

AESTHETIC APPEARANCE OF STUDENTS OF PONDOK PESANTREN AL-MUNAWWIR AND ALI MAKSUM KRAPYAK YOGYAKARTA

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ABSTRACT

Modernization is not likely to be rejected by society lives today. Similarly, it is faced by the Islamic Boarding School (Pesantren) and its students (Santri). One of modernization influences is on the human appearance changes. This article explains how the aesthetic appearance of Islamic Boarding School Al-Munawwir and Ali Maksum Krapyak students. This is a descriptive-qualitative field research with phenomenological approach. The data collected are the result of interviews, observations, and documentations. Then they are analyzed and summarized descriptively. Based on the data that has been processed, it can be concluded that the *first*, the students of Islamic Boarding School Al-Munawwir and Ali Maksum Krapyak assume that the appearance is important because it serves as a mirror and identity of one's personality. *Secondly*, the students of Islamic Boarding School Al-Munawwir and Ali Maksum Krapyak standard of aesthetic appearance based on the teachings of religion as a major guideline in appearance. *Thirdly*, as for the factors that motivate students to aesthetic appearance are: a). Religious orders, b). Profession and status demands, c). Following Modern Trend, d). Relation to rules of Islamic Boarding School

Keywords: *aesthetic appearance, santri Krapyak,*

A. INTRODUCTION

Marwan Saridjo explicitly states in his book, *Sejarah Pondok Pesantren*, that Pondok Pesantren (Islamic Boarding School) is a part of muslim people's lives in Indonesia, as Islamic boarding School is the forerunner of Islam since at the first time it was brought to the country¹. It means that people of Islamic boarding school are the main doers of Islam development in Indonesia which integrate

¹ Marwan Saridjo, dkk. *Sejarah Pondok Pesantren* (Jakarta: Penerbit Dharma Bhakti, 1982), page. 7.

with muslims outside Islamic boarding house. It implies that it is one of unique sub-cultures of typical and exclusive reflections of society.

Santri, the students of Islamic boarding school, are generally described as simple students. In the 1960s, Clifford Geertz describes his study that *santri* as is a group of informal and simple students. They come to a *Kyai*, muslim priest, to study with other students in a mosque, living their own lives, cooking and doing laundry by themselves, and fulfilling their own needs. Moreover, Geertz also describes that *santri*'s life in that era is un-organized life, hence married students are not recommended to stay and study in Islamic boarding school since their family responsibilities are not appropriate for students' lives in boarding school.²

Islamic boarding school is an educational institution with closed system which is aimed to isolate the students from the outside world during the process of the study. Therefore, Islamic boarding school is, sometimes, called "prison". In the beginning, Islamic boarding school was built in the rural -far from the busy city life. Even though Islamic boarding school is not bounded with tall wall fence, the location is geographically enough to isolate the students from the outside world. It is the most effective way for the existence of education program –to not called a doctrine. A student who will study Islamic theology has to be isolated from the outside world contamination in order the study process runs smoothly. However, as the element that cannot be separated from the society, modernization is inevitably faced by Islamic boarding house and the students. The readiness of Islamic boarding school and the students facing the modernization proves the toughness of its existence. There are at least three main functions of Islamic boarding school i.e. *transmission of Islamic knowledge*, *main-tenance of Islamic tradition*, and *reproduction of ula-ma*, a muslim cleric. Unfortunately, there are some problems found on implementing those functions. One of the problems is facing the modernization.

There are a lot of dynamics and transformations which are faced by the Islamic boarding school and the students time to time. It is, of course, affected by factors of local environment as well as global environment. The development of technology and information is one of the important aspect in every single changes of the Islamic boarding school. Information access which unites the distance of the world triggers the school managers to develop the Islamic boarding school. In the same time, the knowledge and the experience of the students slowly but sure change the mindset and the attitude of the students. The changes are positive signs on the development of the Islamic boarding school. In the introduction of his *Masa Depan Pesantren dalam Tantangan Modernitas dan Tantangan Kompleksitas Global*, HM. Amin Haedari states that Islamic boarding school is able to survive since 16th century because of the independency and flexibility facing the changes.³

²Clifford Geertz, *The Religion og Java* terj. Aswab Mahasin (Jakarta: Dunia Pustaka Jaya, 1981), page. 241-268

³HM. Amin Haedari, "Pengantar", on HM. Amin Haedari (ed.), *Masa Depan Pesantren Dalam Tantangan Modernitas dan Tantangan Kompleksitas Global* (Jakarta: IRD Press, 2004)

Amin Haedari takes Gus Dur's quote that there are two responsibilities confronting the modernization i.e. Islamic boarding school as a research institution and as part of integral society which is responsible to the social changes.⁴ It implies that the students of the Islamic boarding school are the element of the society that will face the modernization. Students of the Islamic boarding school are part of the society that feel the changes for decades.

Therefore, there is an academic interest to record the changes. In this academic interest, notes of recent cultures and traditions of the Islamic boarding school and the students are needed. There are a lot of articles about these cases that will be provided later in the chapter of literature review. However, none of them discusses about the students' attitude in the context aesthetic appearance of their everyday lives. Even though it seems a simple matter, this study will be useful for the future regarding the changes of the students' appearances for time to time.

The researcher decides are two Islamic boarding schools as the objects of the study. They are Ali Maksum and Al-Munawwir Islamic boarding schools. The researcher chooses these two Islamic boarding schools because it consists of students in various grades; SLTP (Junior High School), SLTA (Senior High School), and University students. Therefore, by the three different grades of these two Islamic boarding schools are appropriate for the research samples in terms of students' aesthetic appearances.

