

# Hadith Life and Power Relations in the Ro'an Tradition at Miftahul Huda Rawalo Banyumas Islamic Boarding School

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Article	Abstract
<b>Article History :</b> Received: Oct., 17, 2025 Reviewed: Oct., 29, 2025 Accepted: Nov., 3, 2025 Published: Nov., 5, 2025	This study examines the Ro'an (community service) tradition in Islamic boarding schools as both a manifestation of Living Hadith values such as ta'awun (mutual help), sincerity, and thaharah (cleanliness) and as an arena of power relations among kiai, ustaz, and students. In the digital era, this noble practice faces the risk of meaning distortion and accusations of exploitation on social media, necessitating deeper academic analysis. Using a qualitative case study approach at Miftahul Huda Rawalo Banyumas Islamic Boarding School, data were collected through participatory observation, in-depth interviews, and documentation involving 58 purposively selected participants, consisting of active students and alumni. The two-month fieldwork generated rich textual and observational data, analyzed through stages of data reduction, presentation, and conclusion drawing to identify patterns of meaning and power relations in the Ro'an tradition. The findings reveal that Ro'an serves as an effective medium for internalizing Living Hadith values, fostering spirituality, collective identity, and social discipline among students. However, it also reflects asymmetrical power structures in which institutional authority reinforces obedience and piety through disciplinary mechanisms. The study contributes theoretically by integrating Living Hadith perspectives with Foucault's concept of power relations, offering insights into how Islamic boarding schools can sustain Ro'an through more humanistic and participatory frameworks in the digital age.
<b>Keywords:</b>  <i>Living Hadith, Power Relations, Ro'an, Islamic Boarding School, Exploitation.</i>	

## INTRODUCTION

Islamic Boarding School is a traditional educational institution in Indonesia that has been an integral part of the country's educational landscape since before independence. Islamic boarding schools primarily focus on Islamic education, but have grown to include secular subjects (Gama et al., 2024; Isbah & Sakhiyya, 2023). The Islamic Boarding School provides a comprehensive education that includes religious teachings, general science, and character development. (Paradise & Amin, 2025). Its curriculum often integrates formal, non-formal, and informal education, ensuring students receive a holistic education that includes moral, mental, and work skills (Zarkasyi, 2020). In addition, Islamic boarding schools emphasize the development of Islamic values, theology, philosophy, physical development, and the Arabic language.

Many Islamic boarding schools have adapted by combining internet technology and modern educational practices. This includes the use of online platforms for teaching and the integration of public and religious education to meet the needs of contemporary society (Basori et al., 2023). Some Islamic Boarding Schools have also implemented environmental education, transforming into ecological Islamic Boarding Schools that promote ecological awareness and sustainable practices (Purnomo et al., 2024).

Islamic boarding schools play an important role in the development of society and social change. They engage in transformative da'wah to inculcate moral and Islamic values,

overcome poverty through economic empowerment, and prevent violence and radicalism by promoting openness and tolerance (Sadiyah, 2022). In addition, the Islamic boarding school contributes to the intellectual and social development of its students, preparing them to become responsible and moderate members of society (Mujahid, 2021). Islamic boarding schools often combine local cultural values with Islamic teachings to build students' character and maintain community trust (Akbar et al., 2022).

Despite being established for a long time, Islamic boarding schools face challenges such as financial limitations, the need for modernization, and the pressure to balance traditional values with contemporary demands. Innovative management strategies and the integration of entrepreneurial values are some of the ways that Islamic boarding schools overcome these challenges (Abubakar et al., 2025; Basori et al., 2023; Yuli et al., 2023).

"Ro'an" activities are one of the important traditions in the life of Islamic Boarding Schools in Indonesia that reflect the values of togetherness, solidarity, and social responsibility. This tradition is not only a means of maintaining the cleanliness and neatness of the Islamic Boarding School environment, but also serves as an integral part of the character and spiritual education of students. Through community service activities, the students learn to internalize Islamic values such as honesty, discipline, hard work, responsibility, sincerity, and humility. Thus, "Ro'an" becomes a vehicle for the formation of the personality of students who are not only intellectually intelligent, but also have noble character and have high social concern.

Tradition São Paulo, or "Ro'an" in Islamic Boarding Schools, is basically a form of noble social education, reflecting the value of cooperation and mutual responsibility in building an Islamic Boarding School environment. However, in the midst of social and cultural changes influenced by the flow of digitalization and social media, the practice of "Ro'an" can potentially experience distortions of meaning if not managed properly. In some cases, there has been criticism on social media about the existence of Abuse of student personnel who are asked to do heavy work without paying attention to their welfare aspects. This causes a negative perception of Islamic boarding schools in the eyes of some people, especially among Generation Z, who are more sensitive to issues of social justice and individual rights. If "Ro'an" is not accompanied by the inculcation of educational values and a balance between the rights and obligations of students, this noble tradition can shift into a form of covert exploitation that actually damages the image of the Islamic Boarding School as a moral and spiritual educational institution (Afifatun Ifadah, 2023; Syarofi & Niam, 2025).

