

The Role of the Sunan Drajat Lamongan Islamic Boarding School Education System in Improving the Life Skills of Santri

M. Febri Setiawan¹, M. Dafid Asrori², M. Reza Ainur Rofiq³, Diqki Dias Febriansyah⁴

¹²³⁴Universitas Islam Darul Ulum

Corresponding author: muhammadfebri.2019@mhs.unisda.ac.id

ARTICLE INFO

Article history

Received: 12-07-2023

Revised: 16-09-2023

Accepted: 20-10-2023

Keywords

Education system

Life Skills

ABSTRACT

The aims of this study were: (1) to explain the education system at the Sunan Drajat Islamic boarding school. (2) to explain the life skills possessed by students at the Sunan Drajat Islamic Boarding School. (3) to explain the role of the Islamic boarding school education system in improving the life skills of students at the Sunan Drajat Islamic boarding school. In this study, researchers used a qualitative descriptive method with a case study approach—data collection techniques using interviews, observation, and documentation. The data analysis used is data reduction, data presentation, and data verification. From the results of this study, it can be seen that the Islamic boarding school education system plays a full role in improving the life skills of students at the Sunan Drajat Islamic boarding school. Examples of life skills development at the Sunan Drajat Islamic boarding school are personal skills development in the form of worship coaching, social skills development in the form of Javanese krama inggil language habituation, academic skills development in the form of reciting activities and formal schools, vocational skills development in the form of agriculture, trade, carpentry, animal husbandry, banking and the arts. This is done so that students can develop and hone their skills in Islamic boarding schools in accordance with their interests and talents as provisions for independent living when they enter society later

Introduction

The era of globalization is an era that everyone must go through in the 21st century. This era was full of competition, where the quality of human resources largely determined the winner. Therefore, in this century, the world of education faces serious challenges to fulfil its mission as a platform to humanize humans and guide people towards a prosperous life.

M. Febri Setiawan, M. Dafid Asrori, M. Reza Ainur Rofiq, Diqki Dias Febriansyah

The Role of the Sunan Drajat Lamongan Islamic Boarding School Education System in Improving the Life Skills of Santri

The various competencies required by students in the current era of globalization are often referred to as 21st Century Skills, and the concept of education is better known as 21st Century Learning (Andrian & Rusman, 2019). In this context, as stated by Amir Faisal, education must be able to not only prepare human resources as recipients of global information flows but also equip them with the skills to process, adapt and develop everything they receive through these information flows, namely creative and productive (Munif, 2019).

Islamic boarding schools as an educational institutions have been recognized as having a significant role in raising and developing the world of education. Islamic boarding schools, as Islamic educational institutions in Indonesia, which generally organize various academic units in the form of schools and madrasas, should also incorporate the principles of curriculum development that contain multicultural values in their curriculum planning, implementation and evaluation activities (Sulton, 2015). However, recently, the reputation of Islamic boarding school students seems to be being questioned by some in the community. Santri is considered unable to compete in the era of globalization or is not ready to compete with general graduates in matters of professionalism in the world of work because santri is not equipped with skills/life skills.

When studying at Islamic boarding schools, students are considered only to learn religious knowledge and its values, and students are even regarded as unresponsive to current developments, have difficulty accepting change (updates) or are technologically clueless. This is motivated by the fact that many people underestimate Islamic boarding school students. Many people do not know or understand Islamic boarding school students, so they have a wrong assessment of them. As a result, people are less interested in sending their children to Islamic boarding schools, and students themselves feel less confident or inferior when entering the world of work, less confident in their abilities. In fact, quite a few people also think that Islamic boarding schools are considered outdated and less relevant, even though, in fact, they are still needed by the community as provisions or fortifications to face the modern world. The aim of education should essentially be to try to create a learning atmosphere and learning process that can provide students with various life skills (Sari, 2022).

