



Model on Learning of The *Fiqh Taharah* and Clean Culture in the Islamic Boarding School Environment in Madura

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A B S T R A C T

This study aims to analyze the learning of *fiqh taharah* and the cultivation of a clean environmental culture using the CIPP (Context, Input, Process, Product) evaluation model. The focus of the research lies in the application of the CIPP evaluation model in the context of learning *fiqh taharah* in Islamic boarding schools in Madura. The pesantren that became the background of the research included, Miftahul Ulum Islamic Boarding School, Al-Falah Sumber Gayam Islamic Boarding School, Al-Amien Prenduan Islamic Boarding School, Mambaul Ulum Islamic Boarding School Bata-Bata Pamekasan, Nubdatul Bayan Palduding Islamic Boarding School, Nurul Hidayah Islamic Boarding School, Al-Ittihad Al-Islami Islamic Boarding School Camplong Lacquer. This type of research is an evaluative research using a qualitative descriptive approach. The data collection technique uses content analysis from existing data through interviews, observations, and documentation. The results of this study indicate that students have a positive perception, students' perception about the use of online learning in English learning during the coronavirus disease pandemic based on the assignment has a positive perception.

Abstrak

Penelitian ini bertujuan untuk menganalisis pembelajaran *fiqh taharah* dan penanaman budaya lingkungan bersih dengan model evaluasi CIPP (Context, Input, Process, Product). Fokus penelitian terletak pada penerapan model evaluasi CIPP dalam konteks pembelajaran *fiqh taharah* di pondok pesantren di Madura. Pesantren yang menjadi latar belakang penelitian antara lain, Pesantren Miftahul Ulum, Pesantren Al-Falah Sumber Gayam, Pesantren Al-Amien Prenduan, Pesantren Mambaul Ulum Bata-Bata Pamekasan, Pesantren Nubdatul Bayan Palduding, Pesantren Nurul Hidayah, Pesantren Al-Ittihad Al-Islami Camplong Lacquer. Jenis penelitian ini adalah penelitian evaluatif dengan menggunakan pendekatan deskriptif kualitatif. Teknik pengumpulan data menggunakan analisis isi dari data yang ada melalui wawancara, observasi, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa siswa memiliki persepsi yang positif, persepsi siswa tentang penggunaan pembelajaran online dalam pembelajaran bahasa Inggris selama pandemi penyakit coronavirus berdasarkan tugas memiliki persepsi yang positif.

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1. Introduction

Almost all *fiqh* books, for the initial discussion, it is preceded by chapter *taharah*. The fuqaha (jurists) show that Islam is very concerned about cleanliness and purity both physically and mentally. Cleanliness is also a major requirement in worship. Worship is a means for a servant to get closer to his Lord. By worshipping, the relationship between creatures and the creator is established. Humans

need a means of communication with God, and that is done by worshiping and praying (Ayyub, 2014). Cleanliness is so important according to Islam, so that people who clean themselves and like to maintain cleanliness will be loved by Allah as the word of Allah in Al-Baqarah verse 222 which means "Indeed, Allah loves those who repent and loves those who purify themselves." (Religion, 2010)

The teachings of cleanliness in Islam are very urgent in upholding the joints of the Islamic religion. This stems from or is a consequence of faith in Allah. Trying to make himself clean and holy so that he has the opportunity to get closer to Allah. Thus cleanliness in Islam has aspects of worship and morals. Rasulullah said about taharah which means: "Cleanliness is part of faith" (Karnedi, 2017). Cleanliness is a very important part of Islamic teachings so that it is associated with one's faith. The recommendation to maintain cleanliness is also stated in the holy book of the Qur'an and even some of the verses were revealed in the early phase. In letter Al-Mudatstsir, descended in the early phase, is called "watsiyabaka fatohhir" which means "and clean your clothes." The word clothing here can certainly be interpreted in a broad sense, so that tsiyab is not only limited to clothing, but becomes anything that is in the body, for example the mind, heart, soul and includes a person's body that must be kept clean.