Furthermore, in the context of current information disclosure, every action in Islamic boarding schools is easily recorded and spread through social media. This phenomenon can magnify negative stigma against Islamic Boarding Schools, especially when the narrative that emerges only highlights aspects of injustice without understanding the educational value behind the "Ro'an" tradition. Therefore, it is important for Islamic boarding school managers to take a more humane and transparent approach in organizing community service activities, paying attention to the physical and psychological welfare of students. If this is ignored, Islamic boarding schools can lose public trust and face a crisis of legitimacy in the midst of a modern society that is increasingly critical of humanitarian and human rights issues. Therefore, the discussion and management of the "Ro'an" tradition needs to be carried out contextually and ethically so that the noble values contained in it are maintained and relevant to the challenges of the times (Alghizzawi et al., 2023; Rasli et al., 2024).

In the modern context, as Mujahid researched (Mujahid, 2021), the tradition "Color" in Islamic boarding schools is no longer just interpreted as a form of *Dharma* or the devotion of students to institutions and teachers, but also becomes an attractive space between spiritual values and the practice of power that has the potential to cause exploitation. Paramansyah, in his research, reinforced that in the midst of the rise of digital culture and the openness of social

media, the practice of "Ro'an" is now often questioned by the public, especially by the younger generation who are more critical of justice and human rights issues (Paramansyah et al., 2024). This phenomenon reveals the existence of Power Relations, which are not always balanced between kiai and students, where "Ro'an" activities can change their function from a means of character education to an instrument of social control that demands obedience without considering the welfare of the students.

Through the perspective of Living Hadith, the practice of "Ro'an" can be read as a manifestation of Islamic values of cooperation and service (*Dharma*), but in certain social realities, its interpretation and implementation often shift according to the power structure that applies in the Islamic Boarding School. Therefore, an analysis of "Ro'an" needs to look not only at its theological dimension, but also at how Power Relations and Social Construction in Islamic Boarding Schools shape their meaning and practice in the digital era that is full of public spotlight (Faruq & Mustofa, 2022; Iffah, 2021; Rismah & Yahya, 2022).

### Theoretical Framework

The approach of living hadith departs from the understanding that hadith not only stop at the text (*nash*), but also live and are practiced in the daily lives of Muslims (Faruq & Mustofa, 2022; Iffah, 2021; Rismah & Yahya, 2022). In the context of Islamic Boarding School, the tradition of "Ro'an" (community service) can be understood as a form of actualization of the value of hadith values related to *ukhuwah islamiyah*, *ta'awun* (please help), sincerity in charity, and devotion to others. Hadith hadiths such as "*khairunnas anfa'uhum linnas*" (the best human being is the most beneficial to other human beings) became the moral foundation that animates the practice of "Ro'an". However, in the analysis of living hadith, the meaning of the hadith is not only sourced from the text, but also from the social context and power structure that influences its interpretation and implementation in the field. Thus, living hadith provides space to read "Ro'an" not only as a manifestation of religious values, but also as a dynamic arena of social interpretation.

In the tradition of Islamic Boarding School, *Dharma* is interpreted as a form of student devotion to kiai and institutions, which is considered to be of worship value and a means of obtaining the blessings of knowledge (Samsudin & Kuncoro, 2022). Concept *Dharma* This is often framed in a spiritual narrative: students who are obedient, obedient, and serve sincerely will gain *São Paulo* (Syarifah, 2024). However, in the modern context and the discourse of equality, the concept of *Dharma* needs to be reviewed so that it does not become trapped as a legitimacy mechanism for unequal hierarchical relationships. This is where the shift in meaning occurs: *Dharma* As a noble value, it can turn into a form of structural compliance that closes the critical space of students to practices that have the potential to be exploitative.

Islamic Boarding School is a social community that has a strong hierarchical structure, where kiai occupy the highest authoritative position, while students are in subordinate positions in scientific and spiritual relations (Basori et al., 2023; Gama et al., 2024; Prabowo et al., 2024). Within the framework of Michel Foucault's theory of power relations, power is not only understood as a form of domination, but also as a mechanism that works through discipline, obedience, and normalization of behavior. The practice of "Ro'an" can be read as part of this mechanism: cooperation activities that, on the one hand instill social discipline and solidarity, but on the other hand also become a means of internalizing power that shapes the behavior of students to obey authority (Foucault, 2021; Toy, 2022; Nugroho, 2024; Sumintak & Idi, 2022). Thus, the analysis of power relations helps to see how solemn values can be transformed into an instrument of legitimacy for the inequality of roles in the Islamic Boarding School community.