Based on the background of the problems above, the formulation of the problems are as follows: 1) What are the viewpoints of students of Islamic Boarding School Krapyak Yogyakarta about appearance?, 2) What are the standards of the students of the Islamic Boarding School about the aesthetic appearance in their everyday lives?, 3) What are the motivations of the students affecting their aesthetic appearance?

B. GENERAL DESCRIPTION OF THE RESEARCH OBJECTS

1. Islamic Boarding School Al-Munawwir Krapyak⁵

Islamic Boarding School is located in Krapyak, Panggungharjo, Bantul, Special District of Yogyakarta. The north part is bounded by the boundary between District Bantul and Yogyakarta city. The address of the Islamic boarding school Al-Munawwir is in Jalan KH. Ali Maksum, Krapyak, Tromol Pos 5, Yogyakarta. Geographically, the distance from Krapyak village to the office of the village chief is 1.5 Km, to sub-district capital is 3 Km, to district capital is 8 Km, to province capital is 3 Km.

Islamic boarding school Krapyak was built by KH.M. Moenawwir on November 15th, 1910. The name of the Islamic boarding school, Krapyak, is from the name of the village where it is located, Krapyak Kulon, Panggungharjo, Sewon, Bantul. Islamic boarding school Al-Munawwir is

⁴HM. Amin Hedari (ed.), Masa Depan Pesantren ..., page. 76

⁵ Description of Pondok Pesantren Al-Munawwir and Ali Maksum in this research is based on the official staff of Pondok Pesantren Al-Munawwir Krapyak Yogyakarta, Sejarah dan Perkembangan Pondok Pesantren Al-Munawwir Krapyak Yogyakarta (Yogyakarta: Pengurus Pusat PP Al-Munawwir Krapyak, 2001).

popular as the school of al-Qur'an. It is because KH. M. Moenawwir was the great *ulama* and the master of al-Quran in Indonesia in his time. Therefore, al-Qur'an becomes the characteristic of this Islamic boarding school.

However, in the progress, Islamic boarding school Krapyak does not only specialized in the al-Qur'an recitation, but also syari'ah study and other common studies as the flexibility of Islamic boarding school towards modernization. It can be seen from the periods of the Islamic boarding school leaderships:

- 1) KH. M. Moenawwir (1910 - 1942 M)
- 2) KH.R. A. Affandi, KH. R. Abdul Qodir, dan KH. Ali Ma'sum (1942 - 1968 M)
- 3) KH. Ali Ma'sum (1968 - 1989 M)
- 4) KH. Zainal Abidin Munawwir (1989 M - present)

KH. M. Moenawwir passed away on July 6th, 1942. By then, the boarding school was led by his successors, KH.R. Abdul Qodir and KH.R. Abdullah Afandi (KH. M. Moenawwir's son) and KH. Ali Maksum (KH. M. Moenawwir's son in law) in 1968. In the era of his successors, the school broadened and they established several educational institutions. Besides, the physical development also grew. Under these three *Kyais*, the boarding school is in the period of rapid growth. Sadly, in the golden era of the Islamic boarding school, KH. R. Abdul Qodir passed away on Februari 2nd, 1961 after that KH. R. Abdullah Afandi on January 1st, 1968.

In this era, the number of students who want to study al-Qur'an is increase. They are not only male students who study al-Qur'an, but also female students. In the case of al-Qur'an learning, the coordinators of the male students are KH. Ahmad Munawwir, KH. Nawawi Abdul Aziz, KH. Mufid Mas'ud, and KH. Zaini Munawwir. Meanwhile, the coordinators of female students KH. Mufid Mas'ud, KH. Dalhar Munawwir, Nyai Hj. Hasyimah, Nyai Hj. Jaoharoh Munawwir, Nyai Badriyah, and Nyai Jamalrah. The method of al-Qur'an teaching nowadays is still same as the first method which was implemented by KH. Abdullah Afandi and KH. Abdul Qodir.

In this period, the teaching of *kitab kuning* grows rapidly. As the increasing the interest of *kitab kuning* learning, some Madrasas are established with classic teaching systems. They are Madrasa Tsanawiyah and Madrasa Aliyah for male students opened in 1978, Madrasa Tsanawiyah and Madrasa Aliyah for female students opened in 1986 and 1987, and Madrasa Tahassus for Arabic and Syari'ah study programs. Moreover a *Majelis Taklim*, a Taklim forum, is conducted to accommodate the students' needs who get no seat in those Madrasas and Muslims people around the Pondok Pesantren.

After a conference of 28th Mukhtamar NU in 1989 which was held in Pondok Pesantren Al-Munawwir Krapyak Yogyakarta, KH Ali Maksum passed away. The position was taken over by KH. Zainal Abidin Munawwir. Recently, pondok pesantren is still led by KH. Zainal Abidin Munawwir which is assisted by his siblings. In his era, the number of the students significantly increased. Furthermore, there was also internal dynamics which was sign of advance progression without leaving the *Salafi* principles behind. The advance progressions could be seen in some new Madrasas

established; Madrasa Huffaz I and II, Madrasa Salafiyah I,II,III, and IV, college Ma'had Aly (college of *ilmu* Salaf—knowledge of Salaf), and *Majlis Ta'lim*. Other facilities were also built, such as meeting hall, Salafiyah class rooms (class I to class V), dormitory for female students, *Koperasi* building, computer lab, and language lab. There was even a vocational high school with automotive and fashion study program

Since there was a big enthusiasm of people who wanted to study in *pondok pesantren*, the dormitories for the students were expanded. The dormitories were built separately which was using alphabet to name each dormitories, such as complex AB, CD, EFG, Huffadh I, Huffadh II, JJ, K1, K2, L, M, Nurussaalam Pa, Nurussalam Pi, Q, R1, R2, S, T.