One of the forums that is often used as an assessment of the maintenance of purity and cleanliness of the body and mind is the pesantren, the santri call it "holy prison". In it almost every day there is a study of the Yellow Book that conveys the values of Islamic teachings, including studies on maintaining chastity and cleanliness. Pesantren is a gathering place for students to gain knowledge in order to become perfect human beings as a provision to live life in the world, especially later in the hereafter. In addition, internally, the pesantren does not only consist of a group of students, but many other elements such as kiai and educators, there is a mosque or prayer room, there are dormitories as a place to live for students. These all become symbols or characteristics that pesantren are buildings that are different from buildings in general. In this case it is confirmed by Nurcholis Madjid that the pesantren consists of five the main elements, namely: kyai, santri, mosques, huts, and teaching of classical Islamic books. These five elements are special characteristics of Islamic boarding schools and distinguish Islamic boarding school education from other forms of educational institutions (Yusna Zaidah, Nadiyah Khalid, 2014).

Apart from the various special characteristics possessed by Islamic boarding schools, there is a phenomenon that we find mushrooming in the pesantren environment, namely among the santri community many who suffer from skin diseases such as scabies, scabies, boils, itching, and the like. These various diseases appear and become something that usually happens among people who are experienced as students. Many views say that the disease often afflicts the students because of the lack of attention from the students to cleanliness and health, often changing clothes with friends, being less aware of the food they eat, students often sleeping early. Some of these assumptions could be one of the triggers for the outbreak of the skin disease.

But on the one hand, what is very exalted from Islamic boarding schools is to produce generations of people who are tafaquh fiddin, namely generations who hold fast to religion and uphold its values, through the study of the turats book or yellow book which is an icon of learning in the world of pesantren. Islamic boarding schools do have certain characteristics in their learning activities, so it is with these characteristics that distinguish them from other educational institutions. Learning activities at Islamic Boarding Schools will take place well when the kiai or kiai's representatives, ustadz, teachers understand various methods or method how the material must be delivered to the target, namely students or students.

One of the books studied is the book of fiqh about taharah, namely knowledge about maintaining physical and spiritual purity, maintaining personal and environmental hygiene. If we compare it with the reality that many students are infected with the disease, then what comes to our minds is that students do not practice the knowledge they have learned in everyday life. Therefore, researchers are

very interested in seeing the phenomena that occur in the pesantren world, so they want to know more deeply about all the activities and tips of pesantren in solving problems that occur by using the context, input, process, and product evaluation model, which is abbreviated as evaluation model. CIPP. In this case, the researchers conducted an evaluation in several Islamic boarding schools in the Madura area, including the Miftahul Ulum Islamic Boarding School,

2. Method

The writing of this article uses qualitative field research. Field research (field research) is to study intensively about the background of the current situation, and the interaction of a social, individual, group, institution and society. That research is also considered a broad approach in qualitative research. The important idea of this type of research is that the researcher goes to the field to directly observe a phenomenon that occurs. The research locations include several Islamic boarding schools in Madura, among others, Islamic boarding schools, Miftahul Ulum Bettet (Pamekasan), Al-Falah Sumber Gayam Islamic Boarding School (Pamekasan), Al-Amien Prenduan Islamic Boarding School (Sumenep), Mambaul Ulum Bata-Bata Islamic Boarding School (Pamekasan), Nubdatul Bayan Al-Majidiyah Palduding Islamic Boarding School (Pamekasan), Nurul Hidayah Islamic Boarding School (Pamekasan), pesantren al-Ittihad al-Islami Camplong (Sampang).

3. Results And Discussion

3.1. Draft Evaluation CIPP

Model Evaluation CIPP is the model most widely known and applied by evaluators. The model was developed in the late 1960s as an alternative to the most prevalent views of evaluation at that time, namely goal-oriented, testing, and experimental design (Jumari & Suandi, 2020). The CIPP model is an evaluation model that views the program being evaluated as a system. Thus, if the evaluators have determined the CIPP model as the model to be used to evaluate the assigned program, so like it or not they have to analyze the program based on its components.

Evaluation is the process of determining the extent to which educational goals have been achieved. Evaluation is not only a collection of achievement results through measurement, but evaluation is a process, starting from the identification of outcomes and ending with decisions. Evaluation is the process of using information to make judgments about how effectively a program has met the needs of students. From the description above, it can be concluded that evaluation is an activity carried out by extracting information from a program that is implemented to be analyzed, assessed, measured and conclusions or decisions are drawn. From the results of these conclusions can be seen how the advantages and disadvantages as well as obstacles in the program that has been implemented.

