

THE ROLE OF MAJELIS AKHYARUL WIDAD AS A MEDIUM FOR CULTIVATING LOCAL COMMUNITY MORALITY AT PONDOK ILMU BAITUL AKHYAR, KARANGLUHUR, KALIANGET, WONOSOBO

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ARTICLE INFO

Article history:

Received: 26/10/2025

Accepted: 17/12/2025

Published: 30/12/2025

Keywords:

Akhlak

Media Development

Role

ABSTRACT

In this era of rapid technological advancement, human life is compelled to keep pace, prompting diverse perspectives across society regarding these changes. Particular concern arises from negative impacts-such as unwise internet usage and a lack of information filtering-which can inadvertently lead to societal issues, including the erosion of morals, character, etiquette, and social values. The primary objective of this study is to describe and analyze the role of the Majelis Akhyarul Widad as a medium for fostering community morality at the Pondok Ilmu Baitul Akhyar in Karangluhur, Kalianget, Wonosobo. This study employs a descriptive qualitative approach utilizing observation, interviews, and documentation. Data analysis involves data collection, reduction, presentation, and drawing conclusions. The approach is grounded in the concept of taqwa (piety), emphasizing steadfastness (istiqamah), sincerity (ikhlas), attentive listening, deep internalization, and a genuine understanding of the recited texts among the congregation.

1. INTRODUCTION

Character and moral conduct constitute a vital aspect of social life-particularly within the family and the broader community-and can be considered a fundamental element of human identity. Consequently, the cultivation of such character cannot rely merely on verbal instruction; it must be accompanied by tangible actions. In today's rapidly evolving modern era, society faces significant challenges-particularly those stemming from internet technology and devices-which profoundly influence mindsets and behaviors. These influences often carry negative consequences, such as the potential erosion of morals, character, etiquette, and social values.

Therefore, the cultivation of character and morality requires more than just theoretical understanding; it necessitates role models whose examples can be emulated, allowing these values to take root in the heart and be practiced in daily life. The Majelis Zikir dan Sholawat (Remembrance and Salawat Gathering) at Pondok Ilmu Baitul Akhyar in Karangluhur, Kalianget, Wonosobo, strives to foster character development and deepen love for the Prophet Muhammad (PBUH) among participants, wherever they may be. Cultivating this love is a virtue for those seeking to increase their devotion to Allah (SWT). Furthermore, fostering such environments-through study circles and similar gatherings-is essential to ensure that love for the Prophet

Muhammad (PBUH) and the values instilled through this guidance remain constant in people's hearts, minds, and actions throughout their lives.

The Majelis Akhyarul Widad (also known as the Majelis Zikir dan Sholawat at Pondok Ilmu Baitul Akhyar) serves as a strategic site for research, partly due to its mission to spread the message of Islam within a local community that often lacks knowledge regarding the character of the Prophet Muhammad (PBUH). Based on this context, the researcher has adopted the following title: "The Role of Majelis Akhyarul Widad as a Medium for Cultivating Local Community Morality at Pondok Ilmu Baitul Akhyar, Karangluhur, Kalianget, Wonosobo."

2. METHOD

2.1. Type of Research

The type of research employed is qualitative field research. Qualitative research is a form of inquiry aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and the thoughts of individuals or groups. Various descriptions are utilized to identify principles and explanations that lead to conclusions (Nana Syaodih Sukmadinata, 2015:54). The aim is to obtain a detailed overview of the concept of instilling the character of the Prophet Muhammad (PBUH) in the congregation to cultivate the heart. Data were gathered through meticulous observation-encompassing detailed contextual descriptions and notes from in-depth interviews-as well as the analysis of documents and records.

2.2. Research Subject

Research subjects are the primary sources of research data-specifically, those possessing data regarding the variables under study. Fundamentally, research subjects are the entities to which the research conclusions will apply (Saifuddin Azwar, 2001: 34–35). The subjects of this study are Patron and chairperson of Majelis Akhyarul Widad, member of Majelis Akhyarul Widad, and the community or congregation of Majelis Akhyarul Widad.

2.3. Data Collection Technique

Data collection techniques constitute the most crucial step in research, as the primary objective of research is to obtain data. Without knowledge of these techniques, a researcher cannot acquire data that meets established standards. Data collection is a vital aspect of research, given that the research objective itself is to gather data. Without understanding the appropriate techniques, a researcher will fail to obtain data that meets the required standards. Data collection can be carried out across various settings and sources, and through diverse methods (Zuhriyah, 2012:20). In this study, the researcher employs participant observation, in-depth interviews, and documentation, utilizing these methods concurrently to draw from the same data sources.