2. *Pondok Pesantren Ali Maksum Krapyak*

The history of *yayasan* (a foundation) Ali Maksum cannot be separated from the role of Pondok Pesantren Krapyak Yogyakarta and *al Maghfulah* KH. Ali Maksum. He was born Lasem, Kota Tua, Central Java. He came from the *ulama* family of Sayyid Abdurrahman, alias Pangeran Kusumo bin Pangeran Ngologo, alias Pangeran Muhammad Syihabudin Sambu Digdadiningrat, alias Mbah Sambu. Many *ulamas* were born from this family that build pondok pesantren in Central Java and East Java.

After his marriage to a daughter of KH M. Munawwir *al Hafidh al Muqri*, KH. Ali Maksum made a pilgrimage to Mecca helped by a merchant Kauman Yogyakarta. He utilized this chance to recite *tabarrukan* from the Mecca's *ulamas*: Sayyid Alwi al Maliki Al Hasani, Syaikh Masyayikh Hamid Mannan, Syaikh Umar Hamdan and other *ulamas*. He was back home after two years studying in Mecca. Instead of helping his father in Lasem, KH. Ali Maksum helped Pondok Pesantren Krapyak since his father-in-law, Kyai Munawwir, passed away. He was assisted by some other *ulamas*, such KHR. Abdullah Affandi Munawwir, and KHR. Abdul Qadir Munawwir.

Pondok Pesantren Krapyak was led KH. Ali Ma'shum from 1911 to 1989. Helped by his wife, Nyai Hasyimah Munawwir, KH. Ali Maksum patiently flourished the Pondok Pesantren. In his era, other facilities were built, such as kindergarten, Madrasa Diniyyah, Madrasa Tsanawiyah, Madrasa Aliyah, Madrasa Tahfidzil Qur'an, and Madrasa Takhassusiyah for college students. Moreover, he expanded more lands for his pondok pesantren.

In order to develop the pondok pesantren, his oldest son, KH. Atabik Ali, initiate to change the management of the pondok pesantren into *yayasan*. It became Yayasan Ali Maksum Pondok Pesantren Krapyak Yogyakarta. The *yayasan* was officially announced on Mei 25th, 1990 with a certificate from a notary Daliso Rudianto, S.H. no. 50.

Yayasan Ali Maksum was built on land with + 2.500 m² in width. It was located in the southern part of Yogyakarta Sultanate Palace (2,5 km) which was between Yogyakarta city and District Bantul. The existency of this *yayasan* is shown on some institutions:

- a. Madrasa Tahfidz
- b. Lembaga Kajian Islam Mahasiswa (LKIM)
- c. Madrasa Aliyah (MA)
- d. Madrasa Tsanawiyah (MTs)

- e. Madrasa Diniyah
- f. Taman Pendidikan Al Qur'an (TPQ)
- g. Balai Kesehatan Masyarakat (BKM)
- h. Majelis Ta'lim

The students of Pesantren Ali Maksum consist of high school student and college students. They all learn about *turas* books (*kitab kuning*) in *bandongan* as well as *sorogan* way, and some of them just recite the al-Qur'an. Regarding on the huge numbers of students from Tsanawiyah students to college students, the dormitory is divided into several complexes

The complexes of dormitory for female students are:

- a. Complex N is the dormitory for female students who are in the class of Tsanawiyah (Junior School) and Aliyah (Senior School). The chief of this complex is Nyai Hj. Ida Rufaida (wife of KH. Zainal Abidin Munawwir) and Nyai Hj. Luthfiah Baidhawi (wife of KH. Jirjis Ali), which are assisted by some *Musyriks*, tutors. The *Musyriks* are the senior students.
- b. Complex Hindun Anisah is the dormitory for female students who want to recite al-Qur'an, which is like *Madrasatul Huffadz*. Some of *takhashshus* students and students of colleges and universities around Yogyakarta stay here. The chief of this complex is Nyai Hj. Durrah Nafisah, the fourth daughter of *al-maghfurlah* KH. Ali Maksum.
- c. Complex Gedung Putih (complex GP) is generally for students of colleges or universities. Although this complex is typically designed to teach students about *turas* books (*kitab kuning*), the teaching systems use modern methods. Besides, this complex is also populated by some students of al-Qur'an recitation. The chief of this complex is Nyai Hj. Luthfiah Baidhawi.

Meanwhile, there are some complexes of male students dormitory:

- a. Complex *Sakan al-Thullab* is the dormitory for male students who still study in Tsanawiyah and Aliyah. As Complex N, majority of the students in this complex are not in colleges or universities yet. The chief of this complex is KH. Nilzam Yahya, the grandchild-in-law of KH. Ali Maksum.
- b. Taman Santri is the dormitory of students under Yayasan Ali Maksum. This complex was built five years ago. The students who stay in this complex are mostly students of universities around Yogyakarta. The one of the activities in this complex is reciting *turas* books and modern Arabic directly from the chief of this complex, KH. Hilmy Muhammad.
- c. Complex Sunan (Complex H) is the dormitory of university students who learn al-Qur'an in Ma'had Aly, Yayasan Ali Maksum. The chief of this complex is KH. Abdul Ghafur, a grandchild-in-law of KH. Ali Maksum.

