



## ***KHIDMAH*; STUDENT DEVOTION TO THE TEACHER (A Brief Review)**

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**Abstract.** One of the distinctive cultures that live sustainably in the boarding school environment is the *khidmah* tradition. *Khidmah* is interpreted as an attitude and wholehearted devotion activity carried out by a *santri* to his *kyai* or teacher, both during the study period at the boarding school or after graduation. Among Islamic boarding schools, this *khidmah* tradition has been deeply rooted since ancient times and is still maintained until now, and it is felt that it will persist into the future. More than just a tradition, this *khidmah* becomes an important identity of a *santri* as well as one of the benchmarks for his success in studying because in Islamic boarding school education. This study tries to explain the meaning and forms of *khidmah*, the factors behind the emergence of *khidmah*, motivation for *khidmah*, the theological basis of *khidmah*, as well as its virtues and benefits so that people can understand this *khidmah* problem more deeply and completely. This research is qualitative in the form of a literature study, with a conceptual approach to Sufism and morality. So it is possible to answer some aspects of the problem as mentioned earlier. After extracting the data and analyzing it, in this study several conclusions were obtained, including; first, *khidmah* is a form of devotion and service performed by a student (*santri*) to his teacher (*kyai*), as a form of respect and obedience to the teacher. This devotion can be in the form of devotion that has physical nuances, thoughts, possessions, or in the form of prayer. Second, the emergence of a *khidmah* tradition in Islamic boarding schools and other Islamic educational institutions is motivated by several factors such as strong moral education, especially morals for teacher (*kyai*), *kyai* who is believed to be pious and holy people, and the dormitory life system in the community a long period which builds an inner closeness between teacher and student. Third, some of the motivations that encourage students to be *khidmah* are to get the *kyai*'s willingness (*ridha*) as well as an expression of gratitude and want to repay the *kyai*'s services..

**Keywords:** *khidmah*; *teacher*; *student*;

### **INTRODUCTION**

In the tradition of Islamic boarding school life, the relationship between teacher and student has a deep meaning and distinctive value, in such a way, which is different from general educational institutions or other Islamic educational institutions. The specificity in question is because the student (*santri*) places his teacher (*kyai*) as a highly venerated, loved, and respected figure at the same time. In the soul and mind of the *santri*, the *kyai* is an idol, important, central figure, and has done a lot in his life. This kind of view then gives birth to attitudes and behaviours

that glorify the *kyai*, are obedient to the *kyai*, loyal, and desire to serve the *kyai*. The latter among the *santri* came to be known as *khidmah* (to serve, to serve and to be devoted) to the *kyai* wholeheartedly.

Indeed, the *khidmah* tradition that has developed and is sustainable from generation to generation in Islamic boarding schools is a form of embodiment of the main moral principles of a *thalibul 'ilm* (student of knowledge) to teachers, namely *ta'dhimus syaikh / ta'dhimul ustadz / ta'dhimu expert. 'ilm* (respecting the teacher). (az-Zarnuji, 2013; Asy'ari, Ttt.; Ba'athiyah, 2018).

It is well known that in Islamic educational institutions, especially in Islamic boarding schools, moral education is highly emphasized and prioritized. It is not just a science or theory but becomes a very vital aspect, so it is not an exaggeration to say that morality is the principle and spirit for Islamic boarding school. One aspect of morals that is instilled in the students from an early age is the morals of the teacher called *ta'dhimus sheikh* earlier. This problem, apart from being firmly cultivated in everyday life, is also instilled through the recitation of related moral books, including the legendary book *Ta'limul Muta'allim* which is full of important lessons and advice about the etiquette of seeking knowledge, one of which is the *ta'dhimus* aspect of the *sheikh*.

Thus, as an Islamic educational institution that is certainly solid with scientific and spiritual values, every tradition that lives and takes root in Islamic boarding school does not just appear. The *sunnah ma'hadiyah* (sacred values of Islamic boarding schools), can be believed to come from; straight religious teachings, spiritual depth and wisdom of the *kyai*, as well as the noble values that exist in society. This paper will then briefly review the *khidmah* tradition that has been entrenched in Islamic boarding school, including its understanding and forms, factors and motivations, orientation and benefits, theological foundations, and their relevance in modern life.

