself is an Islamic educational institution with a dormitory system, where the kiai is the main figure, the mosque is the center of activities that inspire it, and Islamic religious teachings under the guidance of the kiai who is followed are its main activities. Islamic boarding schools today are Islamic educational institutions that have different characteristics, which are the oldest Islamic institutions in Indonesian history that have a major role in the process of continuing national education (Fitri & Ondeng, 2022).

Nurut Tholibin Islamic Boarding School is one of the Islamic boarding schools in Kebumen City that implements the habit of mujahadah wirid in daily activities. In the period before this mujahadah wirid was routineized, there were already several mujahadah activities including, after prayer, weekly, and at certain times needed but still separate. Over time, the advisor of the Islamic boarding school made the routine schedule of mujahadah wirid activities more regular with a fixed schedule. In addition to the schedule that was set from the beginning, the mujahadah wirid reading texts that were still separate were combined in one mujahadah wirid book obtained from the

Islamic boarding school where he studied. By going through various stages so that it can be approved to be practiced at the Nurut Tholibin Islamic Boarding School with its terms and conditions.

It begins with the previous routine habits as Nahdlatul Ulama people, namely performing mujahadah wirid after prayer, the reading of mujahadah wirid is continued according to the schedule determined with different syarah. In addition to being done after prayer, there are several other times such as after studying the Koran during the day, Friday night, and Friday afternoon. The application of this habit is an actualization of the heart, which is a process in increasing faith, strengthening the relationship with Allah SWT, purifying oneself from bad things, and various other good things. Using the potential and abilities that are possessed, applying them in positive things in self-improvement.

There are several forms of mujahadah wirid habits that are applied as follows:

1. Before morning prayer
Read the dawn prayer
2. After morning prayer
Reading wirdul latif by Imam 'Abdullah bin 'Alawi Al-Hadad, reading rattibul imam by Syeh 'Umar bin 'Abdur Rahman Al-Atas, reading Hizbunnasor by Imam Abi Husain As-Syadzeli, reading Hizbul Imam An-Nawawi, reading Wirdul Imam by Habib 'Ali bin Abi Bakri Siqof, reading Wirdussyaih by Imam Ahmad, reading Hizbul Ikhfa by Imam Abi Husain A., reading Hizbul 'izrah, reading the Al-Jalalah prayer by Imam 'Abdul Qadir A. and Imam Ahmad Rifa'i.
3. After Dzuhur
Reading Assolatul Masyisyih by Siry 'Abdussalam bin Masyis
4. After 'Asar
Reading Hizbul Bahr by Imam Abi Husain A.
5. After Maghrib
Reading Ratibul Imam by Imam 'umar bin 'Abdurrohman Al-Atas
6. After Isya'
Tadarus Al-Qur'an
7. Mujahadah wirid Ratibul Hadad after noon study and at certain times, Friday night and Friday afternoon.

All the readings of the wirid mujahadah have been written in a special book that is not freely sold, even those who practice it must go through a diploma. The implementation is carried out led by the imam in the front row with the help of a loudspeaker so that it can be heard to the back row. In the

implementation of this wirid mujahadah, it is applied routinely every day led by the pondok advisor assisted by the administrator for male students, while for female students it is done separately accompanied by the administrator with the schedule of the imam every time. Of course there are provisions in participating in activities, such as being prohibited from being sleepy (sleeping), having to make noise, being prohibited from drinking or eating, and other provisions that are not recommended during worship. When the wirid mujahadah takes place, all students are required to follow all of them, even though they are 'uzur for female students to also listen in the back row. This is applied so that everyone feels the wisdom of the habit, in addition to accustoming the character of the students to learn discipline and responsibility with their obligations.

The beginning of this habituation is none other than the tradition of the Nahdlatul Ulama community who have a routine of wirid which is usually applied after the five daily prayers. At that time, the house was still used as a place to study the Koran, which only relied on one teacher, namely the caretaker of the pondok. He meditated on the students with mujahadah wirid which was also applied to the students and continues to be improved until now. The purpose of this habituation is as a means to get closer to the creator, train yourself in fighting lust, and foster a sense of surrender to Allah SWT. As explained in the letter Al-Ankabut verse 96 (Gumiandari, 2024), as follows:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

"And whoever strives (to seek Our pleasure), We will show them Our ways. And indeed Allah is with those who do good."

Based on the verse above, it is related to the habit of mujahadah wirid which is a reminder that the struggle in religious life is not only limited to physical worship, but also includes efforts to do good and be useful to others. Mujahadah wirid in this Islamic boarding school is not only emphasized to students, but also alumni, and has been exemplified directly by the caretaker of the boarding school routinely. This is applied as an inner communication, so that wherever you are, you remain closely connected, and always under the protection of the creator.

