

THOUGHTS OF KH BADAWI HANAFI ON *TAUHID* EDUCATION IN HIS WORK "THE BOOK OF NIAT INGSUN NGAJI" AND THE IMPLEMENTATION IN STUDENTS OF THE AL IHYA ULUMADDIN ISLAMIC BOARDING SCHOOL, CILACAP

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Abstract

In this era of increasing development and ever-dynamic social change, many people have deviated from the teachings of monotheism, thus neglecting the spiritual side, busying themselves too much with the world, because they cannot present God in every aspect of their lives. Humans whose faith is not solid are very, very vulnerable to falling into various kinds of confusion in thinking, doubts, even if they have given up hope, they turn to worldly pleasures such as drugs, corruption, pesugihan, free sex and so on. One alternative to overcome this problem is to apply religious values in everyday life, especially in the lives of students (Santri). The role of parents is also very necessary to form a good person. The religious values taught to shape a person's behavior and attitudes really depend on how deeply the religious values are embedded in him. The deeper religious values are embedded in a person, the more his religious character and attitudes will be visible and formed automatically. Therefore, it is very important for a Muslim to study and deepen his faith and monotheism. One of them is by studying the book Intentions of Ingsun Ngaji by K.H. Badawi Hanafi Kesugihan. Therefore, it is very important for a Muslim to study and deepen his faith and monotheism. One of them is by studying the book Intentions of Ingsun Ngaji by K.H. Badawi Hanafi, Founder of the Al Ihya Ulumaddin Islamic Boarding School, Kesugihan-Cilacap.

Keyword: Thoughts, Education, Implementation, Al-Ihya Ulumaddin

Introduction

Education is basically the process of transforming knowledge into the expansion, development and perfection of all human potential. As a result, education transcends time and geography, and is not limited by the thick walls of school or class time (M. Roqib, 2019). Education lasts a lifetime and can be carried out anytime and anywhere. In Islam, the goal of education is to create human beings, complete humans who have intellectual and spiritual intelligence. Without a good education system and process, this goal will not be achieved. Therefore, education experts then try to formulate and design the architecture of educational thought in the hope of realizing the complete human being, carrying out the task of prosperity and welfare of life on earth.

In an era that is increasingly developing in knowledge, scholarship, technology, information, ideology and philosophy, and social changes that are always dynamic, of course it is very important

for a Muslim's faith and monotheism to be studied and deepened. Muslims who believe in the sentence of monotheism will develop dignity and nobility of soul which otherwise could not be achieved (M. Hambal, 2020). The increasingly rapid development of technology and information, if not responded to properly, will give rise to a moral crisis.

This can be seen from the increase in free sex in this country (M. Sukardi, 2023). This happens because there are many free shows on the internet which are very easy to watch and can be accessed by all levels of society, both children and parents. Apart from that, the corruption rate in Indonesia has reached 96th place out of 108 countries (Dwi Latifatul Fajri, 2023). This happens because of human greed which justifies any means to achieve wealth in the world. Because humans' deviation from the true teachings of monotheism is a source of disaster. They tend to think that the only happiness is material, thereby ignoring the spiritual side which is actually the guide of their life in this world and the afterlife.

For example, those who are willing to use illegal drugs just to achieve happiness, this is proven by drug cases reaching 3.66 million people in Indonesia (Putu Indah Sayitri, 2023). Humans whose basic monotheism is not solid, whose lives are not peaceful and who are too busy with the world, commit sin because they cannot present God in every aspect of their lives. Humans whose beliefs are not solid are very, very vulnerable to being trapped by various kinds of confusion in thinking and doubts. One alternative to overcome this problem is to apply religious values in everyday life, especially in the lives of students. The role of parents is also very necessary to form a good person. The religious values taught to shape a person's behavior and attitudes really depend on how deeply the religious values are embedded in him. The deeper religious values are embedded in a person, the more his religious character and attitudes will be visible and formed automatically.