## METHOD

This type of research is qualitative research, which examines the pattern of human behaviour and what is the meaning behind the behaviour, to produce descriptive data in the form of written or spoken words from people and observable behaviour. This research was conducted with a phenomenological perspective, which departs from existing reality, with the main assumption that human behaviour has meaning for the perpetrator in a certain context. (Ahmad, 2011). The behaviour and reality that will be the object of study is the *khidmah* tradition in the *pesantren*. In terms of its nature, this is a descriptive study. That is to describe accurately the characteristics of an individual, a situation and a symptom. In this case, the author wants to describe as much as possible some things related to *khidmah*. Meanwhile, in terms of form, this is a literature study, because the sources of data used are all from library data in the form of yellow books, books, and articles. A literature study like this is a very important step, in fact, it is the essence of the research itself. So there is an adage, six hours in library save six months in field or laboratory. (Faisar and Watni, 2018).

From the aspect of the approach, the model used is a conceptual approach that is intended to analyze a problem so that the meaning contained, in other words, is to analyze the concept of several meanings (Hajar, 2017). Of course, what will be the object of study is related to the concept of *khidmah*, which developed in the Islamic boarding school environment. The sources of data in this study all come from library data, both classical and modern books, both in Arabic and Indonesian. I try to refer to authoritative ulama's books and relevant themes so that they can produce weighty and reliable data.

Data collection techniques are carried out by conducting a review study of books, books, notes, and reports that are related to the problem being discussed. In this case, when browsing through the books, I focused on themes related to the manners of students to teachers, ta'dhimus shaykh, *khidmah*, blessings of knowledge, and manners of seeking knowledge in general. For data analysis, because the data is descriptive and textual, I use content analysis techniques. In this content analysis, the author does not only use personal reflective reasoning but also uses a linguistic approach and includes the opinions of famous scholars.

## RESULT AND DISCUSSION

### A. Understanding and Forms of *Khidmah*

As for the terms and this understanding will be used consistently in this paper as mentioned in the previous section, *khidmah* is a form of devotion carried out by a *santri* to his *kyai*, ustadz, or teacher sincerely, happily, obediently and earnestly which comes from the urge to glorify and love the teacher. Various examples of expressions that use the word *khidmah* above indicate that *khidmah* is an activity of devotion and service that is carried out sincerely and sincerely, which is motivated by voluntary will or because of duty, both in the scope of personal relations or within the scope of the institution.

In the tradition of Islamic boarding school life, the term *khidmah* was originally defined more as the work of devotion, service, or devotion of a *santri* to his *kyai*, with full sincerity, respect, submission, and sincerity. Here wisdom can take various forms. Among other things, such as always cleaning the *kyai*'s residence and yard, helping to cook in the kitchen for the *kyai* and his family, washing the *kyai*'s clothes, making and serving drinks for the *kyai* and guests, caring for and nurturing the *kyai*'s sons and daughters, shopping at the market, watering flowers or plants in the area. the *kyai*'s living environment, keeping the *kyai*'s sons and daughters to school, become the *kyai*'s barber, massage the *kyai*, care for or herd the *kyai*'s pets, prepare the equipment needed by the *kyai* in teaching, become the cleric's clerk, help the *kyai* in his trade, accompany and even become the *kyai*'s driver when traveling, guard the *kyai* against parties who will interfere, and so on, which in general are helping to meet the needs of the *kyai* and his family, as well as doing everything that is ordered or leave what is forbidden by the *kyai*. These forms of *khidmah* by some people are called *khidmah bil-badan* (physical devotion).

The last one is *khidmah bid du'aa*. That is continuously praying for the *kyai* and his family. Praying to Allah Ta'ala that the *kyai* be given guidance and help in educating students and leading the pesantren, given health and protection, and that his sins be forgiven by Allah Ta'ala.

