**Attanwir : Jurnal Kajian Keislaman dan Pendidikan**
Volume 16 (1) Maret (2025)
e-ISSN: 2599-3062 p-ISSN: 2252-5238

# Kopyo'an Marriage (Education Of Students' Keta*awadhu*'an At The Boarding School Al-Urwatul Wutsqo Islamic Boarding School, Jombang)

**Qurrotul Ainiyah[1], Ali Mustofa[2]**
[12]STIT Al-Urwatul Wutsqo Jombang
[12]q_ainiy@yahoo.co.id, aljep_90@yahoo.com

***Abstract:*** Tawadhu' or 'humility' is an attitude that cannot arise by itself, because tawadhu' must bring his heart to submit, be obedient, surrender to Allah, and have compassion for humans. There are four aspects of attitude in compiling the *tawadhu* scale, namely showing respect and gentleness, communicating in a polite manner, apologizing if you act, and praying. If a person carries out these four aspects seriously, he will achieve an attitude of humility in him. One form of tawadhu' of a santri to Kyai is shown by the students of the Pondok Pesantren Al-urwatul Wutsqo Jombang in the way of marriage. The guardians or the parents of the students send their children to the Kyai to choose and determine their child's mate (partner). Guardians and students learn to accept God's destiny through obedience to the kyai to be matched and finally married to whoever is chosen and determined by the kyai by the process of matchmaking, ta'aruf or even by kopyo'an (lottery).

.

***Keywords:*** *Kopyo'an Marieage, humility, Education*

## INTRODUCTION

*Humility*is an attitude that cannot arise by itself, because tawadhu' must bring one's heart to submit to Allah, obey and surrender and have the nature of compassion for humans. In this case, there are four attitudes of tawadhu'an which will be used as aspects in compiling the scale of *tawadhu'*, namely showing respect and gentleness, communicating with polite language, apologizing for your behavior and praying. If a person carries out these four aspects seriously, he will achieve an attitude of tawadhu'an.

Humility is the opposite of arrogance. Humility is part of noble morals, while arrogance is a despicable moral. People who are arrogant tend to belittle and insult their fellow friends[1]. A person who has Tawadhu' in himself will be humble, always honor and prioritize others, not seeing himself as superior to others. Humility is not the same as low self-esteem, because low self-esteem means losing self-confidence. An attitude of tawadhu' or humility towards fellow human beings will guide a person to behave obediently to Allah and His Messenger, to parents, to teachers, to someone who is older in knowledge or age. This attitude of tawadhu' is starting to decrease nowadays, and there are almost no people in the current generation who rarely do it

Students also have an attitude of humility, in addition to humility to Allah and the prophet, also humility to teachers/ulama. Sometimes students are unable to distinguish between being humble and humble, they believe that being humble is part of being humble, when asked to express their opinions they choose to remain silent because they are worried about being considered arrogant. However, some students have been able to place humility in its proper place because they have sensitivity and intelligence in seeing the situation and space where the attitude is taken, when asked for their opinion they immediately spontaneously politely and confidently express it and are fully aware that what is dangerous is arrogance and humility. So that the formation of this *tawadhu'* attitude does not go wrong, a mentor is very much needed.

One example of the ke*tawadhu'an* of students to their teachers or clerics is the problem of marriage partners. Allah created humans and creatures in general in pairs between men and women of the same type. Through marriage, Allah has legalized the relationship between two human beings and created peace between the two. Marriage is also a natural and human need. Abraham H. Maslow in his Hierarchy of Needs theory,

[1] Abdul Mun'im al-Hasyimi, *Akhlak Rasul Menurut Bukhari Dan Muslim* (Jakarta: Gema Insani Press, 2009).13

places marriage in first place, meaning that marriage is a primary need, on par with the need for food. . The students leave it up to their teacher/kyai to decide who their future spouse will be.

.

