

THE ROLE OF ISLAMIC BOARDING SCHOOL EDUCATION IN DEVELOPING SANTRI SOCIAL RELATIONS (CASE STUDY AT MIFTAHUL HUDA ISLAMIC BOARDING SCHOOL JATINUNGGAL BOJONG PURWAKARTA)

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Abstract

The continuous increase in cases of moral degradation proves the inability of modern educational institutions in Indonesia to produce students with good character. Conversely, Islamic boarding school educational institutions are one of the institutions that are expected to be able to change morals in this case the social relations of students to society through programs, regulations, and habituation of students in Islamic boarding schools. This study aims to see the role of Miftahul Huda Jatinunggal Islamic boarding school education in developing social relations between students in the Islamic boarding school through existing activities, programs, and regulations. This research uses a qualitative approach with a case study method. The subject of the study was the pesantren education system in the form of programs and regulations in the pesantren with respondents of Islamic boarding school caregivers, cottage administrators, communities, and students who were there then researchers analyzed and processed the data by triangulating data. From the results of the study, it can be said that the programs and regulations in the Miftahul Huda Jatinunggal Islamic boarding school are very effective in shaping the morals of the student community and the community's ability to provide positive responses for students in engaging with the community.

Keywords: Pesantren Education, Pesantren, Social Relations.

INTRODUCTION

Islamic boarding schools are educational institutions that have long developed in Indonesia which have become religious educational institutions and have a role in forming individuals who are moral and have charisma and grow nationality towards students, and play a role in educating the nation. Kyai, santri, mosque, and dormitory (cottage) are mandatory elements in Islamic boarding schools (Patoni, 2007, p. 91) The cultivation of Islamic ethics and values is the effort of Islamic boarding schools in becoming institutions

of Islamic education and character education. Some characteristics that distinguish Islamic boarding schools from other educational institutions are the pattern of life in them and the education system (Soebahar, 2013, p. 33).

In fact, a lot of children's morals at this time are still relatively low in Indonesian society. Even though so many educational institutions are spread throughout all regions in Indonesia which amounts to 307,655 schools ranging from primary to secondary and upper education (*How Many Schools in Indonesia?* 2019) should be able to change the morals of Indonesian society. Starting from cases of moral degradation of pornography that spread many children in Indonesia (Husodo, 2019) to violence, acts of anarchy, theft, cheating, brawls, intolerance, early sexual maturity, premature destruction, and drugs continue to increase starting from 2013 until now (Mashlihuiddin, 2020). With so many educational institutions in Indonesia, cases of moral degradation should be resolved. Therefore, this gap leads the author to try to see faith-based education, namely pesantren in terms of developing moral and moral social relations.

The first character education is parental education. Where everything done by parents indirectly educates children in behavior and can affect their daily lives (Arifin & Jalil, 2015, p. 60) According to Muhammad Athiyah al-Abrasyi, Islamic boarding schools have a role in educating character education. Some opinions related to character education, including al-Ghazali, Ibn Sina, and Ibn Maskawayh have the opinion that with education and character building a person can be formed.

But there are some scholars who disagree with this, he said that one should not learn morals because it is external (Aminuddin, 2014, p. 155). But character education is contained in the *hidden* curriculum in the pesantren curriculum, especially salaf-based pesantren (Sumardi, 2012). Likewise, those in *khalaf* pesantren support that the curriculum in modern pesantren participates in overcoming moral degradation in Indonesia (Nizarani et al., 2020).

M Arifin means that the community has recognized the existence of Islamic boarding schools as religious educational institutions with a recitation system using the sorogan and bandungan model with teachers and kyai. While Qomar means that the religious education process carried out in the dormitory is an Islamic boarding school. And the dormitory became the residence of the students (Patoni, 2007, p. 90) Islamic boarding schools have their own characteristics in the education system, namely Salafis who use the sorogan and bandungan models.