If a religious attitude is visible and formed, then religious values will become the central value in responding to everything in life. People will approach everyday life problems from a religious perspective (Dian Permana, and Hisam Ahyani, 2020). The reason the researcher examined the Intentions of Ingsun Ngaji Book by K.H. Badawi Hanafi Kesugihan, because this book is different from books which are usually in Arabic, this book is packaged in light and straightforward Javanese Kromo inggil and Kromo Madya, allowing anyone (lay people who are new to monotheism) to understand the meaning in the book which is offered. This book is important to study so that we can get to know Allah better and strengthen our faith. Apart from that, the author of this book is K.H. Badawi Hanafi is the founder of the Al-Ihya Ulumaddin

Islamic Boarding School who always prays every night, his grave is never empty of pilgrims, indicating that K.H. Badawi had a big influence on society (Siti Umul Azizah And Soiman Nawawi, 2023).

Research Methods

This type of research is library research, that is, the data studied is obtained from various books/writings sourced from the library. This research is a descriptive analysis approach, namely searching for facts, results and ideas of someone's thoughts by searching, analyzing, making interpretations and generalizing the results of the research carried out (Munzir, 1999).

Some data uses various reference sources, books, documents, history, etc (Santoso, 2012). The data collection method used by researchers is the documentation method. This research includes library research which aims to collect data and information with the help of various references in the library, such as: books, documents, notes and other historical stories.

Discussion

Thought Of Kh. Badawi Hanafi On Tawid Education In His Work "The Book Of Niat Ingsun Ngaji" And Its Implementation In Students Of The Al Ihya Ulumaddin Islamic Boarding School, Cilacap

a. Monotheism Education

In essence, every human being has been taught about monotheistic education since childhood, even before birth (still in a mother's womb). Indirectly and without realizing it, when a mother performs worship to her God (Allah SWT), this is already giving a lesson to the baby, even though in an adult perspective this is not visible outwardly. However, in this case we are talking about monotheism where the matter is the heart (faith).

Education is the process of changing a person's attitudes and behavior through teaching and training activities, procedures, techniques and educational actions. Society needs education, therefore the government as the organizer of formal education must always improve education for society, because education is expected to produce a future generation of people who are responsible and creative. Meanwhile, education, according to Driyakarya, is humanization or the elevation of young people to the level of humanity (Azis dan Beni Riswandi, 2020).

Tawhid is a science that discusses the form of Allah, the qualities that must remain with Him, the qualities that can be associated with Him, and the qualities that must be completely removed from Him. It also discusses the Messengers of Allah SWT. and their apostolate, seeking what is obligatory in themselves and what is forbidden in connection with themselves (Asep Muqofi, 2019).

The aim of tawhid education is to instill faith in Allah in a kaffah manner so as to create encouragement for activities that are focused only on Allah alone (Fitriyani Rismawati, 2016).

b. *Kitab Niat Ingsun Ngaji*

K.H. Badawi Hanafi, founder of the Al-Ihya Ulumaddin Kesugihan Cilacap Islamic Boarding School, is the author of the Book of Ingsun Ngaji Intentions. This book was created with the aim of making it easier for students to learn and maintain the Islamic creed of Ahlus Sunnah Wal Jamaah (Ahmad Badawi Hanafi, 2020). With this goal in mind, K.H. Badawi Hanafi wrote the book Intentions of Ingsun Ngaji, which is easy to study because it has analogies that describe the contents of the book. In general, many monotheism books are published in Arabic, but the contents of the book Niat Ingsun Ngaji are written in Pegon, where the author of this book tries to make it easier for anyone to study it, especially lay people.

In the book Intentions of Ingsun Ngaji there are twenty-four paragraphs of the Book of Intentions of Ingsun Ngaji written in Pegon Arabic. The language used in this book focuses on the Javanese language Kromo Madya and Kromo inggil. Despite the fact that it contains many Islamic educational concepts, the content of the book Niat Ingsun Ngaji is mainly related to monotheism to Allah and the Prophet. The opening paragraph explains the meaning of the Koran, the sanad of kelimuan to madzhab scholars, and identifies the pillars of Islam. The second paragraph describes the role of humans as servants of God. This paragraph describes the way humans view Allah as the God who fulfills all their desires.

The third paragraph describes the reward for people who obey Allah. In this paragraph, it is explained that humans who obey Allah will be given unlimited pleasure, especially in heaven. In the fourth paragraph, punishment for people who oppose Allah. In this text, disobedience means that humans who disobey Allah will face suffering at the end of their existence, namely hell.