Journal written by Helwida, Abas Mansur, and Imas Kania Rahman with the title *The Role of Life Skills in Fostering Insight into the Independence of Students at SMPI As Syifa Boarding School Wanareja Subang in 2021*. Life skills education is education that provides basic provisions and exercises that are carried out correctly to participants' education about life values that are needed and useful for the development of students' lives (Yuliwulandana, 2016). The life skills taught to male and female students are different. The life skills taught to male students focus more on sports such as archery, futsal and basketball. Meanwhile, in other fields, students are taught and guided about robotics. The life skills taught to female students include physical sports and science-based life skills. In sports for female students, it is more like basketball and badminton. Meanwhile, for life skills based on knowledge and creativity, female students are

taught and guided in photography, graphic design, English Club and Arabic Club (Furchan, 2004).

Even though there are similarities in the results of the previous research above, the research in this thesis is different from previous research. The focus of discussion in this research will be the role of the Islamic boarding school education system in improving the life skills of students, both the development of general life skills (GLS), which are divided into personal skills (personal skills) and social skills (social skills) as well as skill development. Specific life skills (SLS) include academic skills and vocational skills.

Method

This type of research is field research. Namely, the analysis was carried out directly at the research location (Abdurrahmat, 2006). Meanwhile, the research method used is descriptive qualitative, namely a research method to create a picture of a situation or event. The approach used in this research is a case study approach. According to Furchan, The case study approach is an intensive investigation of individuals and social units carried out in-depth by finding all important variables regarding the development of the individual or social team being studied (Furchan, 2004).

Data collection in this research included interviews, observation and documentation. The data obtained is then analyzed by reducing the data, presenting the data and at the end, verification or conclusions are carried out. Interviews are a method of collecting data by means of communication, namely through conversations carried out by two parties, namely the interviewer who asks questions and the interviewee who provides answers to those questions (Furchan, 2004). In this research, the author used a semi-structured interview technique, namely an interview that was conducted while still referring to the interview questions. Still, the questions could come out of the question instrument that had been created. The advantage of this type of interview is that the data obtained is more complete and in-depth (Kaharuddin, 2021).

Observational data collection in descriptive qualitative research takes the form of observations carried out by researchers directly in the field. Observation is observing various events or symptoms that occur related to the research objectives (Murdiyanto, 2020). In terms of the data collection process using the observation method, the author uses non-participant observation. In this observation, if the research uses participant observation, then the research is directly involved with the daily activities being observed. Still, if using non-participant observation, the researcher is not involved with the people or activities being studied; here, the researcher collects data by statement only (Murdiyanto, 2020).

A large number of facts and data are stored in material in the form of documentation. Most of the available data is in the form of letters, diaries, souvenirs, reports, artefacts, photos, and so on. The main characteristic of this data is that it is not limited to space and time, so it gives researchers the opportunity to find out about things that happened in the past (Murdiyanto, 2020). Documentation is intended to obtain direct data from the research site, which includes regulations,

activity reports, photographs and data that is relevant to the research.

Reducing data means summarizing, selecting the main things, focusing on the important stuff, and looking for themes and patterns. In this way, the reduced data will provide a clearer picture and make it easier for researchers to collect further data and search for it if necessary. After the reduction is carried out, the next step is presenting the data. Giving the data will make it easier to understand what happened and plan further work based on what has been understood. In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like (Sugiyono, 2019).

The next step in qualitative research proposed by Miles and Huberman is drawing conclusions and verification. The initial findings put forward are still temporary and will change if strong supporting evidence is not found at the next stage of data collection. However, when research has found appropriate, valid and consistent evidence, it can be said to be credible research. Thus, conclusions in qualitative research can answer the problem formulation formulated from the start. However, it may not be possible because the problems and problem formulations in qualitative research are still temporary and can develop after the study is in the field (Murdiyanto, 2020).

Result and Discussion

Based on the results of research conducted by researchers at the Sunan Drajat Lamongan Islamic boarding school, several explanations were found regarding the role of the Asunan Drajat Lamongan Islamic boarding school education system in improving the life skills of students. Sunan Drajat Islamic Boarding School is an Islamic educational institution that teaches Islamic sciences, general knowledge and skills to its students, who are called santri. Sunan Drajat Islamic Boarding School is an educational institution that initially only taught religious knowledge. Still, with the times and the strong vision of its caregivers, Sunan Drajat Islamic Boarding School has been transformed into a modern Islamic boarding school which is quite large and has many institutions. Formal and non-formal education teaches various kinds of knowledge, from religious learning to science and technology (Zunaih, 2017).