The CIPP model has four continuous elements, namely context evaluation, input evaluation, process evaluation, and product evaluation. First, evaluate the context to answer the question: What needs to be done? Evaluation context its main aim is to identify the strengths and weaknesses of the organization and to provide input to improve the organization. The main purpose of context evaluation is to assess the entire state of the organization, identify its weaknesses, take an inventory of its strengths that can be exploited to cover its weaknesses, diagnose problems facing the organization, and find solutions (Mahmudi, 2011). Second, Evaluation of inputs. Evaluation of inputs to find answers to the questions: How should it be done? (How should it be done?). Input evaluation identifies problems, asset needs, and opportunities to help decision makers define goals, priorities, program benefits and assess alternative approaches, action plans, budgets according to needs and targeted goals (Djuanda, 2020).

Third, Process evaluation, Process evaluation seeks to find answers to the questions: Is it being done? (Is the program being implemented?). Process evaluation is an assessment carried out on aspects of the implementation of a program. Process evaluation has three objectives, namely (a) to detect or predict the design of procedures during the evaluation stage, (b) to provide information on program decisions, and as a record of procedures that occur, and (c) evaluation which includes a collection of assessment data that has been determined and implemented. in program implementation practice (Luma et al., 2020). Fourth, Product/Result Evaluation. Evaluation of results is directed at finding answers to the questions: Is it succeeding? (Is this program successfully implemented?). Product evaluation is an assessment carried out to measure success in achieving the goals that have been set. The resulting data will determine whether the program is continued, modified or terminated. The purpose of Product Evaluation is: to measure, interpret, and determine the achievement of the results of a program, ensuring how much the program has met the needs of a group of programs being served (Wahyudhiana, 2015).

3.2. Overview of the fiqh of Taharah and Culture Clean in Neighborhood Boarding school

Taharah in Arabic means an-nadhafah, namely cleanliness. Taharah in terms of fiqh experts is a member of washing, namely: a) certain bodies with method certain. b) lift hadats and remove najis. Islam places taharah as an important issue and cannot be underestimated. This is due to 2 things, namely: First, taharah is a condition for the validity of certain worship services, such as prayer. Second, because taharah is directly related to hygiene issues.

Fiqh taharah (purification) occupies the most important problem in Islam, fiqh experts even prioritize the discussion of taharah before discussing prayer, because taharah (purification) is the basis of the conditions for the validity of prayer. Allah swt does not accept a servant who is not purified in carrying out worship, because the condition for worship is to be purified, both from unclean and from hadats. Basically, the purpose of purification is a way for Muslims to avoid dust or dirt so that it intentionally or unintentionally cancels our worship to Allah SWT. For this reason, it is important for us to learn taharah, especially at an early age, because actually taharah must be taught to children before they reach puberty, so that when they reach baligh they already understand what taharah (purification) is method implementation. (Rozi & Alawiyah, 2021)

In the world of Islamic boarding schools, studies on taharah fiqh are often presented in various book studies, both in dormitories, prayer rooms, and formal madrasas. In fact, this study can be said to be entrenched. Of course, a clean culture in pesantren should also be encouraged, considering that pesantren are a repository of knowledge. It is very sad if the boarding school crew is not good at translating the results of the study on chastity and cleanliness into the real world, namely maintaining personal hygiene and the surrounding environment. If the pesantren does not create a clean, healthy, and tidy culture, it will be easy to pollute the environment which affects the health of students physically and psychologically. And will hinder the learning process is not conducive. And it is very easy for disease transmission to occur, because in the pesantren body there are many students who live together, sleep together, bathe together, eat together, and all activities are passed in togetherness.

3.3. Analysis Fiqh Taharah and Clean Islamic Boarding School with Model Evaluation CIPP

Each Islamic boarding school certainly has its own program in promoting environmental hygiene and health, some use the term Friday clean, clean Sunday, healthy pesantren, clean care, and other similar terms. All of this is well programmed, because to form students' personalities who have a clean and healthy culture as evidence of the implementation of learning outcomes from various fiqh books studied, especially in the field of Islamic jurisprudence. chapter taharah. To obtain data that can explain the aspects of CIPP which consist of context, input, process, and product, the researchers interviewed two informants taken from each Islamic boarding school in Madura, including the Miftahul Ulum Islamic Boarding School, Al-Falah Islamic Boarding School Sumber Gayam, the Al-

Amien Prenduan Islamic Boarding School, the Pamekasan Bata-Bata Mambaul Ulum Islamic Boarding School, the Nubdatul Bayan Al-Majidiyah Palduding Islamic Boarding School, the Nurul Hidayah Islamic Boarding School, and the Al-Ittihad Al-Islami Islamic Boarding School Camplong Sampang. In addition, it also made observations to research sites and conducted documentation studies through documents in the form of a sick student registration book, a weekly schedule for the clean care program, a daily schedule for the cleanliness of the Islamic boarding school environment, and student health reports.