## RESEARCH RESULTS AND DISCUSSION

### A. Research Results

#### 1. Understanding *Tawadhu'*

Etymologically, tawadhu' comes from the phrase تواضع, which means to humble oneself, to be humble[2].While in terms of terminology, tawadhu is showing humility to something that is glorified. In fact, there are also those who interpret tawadhu as an act of glorifying people because of their virtues, accepting the truth and so on.The nature of humility cannot be obtained directly but must be pursued gradually, seriously and continuously. Humility means being humble, not arrogant, the opposite of the word arrogant. It is behavior that always respects the existence of others, behavior that likes to glorify others, behavior that always likes to put the interests of others first, behavior that always likes to respect the opinions of others.[3] Meanwhile, according to Al-Ghozali Tawadhu' is taking away your or our position and considering other people as more important than us[4]. Humility is human behavior that has a humble character, is not arrogant, not haughty, or humbles oneself so as not to appear arrogant, haughty, conceited, big-headed, or other words that are equivalent to humility.[5]

From the definition above, the attitude of humility will bring the human soul to the teachings of Allah SWT, carry out His commands and avoid His prohibitions. Guide and bring humans to become sincere people, bring humans to a place where sincere people gather. So that they are not greedy, greedy, and to always behave obediently to Allah, obey the Messenger of Allah, and love the creatures of Allah SWT. If human behavior is like that, it is called having an attitude of humility.[6]

The humble attitude is based on the awareness of the omnipotence of Allah SWT over all His servants. Humans are weak creatures who mean nothing in the sight of Allah SWT. Humans need gifts, forgiveness and mercy from Allah SWT. Without the grace, gifts and favors of Allah SWT, humans will not be able to survive, and will never exist on the surface of this earth. A humble person realizes that whatever he has, whether a beautiful or handsome appearance, knowledge, wealth, rank and position and so on, all of

[2] Idris Marbawi, *Kamus Arab Melayu* (Bandung: Syirkatul Maarif, 2019).139
[3] Ilyas Yunahar, *Kuliah Akhlak* (Yogyajarta: LPPI, 2014). 120
[4] Imam Ghozali, *Ihya Ulumudin* (Semarang: CV. As-Syifa, 1995). 290
[5] WJS Poerwadarminta, *Kamus Umum Bahasa Indonesia* (Jakarta: PN. Balai Pustaka, 1982).96
[6] Yunahar Ilyas, *Kuliah Akhlaq* (Yogyakarta: LIPI Pustaka Pelajar, 2007). 27

that is a gift from Allah SWT so it is not appropriate to be arrogant either to fellow human beings, let alone to Allah SWT. As Allah says in QS An-Nahl: 53.

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُم

"And whatever blessings you have, they are from Allah (they come), and if you are hit by disadvantage, then only to Him should you ask for help. “

Humans often object to humbling themselves, for fear of being considered low by others. In fact it is not so, because low self-esteem is not low but it is in a high position

Mengenai hal ini, Rasulullah SAW bersabda:

مَا نَقَّصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ، إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللهُ

‘A person's wealth will not be diminished by giving charity, nor will Allah add to the one who forgives but honour, and there is no one who is tawaddhu' (humble) for the sake of Allah, but Allah will raise his rank’. HR Muslim, No: 2588.

If every human being is tawaddhu' and humble, and not arrogant and overbearing, then the life of the community will be peaceful and tranquil. In this way, we will be able to form a desirable society, where each member does good to each other, has good character, helps each other and tolerates each other. The Prophet stated:

إِنَّ اللهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ

‘Verily, Allah has revealed to me to be tawaddhu' (humble), so that one does not boast before others and does not mistreat one another’. HR Muslim, No: 2865

**2. Factors that shape Tawadhu’ Attitude**

The formation of a humble attitude requires forming factors, namely:

a. Be grateful for what you have, all of which is from Allah. So that not even a little bit in your heart is arrogant and feels better than others.
b. Avoiding Riya', which is doing something not because of Allah, but because you want to be praised or because of ulterior motives. Always wanting to show off your advantages to then receive praise so that you become arrogant and haughty.
c. Patience, which is to restrain oneself from everything that Allah dislikes and only hope for Allah's pleasure. Or restrain oneself in all trials and temptations that can dirty deeds,

especially when praised because it will be difficult to maintain the purity of deeds without a feeling of pride in the heart.

d. Avoid arrogance, which is the attitude of thinking of yourself as superior and belittling others. By trying to control yourself so as not to show off your advantages to others.[7].

### 3. Types of Humility

According to Khozin Abu Faqih in his book entitled Ladder of Glory Towards Humility, there are 4 types of Humility, namely:

a. Tawadhu to Allah. In the form of an attitude of feeling inferior before Allah, the Most Glorious. Feeling inferior before Allah is a commendable attitude that was exemplified by the Prophet and his friends.
b. Tawadhu to the Prophet Muhammad. That is, following the teachings and example of the Messenger of Allah, not inventing your own worship, not considering that what he has taught is lacking and not considering yourself to be more important than him.
c. Humility to Religion. This is divided into three levels, namely 1). Not protesting what the Messenger of Allah brought. 2). Not having bad thoughts about the evidence of Religion. 3) Not looking for ways to refute the evidence.
d. Humility towards fellow servants of Allah. That is an attitude of gentleness, affection, mutual respect, mutual appreciation, mutual giving and receiving advice, and so on.[8].