The sorogan model is a system in which the learning process of each student faces the teacher by reading the yellow book or the Qur'an. While the bandungan model is an education system whose learning process only listens and follows what the teacher teaches (Mas'ud et al., 2002, p. 100) making children have good morals and morals to be the expectations of teachers and parents. That way Islamic boarding schools are present in the community that are able to play an active role in shaping good morals and morals for children who are still growing (Umar, 2015, p. 42).

In this article, we will discuss how the role of pesantren education in developing social relations between students at Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School. Considering that students are the main hope for the community when later students have finished taking pesantren education. People assume that a santri is an individual who has extensive knowledge related to religion and Islamic law and can practice it. Not only that, the community also assumes that students are individuals who have good morals and charity. That way students need effective pesantren education so that students are able to socialize with good morals and charisma and this research contributes to the Islamic boarding school in developing its programs and to the community to obtain data on the success of Islamic boarding school life with the formation of student morals.

RESEARCH METHODS

The type of research used in this article is qualitative research that aims to find and describe the phenomenon of programs in the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School in accordance with what exists in order to find aspects of moral learning that will be used in society. The approach used is the historical approach of the Islamic boarding school, cases or work programs, curriculum, daily life of students in the Islamic boarding school, normative, and relativism.

The data to be excavated are primary data regarding the daily lives of Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school students, and the secondary data is the work program in the Islamic boarding school and the history of the Islamic boarding school and the responses of the community around the pesantren. The data sources in this article are students, heads of Islamic boarding schools, administrators of Islamic boarding schools, and the community around the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school, Pekalongan.

The data collection carried out in this article uses direct observation or observation, namely looking at the daily lives of students in the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school, interviews conducted with students and heads of Islamic boarding schools and administrators of Islamic boarding schools as well as people who become informants around the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school. The interview used is a structured interview using interview guideline tools, intended to get an overview of the implementation of the Miftahul Huda Jatinunggal Bojong Purwakarta pesantren education program including technical matters (curriculum).

After obtaining valid and saturated data, researchers analyze the data and process it qualitatively. The stages of data analysis and processing start from the selection of data from primary and secondary data, then proceed with grouping data according to the type that has been determined, looking for relationships between existing data, continued with data interpretation without neglecting emic and ethical elements which then ends by drawing conclusions and suggestions / recommendations.

RESULTS AND DISCUSSION

Education System at Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School

According to Ustadz Bugi Arif Haris as a resource person and as a caretaker of Miftahul Huda Jatinunggal Islamic Boarding School, Bojong Purwakarta defines morals as behavior, attitudes, and behaviors that have positive values. Morals themselves as individual processes, without morals man cannot socialize. He said that nowadays human morals are declining and not civilized positively. Regarding the moral education system at the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School, in addition to reciting the yellow book, which is supported by several things that become education for the students of the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School, namely establishing ethical regulations in carrying out daily activities including:

1. Ethics Towards Teachers or Kyai

One of the elements in the Islamic boarding school is the teacher and kyai which the students must respect *and ta'dhim* to him, in order to get benefits and knowledge from the teachers and kyai. With this, Pondok Peantren Miftahul Huda Jatinunggal Bojong Purwakarta sets ethics for teachers and kyai by bowing when talking to teachers and kyai. This can be seen when researchers participate in reciting with a kyai where when there are students who are asked by kyai they speak their heads and give very respectful ethics to their teachers. This attitude has become an inherent habit of the students' personalities both in the pesantren environment and outside the pesantren including in the school environment where students study formally.

2. Dress Etiquette

Santri is synonymous with neat and polite clothes, therefore Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School sets rules for dressing neatly and politely by wearing clothes that are not tight. In addition, Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School also stipulates a regulation that all students are required to wear sarongs, and the sarong is a characteristic of a student. From the observations that researchers get, all students are about 100% dressed neatly and politely, no one is dressed tight.

3. Speaking Ethics

In terms of speaking, of course, a student must speak well, politely, and not rudely, and not hurt the heart of the other person. At Miftahul Huda Jatinunggal Islamic Boarding School, Bojong Purwakarta forbids students from speaking loudly and rudely.

According to data found by researchers through observation, all students speak politely, even when researchers invite some of their students to talk very polite and polite in speaking, but different things from students when talking to their friends they talk appropriately with friends and there are also some who raise their voices when talking to their friends.