In reality, it may be that a *santri* (whether when he was a student or graduated) only did one kind of *khidmah* or not at all, while others could do some forms of *khidmah* at the same time, or some could even do it all at once. All of that is more determined by his sincerity, belief, and sincerity to serve, besides being influenced by opportunities and abilities. On the other hand, if previously *khidmah* was more personal in the form of voluntary devotion of a *santri* to the *kyai* and his family, then in its current development in some pesantren, *khidmah* has been transformed into a programmed collective activity initiated by the pesantren. An example is the existence of the *khidmah* tarbawiyah program, which is a service activity in the field of education and teaching carried out by a group of students in remote Islamic boarding schools for a certain period that is not too long, which is required by the pesantren. Likewise, there are Islamic boarding schools that require students to have a *khidmah* (devotion) program for 1 year after graduation, which is commonly known as being a duty teacher. *Khidmah* like this, even though it is not intended directly for the *kyai* himself, is part of the obedience to the *kyai*'s orders and the practice of practising and disseminating the knowledge that has been acquired during his studies in the community.

Of course, other forms of *khidmah* have not been mentioned here, according to the rich experience of millions of *santri* in serving their *kyai* and the various characteristics of each pesantren in various places.

## **B. Factors Behind *Khidmah***

In this section, we will review and examine the reasons behind the emergence of the *khidmah* tradition in the Islamic boarding school among others;

First, the high attention to moral aspects in Islamic boarding schools. Moral education is something that is very basic and takes precedence over other aspects. This is understandable because religious teachings do place morals as something very important and have a high position, in addition, because the salaf scholars have reminded the importance of studying morality before science, with their famous saying "*al-adab qablal 'ilm*" namely "*adab* before knowledge".

In this context, one of the morals that is highly emphasized is in terms of ta'dhimus shaykh (glorifying teachers). The understanding of the ta'dhimus sheikh's adab, apart from being conveyed through the Koran, is also instilled through civilizing the practice of good manners (*tata karma*) to the *kyai*, in everyday life in pesantren in various activities and opportunities. This culture is massive, constant, and strict so that it becomes a living tradition and eventually becomes firmly attached, ingrained in a *santri*. The ta'dhimu shaykh's tradition of ta'dhimu is so strong and so attached that those who are not used to it can judge it as something strange or excessive. Well, in turn, the ta'dhimus sheikh character that animates a *santri* raises a strong urge to submit, obey, and serve the *kyai* (*khidmah*).

Second, the *kyai* factor is seen as a perfect figure. A *kyai* especially in the past has a special station in the eyes of the *santri*, or society in general. Not infrequently, for a *santri*, the *kyai* is believed to be a 'holy' figure, who is a 'lover of God'. It is understood that the position of the *kyai* is not easy to obtain and not just anyone can achieve it. All of this makes the students make the *kyai* a *murobbi* and role model in terms of knowledge, obedience, worship, morals, and mu'amalah. Furthermore, the *kyai* is believed to be the owner of an efficacious prayer, can be a *wasilah* to

obtain blessings, and have the right hunch to be asked for advice on various issues. In short, *kyai* have a strong magnet to be respected, obeyed and loved. This special station was obtained by the *kyai*, apart from his broad mastery of religious knowledge, but also because of his spiritual height and noble character. Besides, of course, because of the great struggle and sacrifice that has been given to the students and the community, by teaching science and preaching. Above all, we can agree that the *kyai* in carrying out the mandate of education and teaching, both to students and the community, do so sincerely so that Allah gives fadl (priority) because of their sincerity. So that, the figure of the *kyai* who has a noble position (*karomah*), perfect (*kamal*), and authoritative (*haibah*) in the hearts of the students, gives birth to the urge to serve (*khidmah*) the *kyai* as an expression of respect for a figure who is admired, idolized, and loved at the same time.

Third, the factor of the pesantren education model that implements a collective dormitory/lodging life, where the *santri* live (*mukim*) in the cottage with the *kyai* for a long period of years. This naturally creates closeness and a strong inner bond between *santri* and *kyai*, including among fellow students. Living together, day and night for years in the pesantren under the guidance and guidance of the *kyai* – not only in the religious sciences – but also in the social sciences, leadership, and various life sciences certainly leaves an impression and deep inner experience, which is very meaningful and not easy forgotten. Especially for most people, that religious knowledge and things that can lead to God and the truth, are considered as something very important and basic, and all of that they have obtained from the *kyai*. Well, the existence of the *kyai*, who is very meaningful and close, then gave birth to the urge to be *khidmah* to the *kyai*, who is already considered a parent, even exceeding the role of the parents themselves in their services in the field of education and teaching.

