

ABSTRAK

Nama: Enik Zulaikah, NIM. 12507184008, "Riyadhah sebagai Metode Tazkiyatun Nafs (Studi di Pondok Pesantren Ulul Albab Sonoageng Prambon Nganjuk)", Tesis 2020, Program Pascasarjana, Program Studi Aqidah dan Filsafat Islam, Institut Agama Islam Negeri (IAIN) Tulungagung, Pembimbing: (1). Dr. H.Syamsun Ni'am, M.Ag, (2). Dr.H. Zaini Fasya, S.Ag, M.PdI.

Kata Kunci : Riyadhah, Tazkiyatun Nafs, Akhlak.

Penelitian tesis ini dilatarbelakangi oleh munculnya krisis spiritual dan akhlak yang telah menjadi penyakit kronis bagi manusia modern. Pertanyaan penelitian yang peneliti ajukan adalah: (1). Bagaimana implementasi *riyadhah* sebagai metode *tazkiyatun nafs* di Pondok Pesantren Ulul Albab Sonoageng Prambon Nganjuk?, (2). Bagaimana implikasi *riyadhah* terhadap pembentukan akhlak santri di Pondok Pesantren Ulul Albab Sonoageng Prambon Nganjuk?

Penelitian ini menggunakan pendekatan kualitatif. Jenis penelitian ini adalah *field research* (penelitian lapangan). Dalam penelitian ini penulis menggunakan metode pengumpulan data yaitu: observasi, wawancara, dan dokumentasi. Data diperoleh dari Kyai, santri,dan pengasuh pondok pesantren.

Hasil dari penelitian ini menunjukkan bahwa Implementasi *riyadhah* sebagai metode *tazkiyatun nafs* di Pondok Pesantren Ulul Albab dilaksanakan melalui tiga tahapan yaitu: *takhalli*, *tahalli* dan *tajalli*. Akhlak baik terwujud dari proses *riyadhah* ini, yaitu: setia (*al-Amanah*), pema'af (*al-'Afwu*), benar (*ash-Shidq*), menepati janji (*al-Wafa*), adil (*al-'Adl*), memelihara kesucian diri (*al-Ifafah*), malu (*al-Haya'*), berani (*as-Syaja'ah*), kuat (*al-Quwwah*), sabar (*as-Shabru*), kasih sayang (*ar-Rahmah*), murah hati (*as-Shaka'u*), tolong-menolong (*at-Ta'awun*), damai (*al-Ishlah*), persaudaraan (*al-Ikha'*), silaturahmi, hemat (*al-Iqtishad*), menghormati tamu (*adl-Dliyah*), merendah diri (*at-Tawadlu'*), menundukkan diri kepada Allah (*al-khusu'*), berbuat baik (*al-Ihsan*), berbudi tinggi (*al-Muru'ah*), memelihara kebersihan badan (*an-Nadhafah*), selalu cenderung kepada kebaikan (*as-Shalihah*), merasa cukup dengan apa yang ada (*al-Qana'ah*), tenang (*as-Sakinah*), lemah lembut (*ar-Rifqu*) dan lain-lain sifat dan sikap yang baik. Jika santri telah menerapkan *takhalli* dan *tahalli*, pasti akan memperoleh *tajalli* (dia akan berkarakter seperti karakter Allah. Karakter yang dapat terbentuk yaitu *arrahman* (pengasih), *arrahiim* (penyayang), *Al quds* (suci), dan lain-lain. Juga dia akan sangat faham akan sifat-sifat dan karakter Allah yang terpancarkan di alam semesta. Implikasi pelaksanaan *riyadhah* di Pondok Pesantren Ulul Albab Sonoageng Prambon Nganjuk berkaitan erat dengan kecerdasan intelektual, emosional maupun spiritual para santri yang mengamalkannya

ABSTRACT

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Keywords: Riyadhah, Tazkiyatun Nafs, Morals.

This thesis research is motivated by the emergence of a spiritual and moral crisis that has become a chronic disease for modern humans. The research questions that the researchers ask are: (1). How is the implementation of riyadhah as the tazkiyatun nafs method at the Ulul Albab Sonoageng Prambon Nganjuk Islamic Boarding School ?, (2). What are the implications of riyadhah for the moral formation of students at the Ulul Albab Sonoageng Prambon Nganjuk Islamic Boarding School?

This research uses a qualitative approach. This type of research is field research (field research). In this study the authors used data collection methods, namely: observation, interviews, and documentation. The data were obtained from the Kyai, the students, and the boarding school caretakers.

The results of this study indicate that the implementation of riyadhah as the tazkiyatun nafs method in Ulul Albab Islamic Boarding School is carried out in three stages, namely: *takhalli*, *tahalli* and *tajalli*. Good morals are manifested from this riyadhah process, namely: faithful (*al-Amanah*), forgiving (*al-'Afwu*), true (*ash-Shidq*), keeping promises (*al-Wafa*), fair (*al-'Adl*), maintain self-purity (*al-Ifafah*), shame (*al-Haya*'), courageous (*as-Syaja'ah*), strong (*al-Quwwah*), patient (*as-Shabru*), compassionate (*ar-Rahmah*), generous (*as-Shaka'u*), help-help (*at-Ta'awun*), peace (*al-Ishlah*), brotherhood (*al-Ikha'*), friendship (*al-Iqtishad*), respect for guests (*adl-Dliyafah*) , humble oneself (*at-Tawadlu*'), submit oneself to Allah (*al-khusu*'), do good (*al-Ihsan*), have high character (*al-Muru'ah*), maintain body cleanliness (*an-Nadhafah*), always tend to goodness (*as-Saliyah*), to feel sufficient with what is (*al-Qana'ah*), calm (*as-Sakinah*), gentle (*ar-Rifqu*) and other good qualities and attitudes. If students have applied *takhalli* and *tahalli*, they will definitely get *tajalli* (they will have a character like God's character. The characters that can be formed are *arrahman* (compassionate), *arrahiim* (compassionate), *Al quds* (holy), etc. Also he will be very understand the attributes and characters of Allah that are emitted in the universe Implications of the implementation of riyadhah at the Ulul Albab Sonoageng Prambon Nganjuk Islamic Boarding School are closely related to the intellectual, emotional and spiritual intelligence of the students who practice it