1) Context evaluation

At this stage, researchers will analyze in terms of program objectives, program benefits, opportunities, targets and the need to promote clean and healthy pesantren programs in Islamic boarding schools in Madura. However, before that the researcher will present the findings in the field, many students suffer from skin diseases due to various factors. Including unhealthy environmental factors, dietary factors, lack of exercise or lack of body movement, often sleep in the morning. Therefore, it is very important for the pesantren to promote a clean and healthy program to minimize the incidence of disease and anticipate that it will not get worse.

From the results of interviews and reviewing existing documents, the background of the implementation of the clean and healthy program in various Islamic boarding schools is to build a clean and healthy culture among students, to form disciplined living neatly, to create awareness of cleanliness and health in the boarding school environment. Where pesantren is a gathering place for students to study various sciences, one of which is the study of turats books on fiqh taharah, namely knowledge about maintaining cleanliness and health. Practically, students should be able to practice the knowledge gained in everyday life, which is not only to know the theory, but also to grow awareness to instill a pure and spiritual personality, cleanliness and environmental health so as to create a clean and healthy pesantren environment that will have a positive effect. The learning process and the quality of education will increase in all fields, because it is supported by a clean, fresh, and healthy atmosphere and will minimize the spread of various kinds of skin diseases that often afflict students in Islamic boarding schools,

The target of the clean and healthy program is aimed at all the academic community of Islamic boarding schools, namely students, educators, education staff, the head of the boarding school management, and the environment. The clean and healthy program has tremendous benefits, namely physically the health of the students will be well maintained which will have an impact on the quality of education in Islamic boarding schools will increase, learning conditions will be conducive, with a clean and healthy lifestyle, the guardians of students and the community will be happy and feel calm with the life of their children in the boarding school, and the culture of clean living will always be reflected in the hearts and minds of the santri who will live in the midst of the community.

2) Evaluation of inputs (inputs)

The problems above become a big homework for education stakeholders in Islamic boarding schools to create a clean and healthy culture in everyday life. In the sense that it is not only trained in terms of delivering theory through books of fiqh taharah, but it is even more effective if you make the habit of keeping yourself and the environment clean through clean and healthy living programs. Of the various health and hygiene problems that are often found in the above Islamic boarding schools. The main problem that occurs, students always study the fiqh taharah book, but their attention to cleanliness is very minimal, they know the knowledge but are not good at practicing it. Phenomena like this if left undisciplined in maintaining personal and environmental hygiene,

To raise students' awareness of cleanliness and health, it is necessary to have a number of things that immediately take action, as the researchers compiled in the following table:

Table 1. Increase Student Awareness of Hygiene and Health,

No	Identification Problem	Offer Solution
1	Lack of attention of students to cleanliness and health.	Hold socialization about hygiene and health, so that they know more deeply about maintaining cleanliness and health both in terms of goals, benefits, and mafsadat.
2	Not taking care of the food you eat	Wisely sort and choose foods and drinks that are good for health, not all types of food and drinks are consumed without consideration.
3	Lack of body movement	Diligent in activities, not lazy to move the body so that blood circulation becomes smooth, thereby minimizing the incidence of skin diseases such as scabies, itching, boils, and so on
4	Often sleep in the morning	Get used to holding back drowsiness to sleep at dawn by trying to divert sleepiness through other useful activities such as cleaning, taking walks, doing light movements, studying in the open, and others.