Those are some of the factors that underlie and become the root of the birth of the *khidmah* tradition in pesantren. There may be other factors that have not been mentioned, which can be explored and added, according to the unique profile of each *kyai*, as well as the diversity of characteristics of Islamic boarding schools, at different times and places.

### C. Motivation to be *Khidmah*

As for motivation, in general, three motivations encourage students to do *khidmah* such as firstly, to get the pleasure or willingness of the teacher. As a logical consequence of the belief in the greatness of the position of the *kyai*, namely as a pious and pious person, the *santri* hope to get the love and pleasure of the *kyai*. *Ridha* a *kyai* is believed to have a big role and influence that will lead to success in learning. Not only in terms of understanding and mastering science but what is more important is in obtaining the blessings of knowledge, even related to the success of his life in the future.

So, the blessing of the *kyai* is an invaluable provision that is always awaited to achieve success, both when studying at the cottage, and even more so when entering the community. If the *kyai* العِلْمُ بِالتَّعَلُّمِ، وَالْبِرْكَةُ بِالْخِدْمَةِ، وَالْمَنْفَعَةُ بِالطَّاعَةِ is satisfied and has blessed a student, it is hoped that he will continue to pray for the good of the student who, God willing, will be approved by Allah Ta'aala. Therefore, students who understand this problem will try to do whatever will make

the teacher happy and pleased with him. One of the popular utterances spoken to the students, among others, in the words of Abuya Sayyid Muhammad bin Alawi al-Maliki:

ثبات العلم بالمذاكرة، وبركته بالخدمة، ونفعه برضا الشيخ

"The attachment of knowledge is obtained through mudzakah, its blessings are with *khidmah*, and its benefits are obtained by the pleasure of the teacher." Or in another popular expression: "Knowledge is achieved by learning, blessings are obtained by virtue, and the benefits of knowledge are obtained by obeying the teacher." This word of wisdom is attributed to as-Shaykh Muhammad bin Ismail Zain al-Yamani.

Parallel to this, the students were also very careful not to do anything that would hurt the *kyai's* heart and make him angry. Because if the *kyai* feels hurt and angry by something a student has done, it may be the cause of the obstruction of success and the loss of the blessings of knowledge. A condition that is certainly very feared and avoided by every student. In the book *Ta'limul Muta'allim* mentioned warnings not to hurt the teacher, namely;

فمن تأذى منه أستاذه يحرم بركة العلم ولا ينتفع بالعلم إلا قليلا

"Whoever offends his teacher, will be deprived of the blessing of knowledge, and his knowledge will not benefit except a little." (az-Zarnuji, 2013).

Second, as an expression of acknowledgement of goodness (*al-i-tiraf bil jamil*) to the *kyai*, and a form of gratitude for all the things that the *kyai* has given to the students. Every *santri* certainly feels how great and invaluable the services of his *kyai*, who selflessly and tirelessly, have educated him with religious sciences, morals, and various other sciences for a long time. His *kyai* patiently and painstakingly, with his various difficulties and problems, has guided him from before as a child who did not know anything and was nothing, to become a man of character, knowledge, and maturity. It is no exaggeration to say that all of these are forms of great struggle and sacrifice, which will never be repaid or replaced forever. And indeed, for all that he has done for the students, the *kyai* does not expect anything except the pleasure of Allah, and the aspiration that his students will become pious people and their knowledge will be useful.

Now, living up to all the goodness and sacrifices of the *kyai* (*al-i-tiraf biljamil*), then the students feel indebted and want to repay the kindness of their *kyai* as best they can, namely with *khidmah*. With his pure self-awareness and the promptings of an honest conscience, he will surely lead a *santri* to do whatever he can, whether requested or not, whether he was a student or graduated, to serve, serve, and help the *kyai*. in various ways, so that it will make him happy and spacious.

Third, want to get the virtues and benefits of such great wisdom, especially the blessings and benefits of knowledge. This, more or less, has become an understanding and belief that is imprinted in the souls of the *santri* obtained through the *kyai's* advice, *ustadz's* advice, recitation materials, or from stories they hear or read from various sources. Quoting the explanation given by Buya Yahya in one of his *tausiyah*, that the *santri* should be happy to be *khidmah*, because of its great virtue in bringing the wealth of knowledge. So it is the *santri* who need guidance, not the *kyai* or the islamic boarding school who need guidance.