### 4. Characteristics of the attitude of humility

a. Characteristics of Humility to Allah
   1) Fear (Khauf) and full of hope (Raja') in Allah. This is shown when praying, a person can be said to be tawadhu if there is fear (khauf) and full of hope (raja') towards Allah SWT. A person will always be optimistic, full of confidence and istiqamah in asking. He believes that no one can fulfill all his desires except Allah's help, so that this feeling will not make him arrogant and arrogant.
   2) Our good attitude towards teachers and parents. If they order us to do positive things, then we try to fulfill them as best we can. On the other hand, if our parents order us to do bad things, then we try to reject them in a friendly way. Honoring others or considering others noble within reasonable limits is part of the humble

[7] Yunahar Ilyas. 127
[8] Khozin Abu Faqih, *Tangga Kemuliaan Menuju Tawadhu* (Jakarta: Al-Itishom, 2010).42-46

attitudes. Because by honoring others, we can suppress the desire to boast about ourselves.

3) We must not be proud of what we have. Self-pride is very close to arrogance. Even though arrogance is the opposite of tawadhu. Thus, trying to refrain from being overly proud will make it easier for someone to become a humble person.[9].

b. Characteristics of Tawadhu's attitude towards Teachers

Teachers are the most meritorious figures in educating the life of the nation and state, because thanks to their persistence and tenacity in teaching, students who initially did not know then became knowledgeable. Therefore, it is only natural that students should be humble towards their teachers, even though they are only taught one letter. Meanwhile, according to Sheikh Salamah in the Book of Jauharul, the characteristics of humility towards teachers are:

1) Always say hello when meeting a teacher.
2) Doing work that makes him happy.
3) Always bow your head when sitting near the teacher
4) Always listen when the teacher explains while taking notes.
5) Always be respectful to everyone.
6) Maintaining the good name of teachers wherever they are[10].

c. Characteristics of Tawadhuh to Ulama'/kyai

A student will not gain knowledge nor will he reap the benefits of knowledge other than by appreciating knowledge and respecting scientific experts (ulama') and glorifying them. According to Shaykh Imam Sadiduddin Asy Syairozi, among the characteristics of being tawadhu towards ulama' / kyai are:

1) Don't cross in front of him
2) Not occupying his seat
3) Don't start talking unless he asks for permission.
4) Not much talk next to him
5) Don't ask something that is boring, take the right time
6) Don't knock on the door but be patient until he comes out.
7) Avoid his wrath by upholding his orders as long as they do not violate religious teachings.
8) Respect your child and everyone related to him[11]

[9] Rusdi, *Ajaibnya Tawadhu Dan Istiqamah* (Yogyakarta: Diva Press, 2013).34-36
[10] Syeikh Salamah Abi Abdul hamid, *Jauharul Adab* (Semarang: Toha Putra, 1967). 6-7

## D. Wedding

Marriage in Article 1 of Law No. 1/1974 concerning marriage, is a physical bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Almighty God.[12] A marriage is considered valid if it fulfills the pillars and conditions, namely:[13]

1. Bride and Groom

   An ideal marriage contract is certainly carried out by two prospective brides and grooms who fulfill the following requirements: being Muslim, not belonging to a group that is forbidden to marry, with mutual consent (no coercion).

2. Guardian

   The presence of a guardian in a marriage contract is important, because the guardian is the person who is fully responsible for the woman who wants to get married, in this case accepting or rejecting and there is a legal basis for this in the Al-Quran, Surah An-Nur (24): 32:

وَأَنكِحُواْ ٱلۡأَيَـٰمَىٰ مِنكُمۡ وَٱلصَّـٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ إِن يَكُونُواْ فُقَرَآءَ يُغۡنِهِمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ

"And marry those who are alone among you, and those who are worthy (to marry) and your male servants and your female servants. If they are poor, Allah will enable them with His grace. And Allah is all-encompassing (His gifts) and all-knowing."