4. Eating and Drinking Etiquette

Eating and drinking is a basic need for every individual, and of course a student must be ethical when eating and drinking. Miftahul Huda Jatinunggal Islamic boarding school, Bojong Purwakarta, stipulates that its students are prohibited from eating and drinking, while talking and standing. This is also in accordance with the observations of researchers when they saw one of the students eating snacks while walking, which then one of the administrators of the Islamic boarding school called and admonished him to eat while sitting first.

In addition to the moral education applied, Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School also implements social education. The existence of community education is intended so that later when students have finished studying at Islamic boarding schools, they can enter the community. Because students are needed in the midst of society. The community social education system at Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School includes:

1. Book Reading Activities of al-Barzanji and Khitobah

The activity of reading the book of al-barzanji is an activity of praying and reading the book of al barzanji, this activity is carried out once a week on Friday night. The purpose of holding the recitation of kiab al-barzanji berzanji is to increase the mahabah santri towards the Prophet Muhammad SAW. While khitobah is a training of students in making speeches, hereby training students to be able to speak in public, especially the community later after finishing from the cottage.

2. Friday Night Istighosah Activities

Istighosah activities are usually carried out every Friday night. This activity was carried out starting at 21.00 at night which was attended in addition to the students also attended by pilgrims both from the Islamic boarding school environment and pilgrims from outside the sub-district was a routine activity that for a period of approximately 10 years had never been abandoned by the Miftahul Huda Jatinunggal Islamic boarding school. The readings or studies read on the night of istighosah activities are certain readings or wiridan wiridan which are the results of the diploma of the caretaker teacher of the Miftahul Huda Jatinunggal Islamic boarding school. These readings take approximately 2 hours, starting at 21.00 to 23.00. After that, the caregivers of the Islamic boarding school usually deliver tausiyah for approximately 30 minutes.

3. Joint Picket Activities

Joint picket activities are mandatory activities for students every day to create a clean pesantren environment. In addition to carrying out hygiene pickets, cooking turns and security pickets were also carried out. In addition, this activity also has another side, namely training students to behave socially in the realm of mutual help, because in this joint picket activity the students help each other in cleaning the Islamic boarding school, cooking for other students' food consumption, and maintaining the safety of the pesantren environment. This trains students if they can help each other in the future.

4. Participation in Local Organization Activities

Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School allows its students to participate in extracurricular organizations in their respective schools. Among the extracurricular organizations is the extracurricular Pencak Silat whose activities are carried out in the pesantren environment every Thursday night. The extracurricular activities of Pencak Silat carried out outside the pesantren are held in the yard of the Bojong sub-district office or the yard of the Bojong Police Station together with the Pencak Silat organization of the other institution. It aims to make students not only study in the cottage but they are given the opportunity to organize and train students to be good at organizing later in the community.

5. Recitation of *Yasin* and *Tahlil*

This activity is carried out every Friday night after Maghreb until the time of Isya, in addition to being a prayer from the students for the dead, the reading of yasin and tahlil is also an effort to train students so that later when they are in society they can lead tahlil and yasin.

From several moral education systems, Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School strives so that its students are not only good at reciting and understanding Islamic law but also good at socializing and organizing with good charity.

Pesantren Education System in Developing Social Relations Santri Pondok Pesantren Miftahul Huda Jatinunggal Bojong Purwakarta.

Based on the results of the interview, the researcher saw some of the successes of the effectiveness of the pesantren education system at Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School, namely by respecting each other, speaking well and politely, wearing neat and polite clothes.

According to Ustadz Bugi as a resource person and as a caregiver of Miftahul Huda Jatinunggal Bojong Purwakarta Islamic Boarding School, the pesantren education system that has been pursued for students is very impactful, because it is sufficient for the needs that will exist in the community in the future. The achievements/successes of pesantren education include:

1. Mutual Respect and Tawadhu'

From this success, students are required to have mutual respect for anyone. Mutual respect and *tawadhu'* here can be seen when talking to the teacher or kyai always bowing with humility, and not walking in front of the teacher / kyai. This can prove that the activities in the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school can run well in providing mutual respect among others, not prioritizing their own egos, but providing flexibility and respect for others later when in society.