#### D. The Theological of *Khidmah*

What is meant by theological foundations here are the basics that can be used as a basis for the validity of the *khidmah* tradition, both those originating from the Qur'an, hadith, atsar, or the words of the scholars and rational arguments (*'aqli*) as reinforcement from our observations, here are some evidence that can be used as a reference for the truth of the *khidmah* tradition, namely:

First, there are many religious texts – both from the Qur'an, hadith and atsars, which explain the virtue of knowledge, praise for the claimant of knowledge, and the glorification of scholars – not in the right place to mention or explain this. in detail here. This issue is very clear, widely known and agreed upon by Muslims. So it is said that Islam is a religion of knowledge, built on knowledge, obliges to study, glorifies the claimant of knowledge and the scholars. Among the texts that are very important, popular, and explicit in this matter-to mention one only-is the word of Allah Ta'ala in the Qur'an Surah al-Mujdalah verse 11, namely:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Allah will exalt those who believe among you and those who were given knowledge by several degrees. And Allah is Knowing of what you do."

Imam Syaukani in his commentary, Fathul Qadir, explained that the glory that Allah promised to the scholars was a noble position in this world and the hereafter. So, with the fact that many texts explain the noble position of the scholars, logically, the logical conclusion that can be drawn is that as a consequence we must respect the scholars and fulfil their rights. As one scholar said, if Allah only elevates the position of the scholars and praises them, the servants who have experienced the benefits and virtues of the scholars should be able to honour them more.

As for the hadith, we mention one narration from the Prophet which contains a warning as well as an order that we pay attention to and fulfil the rights of the scholars, as a condition for obtaining recognition as the people of the Prophet, namely:

لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجِلِّ كَبِيرَنَا، وَيَرْحَمْ صَغِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ

"It is not among my ummah who does not respect the elders, does not love the younger ones and does not understand the rights of a scholar." (H.R Ahmad).

Departing from the explanation above, then teachers, ustadz, *kyai*, sheikh – and anyone who is a science expert, must always be honoured and given their rights to the fullest. One form of respect and fulfilment of the rights of the ulama, in a long-standing good tradition among the Muslim community, is to pay attention to teachers. In short, serving and serving the teacher is one of the manifestations of the Shaykh's ta'dhimus which is not only allowed or reasonable but also must be done by students to their teachers because it is a religious order.

In line with this, if you think about it more deeply, there is a hadith of the Prophet which explains that the angels spread their wings for the students of knowledge, and the inhabitants of the sky, as well as the fish in the sea begging for forgiveness from the scholars (Narrated by Abu Daud and Tirmizi). is a form of respect as well as their *khidmah* to the experts of science. The content of this hadith provides lessons and cues, so that we imitate it, to serve the experts of knowledge.

Second, there are religious teachings that command us to be grateful (syukr) and repay kindness (i'tiraf biljamil) to those who have done well to us. We mention here two important hadiths regarding this matter:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

Meaning: "Abu Hurairah radhiyallahu 'anhu said that the Prophet Muhammad sallallahu 'alaihi wasallam said: "No one is grateful to Allah who is not grateful to humans." (Narrated by Abu Dawud). Then the following hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- «مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنْتُمْ قَدْ كَافَأْتُمُوهُ

"Abdullah bin Umar radhiyallahu 'anhuma said: "The Messenger of Allah sallallahu 'alaihi wasallam said: "Whoever asks for protection in the name of Allah then protect him, whoever asks in the name of Allah then give him, whoever invites you then attend (his invitation), and whoever does good to you, then repay him, if he does not find something to repay him, then pray for him, until you see that you have paid him back."(Narrated by Abu Dawud).

The first hadith contains a lesson that the right way to be grateful for favours is not only vertical to Allah alone. But the perfection of gratitude to God can be achieved if someone is willing to thank (in a broad sense) fellow human beings as the party who is the wasilah for the coming of favours.

While in the second hadith, religion explicitly commands us to appreciate a good by doing a favour or service. And it is implied that the form of reciprocation that must be given to those who have done good to us, is not merely verbal, formality, or perfunctory, but in the form of a recompense that is minimally commensurate, and will be much more perfect and commendable if replying with something better.