C. URGENCY OF PESANTREN STUDENTS' APPEARANCE

In Islam, the function of dress is not only for covering the body, but also as the aesthetic factor of appearance. Therefore, dressing properly and beautifully is not a form of arrogance but it is a kind

of thank for *rezeki* every human gets. Once a friend of Prophet asks him whether wearing a fine clothes and sandal is allowed, because he is afraid that it is a kind of showing off. Prophet Muhammad wisely answers: "Verily Allah is beautiful and He loves beauty. And arrogance is rejecting the truth and underestimate others."⁶ That statement is from a student of Pondok Pesantren al-Munawwir Krapyak.

Islam suggests muslims to always have fine appearance. Based on that case, muslims should not ignore their appearance and should dress neatly and clean, especially those who have married. However, they should not over-dressed. Moreover, wise *muslimah* should always harmonize the physical appearance and heart. The fine appearance comes from the fine understanding of the religion. It is because fine and clean appearance is kind of honor.⁷

According to Tuti, physical appearance is very important to look beautiful. Allah Swt also do loves beauty, so there is no reason to be ashamed to look beautiful. Moreover, fine appearance boosts the confidence in social life.⁸ Same as Tuti, Imas states that beautiful appearance makes her comfortable and more confidence to get interaction to others.⁹

"I think, physical appearance is very important because dress we wear is not only to cover our body, but it is also the reflection of our personality",¹⁰ Roshif said. It is true that appearance of somebody is the mirror of personality of the person. When a person cares of his/her appearance, it means he/she cares of himself/herself.

Similar opinion is stated by Lutfi and Fathurrazi that one of ways to show our good images is by presenting our good appearances. If the students of *pesantren* who should be understand the religious knowledge dress improperly, people will judge that the religion is not able to rule their people how to look and dress properly. Therefore, fine, neat, and proper appearance is very important.¹¹ It is also important for them as the role model for the students since they are *ustadz*s, teachers, in *pondok pesantren*. Based on their statements, Azizah also says that appearance can be utilized as one of the teaching media used by the teachers. Thus, good appearance is very important.¹²

Prophet Mohammed states the same thing about how important appearance is. From Atha' bin Yasar, he said:

⁶Interview with M. Hisyam Nuri, santri of complex IJ Pondok Pesantren Al-Munawwir Krapyak on November 12th, 2013.

⁷Interview with Azkiyah, a teacher of SMK al-Ma'arif and also the alumnum of Pondok Pesantren Al-Munawwir Krapyak Yogyakarta on November 12th, 2013.

⁸Interview with Tuti Ningrum, a student of Complex N Pondok Pesantren Ali Maksum Krapyak on November 14th, 2013.

⁹Interview with Siti Masrurroh, a student of Complex Q Pondok Pesantren Al-Munawwir Krapyak Yogyakarta on November 12th, 2013.

¹⁰Interview with Mu'taz Rashif, a student of Complex M Pondok Pesantren Al-Munawwir Krapyak on November 12th, 2013.

¹¹Interview with Luthfi al-Mubarak, student of Complex IJ Pondok Pesantren Al-Munawwir Krapyak on November 12th, 2013. Interview with M. Fathurrazi, a supervisor as well as a student of Pondok Pesantren Ali Maksum Krapyak on November 12th, 2013.

أَتَى رَجُلٌ النَّبِيَّ ص.م نَائِرُ الرَّأْسِ وَاللَّحْيَةِ فَأَشَارَ إِلَيْهِ الرَّسُولُ كَأَنَّهُ يَأْمُرُهُ بِإِصْلَاحِ شَعْرِهِ
فَفَعَلَ ثُمَّ رَجَعَ فَقَالَ: أَلَيْسَ هَذَا خَيْرًا مِنْ أَنْ يَأْتِيَ أَحَدُكُمْ نَائِرُ الرَّأْسِ كَأَنَّهُ شَيْطَانٌ.

"Once a man came to Prophet with a disheveled hair and beard. And then Prophet motioned his hand that he should be sent out to groom his hair and beard. The man did so and then returned. The Messenger of Allah, may Allah bless him and grant him peace, said, "Isn't this better than that one of you should come with his head disheveled, as if he were a shaytan?" (Hadith-Malik)

The clothes are the expressions of personal identity. It is because the outfits we wear define and describe ourselves. People will use the outfits that reflect their personalities in order to be accepted in society. In other words, outfit is the representation of the personal identity. Everything we have will become a culture of spectacle. Everybody wants to be the audience as well as the performer. Everybody wants to see as well as seen.¹³

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوحِكِ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ
أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٥٩)

"That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." (Al-Ahzab [33]: 59)

That is the meaning of the verse which reflect the function of clothes. Personal identity is something which depict its existence as well as distinguish it from others. The existence or the presence of someone is attributed in the form of material and non-material (spiritual). The things which are material among others are depicted in the fashion someone performs. We can notice and distinguish between elementary school students and junior high school students or armies. So, it is no doubt that clothes serves function as identity guide which can distinguish one person to another. The most important thing to underline in this regard is that the Messenger of Allah, Muhammad SAW puts emphasis on the appearance of Muslim identity; one of them is through clothing.¹⁴

¹²Interview with Azizah Wulandari, a student of Complex N Pondok Pesantren Ali Maksum Krapyak on November 13th, 2013. Prof. DR. H. M. Quraish Shihab said that one of teaching strategy is by optimizing the appearance, physically and performance. In order the content of the teaching can be easily absorbed by the audiences. See M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2007). Page. 194. See also Abdullah bin Ahmad al-'Alaf, *Kiprah Dakwah Muslimah Melejitkan Semangat Muslimah dalam Berdakwah* (Solo: Pustaka Arofah, 2008), page. 165.