3) Process evaluation

After the researchers identified various problems related to the cleanliness and health of santri in Islamic boarding schools in the Madura area, there were several solutions offered by the researchers, even though some of the pesantren that were the target of this research had previously been implemented. For example, at the Mambaul Ulum Bata-Bata Pamekasan Islamic Boarding School, the al-Falah Sumber Gayam Kadur Islamic Boarding School and the Al-Amin Prenduan Sumenep Islamic Boarding School have implemented a morning exercise program, with the aim of avoiding the habit of sleeping early in the morning for students, so that blood circulation is smooth, muscle stretches are stretched. not stiff, if blood circulation runs normally it will avoid various kinds of diseases, including diseases caused by an unsanitary and healthy environment. Inbelow are some programs and forms of program implementation that have a goal for the benefit of students in various Islamic boarding schools in the Madura area, which researchers present in tabular form as follows:

Table 2. Program and Implementation for the benefit of students

No	Program	Program Form	Implementation	Destination
1	Socialization about cleanliness and health	The existence of seminars, health education, environmental sanitation in the form of bhakti care clean work.		Santri can find out more about environmental sanitation, and realize the importance of clean and healthy living, and create a clean and healthy living culture.
2	Stabilization of the food consumed by students	Nutritious and vitamin-rich foods are provided if they are sufficient for the body's intake needs.		Santri will be wiser in choosing foods and drinks that do not bring harm to the body.
3	Body movement activities for students in the morning	Regular morning exercises are held, sports such as badminton, volleyball, badminton.		Blood circulation becomes smooth, so it is not easy to get sick.
4	Reward (reward) and punishment (sanction/action)	Hold a competition in terms of environmental sanitation and health		Generating motivation and enthusiasm to always be active and istiqamah in maintaining personal hygiene, the environment and the natural surroundings.

4) Product evaluation

One of the main programs in every Islamic boarding school is the study of fiqh books, in this case related to Islamic jurisprudence chapter *taharah*. Of course, all the lessons that have been studied together, hope that the students can translate their contents into daily practice. Especially in terms of maintaining inner and outer purity and maintaining the cleanliness of the surrounding environment. As Islam recommends to always maintain personal hygiene, the surrounding environment as mentioned in the hadith *an-nadhafatu minal iman*, "cleanliness is part of faith." This sentence is not only used as a slogan, which is always faithfully affixed everywhere, which is not only good at reading and memorizing, but how its contents are proven in daily practice so that it becomes a good habit or culture wherever you are. As there is a Latin motto coined by a poet named Decimus Junius Juvenalis, saying "*Mens Sana in Corpore Sano*" means that in a healthy body there is a strong soul. It clearly means that if the body is healthy due to regular exercise, the blood circulation is smooth and functioning properly, so that the brain and mind become calm.

For this reason, all planned programs will be carried out properly, if the body is in good health supported by clean and healthy environmental conditions. The mind becomes calm, bright to apply the best ideas to create a conducive learning atmosphere and is embedded in the students, strong motivation to maintain cleanliness and health of oneself, the environment, and the natural surroundings. Looking at the various existing programs, the researcher will make an assessment according to the success achieved from the existing data.

The hygiene and health socialization program can be realized well, but the ability of students to practice it in daily life varies, some are serious, some are half-hearted, some even don't care at all. Seeing this condition, do not be discouraged in realizing it in a sustainable manner. Instead, the negative condition triggers the enthusiasm to continue to run it consistently, because this program is very noble and provides the best lessons for current and future students, namely instilling a culture of cleanliness and health in the souls of students.

The program for strengthening the food consumed by students was realized as it should be, and this program must be continued even though it is only for two months (once every two months), considering that the times are increasingly advanced, food is also instantaneous. So it is important to have counseling like this, so that students are not careless in consuming foods that bring a lot of harm to the body. Santri will be wiser in choosing foods that are sufficient to meet the needs of good and healthy food intake.

The morning exercise program is very beneficial for the body. By doing routine movements every morning, blood circulation will flow normally, the body is healthy and fit, the mind is calm and smooth, living a life full of love and peace. This program must be implemented routinely because the members of the human body must always have movement and relaxation with the aim of minimizing the arrival of various diseases including skin diseases.

4. Conclusion

Based on the finding and discussion that have been presented in the previous chapter, the researcher concludes that:

Students' perception about the use of online learning in English learning during the coronavirus disease pandemic based on learning activity has enough categories. This result showed that students had enough perception, so they quite supported the use of online learning in English learning during the coronavirus disease pandemic.

Students' perception about the use of online learning in English learning during the coronavirus disease pandemic based on the assignment has a positive perception. This result showed

that students had positive perception. It meant that students were quite to support the use of online learning in English learning during the corona virus disease pandemic.

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