The digital era has brought a major change to the way people assess and understand the life of the Islamic Boarding School. Social media has become a new space where the internal

practices of Islamic Boarding School, including "Ro'an" activities, can be exposed and criticized openly. The narrative about "student exploitation" that has gone viral on social media shows a shift in discourse from obedience to critical awareness of social justice (Ihsanillah, 2024). This perspective shows that religious practices are now inseparable from the context of public communication and the dynamics of digital opinion (Sholikhah & Kurniawan, 2024). In this framework, the "Ro'an" tradition needs to be read not only as a religious practice, but also as a Discursive Arena where the values of solemnity, power, and justice are renegotiated in the presence of modern society.

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From the combination of the three theories above, the framework of this article positions "Ro'an" as a *living hadith* practice that represents the Islamic values of helping and devotion. However, when in hierarchical social structures and exposed in digital spaces, these practices can experience a distortion of meaning from *spiritual reverence* to *social exploitation*. Therefore, the analysis of this article will highlight the dynamics of hadith interpretation in the context of Islamic Boarding School praxis by considering the dimensions of power and social transformation in the digital media era.

## RESEARCH METHOD

This research is qualitative with a case study approach. It is located at the Miftahul Huda Rawalo Islamic Boarding School in Banyumas. This approach was chosen to explore in depth the meaning, values, and practices of the Ro'an tradition in the context of Islamic Boarding School life as a manifestation of living hadith. Through participant observation, in-depth interviews, and document analysis, this study seeks to understand how the Ro'an tradition is practiced, interpreted, and negotiated by actors of the Kiai Islamic boarding school, ustadz, and students in daily life. The case study approach allows researchers to capture the social dynamics and power relations embedded in these communal work practices and to reveal how the prophetic values of ta'āwun (cooperation) are realized or undergo a shift in meaning in the contemporary social and cultural context of Islamic Boarding School life (Afrizal, 2016; Samsu S, 2021; Sugiyono, 2009a).

Data were collected through participatory observation, in-depth interviews, and documentation studies of 58 study participants. Participants were selected using purposive sampling, namely based on their active involvement in Ro'an activities and their experience as students or graduates of Islamic boarding schools with formal and non-formal professional backgrounds. The data analysis process is carried out in the stages of data reduction, data presentation, and the conclusion drawn. Through this process, data is selected, categorized, and interpreted to find patterns of meaning related to the practice of "Ro'an" and its implications for the meaning of solemnity and potential exploitation in the context of power relations in Islamic boarding schools (Dawis et al., 2023; Hardani, Helmina Andriani, Jumari Ustiawaty, Evi Fatmi Utami, Ria Rahmatul Istiqomah, Roushandy Asri Fardani, Dhika Juliana Sukmana, 2020; Rofiqoh & Zulhawati, 2020; Sugiyono, 2009b).



## RESULT AND DISCUSSION

### The "Ro'an" Tradition as a Manifestation of Living Hadith in Shaping the Spirituality and Collective Identity of Santri

The *Ro'an* tradition in Islamic Boarding Schools is a form of socio-religious practice that reflects the noble values of Islam in the daily lives of students. More than just community service activities, *Ro'an* functions as a space for moral, spiritual, and social learning that fosters the character of Islam based on direct experience. Through this tradition, the values derived from the hadith of the Prophet PBUH, such as help, sincerity, cleanliness, social responsibility, worship, the practice of the sunnah, and maintaining cohesiveness and brotherhood, are revived in concrete actions that are repetitive and meaningful. From the perspective of *Living Hadith*, *Ro'an* is an important medium to understand how hadith texts are not only read and memorized, but also internalized and manifested in daily behavior. Thus, this tradition not only strengthens the spiritual dimension of the students, but also strengthens the Islamic Boarding School as a space for the formation of social morals that are in harmony with the prophetic teachings of the Prophet PBUH.

The first is that the value of helping is one of the core teachings of Islam, which is manifested in the *Ro'an* tradition in the Islamic Boarding School. This activity is not only a routine to maintain cleanliness, but also a means of social and spiritual learning for the students. Through *Ro'an*, students learn to work together, help each other selflessly, and foster concern for others. This concept is in line with the Prophet's hadith about "*ta'awun 'ala al-birri wa al-taqwa*" (Q.S. Surah Al Maidah: 2), helping each other in kindness and piety, which is the basis of social ethics for Muslims. In practice, *Ro'an* forms a pattern of cooperation that fosters a sense of togetherness, emphasizing that each individual has a responsibility in creating a clean, comfortable, and spirit-filled environment of *ukhuwah*.