¹³See, for example in Bryan Magee, *The Story of Philosophy* (Yogyakarta: Kanisius, 2012), page. 72

¹⁴M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2007), hlm.225.

Starting from this desire, then one's applies personal identity through the representation of clothing he/she wears. It is also in harmony with the artifactual message in nonverbal communication which is expressed through the body appearance, clothing and cosmetic. Although the shape of the body is relatively sedentary, people often behave in a relationship with another person according to his perception. Body is closely related to our efforts to form the image representation of the body (self) with the clothes, and cosmetics.

In Islam, beauty care is permitted. This is as the rule which is held by the ulama namely origin of a thing is a must. So, there is a proof which states it as forbidden. However, if there is a proof which makes the beauty care which is used forbidden, then it is forbidden to be used. It is important to be remembered that every part of the human body is the trust from Allah swt to them. Imam Al-Qurtubi in his interpretation stated that each matter which is intended to be done by Moslem should not bring the harm in terms of food, drink, game, work and so on. If the work brings the harm for people in the forms of religion, life, mind, family and property, then it is said to be forbidden.¹⁵

Fuqaha establish requirements related to Islamic Shari'ah in body decorating in order to make beautiful and impressing. One of the requirement is that it should be done with good intention and purpose by not doing changes arbitrarily in the body. For example something which people do when they want to eliminate the acne in their faces or other part which can disturb performance. Then, the changes should not bring the harm for the doer whether in long term or in short term.

However, not all students of Krapyak assume that the appearance is very important. Some of them have a different view, Inayatul Fithriyah, commented that a person cannot be judged only from their appearance alone. Like the saying *do not judge a book by its cover*. But it should be investigated more deeply related to how their daily life is, so it can be founded how his/her actual personality is, based on his/her routine activities, hether he/she is a diligent, disciplined, or slacker. Therefore, she is not too concerned about how it should look.¹⁶

In different place another student, Muhyiddin stated that indeed one can be seen from the appearance. If it looks good then the soul is also good. But from the other hand, looks is not always important. In other words, one's personality cannot be judged on appearance alone. Nowadays, many people wear a *sorban*, but we do not know how their religiousity is. So according to him, a person must first improve themselves; build personal qualities before dealing with appearances. In addition, students must also understand that they are a student which is obligated to be simple and natural in the daily life, including in appearance, because it is still the responsibility of the parents¹⁷.

¹⁵Interview with Ustad M. As'ad Syamsul Arifin, student sekaligus Ustadz komplek Huffadz 1 Podok Pesantren Al-Munawwir pada tanggal 11 November 2013.

¹⁶Interview with Inayatul Fithriyah, student in Q complex of Pondok Pesantren Al-Munawwir Krapyak on November 13, 2013.

¹⁷Interview with Muhyiddin Abrar, student of MAK Ali Maksum in Pondok Pesantren Ali Maksum Krapyak on November 13, 2013.

Thus from several opinions of the students, the conclusion can be divided into two parts, namely, that the appearance is one thing that is very important because it contains the main principles of the self, which is a mirror of personality and identity. In addition, Islam also clearly ordered that a Muslim should look neat and beautiful. Then, there is also the opinion that appearance is not always directly proportional to the nature or character of a person. So, in this case, the appearance is assumed as less importance.

D. THE STANDARD OF AESTHETIC APPEARANCE ACCORDING TO KRAPYAK STUDENTS

1. Based on the Rules of Religion

Shari'ah consideration is the highest standard in the appearance of the students of Krapyak. One of the problem which is frequently occurred from the students, even also for the parents is the blending between the function of the clothes as a decoration and its function as a cover of nakedness. In this case, there are many people doing a mistake so they ignore the closure of the nakedness in favor of something that is judged as beauty and decoration.¹⁸

However, Krapyak students seem consistent with the appearance in accordance with the rules of the religion, which is characterized Islam as a guide to how people live, including appearance. What is the function of good-looking 'wow' and 'yes' if it is already beyond the boundaries of religion as an element of arrogance, demeaning and underestimating others, pride and so on. Foremost in appearance is the closure of the nakedness.¹⁹

A student who understands religion as a course should make the *Shari'ah* as a way of life. Although the times demanded to do something, but if it is contrary or opposite to the spirit of Islam, then there is nothing to do but leave it. Although considered attractive, for example, pants and tight dress are not allowed for female students of Krapyak because it can show the curves that is forbidden in the religion because it includes nakedness.²⁰

In relation to closing the nakedness as a primary function in appearance, male students who have less nakedness, also consider this as the most important point. So, after this element is fulfilled then the students have the right to embellish or decorated their body in accordance with the rules of the religion. Students are allowed to use accessories such as rings, bracelets, watches, sunglasses and so on.

In addition to closing the nakedness, Tuti said, religion also encourages a Muslim to beautify themselves, to take care of the body, and or to pay attention to the appearance. This is of course dedicated to Allah. Because Allah loves beauty. This basis of religion seems to be a logical spiritual

¹⁸ M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah* (Tangerang: Lentera Hati, 2009), p. 52

¹⁹ Interview with Haikal Mubarak, student in IJ complex of Pondok Al-Munawwir Krapyak on November 12, 2013.