3. Two Witnesses, who function as listeners and witnesses to the ijab and qabul. The existence of these witnesses is very important, because with their presence it is hoped that they can protect the rights if there is a denial from one of the parties.
4. Sighat Akad Nikah, namely the ijab qabul spoken by the guardian of the woman, and answered by the groom. In carrying out the ijab qabul, it is not necessary to use Arabic, but sentences or words must be used that can be understood by each party carrying out the marriage contract as a statement of will arising from both parties.
5. Mahar, namelyproperty given by a husband to his wife as a reward and appreciation for her willingness to be permitted and married.

---

[11] Ahmad Durorul Huda, "Upaya Sekolah Dalam Membentuk Sikap Tawadhu Siswa Di Mts Al-Huda Bandung Tulungagung Tahun Ajaran 2017/2018." (IAIN Tulungagung, 2018). 30-31

[12] "Undang-Undang Perkawinan Di Indonesia" (Surabaya: Arkola, n.d.).

[13] Abdul Hadi, *Fiqh Munakahat* (Semarang: CV. Karya Abadi Jaya, 2015).105-106

## B. DISCUSSION

### 1. A Glimpse of Al-Urwatul Wutsqo Islamic Boarding School, Jombang

Al-Urwatul Wutsqo Jombang Islamic Boarding School, hereinafter abbreviated as PP-UW Jombang is an educational institution under the auspices of the Muhammad Yaqub Jombang Foundation which was established in 1946. This Islamic boarding school is located in Bulurejo village, Diwek sub-district, Jombang regency. In addition to having formal institutions ranging from RA-UW, MI-UW, MTs-UW, MA-UW, SMA Primaganda and universities, namely STIT-UW Jombang, since 1997 its students have been taught Sufism education, namely through Thoriqoh Asy-Syadziliyah al-Mas'udiyah Jombang with the mursyid Hadrotusy Syaikh KH.M. Qoyim Yaqub who is also the caretaker of PP-UW Jombang, who is better known as "Abah". So at that stage, he instilled the values of humility of the students as well as the students of Thoriqoh. The figure of Abah as a role model and guidance in all aspects of religious and social life.

The caregivers of Pondok Pesantren Al Urwatul Wutsqo since its establishment until now can be summarised as follows:

1. KH. M. Yaqub Husein (founder), 1946 to 1976;
2. Drs Muhammadu Yaqub, 1976 to 1990;
3. Drs M. Qoyim Ya'qub, 1990 to 2020
4. Drs Muhamadu Ya'qub, 2021 to present

Number of Santri

| No | Education Unit | Male | Women | Total |
|---|---|---|---|---|
| **1** | RA – UW | 8 | 8 | 8 |
| **2** | MI – UW | 6 | 6 | 6 |
| **3** | MTs – UW | 60 | 60 | 60 |
| **4** | MA – UW | 55 | 55 | 55 |
| **5** | SMA – Primaganda | 55 | 55 | 55 |
| **6** | STIT –UW | 148 | 148 | 148 |
| | total | **332** | **332** | **332** |

**B.Education of Student Humility at PP-UW Jombang**

The tawadhu'an education taught by teachers/abahs to PP-UW students is obeying the rules of the Islamic religion, applying the values of the Koran. Love of Allah and love of the afterlife. Comply with Islamic teachings and laws.Meanwhile, the process of educating students to be humble:

1. Teachers teach the values of humility both in religious studies, in every visit, meeting, morning discussion, etc.
2. The teacher gives examples of humble behavior and tasks to the students.
3. There are rules regarding the obligations and prohibitions of students:
   a. Obligations of students: Jama'ah, Istighotsah, school/college and good deeds
   b. Prohibitions for students: leaving without permission, not taking place during activities
   c. There are sanctions for violators of the rules: those who admit/surrender/repent and the process of awareness, even those who with full awareness and sincerity ask to be punished according to the Qur'an and Hadith for the mistakes/sins they have committed before boarding at PP-UW Jombang, such as adultery, drinking intoxicating drinks, stealing and others without coercion from anyone.

Characteristics of the humility of PP -UW Jombang students towards teachers/abah:

1. Students are obedient and faithful to their teachers.
2. Students surrender their body and soul to the teacher and maintain their morals, namely 1) respect and glorify their teacher, they are not allowed to look for another teacher. 2) surrender all matters, especially those related to the path to Allah to the teacher. 3) are ready to provide guidance to the teacher both physically and financially. 4) obey all his commands and provisions, whether in front of him or not. 5) carry out the teacher's orders, without much consideration and reason.