In an interview, Ustaz Luthfi Mubarak said:

"*Ro'an* is not only about cleaning, but learning to help others. The Prophet taught *ta'awun 'ala al-birri wa al-taqwa*, helping each other in goodness. At the Islamic Boarding School, we live that value through working together." Luthfi said

This statement was reinforced by Zidny El Husna, one of the active students, who said:

"If there is a tired friend, we will help immediately. No one is being told; everyone is self-aware." Zidny El Husna explained

From the quote, it appears that *Ro'an* has become a real forum to foster collective awareness of the importance of helping each other and working together. This value is not taught through theory alone, but through direct experience that shapes habits and attitudes in life. The interview text illustrates that the value of helping in *Ro'an* is a concrete implementation of the concept of *Living Hadith*, which is the process in which the teachings of the Prophet PBUH are lived and practiced in daily life. Through spontaneous and mindful collective work, the students not only understand the hadith about helping cognitively, but also experience it empirically. *Ro'an* becomes a social space where prophetic values turn into repetitive actions and form caring social characters. Thus, the hadith about *ta'awun* is no longer normative, but becomes a social reality that shapes the religious identity of students. In the context of an increasingly individualistic modern society, this tradition shows important relevance as a model of value education that fosters solidarity and empathy.

Thus, it can be affirmed that the value of helping in the tradition of *Winter* is not just a joint work activity, but a manifestation of the teachings of the Prophet who lives in the midst of the Islamic Boarding School community. This tradition shows how the text of the hadith is internalized through collective action, so that it becomes a culture that fosters togetherness, care, and social responsibility (Almunadi & Zulfikar, 2023). *Winter* teaches that helping others is not only a moral obligation, but a form of worship that strengthens human relationships as

well as relationships with Allah SWT. In perspective, *Living Hadith*, *Winter* proves that the teachings of the Prophet PBUH can continue to live and be relevant throughout time when lived and practiced in a dynamic and sincere community life.

Second, the value of sincerity is the spiritual foundation that animates all *Ro'an activities* in the Islamic Boarding School. Sincerity is understood as a pure intention in doing charity that does not depend on human appreciation, but solely because of Allah SWT. In the context of Islamic Boarding School education, this value is the foundation for the formation of the character of students who are not only ritually obedient, but also have inner awareness in every action. *Ro'an* is an effective means to instill this value because it is done together and selflessly. Through these activities, students learn that even the smallest charity has worship value if it is based on sincere intentions. Thus, sincerity is no longer understood as an abstract concept, but becomes a life experience that shapes the religious and social personality of students. Kiai Kusaeri said,

"We always remind you not to work for fear of being scolded by ustaz. Cleanse it for God's sake. Physical work is also worship if the intention is right." Said Kiai Kusaeri

Meanwhile, Avina Amalia, one of the graduates of the Islamic Boarding School, recalled:

"In the past, when I joined *Ro'an*, we never wrote who worked in which part. Everything is done secretly; the important thing is to be clean. From there, we learned sincerity." Remembering Avina Amalia

The interview reflected how the value of sincerity is practiced in real life in the lives of students. From the perspective of *Living Hadith*, the hadith of the Prophet "*innamal a'malu binniyat*" (Bukhārī, Ṣaḥīḥ al-Bukhārī, No. 1) (indeed every deed depends on its intention) is not only taught verbally, but is manifested in social actions such as *Ro'an*. Simple cleanliness activities become a space for spiritual appreciation, where students train their hearts not to seek recognition, but the pleasure of Allah. This process shows that *Living Hadith* works through habituation of repetition of behaviors that instill the values of the hadith into real life. In the context of modern life that often judges charity based on results and praise, *the practice of Ro'an* presents a new relevance: that sincerity remains the pinnacle of moral and spiritual value in any social charity.

Thus, sincerity in the *Ro'an tradition* is not only a moral principle, but also a tangible manifestation of the practice of the Prophet's hadith in the social context of the Islamic Boarding School. This value affirms that selfless charity has spiritual power that can purify intentions and form humble character. *Ro'an* is concrete proof that *Living Hadith* can be present in simple practice, but it has a profound impact on the formation of a sincere soul. In the order of life of Islamic Boarding Schools and the wider community, sincerity remains the core of all charity, becoming a link between the ritual, social, and spiritual dimensions in the lives of Muslims.

Third is Cleanliness (*Thaharah*). Cleanliness (*Ṭahārah*) is one of the fundamental values in Islam that has two dimensions: physical and spiritual. In the teachings of the Prophet PBUH, cleanliness does not only mean protecting the body and environment from impurities, but also includes purifying the heart from reprehensible qualities. The Prophet's hadith "*ath-thahuru syathrul iman*" (Muslim, Ṣaḥīḥ Muslim, No. 223) (cleanliness is part of faith) becomes a strong theological basis that cleanliness is an integral part of faith. In the Islamic Boarding School environment, the value of *Ṭahārah* is realized through the *Ro'an* tradition, namely "*Ro'an*" cleaning the Islamic Boarding School area regularly. This activity is a form of moral and spiritual education that teaches students to maintain the purity of themselves and the environment, as a form of religious responsibility rooted in hadith values.