This is also reflected in research that concludes that Islamic boarding schools are one of the institutions that succeed in fostering mutual respect, mutual respect for opinions, and giving respect to elders (Suparta et al., 2018)

2. Dress Well, Speak Well and Behave Politely

In the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school, the culture and culture is reflected by the students who always dress neatly by wearing sarongs, this supports the students to always dress neatly wherever and whenever they are. There is research that supports this statement that it turns out that dressing sarongs and wearing Muslim clothes / h is one of the moral shapers of students from the aspect of dressing to be applied in everyday life (Solihin, 2015). In terms of talking to others, this is also reflected in the daily lives of students whose Islamic boarding school regulations require speaking well, politely, and not loudly, this also proves that the rules and daily lives of students will shape their morals in having conversations with others in the community so that they always speak politely, kindly, and gently. This is also in line with research conducted by Uus that learning good speaking techniques or familiarization with the regulations / programs in pesantren is a mandatory and important lesson for students in their goal, namely to be able to convey Islamic teachings (da'wah or conversation) well (Uswatusolihah, 2017). In terms of behavior, the students of the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school are also very in accordance with the established regulations, this is reflected in their daily lives that always respect and act politely to their elders, this reflects that familiarization with the rules in the Islamic boarding school can be used as a moral learning for students when later entering the community to always behave politely in everything. Not only that, this attitude of courtesy has also occurred in other Islamic boarding schools from the research obtained, mutual respect, mutual help, sensitivity and care for others, and having high gratitude are very important moral behavioral lessons (Ningrum & Rochana, 2019).

3. Can Do Social Society Well and Politely

In the response given by the community, Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school students play a very active role in the community, this is reflected that they also help and actively participate in terms of existing community social activities, such as taking care of the corpse and so on. This is very important to instill the morals of students that the activities in the Islamic boarding school are as a support for them to live with the community later. The participation of students is very important in the community, especially in religious matters that occur within the surrounding community.

In this case, Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school students also have an important role in terms of helping that occurs in the community around the Islamic boarding school, the community realizes that Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school students are very fast and responsive in instilling a sense of help that occurs in the community. The mixing of regulations and programs of Islamic boarding schools is very supportive for this. This is in accordance with research conducted by Zubaidi that the role of Islamic boarding schools, especially participatory-based Islamic boarding schools, is needed in the community, even he also stated that the Islamic boarding schools are actually from the community, by the community, and for the community (Zubaidi, 2020).

4. Able to organize in society

In the activities at the Miftahul Huda Jatinunggal Bojong Purwakarta Islamic boarding school, students are required to take part in organizational activities, namely Pencak Silat extracurricular organizations, in this case students are given an extra curriculum that adds to their insight and martial arts to be able to organize or plunge into the organization later when in the community properly and purposefully. Given the importance of organizations in the community, it requires all levels of society to be able to make a significant contribution to the surrounding community. This is also reflected in research conducted by Choiron which states that organizational culture in pesantren is very influential in supporting the formation of student morals for further society (Choiron, 2017).

From the achievements above, researchers concluded that pesantren education has a great impact on the formation of social morals in society in students, because the system and education in pesantren have fulfilled what is needed in the community in the future.

CONCLUSION

Based on the research that has been done, it can be concluded that pesantren education has a great impact on students in social relations with society later, because the system and education in pesantren have fulfilled what is needed in the community in the future. Suggestions and recommendations that researchers can give are first from the aspect of the subject or the students themselves, presumably all administrators of Islamic boarding schools to continue to monitor and evaluate every existing student, increase human resources to maximize the formation or education in Islamic boarding schools, second from the aspect of activities researchers provide recommendations to involve the community to plunge directly into the Islamic boarding school, and third, from the existing regulatory aspects, researchers provide suggestions to provide classifications among regulations for education, da'wah, and community service programs which are in accordance with the 2019 Pesantren Law.

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