A kiai leads this Islamic boarding school, usually called a caregiver or ro'isul ma'had; he is Prof. Dr (HC). KH. Abdul Ghofur and assisted by boarding school administrators and teachers (ustadz-ustadzah). At its inception, the Sunan Drajat Islamic Boarding School was an institution whose education and teaching methods were Salafi in nature, and this can be seen from looking at the history of Hamas, which began with the recitation of the Bandongan/Wetonan gold book and the establishment of the Diniyah Madrasah in 1976. However, as time went by, demanding change and predictive measures, of course, the Cottage.

Sunan Drajat Islamic Boarding School must improve and improve, especially by building a formal education system, reorganizing management, establishing relations with the outside world and improving facilities, equipment and supporting infrastructure. Thus, we can see the complexity of the education and teaching system at the Sunan Drajat Islamic Boarding School from the availability

of various types of education at multiple levels, both general, vocational and secondary education. This fact has logical implementation and consequences that are closely related to the management and organizational systems of Islamic boarding schools.

The Sunan Drajat Islamic boarding school consists of several buildings, namely a mosque and prayer room for the student's place of worship, a male Islamic boarding school, a female Islamic boarding school, a madrasa study room, a formal school, and a skills room (Islamic boarding school business unit). At the Sunan Drajat Islamic boarding school, there are two types of education, namely formal and non-formal education. Formal education consists of PAUD and Kindergarten Al-Mu'awanah, MI Al-Muawanah, Madrasah Tsanawiyah Sunan Drajat (MTs. Sunan Drajat), State Junior High School 2 Paciran (SMPN 2 Paciran), Madrasah Aliyah Ma'arif 7 (MA Ma 'arif 7 Sunan Drajat), Sunan Drajat Vocational High School (SMK Sunan Drajat), Madrasah Mualimin Mualimat (MMA), Sunan Drajat Islamic Boarding School Institute (INSUD), Ma'had Aly Sunan Drajat. Meanwhile, non-formal education consists of Madrasah Diniyah, Madrasatul Qur'an, LPBA (Foreign Language Development Institute), and Study of the Salaf Book.

Sunan Drajat Islamic boarding school studies various classical books, including at targhib, arba'in nawawi, bidayatul hidayah, bulughul maram, durrotun nasihin, fathul qorib, ghoyah wat taqrib, ihya' ulumuddin, imrithi, jawahirul kalamiyah, khulashoh nurul convinced, mabadiul fiqh, minhajul qowim, minhajul abidin, nashoihul ibad, tafsir jalalain, and so on. Students at the Sunan Drajat Islamic boarding school also learn general knowledge at formal schools, as well as learning skills or life skills at the Islamic boarding school. Life skills taught at Islamic boarding schools include personal skills, social skills, academic skills and vocational skills.

Personal skills in the form of coaching students in congregational prayers, wirid after worship, prayer and tahajud in the last third of the night. Social skills take the form of getting used to using Javanese manners between friends, speaking Javanese techniques with ustadz-ustadzah and caregivers, and developing polite behaviour. Academic skills such as reciting the Koran at Madrasah Diniyah, Ummi Method Madrasatul Qur'an, Foreign Language Development Institute (LPBA), and formal schools from kindergarten to tertiary level, as well as taqror or studying together at night. Meanwhile, vocational skills are classified into six types, namely agriculture, trade, carpentry, animal husbandry, banking and arts.

There are two methods used in learning at the Sunan Drajat Islamic boarding school. First, the bandongan method, namely the kiai or ustadz, reads, translates and explains the contents of the book while the students listen, pay attention and note down what they hear. Second, the sorogan method, namely each student faces the kiai or ustadz in turn to read, explain and memorize the book or lesson that has been given previously. Meanwhile, the method applied in life skills education, especially in vocational skills, is real work. That is, students do not only receive theory but students are invited to practice directly while always being controlled and evaluated by their supervisor.

Sunan Drajat Islamic boarding school is one of the Islamic boarding schools

that has several activities that support improving the life skills of students. The education system at the Sunan Drajat Islamic boarding school enhances the life skills of students by creating an Islamic boarding school model that integrates the system with various models of life skills and tries to improve them, both general skills and specific or specific skills.