In an interview, Ustaz Hamid Munasir explained,

"Cleanliness is half of faith. We instill in students that cleaning the environment is the same as cleaning themselves." Explained Hamid Munasir

This phrase affirms the close relationship between birth cleanliness and inner cleanliness. In line with that, student Muhammad Athif conveyed his personal experience,

"If we clean the room, it feels like our hearts are clean too. "And it's not just about the characters, it's also about the characters." Said Muhammad Athif

Both statements show that the practice of *Ro'an* is not only understood as a physical activity but also as a means of self-purification and strengthening spirituality. The students understand that cleanliness carried out together has a deep religious meaning, beyond just a daily cleanliness routine.

The excerpt of the interview shows how the concept of *Living Hadith* works concretely in the life of the Islamic Boarding School. The Prophet's hadith about cleanliness does not stop at the level of normative texts, but is brought to life into a social practice through *Ro'an activities*. This process illustrates the dynamics of the transformation of hadith into a religious habitus that fosters spiritual and social awareness. In the context of *Living Hadith*, cleanliness is understood as the communal worship of students cleaning the environment while fostering purity of heart and togetherness. This tradition is particularly relevant to modern challenges that often separate physical and moral cleanliness. Through the internalization of *Ṭahārah values*, the Islamic Boarding School becomes an educational space that balances the aspects of birth and mind, forming students who are not only ritually obedient but also concerned about the cleanliness and welfare of the environment.

Thus, the practice of *Winter* as a form of cleanliness (*Ṭahārah*) is a form of actualization of *Living Hadith* that are whole and contextual. Through this activity, the Islamic Boarding School succeeded in making the Prophet's teachings on cleanliness a value of life that is practiced sustainably. *Winter* Teaching that maintaining cleanliness is not only a physical obligation, but also a form of worship that purifies the heart, strengthens ukhuwah, and strengthens faith. This value shows that Islam places cleanliness as the foundation of spirituality and civilization. In the midst of modern culture that often ignores moral and environmental purity, traditional *Winter* becomes a real representation of the teachings of the Prophet PBUH that are alive, burning, and continue to be relevant throughout time (Bima, 2023; Pramesthi & Aini, 2022).

The next value is the value of social responsibility. Value is one of the main dimensions in the *Ro'an tradition* in the Islamic Boarding School. This activity not only aims to maintain the cleanliness of the environment but also instills collective awareness and concern for others. Through the active involvement of all students, *Ro'an* becomes a forum for social education that teaches the meaning of responsibility as part of self-devotion. This value fosters empathy, discipline, and a sense of belonging towards the Islamic Boarding School environment. Thus, social responsibility in *Ro'an* does not arise from structural orders alone, but is born from the spiritual and moral awareness that grows naturally among the students. In an interview, Kiai Nasuha emphasized,

"Students who are used to serving in the Islamic Boarding School, God willing, will later get used to serving the community. It's an exercise in social responsibility. We have a *Ro'an* picket schedule. Sometimes I am the coordinator, and I have to make sure all the parts are in order. From there, I learned responsibility." Said Kiai Nasuha

This statement shows that *Ro'an's* activities not only instill hygiene habits but also train leadership, discipline, and social care among the students. The interview is in line with the concept of *Living Hadith*, where the teachings of the Prophet PBUH do not stop at the level of texts, but are brought to life in social actions. The hadith about caring for and serving others is

realized through the practice of *Ro'an*, which fosters social awareness and solidarity. Through active involvement, students learn that social responsibility is a tangible form of worship and the practice of the sunnah of the Prophet. Thus, *Ro'an* becomes a living interpretation of the hadiths about pious deeds and solemnity to the ummah, which emphasizes that cleanliness and service are part of devotion to Allah and society.

By internalizing the value of social responsibility through *Ro'an*, Islamic Boarding Schools have succeeded in instilling prophetic character in students. This activity not only maintains the neatness of the environment, but also forms a person who cares, is independent, and oriented towards social services. In the context of *Living Hadith*, *Ro'an* is a concrete moral learning medium, teaching that social charity is an integral part of faith. This tradition shows that Islamic boarding schools are not only a place to learn religion, but also a laboratory of life that fosters social piety based on the teachings of the Prophet Muhammad SAW.

The value of worship is the spiritual core in the implementation of the *Ro'an tradition* in the Islamic Boarding School. Activities that outwardly appear to be physical work, such as sweeping, cleaning rooms, or tidying up the environment, are understood by the students as a form of devotion to Allah SWT. This view departs from the realization that all deeds that are intended for the sake of Allah have a merit value. *Ro'an* is no longer understood as a routine task, but as a manifestation of social worship that contains elements of dhikr and gratitude. Thus, the value of worship in *Ro'an* confirms that Islam does not limit worship to formal rituals such as prayer and fasting, but also includes charitable deeds that benefit the environment and the surrounding community.