2.4. Research Instrument

In qualitative research, the researcher serves as the research instrument, actively engaging

in planning, data collection, analysis, interpretation, and the reporting of findings. Consequently, data collection is conducted with diligence, characterized by a selective, objective, and cautious approach grounded in actual field conditions (Abdul Manap, 2015:199). The tools employed in this study include observation guides, interview guides, and documentation to gather research information.

2.5. Data Analysis Techniques

In qualitative research, data analysis is a continuous, iterative, and systematic process. It is conducted in two stages: during data collection and after the data has been gathered. Researchers are expected to deepen their understanding of the collected data and present it systematically to facilitate interpretation and the drawing of conclusions (Sugiyono, Metode Penelitian, 28). In this study, the researcher employs the Miles and Huberman data analysis model, which is carried out interactively through three steps: data reduction, data display, and conclusion drawing or verification.

3. RESULTS AND DISCUSSION

3.1. Implementation of Majelis Akhyarul Widad activities at Pondok Ilmu Baitul Akhyar, Karangluhur, Kalianget, Wonosobo.

The Majelis Zikir dan Sholawat (gathering for remembrance of God and prayers upon the Prophet) is held at Pondok Ilmu Baitul Akhyar, attended primarily by the community of Karangluhur, Kalianget. The initiative aims to foster a community where santri (Islamic boarding school students) and the general public can deepen their knowledge and devotion to Allah SWT, as well as emulate the noble character of the Prophet Muhammad. First established in mid-2022, the Majelis Akhyarul Widad has grown rapidly and now convenes regularly on Friday nights (leading into Saturday) from 8:00 PM to 10:00 PM, following the Isha prayer.

Dhikr and Sholawat Assembly Activities

- a. Opening prayer and tawassul,
- b. Recitation of Ratib Al-Haddad,
- c. Collective recitation of the Simtuddurar Mawlid (including shalawat)-performed with deep solemnity and in proper sequence from beginning to end,
- d. Followed by a brief, flexible religious talk (kultum) or a discussion on the moral values contained within the Simtuddurar Mawlid and the shalawat that were recited,
- e. Concluded with the Kaffaratul Majlis prayer.

Regarding the activities of the Majelis Zikir dan Sholawat (Gathering for Remembrance and Salawat), several points should be noted: the readings utilize texts provided by the assembly's organizers, with the aim that the congregation may listen attentively while cultivating the right intention and a state of reverence (khusyu'). This practice fosters love, longing, and a heartfelt yearning to meet the Beloved-Prophet Muhammad (PBUH)-serving as an act of devotion to Allah (SWT) and His Messenger. Engaging in these practices yields positive results-specifically, inner peace and tranquility of the heart and mind-provided they are performed with steadfastness (istiqomah), sincerity, and deep, heartfelt reverence.

3.2. Moral Values Embodied in the Conduct of the Majelis Akhyarul Widad at Pondok Ilmu Baitul Akhyar, Karangluhur, Kalianget, Wonosobo

This Majelis Dzikir and Salawat (gathering for remembrance and prayers upon the Prophet) embodies a wealth of moral and ethical values. However, truly acquiring and internalizing these virtues through such practices requires a sincere and dedicated effort-not merely a casual approach. It demands a genuine intention, as well as focused attention and deep contemplation while participating in the gathering from start to finish. While the gathering provides relevant religious texts for study, the author will here outline these moral values in broad terms. These values include:

3.2.1. The Value of Faith

Fundamentally, individuals who possess good character invariably possess strong faith, as faith brings tranquility to the heart and mind. This is embodied in the Pillars of Faith-belief in Allah, His angels, His scriptures, His messengers, the Last Day, and divine decree. The Majelis Dzikir and Sholawat (gathering for remembrance of Allah and prayers upon the Prophet) fosters good character through the consistent practice of the specific dhikr (remembrance) and sholawat (invocations of blessings) recited during the assembly.

3.2.2. The Value of Syiar (Promoting/Proclaiming) Islam

This refers to the essential practice of upholding and propagating Islamic teachings. Syiar-or dakwah (preaching)-serves as a means to convey Islamic teachings to the community; this is precisely the mission undertaken by the leader of the assembly and the caretaker of Pondok Ilmu Baitul Akhyar. The Majelis Dzikir and Sholawat at Pondok Ilmu Baitul Akhyar utilizes loudspeakers so that those not physically present can hear the religious teachings and feel inspired to join the activities. By participating in the Majelis Akhyarul Widad gathering at Pondok Ilmu Baitul Akhyar, the attendees indirectly play a role in the syiar-the proclamation and promotion-of the Islamic faith.