That's the *adab* that religion guides us in terms of *muamalah* treating those who have done ihsan to us. At this point, we can reflect, think about and assess the goodness that has been given by a teacher to his students, or by a *kyai* to his students. The virtues in the form of scientific and moral guidance are invaluable in terms of form, and innumerable in terms of numbers. The virtues that lead us to the path of knowing God, understanding the Shari'a, understanding the sunnah of the Prophet, having good morals, to achieve safety and happiness in the hereafter. For those who have given us it all, and for those who are the heirs and caliphs of the Prophets, of course offering the best guidance for them, is a necessity.

Third, follow the sunnah (examples) of the companions of the Prophet in *khidmah* to the Prophet as their Supreme Master. History records that some of the Companions have undergone the *kidmah* to the Prophet such as Anas bin Malik and Abdullah bin Mas'ud. These two companions were known as *khadimr Rasul* (servants) because they were so intense in serving the Prophet, they became so close that they were often considered part of the Prophet's family. And



history also records that these two friends received great blessings where Sababat Anas was ordained as the third person who narrated the most hadiths while Abdullah bin Mas'ud became a pious friend in the field of the Qur'an and fiqh.

The *sunnah* of friends in *khidmah* and glorifying the experts of knowledge is not only addressed to the Messenger of Allah, but to fellow friends who are more pious among them. In the book *Adab al-Talib Ma'a Syaikhhi*, there is a subtitle *at-talib yakhdumu syaikhahu* (ar-Rabi'i, 2015) it is stated that the friend of Ibn Abbas, a pious friend and an expert in the interpretation of the Qur'an and a from the Experts of the Prophet's Temple once guided the ropes of Zaid bin Thabit al-Ansari's vehicle, simply because he glorified the knowledge of Zaid's companions, saying, هكذا "This is how we were ordered to treat our scholars." Until Umar's friend once said: تواضعوا لمن تعلمون منه: "Please be tawadhu' yourself to the person who taught you".

### E. The Virtues and Benefits *Khidmah*

Kindness to the teacher, no doubt has several virtues and benefits. Some of them that can be mentioned here for the first, to gain the pleasure of Allah and His reward. As described in the previous sections, *khidmah* is a form of obedience to Allah, who has ordered us to respect the scholars and fulfil their rights. Likewise, *khidmah* is a form of gratitude and reciprocation to the teacher for all his sacrifices and guidance, both of which are also part of religious orders. With sincere and earnest *khidmah*, it is hoped that Allah will be pleased with a student, to provide convenience in learning, as well as useful and blessed knowledge.

In the book *Adabul Alim wal Muta'allim*, Hadratus Shaykh Muhammad Hasyim Asy'ari clearly emphasizes this issue, "a student should submit to the teacher in all his affairs, follow all guidance, expect the pleasure of the teacher from what he does, and try to give respect maximum. So he does taqarrub to Allah by serving his teacher (*wayataqarrabu ilallah Ta'aalaa bikhidmatih*).

Likewise in the book *Ta'limul Muta'allim*, it is stated that al-Qadhi Imam Fakhruddin al-Arsbandi is the head of the Imams in the Marwa area, who is highly respected by the *Sultan*. He stated that the noble position he obtained was due to his *khidmah* (serving) to his teacher, namely Abu Yazid ad-Dabusi, including in kitchen matters such as cooking food for the teacher.

Second, get the willingness and love of the teacher. The willingness and love of a teacher is something important because it will be *wasilah* and *sabab*, for learning success, blessings and benefits of knowledge, even happiness in life. In a simple understanding of the context of horizontal relationships, when a teacher is willing and in love, he will pray a lot for the student, and be happy to impart his knowledge to him. Regarding this Sayyid Muhammad bin Alawi al-Maliki said:

الطالب عندي من يتعلم ويخدم، ومن يخلص في خدمته يفتح الله عليه

"A true disciple for me learns as well as *khidmah*. And whoever does *khidmah* sincerely, Allah will give faith to him."

Third, *khidmah* can be a means of tarbiyah for a student to learn tawadhu', respect and obey the teacher. With *khidmah*, this attitude of tawadhu is expected to become a deeply embedded trait, or character that is imprinted in a student. The nature of tawadhu is owned by a *santri*, because in addition to making it easier for him to gain knowledge, it will also keep him from being arrogant when he becomes a pious person or character, thus saving him from destruction.