**B. The Value of Student Humility in the Kopyo'an Wedding at PP – UW Jombang**

It was found that there are 4 types of grouping of students and their guardians regarding marriage:

1. The guardian and the student obey/surrender to the teacher/father = the matchmaking obeys the teacher/father
2. The students obey/surrender, but the students' guardians do not surrender = the students will approach their guardians when the teacher/father offers them a match
3. The guardian of the student obeys/surrenders, but the student does not surrender = the student will approach his guardian when the teacher/father offers him a match.
4. The guardians of the students and the students do not submit to the teacher/abah = The teacher/abah does not offer a match

The marriage process for students can involve the students choosing or being sent to choose, then maturing to the teacher/father or the students completely surrendering (surrender bongkoan) to the teacher/father. Kopyo'an marriage is a marriage carried out using an arranged marriage system which is initiated by the teacher/abah for the students and the guardians of the students who obey/surrender to the teacher/abah through the process:

1. The teacher/father makes a list of the names of male and female students who meet the requirements for marriage.
2. The teacher/father orders the male students to choose/point, the female students may accept or reject. If both parties agree, then the marriage contract is carried out.
3. The teacher/father makes a note of the female student's name on a small piece of paper, rolled up (like arisan kopyoan), and will be kopyok/drawn. The name that comes out……., will be matched with…….. If everyone agrees, then the guardian/parent is called.

If one party is found to object to the results of this matchmaking, then the teacher/abah does not force it. An approach can be made to both parties and postponed until an agreement is reached between the two parties. The marriage of

the students is usually held in the month of Muharram together with the Haul Akbar of KHM. Ya'qub Husein (Founder of PP-UW Jombang).

The reason why the students' partners are chosen by their teachers/abah is based on the students' and their guardians' obedience to their teachers/abah in order to obey Allah and they believe and are convinced that...The key to success in seeking knowledge is humility, one of which is by obeying the teacher, one of which is through matchmaking, because the teacher will definitely love his students and find the best for his students.

## CONCLUSION

Education of humility of students at PP-UW Jombang: obeying religious rules and Islamic law, Implementation of the values of the Qur'an. Love of Allah and love of the afterlife. Through: Teachers teach the values of humility. Teachers provide examples of humility behavior and duties to students. There are obligations, prohibitions and sanctions for students. The kopyo'an marriage at the al-Urwatul Wutsqo Islamic Boarding School in Jombang is a marriage process where the determination of the match is through the choice of the teacher/abah. Before the determination of the match, the teacher/abah still asks for the approval of the two prospective brides and grooms. The value of the students' humility in the kopyo'an marriage at PP-UW Jombang isObedience to the teacher/father is in order to obey Allah.

## BIBLIOGRAPHY

Abdul Hadi. *Fiqh Munakahat*. Semarang: CV. Karya Abadi Jaya, 2015.

Abdul Mun'im al-Hasyimi. *Akhlak Rasul Menurut Bukhari Dan Muslim*. Jakarta: Gema Insani Press, 2009.

Ahmad Durorul Huda. "Upaya Sekolah Dalam Membentuk Sikap Tawadhu Siswa Di Mts Al-Huda Bandung Tulungagung Tahun Ajaran 2017/2018." IAIN Tulungagung, 2018.

Idris Marbawi. *Kamus Arab Melayu*. Bandung: Syirkatul Maarif, 2019.

Ilyas Yunahar. *Kuliah Akhlak*. Yogyajarta: LPPI, 2014.

Imam Ghozali. *Ihya Ulumudin*. Semarang: CV. As-Syifa, 1995.

Khozin Abu Faqih. *Tangga Kemuliaan Menuju Tawadhu*. Jakarta: Al-Itishom, 2010.

Rusdi. *Ajaibnya Tawadhu Dan Istiqamah*. Yogyakarta: Diva Press, 2013.
Syeikh Salamah Abi Abdul hamid. *Jauharul Adab*. Semarang: Toha Putra, 1967.

"Undang-Undang Perkawinan Di Indonesia." Surabaya: Arkola, n.d.

WJS Poerwadarminta. *Kamus Umum Bahasa Indonesia*. Jakarta: PN. Balai Pustaka, 1982.

Yunahar Ilyas. *Kuliah Akhlaq*. Yogyakarta: LIPI Pustaka Pelajar, 2007.