3.2.3. Values of Silaturahmi (Social Bonding) and Ukhuwah Islamiyah (Islamic Brotherhood)

Participating in the Akhyaru Widad Dhikr (remembrance of God) and Shalawat (prayers upon the Prophet) assembly at Pondok Ilmu Baitul Akhyar strengthens the bonds of kinship and Islamic brotherhood among the congregation. In today's era of globalization, smartphones have become ubiquitous-familiar to everyone from children and teenagers to the elderly-often causing individuals to become preoccupied with their own devices. Furthermore, as many congregants are working adults, their respective busy schedules often prevent them from meeting other community members. Attending this assembly fosters mutual familiarity and provides a venue for interaction through beneficial activities, bridging the gaps created by their otherwise busy lives.

3.2.4. Values of Etiquette and Manners

The Dhikr and Shalawat assembly provides guidance to the congregation regarding conduct-specifically, proper behavior towards Allah SWT and towards fellow human beings.

Regarding conduct towards Allah SWT, congregants are guided by kyai (religious scholars) and ustad (religious teachers) to deepen their faith and strengthen their creed, encouraging the consistent practice of dhikr and shalawat; this fosters the motivation to improve their worship in accordance with Islamic Sharia. Regarding conduct towards others, the Akhyaru Widad assembly indirectly encourages social interaction-such as greeting one another with a smile, a handshake, and the Islamic salutation (salam). Additionally, young congregants learn proper handshaking etiquette from the santri (Islamic boarding school students) when interacting with elders or peers. Most importantly, regarding etiquette when walking past a kyai or an elder, the assembly upholds the pesantren (Islamic boarding school) tradition: moving slowly on one's knees while keeping one's gaze lowered out of respect.

3.3. Supporting and Hindering Factors in the Implementation of the Majelis Akhyarul Widad at Pondok Ilmu Baitul Akhyar, Karangluhur, Kalianget, Wonosobo

The cultivation of moral character among the community-facilitated by the activities of the Majelis Akhyarul Widad Pondok Ilmu Baitul Akhyar-proceeds through a series of stages: forming a sincere intention, listening, reading, attentively observing, maintaining reverence (khusyu'), remaining steadfast (istiqamah), and earnestly applying these teachings in daily life.

3.3.1. Supporting Factors

Supporting factors for the continuity of this majelis (religious gathering) include the residents of Karangluhur Hamlet (Kalianget Village), religious leaders, the guardians of the students (santri), and the wider community. Its implementation relies heavily on all elements of the Kalianget Village community-particularly in Karangluhur Hamlet-especially the religious leaders, the religious teachers (asatidz), and, of course, the caretaker of the Pondok Ilmu Baitul Akhyar. They serve as role models for the moral development of the community, particularly the young congregants in Karangluhur Hamlet, Kalianget Village.

3.3.2. Inhibiting Factors

In addition to the supporting factors mentioned above, there are inevitably obstacles that arise alongside the ongoing activities of the Majelis Akhyarul Widad.

- 1) For adult congregants-ranging from those with families to the elderly-obstacles often stem from economic pursuits, such as working late into the night, or unfavorable weather conditions.
- 2) For young congregants, obstacles often originate from within-specifically their state of mind or "mood." A young person's mood is difficult to predict or manage, given their naturally unstable psychological state, which can involve feelings of laziness or boredom. Another obstacle is a lack of awareness regarding the importance of these religious gatherings and the need to set aside time for them. This applies particularly to children-though adults may also be affected-and is often caused by excessive gadget use or peer pressure to play online games and watch content of little value. Once a child becomes engrossed in online games, it becomes very difficult to persuade them to attend the gathering.

4. CONCLUSION

Based on the research findings, it can be concluded that the Majelis Akhyarul Widad at Pondok Ilmu Baitul Akhyar in Karangluhur, Kalianget, Wonosobo, plays a significant role in fostering community character through regular activities such as dhikr (remembrance of God), shalawat (prayers upon the Prophet), the recitation of Ratib Al-Haddad and Maulid Simtudduror, and the dissemination of moral values modeled after the Prophet Muhammad (PBUH). These activities serve not only as acts of worship but also as a platform for character education capable of cultivating love for Allah SWT and the Prophet Muhammad (PBUH), strengthening faith, increasing piety, and shaping behavior in accordance with Islamic teachings. The moral values instilled include faith, the promotion of Islamic values (syiar), the maintenance of social ties (silaturahmi) and Islamic brotherhood (ukhuwah Islamiyah), and the practice of good manners reflected in the congregants' daily lives. The success of this character-building initiative is supported by the active involvement of the pondok (Islamic boarding school) leader, religious figures, students' guardians, and the community at large; conversely, obstacles include the congregants' busy schedules, weather conditions, a lack of awareness among some community members regarding religious participation, and the influence of gadgets and online gaming, which diminish the younger generation's interest in attending the majelis (gathering). Therefore, sustained commitment, cooperation, and effort from all segments of society are required to ensure the continuity of the majelis activities, allowing it to remain steadfast as a means of fostering character, reinforcing Islamic values, and shaping a community characterized by noble morals amidst rapid technological advancements and increasingly complex social dynamics.

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