Fourth, *khidmah* will provide a wider opportunity for someone to interact and get to know the teacher. And this means that it will provide opportunities to learn more from the teacher with direct experience, not only related to scientific issues but about many things such as morals, leadership, role models in the family, society and so on. Not only that, the close and intense interaction will make the example and the wisdom gained remain firmly engraved in his heart. Just like the saying of wisdom, المعينة كالمخبرة, "It is not the same between seeing directly and just hearing." Imam as-Samani said. "There were five thousand people who attended Imam Ahmad's assembly. Five hundred of them wrote, and the rest aimed to take an example from Imam Ahmad's morals and etiquette."

Fifth, *khidmah* can be a reason to get guidance from other people at a later time or later in the future. Because Allah has promised and determined that it is not a good thing except that it will be rewarded with goodness too (Surah Ar-Rahman: 60). So among the words of scholars that are often conveyed are من خدم خدام meaning, "whoever does *khidmah*, then he will get *khidmah*," as an encouragement to *khidmah*. It is not only getting a similar *khidmah* in the future, but can get glory. As said; وكم خدم الطلاب النبلاء مشايخهم النبلاء وتشرقوا بذلك "How many civilized *santri*, do *khidmah* to the noble masyayikh, then in the future they are given honor because of that *khidmah*." (ar-Rabi'i, 2015).

Sixth, *khidmah* is a vehicle that will maintain the relationship between students and teachers, especially the *khidmah* that alumni do after graduation by continuing to maintain friendship and communication with post-study teachers, a student still has the opportunity to obtain guidance and advice from his teacher on various issues, including a reprimand if he makes a mistake, always together and live with the scholars, especially with the teachers themselves who are pious and pious, it is hoped that it will bring benefits and blessings. As the Prophet said in his saying: الْبِرُّكَةُ مَعَ أَكْبَابِكُمْ "Blessings are with your parents (ulama)." (Narrated by Ibn Hibban and Hakim).

Related to this, Hadratus Shaykh Muhammad Hasyim Asy'ari mentions in more detail that a student must protect the rights of his teacher; pray while still alive and after death. Pay attention to descendants, relatives, and loved ones. If he dies, he should visit the grave of his teacher, make istighfar for him, and give charity for him."

Furthermore, in modern times, of course, this *khidmah* tradition is very relevant to be applied and preserved. This is because today's education is becoming more and more pragmatic and transactional. The relationship between students and teachers is dry, and it is only a formality in the classroom. Likewise, morals towards teachers began to erode in very poor conditions. On

the other hand, some people only see learning success from academic and cognitive aspects. Taking into account this reality, it is understandable, the need for mutual understanding and cooperation is great to cultivate and preserve *khidmah*.

## CONCLUSION

After conducting the presentation and discussion on the previous pages, the author can draw several conclusions, *khidmah* is a form of devotion and service performed by a student (*santri*) to his teacher (*kyai*), as a form of respect and obedience to the teacher. This devotion can be in the form of devotion that has physical nuances, thoughts, possessions, or in the form of prayer. The emergence of a *khidmah* tradition in Islamic boarding schools and other Islamic educational institutions is motivated by several factors such as strong moral education, especially morals for teachers (*kyai*), *kyai* who is believed to be pious, pious and holy people, and the dormitory life system in the community, a long period which builds an inner closeness between teacher and student. Some of the motivations that encourage students to be *khidmah* are: to get the *kyai*'s willingness (*ridha*) as well as an expression of gratitude and want to repay the *kyai*'s services. The theological foundation of the *khidmah* tradition is very strong, because it is based on several arguments such as the many verses of the Qur'an and the hadiths of the Prophet that commanded to glorify the ulama and fulfil their rights, as well as the living example of the companions of the Prophet who had given solemn example.

Among the virtues and benefits of *khidmah* such as obtaining the pleasure of Allah and the teacher who will bring blessings and benefits of knowledge, instilling an attitude of tawadhu', extensive direct opportunities to study teacher morals, getting the same *khidmah* in the future from others, and being able to continue to maintain communication with teachers. In modern times and the future, *khidmah* and its values remain relevant to be cultivated and preserved, to maintain the quality of education that has character and is based on spiritual values, so that it can produce useful and blessed knowledge.

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