Kiai Abdul Rofi' said,

"If the students have the intention of Allah, even sweeping the yard becomes worship." After *Ro'an*, my heart was calm as if I had finished dhikr. I feel satisfied because I participate in maintaining the "Islamic Boarding School." Said Kiai Abdul Rofi

The text of the interview shows how the concept of *Living Hadith* works in real life in the life of the Islamic Boarding School. Hadiths about pious deeds and sincere intentions are brought to life in daily social actions through the *Ro'an* tradition. Simple activities such as sweeping or cleaning the yard are a means to get closer to Allah SWT, making work a worship with spiritual meaning. In the context of modern life that often separates worldly work and worship, this practice becomes relevant because it reaffirms the meaning of unity between social charity and devotion to God. Thus, *Ro'an* is a concrete form of *Living Hadith* that integrates the value of worship in real actions, strengthening the awareness that every work that is intended for the sake of Allah is part of the path to piety.

In the *Ro'an* tradition, there is the value of practicing the Prophet's hadith. The value of practicing the Prophet's hadith in the *Ro'an* tradition shows how the teachings of the Prophet PBUH do not stop at the verbal realm or teaching in the classroom, but are manifested in the form of real social actions. *Ro'an* is a practical learning tool for students to emulate the morals of the Prophet, especially in terms of cleanliness, helping, and caring for the environment. In this context, hadith not only function as a source of law, but as a guideline for life that continues to be actualized. Activities such as cleaning the yard, rooms, or facilities of the Islamic Boarding School are a real symbol of trying to imitate the example of the Prophet. This practice contains spiritual and social dimensions at the same time, because through collective work, students not only protect the environment, but also foster awareness of worship and social responsibility.

As conveyed by Ustaz Safi Nur Zaki,

"We always convey that the Prophet likes to be clean, likes to help, and does not like to see dirty environments. So *Ro'an* is a simple way to imitate the Prophet. When we clean the bathroom or the yard, we are reminded of the words of the Prophet about the importance of maintaining chastity. It feels like I'm emulating him." Explained Ustaz Safi Nur Zaki.



This expression reflects the deep understanding of the practitioners of the *Ro'an* tradition that every physical activity carried out together is not just a routine task, but a tangible form of imitating the behavior of the Prophet Muhammad, PBUH, in daily life.

The statement emphasized that the value of practicing the Prophet's hadith has been internalized in the culture of the Islamic Boarding School through the *Ro'an tradition*. From the perspective of *Living Hadith*, *Ro'an* serves as a *living interpretation* of the words of the Prophet, where the teachings of cleanliness, cooperation, and sincerity are translated into social customs. Students not only learn hadith textually, but also practice it as part of worship and solemnity at the Islamic Boarding School. The relevance of this tradition to modern life lies in its attempt to ground the teachings of the Prophet in today's social context, teaching that cleanliness, solidarity, and devotion are part of living worship. Thus, *Ro'an* emphasized the function of the Islamic Boarding School as a transformative space that makes hadith not only memorized, but also brought to life through real deeds that reflect prophetic values.

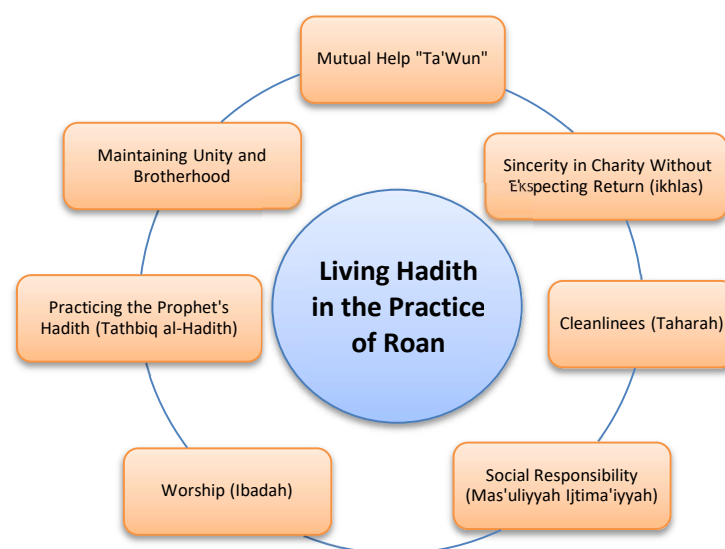
Lastly, *Ro'an* instills the value of maintaining cohesiveness and brotherhood. The value of maintaining cohesiveness and brotherhood is a direct result of the implementation of the *Ro'an tradition* in the Islamic Boarding School. This tradition is not only a routine "Ro'an" activity, but also a social media that forms togetherness and the spirit of Islamic *ukhuwah* among the students. Through collective work without differences in status, age, or regional origin, the students learn to understand the meaning of unity taught in Islam. *Ro'an* fosters awareness that every individual has an important role in maintaining the harmony of the Islamic Boarding School community. This cohesiveness becomes a social energy that binds the students in one Islamic vision, which is to support each other in kindness and foster a sense of empathy between members of the Islamic Boarding School.