²⁰ Interview with Inayatul Fithriyah, student in Q complex of Pondok Pesantren Al-Munawwir Krapyak on November 13, 2013.

reason because despite being a theological consideration but the reality of the students, like human beings in general, liked and admired the beauty.²¹

Person who is the most humble and ascetic like Prophet Muhammad SAW also advises people to be well-groomed. Even, once he obtained a gift of clothing embroidered with gold thread, and then he climbed the pulpit, but he was not preaching and then down. The companions so amazed with the clothes. He advised them afterwards, that if the companions admire the clothes, it does not matter. However, further Prophet said, "*Indeed handkerchiefs of Sa'd bin Mu'adz in Paradise are much more beautiful than you look.*" Thus he wore beautiful clothes but he remained fully aware of heavenly beauty.²²

Good appearance is not measured by how expensive the clothes, shoes, perfume or jewelry worn by someone. Good appearance for a person is when he/she always pays attention to cleanliness, tidiness, as well as his health. This is what religion commanded us. Since the appearance (which can be seen directly) is part of a reflection of one's personality.²³

Based on the description, what must be preserved and guarded from modernity towards students' style in performance is when the values are not in conflict with the *Shari'ah*. However, despite the relatively trendy and up to date, if the performance is not in line with Islamic values then it should be abandoned. That is, for students of Krapyak, religion is the ultimate authority in guiding how they should perform themselves.

2. Appropriate and Harmony

Especially for female students, in appearance they claim to always try to look attractive. Some of the efforts are by wearing appropriate clothing which is matching. Appropriateness and harmony in appearance, apart from religious considerations, is also seen in terms of physical characteristics or physical form of the students. Those who are overweight have their own way of how to look attractive and beautiful. So it is with those who have thin and tall posture, they have a particular dress and appropriate method for them. For they who have brown-skinned, usually have different dress style from those who are light skinned or dark.²⁴

Nevertheless, another important thing like appropriateness and harmony is the factor of comfort in dressing. The majority of students, although feeling compulsory to a particular dressing or

²¹ Interview with Inayatul Fithriyah, student in Q complex of Pondok Pesantren Al-Munawwir Krapyak on November 13, 2013.

²² M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2007), p. 513

²³ Interview with Umami Athiyah, student in Nurussalam Putri Complex of Pondok Pesantren Al-Munawwir Krapyak on November 12, 2013

²⁴ Nowadays, there are many clothing design which is prepared for women who have special posture, like what has been done by Cici Soewardi who has given many alternatives for the clothing of the women who have big size. See in Cici Soewardi, *Busana Muslimah XL 29 Kreasi dari 6 Perancang Untuk Acara Pesta dan Casual* (Jakarta: Gramedia Pustaka Utama, 2009), p. 5-7

performance, as it is in a given moment, for example, as long as they still feel less comfortable with the performance, it was not done. This is a considerable factor which plays a role in influencing the appearance of the students, especially for most of the male and female students who think that the appearance is not so important. Therefore, it is seldom that male students only dress rudimentary or simple, without having to pay attention to harmony. Actually it does not mean they do not look that appropriately, but consideration of decency that is just the perspective and personal assessment, meaning not feeling obligated by the situation.²⁵

In addition to the students from freshmen and sophomores, which is viewed from the side of maturity superior to that considered more capable and understand how attention to appearance, students who are still attending school (Junior High and Senior High) is less versed in integrating their clothing, though confined to certain moments such as when there is a competition, a stage performance, and so on .

3. Neat and Clean

Discourse that once echoed the appreciation of and response to the cleanliness of the students are not completely wrong. Authors can meet some people from the students, and most of the students are males, who pay less attention to neatness and cleanliness of appearance. However, the majority of them remain aware of the importance of neatness and personal hygiene. This is illustrated, at least, with the look of clean and tidy when they want to start at the beginning of the activity.

The students used to wake up since half past four in the morning. In addition to the context of worship implementation, they wake up early as the alternative ways of avoiding long queues of bathroom. This proves the attention of students is large enough to personal hygiene. Not only for those who did initiate activities in the morning as the students, but also in others.

Especially for the female students in the level of university student, neatness and cleanliness is important for them. Women who have occupied an adult age is generally very concerned with how they should look. The author noticed that the students who are studying at the university tend to be more fashionable than the students who are still attending school (Junior High and Senior High). In addition to the maturity of expression in appearance, it is also not supported by the implementation of stricter regulations in the college of fashion. But then, the rules of pesantren limit it. Another case for the female students in the level of university student, though most of them have enough attention with fashionable appearance. But most of the others are not too concerned about how they should look.

4. In accordance with the Moment

Another interesting phenomenon of students of Krapyak in terms of clothing style is their creativity and innovation in decorating themselves with clothes. Although this generally only applies to female

²⁵ Even the ulama put emphasis that beauty cannot be defined firmly. However, it depends on the perspective of the person who judge it. Therefore, al-Qur'an does not explain in detail what is defined by beauty. See in M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir*

students who often hold and participate a fashion show event. While male students only content with the ordinary Muslim dress, sarong and *koko* dress, the female students looks more than usual. This can be seen in some particular moment such as some competition in the Great Day of Islam, great religious meeting, and invitation and so on.

'Moment' is an important consideration in terms of aesthetic look of the students. This deals with when these students should look at this, when they have to change the appearance again. Because other than as a mirror of personality and identity, also with a look that is appropriate to the moment students make a more confident that he is able to live with her activities, interact with the social world well and smoothly.