There are several benefits related to life skills development at the Sunan Drajat Islamic boarding school: 1) Students returning from the boarding school not only have religious knowledge but also have the skills they need to be able to live independently. 2) Islamic boarding school land that is still empty can be used for agriculture and animal husbandry, so it has economic value. 3) Almost every year, the Sunan Drajat Islamic Boarding School Foundation carries out the construction or renovation of buildings. With this activity, we can utilize students who are interested in carpentry to participate in carpentry practices with the guidance of workers who are experts in their field.

In general, the role of the Islamic boarding school education system in improving the life skills of students at the Sunan Drajat Islamic boarding school, apart from providing spiritual intelligence, students also gain experience from developing life skills. Santri can live independently, in accordance with Islamic boarding school principles and life skills principles. Students can develop and hone their talents in Islamic boarding schools, which are tailored to the student's interests and skills (life skills). Islamic boarding schools prepare students to enter social life. The entire system of the Sunan Drajat Islamic boarding school can run well and can achieve its goals because the system parts of the Islamic boarding school are running according to their respective roles.

The main key to the success of an Islamic boarding school depends on the kiai, ustadz-ustadzah and santri, which are the main components of the Islamic boarding school education system. The above details must also be supported by supporting facilities and infrastructure, such as Islamic boarding school buildings, student learning rooms and skills rooms. Several components above must work according to their respective roles in order to achieve the desired goal. Namely, the purpose of life skills-based Islamic boarding school education which will later create interactions or relationships so that the Islamic boarding school education system can improve the life skills of students.

From the research results above, it was found that the education system at the Sunan Drajat Islamic boarding school meets the elements that can be said to be an Islamic boarding school. The Sunan Drajat Islamic boarding school was originally established only as a study institution because it did not fulfil the elements of a boarding school. Namely, there were only kiai, ustadz-ustadzah, santri, reciting classical books, and a mosque, which was used as a place of worship or prayer, a place to recite the Koran and stay overnight for students. Students, but as time went by, the Sunan Drajat Islamic boarding school was able to build a boarding school/dormitory with the help of residents as a place for the students to stay. Finally, the study institution could be said to be an Islamic boarding school.

The elements of Islamic boarding schools are kiai, santri, teaching classical books, and mosques and huts/dormitories as a place for the students to live

(Dhofier, 2011). These elements must be fulfilled to create a mutually sustainable system. If even one is not fulfilled, then it cannot be said to be an Islamic boarding school system.

Apart from the five elements above, the Sunan Drajat Islamic boarding school also has a skills room (extracurricular activity room and business unit) and a formal school, which is summarized into one Islamic boarding school educational foundation. The Sunan Drajat Islamic boarding school is an Islamic boarding school model with physical buildings and a type IV curriculum model in accordance with Haidar Putra Daulay's theory regarding various Islamic boarding school patterns consisting of mosques or prayer rooms, kiai's houses, huts, madrasas, and places of skill (Daulay, 2018). Apart from reciting the Koran and studying general knowledge, students at the Sunan Drajat Islamic boarding school also learn about life skills education, which consists of personal, social, academic and vocational skills. This is in line with Anwar's theory regarding types of life skills, namely individual, social, educational and vocational skills (Anwar, 2015).

Based on the explanation of the research results above, it was found that the Sunan Drajat Islamic boarding school is a comprehensive type of Islamic boarding school because the Islamic boarding school implements a combination of Salafi and modern curriculum by adhering to the teachings of Ahlus Sunnah wal Jama'ah, which includes the learning of the Yellow Book, formal schools, and skills education. This turns out to be in line with M. Bahri Ghazali's theory regarding the type of comprehensive Islamic boarding school. A comprehensive Islamic boarding school is an Islamic boarding school with a combined education and teaching system of traditional and modern. It implements yellow book teaching, the school system and skills education (Ghazali, 2001).

The entire education system at the Sunan Drajat Islamic boarding school has been implemented well because each part of the Islamic boarding school education system has run according to its respective role in order to achieve one of the goals, namely creating students who are devoted to Allah SWT. and produce students with abilities or skills to equip them when they enter society later. These findings are supported by Hasbullah's theory of systems, namely that a system is the total number of parts that work together to achieve the expected results based on predetermined needs (Hasbullah, 2012). In this case, the total number of elements in the Islamic boarding school education system are kiai, asatidz, and santri.