Mrs. Nyai Mardiah said,

"Ro'an makes the children familiar. There is no distance between new and old students. Everyone laughs, all work. In Ro'an, there is no seniority. All the same, all hold brooms, buckets, hoes. There we learned to be brothers." Mrs. Nyai Mardiah

This statement illustrates that *Ro'an's* activities are an effective means to build sincere togetherness among the students. Through simple activities, such as cleaning the courtyard and rooms of the Islamic Boarding School, they foster a strong sense of brotherhood, remove social barriers, and affirm the value of equality in togetherness.

**Figure 1.** The Value of Hadith in the Ro'an Tradition in Islamic Boarding Schools



The excerpt of the interview shows how the value of cohesiveness and brotherhood is revived in the *Ro'an tradition* as a manifestation of *Living Hadith*. This activity is a direct actualization of the hadith of the Prophet PBUH, which emphasizes the importance of *ukhuwah*, affection, and togetherness among fellow Muslims. In the context of *Living Hadith*, hadith texts are not only studied theoretically, but internalized through social practices that build solidarity and mutual respect. Its relevance to modern life is significant, as today's society is often divided by selfishness and self-interest. Through *Ro'an*, Islamic Boarding Schools reaffirm the spiritual value that true brotherhood is not only the result of technical cooperation, but is a manifestation of love and affection taught by the Prophet PBUH. Thus, *Ro'an* plays an important role in preserving the values of Islamic *ukhuwah* that are alive and have a real impact in the midst of rapid social change. From the description above, it can be drawn a common thread that the *Ro'an* tradition in Islamic Boarding Schools is a manipulation of hadith values.

### **Analysis of Power Relations in the "Ro'an" Tradition: Between Discipline, Authority, and Resistance in the Educational Space of Islamic Boarding Schools**

The *Ro'an* tradition in Islamic Boarding Schools cannot be understood only as a routine cleanliness activity, but as a social practice full of spiritual, educational, and political meanings. In practice, *Ro'an* becomes a forum for collective discipline in which values such as hard work, sincerity, and obedience are internalized through routine and supervision mechanisms. However, behind this educational function, there is a complex power relationship dynamic between the Islamic Boarding School authorities and students. A student, Muhammad Athif, revealed,

"Ro'an is mandatory; if you don't participate, you will be reprimanded. Sometimes we go because it is a commandment, not because of our own desires." Said Muhammad Athif

Meanwhile, Ustaz Tofik Prasetyo emphasized,

"This activity is important to train student discipline, so that they are used to obeying the rules of the Islamic Boarding School. Affirm Tofik Pledge

The statement shows that the implementation of *Ro'an* takes place within a normative framework that emphasizes obedience, where the Islamic Boarding School authority plays the role of a controller of social order as well as a moral shaper of students. In this context, the power to work is not only through explicit orders, but also through the internalization of values that make students accept these activities as part of religious obedience.

Furthermore, the dimension of power relations is clearly seen in the students' experience of the supervision and control mechanisms. Sgt. Zidny El Husna stated,

"Usually, ustaz travels during *Ro'an*, so we have to really work. But we got used to it, even if we didn't get it right." Zidny El Husna explained

This phrase shows how external supervision transforms into internal supervision of conditions that Foucault calls *disciplinary power*, in which individuals learn to regulate themselves according to the norms instilled by the institution. In this case, the student body becomes a disciplinary arena governed by a subtle power mechanism, not physical coercion, but through habituation and normative awareness. However, some students are also aware of the other side of the structure.

Mustaghfiroh, a graduate, admitted,

"Sometimes *Ro'an* is also used as an excuse for additional duties, but we can't refuse, because it's considered part of the devotion." Said Mustaghfiroh.

This statement indicates that the discourse of *solemnity* and *devotion* can be used hegemonically to justify an unequal work structure. In Gramsci's perspective, this condition shows a form of *moral and intellectual hegemony* in which religious values, such as sincerity, are used as a social consensus to dampen resistance to power inequality.

However, the power relations in *Winter* are not completely oppressive. Many students see this tradition as a space of moral education and solidarity that shapes their character (Sitanggang & Maraimbang, 2025). Santri Fathurrohman Said

"Although sometimes it feels heavy, from Ro'an we learn responsibility and togetherness. If no one is in charge, we still do it because it's become a habit." Said Fathurrohman

This recognition shows the existence of a dialectic between power and resistance, where students are not only submissive objects but also subjects who negotiate the meaning and value of the practice. *Ro'an* ultimately becomes a social field where discipline, spirituality, and individual agency intertwine. In the framework of *Living Hadith*, this phenomenon shows how the Prophet's hadiths about cleanliness, help, and sincerity are brought to life through a social system that also contains a power structure. An important affirmation of this analysis is that *Ro'an practice* represents a dynamic power relationship: on the one hand, it is an instrument for the formation of religious and social character, but on the other hand, it has the potential to perpetuate hierarchy and inequality if it is not accompanied by a mechanism of fair participation.