According to Akhmad Kharis, students should be able to put themselves appropriately. So is the case with the look with which he carries *Pesantren* student status, requires characteristics or nuances of Islam. When praying for example, although there are no rules to be dressed right, but by itself they will wear the appropriate clothing for daily prayers. It is also when they was playing football, they does not necessarily have to wear a cap, moreover sarong.²⁶

Dressed according to the moment is also practiced as bound by rules or demands. For example, the students of MTs and MA Ali Maksum who look like students, in uniform, without striking accessories. In contrast again with the college students who go to college, also has a special appearance arranged by the college or university.

However, in their daily life and beyond certain moments, Krapyak students, both males and females, tend to be simpler in determining the clothes they wear. For male students, just by using pants and T-shirts, they have been deserved to be said as pretty good. For female students, most importantly it is not transparent and tight and not the types of clothing like jeans, and if it is jeans they should avoid the *pencil* model of jeans, then it has been said as sufficient. The veil they wear should also be easy to use. Even this look like they used to do daily around the lodge while out on an errand, without having to primp.

E. FACTORS MOTIVATING THE AESTHETIC PERFORMANCE OF THE KRAPYAKSTUDENTS

1. The Commands of the Religion

To look beautiful is one expression of the human spirit and culture which contain and express the beauty of the human hand. The urge to perform aesthetic is a natural instinct of human being and Allah-given to His servants in nature. On the other hand the Qur'an introduces the right religion as religion in accordance with human nature.²⁷

²⁶ Interview with Ahmad Kharis, student in L complex of Pondok Pesantren Al-Munawwir Krapyak on November 11, 2013

²⁷M. Quraish Shihab, *Wawasan Al-Qur'an* ..., hlm. 507.

Support and suggestions on the expression of religious people to always develop potential in creating beauty in appearance is the primary motivation for the students Krapyak aesthetic. Beautiful appearance, while *Shari'ah* is the demands of life. Both in the field of work and propaganda, appearance play an important role in the projection image, the acceptance, safety, and personal safety from the torment of the fire neraka. Charming with a nice dress but still *Shar'i*.

However, again the authors say that the standard of aesthetic appearance Krapyak most students is the primary guidance of religion. That is, no matter how beautiful the appearance of a human standpoint, if he had been away from the ultimate fashion function, i.e close the nakedness, then it is no longer considered correct.

2. The Demands of Profession and Status

Dress and appearance in the workplace does not have to be luxurious or excessive. However, it should be adapted to the conditions of the working place and the environment in which someone works. For the employee with a position in the company, especially when the always deal with customers or subscribers, of course they prioritize their appearance, for example the professions such as customer service, teller, and cashier for bank. It is different from those who work in a hotel, the ones who should pay attention to their appearance is the receptionist and even the chef who sometimes comes out of his office, that is a kitchen, and therefore will be seen directly by the guest. Most students of Krapyak work as educators, from kindergarten to university teachers (lecturers), others work for private sector employees. They would be given a special rule in appearance according to their work.

Thus, in principle, in any profession, appearance should be considered important based on each type of work. Nevertheless, it cannot be said that appearance has a direct impact on the careers in the office or directly influence the achievement of a worker. It is because what directly influence the careers is related to the performance of work and the opportunity of the workers themselves.

The status as the student is often used as a reason or motive for the students to make their mark in the social presence, i.e. their presence to their friends and educators. Dress which is appropriate and interesting is worn based on the room or place in which they belong. Because, inevitably they will meet a lot of people and in that moment it is just the best thing that should be expressed, including appearance.

3. Following the Modern Trend

Pesantren of Krapyak, although it is located in the district of Bantul, is very close to the city center of Yogyakarta. Access to shopping and entertainment community is very large, even accessible only on foot. It is this factor which later became one of the causes of the rapid effect of modernity on the behavior of students' lives, including in dress and appearance. In addition, electronic information media have almost been entrenched. Only one of the twenty students from the category of university students who have no means of communication, and thirteen of them have a tool or a media that is able to explore the virtual world (browsing).

The diversity of shapes, models and classification of clothing bring a different style of dress for its users. As happened in the students, which we have seen that the boarding school environment does not require the use of uniform clothing for the students, except for those who are still attending school, and even then it is limited to the hours of formal learning. Therefore, students have the opportunity to be creative with the clothes used in accordance with the tastes of each individual, respectively, although still limited by the applicable ordinances dress boarding shelter. For example, in the complex Q of Al-Munawwir and complex N of Ali Maksum, it is instructed to the students not to wear jeans, pencil pants, leotards and transparent clothes. The emergence of the diversity of the characteristics of Krapyak students fashion is also not free of assumptions, interpretations and views on how to dress by closing nakedness as required by Islam.

However, the perception of Muslim about dress and veil is still divided into two groups, the first group is a group of Muslim women who always follow the development of fashion without regard to the provisions of law in terms of closing the nakedness. They still carried away by the notion of time that the veil is a garment that is considered old-fashioned, out of date, outdated, not modern, not stylist and not other designations which are less sympathetic. In the past, the veil is considered clothing headdress that is only used by the students in rural areas.

The second group is the women who wear Muslim clothing rigidly regardless, even deny, the importance of clothing mode, because the term "mode" is like *jahili* connotation.²⁸ Among these two groups, there appears Muslim women who feel compelled to dress in accordance with Muslim law demands, but do not want to keep away from women fashions emerging, because they do not want to be considered old-fashioned, do not follow the times, and not fashionable. It is in this last group the position of the Krapyak students in clothing. For them, religion guidance is mandatory. It should not be abandoned. However, they do not close themselves from the development of the times or era.