The fifth paragraph discusses the shahada as a testimony of faith in Allah and His Messenger. The shahada is also defined in this book as the responsibility of every mukallaf to ma'rifat to Allah and the Messenger of Allah. It is stated in the seventh to ninth paragraphs how to have faith in God by understanding humans themselves and the nature in which they live. The seventh paragraph further explains the existence of God.

The eighth and ninth paragraphs explain the argument for the existence of God which is demonstrated by the existence of the earth, sky and everything in it. The Apostles and a brief history of the Prophet Muhammad are explained in the tenth paragraph. In this paragraph, the Messenger is defined as a person who is free, free, perfect without defects, and is blessed with the revelation of Jalli and Khafi. The next explanation tells a brief history of the life of the Prophet Muhammad SAW. And revealed that the Prophet Isa As. will be on the Day of Judgment only continuing the law of the Prophet Muhammad SAW. The eleventh paragraph explains in detail about prayer. Prayer is defined as the act of worshiping Allah in accordance with its pillars and conditions. From the twelfth to the eighteenth paragraph, we discuss the attributes of Allah, which include the obligatory nature and the nature of jaiz.

It is stated in the eleventh paragraph that Allah has obligatory and unlimited attributes, as well as one attribute of jaiz. In the twelfth paragraph, mukallaf is required to know 20 obligatory traits, 20 impossible traits, and one jaiz trait. In the fourteenth paragraph it describes twenty mandatory characteristics for Allah. In the fifteenth paragraph, we mention the obligatory and impossible characteristics of Allah. In the fifteenth and sixteenth paragraphs, the respective mandatory and impossible characteristics of Allah are discussed. The seventeenth paragraph describes the nature of jaiz Allah, the nature of jaiz Allah which is one but has four branches, making it five. Apart from one of the characteristics of jaiz and its branches, it is also stated that jaiz has five opposite properties or also called impossible properties of jaiz.

It is stated in the eighteenth to twentieth paragraphs that the Messenger has three qualities, namely the obligatory nature, the impossible nature, and the jaiz nature. In the eighteenth paragraph it is stated that the Messenger has three qualities, namely the obligatory nature, the impossible nature, and the jaiz nature. The Apostle has three obligatory qualities and three impossible qualities.

It is stated in the nineteenth paragraph that the nature of the Rasul's jaiz is one and it is impossible for there to be one jaiz too. The impossible nature of the Apostle's jaiz is the inability of the Apostle to possess the nature of God. The twentieth paragraph explains the four faiths mentioned in Muḥammad Rasūlullah's lafadz in the twenty-first paragraph, including faith in the prophets, faith in angels, faith in the Day of Judgment and in the books of Allah. It is explained in the twenty-second paragraph that the number of itiqad that every mukallaf must know is fifty or sixty-two. Mā Siwah's explanation of the nature of Allah's jaiz which is related to Allah's obligatory nature, is presented in the twenty-third paragraph. The twenty-fourth paragraph reveals the number of itiqad that must be believed and believed in by every mukallaf in the lafadz Lā Ilāha Illallah Muḥammad Rasūlullah, namely five twenty or sixty two.

c. Implementation for Al Ihya Ulumaddin Kesugihan Cilacap students

Starting the discussion from the definition of santri, in general a santri is a person who has studied or recited the Koran at an Islamic boarding school. Some interpret that Santri are students who have studied religious knowledge at Islamic boarding schools by living (residents) there (Islamic boarding schools). Zamakhsyari Dhofier explains in his book that students are divided into two. (first) Santri Mukim and (second) Santri Kalong (Amakhsyari Dhofier, 1994). Santri mukim are students who come from distant areas and live in Islamic boarding school groups. Santri Kalong are students who come from villages around Islamic boarding schools, who usually do not live in Islamic boarding schools (Amakhsyari Dhofier, 1994).

Next, related to the sub-theme, namely implementation for students at the Al Ihya Ulumaddin Kesugihan Cilacap Islamic boarding school, in this case there are three main points that will be conveyed, namely implementation for new students, old students and students who have returned (Alumni) in Javanese.

1) New students

Every new student at the Al Ihya Ulumaddin Islamic boarding school (in the first year) has received lessons on the "book of intentions to recite the Koran" starting from introduction first then memorizing finally to understanding and studying the contents of the book. The time used is after the morning prayer and after the evening prayer. The aim of understanding and studying the contents of the book is none other than the students'

mastery of the book on the intention to recite the Koran. The education of monotheism in santri is very important, where in this book the intention to recite the Koran can be said to be complete, and this can also increase the motivation of santri in monotheism education.