Implementation of Mujahadah in the Formation of Moral Education at the Nutut Tholibin Islamic Boarding School

The term akhlak comes from Arabic and is the plural form of the word khuluq. Linguistically, khuluq can be interpreted as innate nature or character, as well as the nature or temperament inherent in a person (Bafadhol, 2017). Moral education according to al-Ghazali is an effort to cleanse oneself from bad habits that have been explained in detail in the

teachings of sharia, namely everything that should be avoided by humans. Al-Ghazali views moral education as covering three main aspects:

- a. Personal aspect, namely the individual's relationship with himself and with God,
- b. Social aspect, which includes interaction with society, government, and fellow human beings,
- c. Metaphysical aspect, which relates to beliefs and basic principles of life (Suryadarma & Haq, 2015)

The formation of moral education is essentially a path to a more noble goal, namely habituation to positive behavior and avoiding reprehensible actions. The ultimate goal of this is to achieve the status of a pious person (*muttaqin*). In line with Barmawie Umary's view, moral education aims to make someone accustomed to doing good, beautiful, noble, and commendable things, and be able to avoid all forms of evil, humiliation, and reprehensible behavior (Damanhuri, n.d.).

In the *mujahadah wirid* activities in this pondok, students are expected to always have a clear heart by cleaning the badness in their hearts and replacing it with good words, with this it is expected to have a clean heart. When the heart is clean, the veil that separates a Muslim from his God will be removed. With this, he will be free from all worries. Every time his lust rebels, his best qualities will emerge to fight, so that he can fight his lusts and return to his God.

The concept of forming moral education through the application of *wirid mujahadah* at the Nurut Tholibin Islamic Boarding School is as follows:

- 1) Through the practice of *wirid* consistently, students are expected to be able to improve their inner quality and approach themselves to Allah SWT. In this case, it is expected to maintain peace of mind, especially in helping to control emotions.
- 2) In a deep understanding, the application of *wirid* can develop good and noble morals. With this, it can help students to be more careful in speaking and acting, it is hoped that morals will be better.

The process of implementing the *wirid mujahadah* in this Islamic boarding school has been running well and orderly. Of course, this goes through many stages that are not easy. In any situation, it is always applied even though it is only a representative, because the *wirid mujahadah* in this Islamic boarding school has become a part of their lives as said by the advisor of the boarding school Gue M. S. *"whatever problems you face, wiridan, pray, no one can help you except your own prayers"*. From this statement, the author can explain that they believe that the *wirid mujahadah* is an obligation that should not be

abandoned in any critical situation, because the wirid mujahadah is able to save from all problems.

In the process of implementing the mujahadah wirid, the management also applies sanctions or punishments called takzir for students who do not participate for inappropriate reasons. This is implemented in order to discipline students so that they remain consistent in participating in activities, as well as to train students to be responsible for their obligations in participating in activities. The positive impact of this is that students become accustomed to participating in activities so that good character is ingrained in them.

From the results of the interview with N. A., a female student of the Islamic boarding school said that, *"after getting used to following and implementing the wirid mujahadah consistently, the students' morals have become better in speaking and in everyday life. Especially in terms of ghozob which often occurs in Islamic boarding schools, now after the wirid mujahadah consistency, there are no more students who complain about losing things."* From this statement, it can be explained that the implementation of wirid mujahadah which is carried out consistently and in a structured manner can change character and good morals, with the habit of honest, polite, patient, and humble behavior in everyday life. Wirid mujahadah which is carried out routinely can strengthen closeness to Allah SWT, so that a sense of piety, sincerity in doing good deeds, and high spiritual awareness grows. This statement is also supported by an interview with the advisor of the Gus M. S. Islamic boarding school who said *"people who are accustomed to mujahadah wirid, their lives are definitely different, calmer, more peaceful, understand good manners, and are asor"*. In addition to being able to form good morals from the habit of mujahadah wirid, it can also be explained that it has many positive impacts that are worth implementing.

CONCLUSION

Islamic boarding schools aim to shape Muslim personalities who master Islamic teachings and practice them so that they are useful. Moral education in Islamic boarding schools is based on the commands of Allah and the Messenger of Allah. Nurut Tholibin Islamic Boarding School, Kebumen is one of the Islamic boarding schools that implements mujahadah wirid in shaping the moral education of students. In its implementation, mujahadah wirid is carried out routinely and structured with a series of readings that have been recorded and scheduled. Mujahadah wirid that is implemented is carried out every day after wirid prayer, after noon study, Friday night, Friday afternoon, and some time needed. This activity is believed to be able to strengthen closeness to Allah SWT, so that a sense of piety, sincerity in doing good deeds, and high spiritual awareness grows. Mujahadah wirid that is carried out consistently will gradually form good character and morals, such as the habit of honest, polite, patient, and humble behavior in everyday life.

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