Krapyak students try as much as possible to stay away from the negative effect of modernity on their appearance. Today, many of the Muslim women do not pay attention to the rules of religion, they wear their clothes just for the sake of outward appearances. This is due to the assumption that Muslim dress was considered uncool and unsophisticated. So, fashion clothes that are used as reference is not in accordance with the rule of Koran, but what is worn by the trendsetters—usually the celebrities or their idols—which are exposed by the mass media, through television, magazines, or the Internet. Inevitably, many of the female students practice the modern dress creation like what has been currently popular, i.e. *hijab*. According to Fuad, as one of the students who practices using *hijab* in a particular event, *hijab* is not enough by merely prioritizing appearance from the outside. Preparation from inside of the heart is also needed because the beautiful appearance should be performed in harmony from inside and outside.²⁹

²⁸ Nina Surtiretna. *Anggun Berjilbab*, (Bandung: Penerbit Al-Bayan, 1993), p. 63.

²⁹ Interview with Zainatul Fuad, student in Q complex of Pondok Pesantren Al-Munawwir Krapyak on November 11, 2013.

4. Entanglement with the Rule of *Pesantren*

The author also reveals that one of the students' motives to consider aesthetic appearance is its entanglement to the rules that have been determined by *Pondok Pesantren* in which they live. For those students who have been self-conscious about keeping up appearances by religious orders, then they will be able to practice it without the feeling like hesitation and force. On the contrary, if the students basically are not able to perform good appearance maximally, then they will give it back to *Pesantren* as a regulatory authority because it is recognized by the caregivers of the *Pondok Pesantren*. A devout student, as bad as anything, will obey to the caregivers of the *Pondok Pesantren*.

The board (*Musyriks and Musyrikah*) claimed that no one knew how students' appearance beyond *Pondok Pesantren* is. It is possible that they are more obedient and keep themselves (*murukah*), or even it is on the contrary. They assume that *Pesantren* is where religious education is, not the most important, but only used merely to transit.

F. CLOSING

Based on the discussion described in the previous chapter, this study can be summarized in three points: (1) Students at *Pondok Pesantren* Al-Munawwir and Ali Maksum Krapyak considered that appearance is important because it serves as a mirror of personality and identity of someone. Nevertheless, most of the students also considered that appearance does not always directly represent the nature, the character, or the attributes of someone. Therefore, to say in in this case, appearance is less important or meaningful. (2) The standard of appearance aesthetic of the students at *Pondok Pesantren* Al-Munawwir and Ali Maksum Krapyak is based on daily guidance from the teaching of religion as the primary guidance in managing their appearance. Then, after the primary guidance is in accordance with the rules of the *Shari'ah*, other standards such as the level of comfort, decency and harmony, neatness and cleanliness, and appropriateness to the moment become necessary to be optimized. This is done, in addition to the demands of the existence of students as learners and experts in the field of religion, it is also because the students are not shut out from modernity that humans are naturally demanding to follow the change in harmony, not frontally to reject nor to accept it incompletely. Ease of access as well as the greater availability of media information to modernism is one reason to the inclusion of elements of modernity into the lives of students. (3) There are four factors that motivate students' aesthetic appearance at *Pondok Pesantren* Al-Munawwir and Ali Maksum Krapyak of Yogyakarta including: a) Religion commands, b) Demands of Profession and status, c) Following the Modern Trend, and d) Engagement with the regulations of the *Pondok Pesantren*.

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Interview with Ustadz M. As'ad Syamsul Arifin, student and Ustadz in Huffadz 1 Complex of Pondok Pesantren Al-Munawwir on November 11, 2013.

Interview with Inayatul Fithriyah, student in Q complex of Pondok Pesantren Al-Munawwir Krapyak on November 13, 2013.

Interview with Muhyiddin Abrar, student of MAK Ali Maksum in Pondok Pesantren Ali Maksum Krapyak on November 13, 2013.

Interview with Azkiyah, one of the teachers in SMK al-Ma'arif and also as the alumna of Pondok Pesantren Al-Munawwir Krapyak Yogyakarta on November 12, 2013.

Interview with Tuti Ningrum, student in N complex of pondok pesantren Ali Maksum Krapyak on November 3, 2013.

Interview with Siti Masruroh, student in Q complex of Pondok Pesantren Al-Munawwir Krapyak Yogyakarta on November 12, 2013.

Interview with Mu'taz Rashif, student in M complex of Pondok Pesantren Al-Munawwir Krapyak on November 12, 2013.

Interview with Ahmad Luthfi al-Mubarak, student in IJ complex of Pondok Pesantren Al-Munawwir Krapyak on November 12, 2013.

Interview with M. Fathurrazi, the supervisor and also the student in Pondok Pesantren Ali Maksum Krapyak on November 12, 2013.

Interview with Azizah Wulandari, student in N complex of Pondok Pesantren Ali Maksum Krapyak on November 13, 2013.

Interview with M. Hisyam Nuri, student in IJ complex of Pondok Pesantren Al-Munawwir Krapyak on November 12, 2013.

Interview with Haikal Mubarak, student in IJ complex of Pondok Al-Munawwir Krapyak on November 12, 2013.

Interview with Umami Athiyah, student in Nurussalam Putri complex of Pondok Pesantren Al-Munawwir Krapyak on November 12, 2013.

Interview with Ahmad Kharis, student in L complex of Pondok Pesantren Al-Munawwir Krapyak on November 11, 2013.

Interview with Zainatul Fuad, student in Q complex of Pondok Pesantren Al-Munawwir Krapyak on November 11, 2013.