The book on the intention to recite the Koran in its implementation in santari is in accordance with Yasin Nur Fallah's explanation in his journal entitled "The Urgency of Tawheed Education in the Family", namely, that a Muslim's belief in the existence of God Almighty (Allah) gives rise to the belief that something exists in nature. God's creation and everything will return to Him, and everything is in His business. In this way, all of a person's actions, attitudes, behavior or words are always based on this mode (Nurfalah, Y, 2014).

Further explanation regarding the paragraph above, that first we must know the elements that exist in God (Allah SWT), both the obligatory nature of Allah, the Jaiz nature of Allah and the noble nature of Allah. By knowing this, we can make people fully obedient so that in the future they will do what He commands and die what He has forbidden.

The book about the intention to recite the Koran every year is one of the books displayed at the final event of the Al Ihya Ulumaddin Islamic boarding school. New students are required to memorize the book of intentions to recite the Koran and at the end of the school year at the Islamic boarding school all new students must have completed memorizing the book of intentions to recite the Koran and take part in the recital at the final activity event.

2) Old Student

This book about the intention to recite the Koran for old students is still studied even though they have already memorized it. The form of implementation consists of mutholaah every week together. Old students are also obliged to accompany new students in introducing and deepening the book on the intention to recite the Koran. The form of assistance from old students here is in murojaah or discussion. Why does this need to be held? Because new students have different backgrounds. There are those whose parents are alumni of the Al Ihya Islamic boarding school itself and there are those who are not. So this (the process of learning the book of intentions to recite the Koran) has not been able to go well.

For new students who come from alumni of the Al Ihya Ulumaddin Islamic boarding school, it is easier to gain an understanding of the book about the intention to recite the Koran. Because they have received provisions from their people. But for students whose parents are not alumni of the al-ihya students, this requires an intensive learning process.

On the other hand, for old students, this can be seen very significantly, starting from the way they worship, how they socialize, and so on, so this really influences the individual development of the students themselves. Indeed, in this case, the implementation has reached the point of getting used to it in everyday life.

3) The Students who have gone home (Alumni)

The implementation of the "book of intentions to recite the Koran" for students who have returned home (Alumni) is a delivery given to their families, the community around where they live and the general public. Where in this case the alumni provide monotheistic education to the general public. Without us realizing that this monotheistic education can be given to anyone who needs it, of course in all elements or groups.

In this case, Yasin Nur Fallah can also strengthen and explain the above in his journal entitled "The Urgency of Tawheed Education in the Family", namely that this Tawheed must be possessed by every Muslim, therefore it is instilled in the next generation because without Tawheed everything will be destroyed, both times. before religion and nation. Monotheism education needs to be instilled from an early age. Early life and the first and main environment that children know is the family (Nurfalah, Y, 2014).

In the general public, of course, alumni must be able to organize or divide their time/schedule in carrying out the recitation of the "Book of Intentions of Ingsun Ngaji" so that its implementation in all elements can be carried out well in accordance with the indicators or objectives (Dian Permana, et al, 2023). In essence, the book on the intention to recite the Koran is also presented at the routine activities of the Al Ihya Ulumaddin Islamic boarding school community council activities at the Al Ihya Ulumaddin Islamic boarding school itself. The routine activity is Kliwonan (Dian permana et All, 2021). This Kliwon activity is an activity that is participated in by the

community which is carried out every kliwonan day (the name of the Javanese market) and the time is from 08.00 in the morning until finished.

Conclusion

From the discussion above, the author can conclude that:

1. KH. Badawi Hanif is a ulama figure who comes from Kesugihan Cilacap, Central Java and he is the founder of the Al Ihya Ulumaddin Kesugihan Cilacap Islamic boarding school.
2. His work, namely the Book of Ingsun Ngaji Intentions, is a work prepared by him for all groups, from santri (students) to lay people (general public), both people living in villages and cities.
3. The monotheism education taught by KH Badawa Hanafi is material about monotheism to Allah SWT and the Prophet Muhammad SAW and its scope.
4. Implementation for students is divided into three. First to new students, Second. on the old and third students. to students who have returned home (Alumni).

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