### **Implications for the Sustainability of Islamic Boarding School Traditions**

The Ro'an tradition has great implications for the sustainability of the Islamic Boarding School as an institution that shapes the character of students at the Miftahul Huda Rawalo Banyumas Islamic Boarding School. Through collective practices rooted in hadith values, Ro'an strengthens the identity of the Islamic Boarding School as a distinctive moral and social education space. The values of help, sincerity, and cleanliness are not only taught cognitively, but are internalized through direct experience. This emphasizes the role of Islamic Boarding Schools not only as a place to learn religion, but as a laboratory of life that fosters social piety. Thus, the sustainability of the Ro'an tradition ensures the sustainability of a moral-based education system that emphasizes the integration of knowledge, practice, and spirituality in the daily lives of students.

Ro'an is the main medium in reviving the teachings of the Prophet PBUH in the midst of the Islamic Boarding School community. Through simple activities such as cleaning the environment and helping each other, students experience firsthand the meaning of the hadith about ta'awun, ṭahārah, and sincere intentions. This process creates a natural internalization of religious values without having to be forced through dogma. The implication of this practice is the maintenance of the continuity of the tradition of the Islamic Boarding School as the center of Living Hadith, where religious texts do not stop in the classroom, but are lived in daily life. By integrating prophetic values in social action, Islamic boarding schools maintain their relevance in the midst of rapid social change, while showing that Islamic teachings remain contextual and applicable today.

Ro'an's activities have implications for the formation of discipline and social responsibility among students. The structured "Ro'an" routine accustomed students to obey the rules, respect time, and maintain environmental order. In this process, the value of discipline does not arise out of compulsion, but grows out of moral and spiritual awareness. A collective mechanism like this helps strengthen the culture of responsibility, cooperation, and empathy that is the hallmark of Islamic Boarding School. In other words, Ro'an created a community-based character education system, where the values of obedience and solidarity are harmoniously intertwined. The long-term implication is the formation of a generation of students who are independent, caring, and ready to become agents of social change in society.

The implementation of Ro'an also has implications for the dynamics of power relations in the Islamic Boarding School. As a collective practice involving the authority of the kiai and the santri, Ro'an becomes a space where discipline, supervision, and obedience are formed. However, in the process, this power is not always oppressive, but turns into an educational

force that fosters self-awareness. Students learn to negotiate the meaning between obedience and sincerity, between commandments and moral awareness. Thus, this tradition creates a balance between individual authority and agency, making the Islamic Boarding School a dialectical space between religious values and social experience. This implication shows that the sustainability of the Islamic Boarding School tradition depends on the ability of the institution to reinterpret power as a means of character formation, not just an instrument of control.

In a modern context characterized by individualism and a crisis of values, the continuity of the Ro'an tradition has a strategic meaning. This tradition became an alternative educational model that balanced between spiritual, social, and ecological aspects. Through joint practices that foster *ukhuwah*, Ro'an proves that Islamic values remain relevant to build solidarity and environmental concern. Islamic boarding schools that maintain this tradition are actually maintaining the continuity of the prophetic legacy of the Prophet PBUH in real form. Therefore, the sustainability of Ro'an is not only important for the internal life of the Islamic Boarding School, but also a significant contribution to Islamic civilization that is oriented towards humanity, cleanliness, and sincerity as the moral foundation of society.

## CONCLUSION

The Ro'an tradition in Islamic boarding schools fulfills the objectives of this study by demonstrating how the values of the Hadith, such as *ta'āwun* (mutual assistance), *ikhlas* (sincerity), *ṭahārah* (cleanliness), and social responsibility, are embodied through collective practices. This tradition functions not only as a cleaning activity, but also as an educational medium that integrates religious devotion with character building. This reinforces the role of Islamic boarding schools as institutions that not only impart religious knowledge, but also instill prophetic values in the daily lives of students, shaping their spirituality, morality, and sense of community.

The findings also show that Ro'an reflects a complex power relationship between institutional authority and student participation. While reinforcing discipline and obedience, this tradition also provides space for reflection, negotiation, and the development of moral agency. The balance between control and participation allows Ro'an to develop into a humanistic and participatory educational model. Therefore, Islamic boarding schools are encouraged to maintain and enrich this tradition by integrating reflective and theological dimensions into their practices in order to maintain the relevance of Islamic education in an increasingly individualistic and digital society.

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