After conducting more in-depth research and observations, researchers found the statement that the Sunan Drajat Islamic boarding school is one of the Islamic boarding schools that has several activities that support improving the life skills of students. Basically, empowering students is part of education (Rahmatika & Fanani, 2018). The Sunan Drajat Islamic boarding school can be considered an Islamic boarding school that is ready to face the demands of the times. Kompri also stated the same thing in his writing, that Islamic boarding school education does not only teach religious experience but also independence and skill-based abilities (Kompri, 2018). In order to prepare students when they later enter society so that they have the provisions to enter the world of work and are able to face and overcome existing life problems. Kiai not only plays the role of caregiver or leader

of the Islamic boarding school but also as manager, implementer, coach and moral guide of the students and the surrounding community. He also plays the role of educator and teacher of the students in recitation at the Islamic boarding school and as a role model or public figure for the Asatidz and also Students.

Based on the results of this research, it turns out that it is in line with Mardhiyah's theory about kiai. Kiai has several abilities, including being a designer (architecture), founder and developer, and at the same time as leader and manager of Islamic boarding schools (Mardhiyah, 2015). The main key to the success of an Islamic boarding school depends on the kiai, ustadz-ustadzah and santri, which are the main components of the Islamic boarding school education system. The above elements must also be supported by supporting facilities and infrastructure, such as Islamic boarding school buildings, student learning rooms and skills rooms. Several of the components above must work according to their respective roles in order to achieve the desired goal, namely the goal of Islamic boarding school education based on life skills, which will create interactions or relationships so that the Islamic boarding school education system can improve the life skills of students.

The education system at the Sunan Drajat Islamic boarding school meets the elements of an Islamic boarding school, as well as the life skills development within it is also in accordance with the stages of life skills-based learning. The Sunan Drajat Islamic boarding school education system plays a very important role in improving the life skills of students. Among the functions of Islamic boarding schools, apart from providing spiritual intelligence, students also gain experience from coaching life skills. Students can live independently in accordance with Islamic boarding school principles and life skills principles, and students can develop and hone their skills at Islamic boarding schools according to the student's interests and needs. These roles are in accordance with the theory above, and it is hoped that through these roles, Islamic boarding schools can form students who have life skills for future life in society.

Conclusion

In the era of globalization and the development of Science and Technology (IPTEK), Islamic boarding schools are required to improve their quality, both in the fields of religion, intellectuals, and life skills. So that the existence of Islamic boarding schools remains strong. However, nowadays, the reputation of the santri seems to be being questioned by some members of society. Santri is considered unable to compete with general graduates in terms of professionalism in the world of work because santri is not equipped with life skills. In other words, students only study religion. As a result, the community's interest in enrolling their children in Islamic boarding schools is decreasing, and even students feel inferior or lack confidence in their abilities. Therefore, Islamic boarding schools should adopt and include life skills education for their students. Recognizing the importance of the role of the Islamic boarding school education system, it is necessary to examine the part of the Islamic boarding school education system in improving the life skills of students in order to find out whether the Islamic boarding school education system is able to improve the life skills of students or vice versa.

Based on the explanation from the various chapters above, the researcher can conclude that the education system at the Sunan Drajat Islamic boarding school can be said to be successful because it fulfils the elements that exist as an ideal Islamic boarding school. These elements are kiai, ustadz-ustadzah, santri, teaching classical books, boarding houses/dormitories, and mosques. Apart from teaching students the Koran and general knowledge, the Sunan Drajat Islamic boarding school also teaches life skills education. The elements of the Islamic boarding school system in the Sunan Drajat Islamic boarding school are running in accordance with existing roles, and these roles help each other to make the Islamic boarding school system successful in improving the life skills of students.

References

- Abdurrahmat, F. (2006). *Metodologi penelitian & teknik penyusunan skripsi*. Jakarta: PT Rineka Cipta, 104.
- Andrian, Y., & Rusman, R. (2019). Implementasi pembelajaran abad 21 dalam kurikulum 2013. *Jurnal Penelitian Ilmu Pendidikan*, 12(1), 14–23. <https://doi.org/10.21831/jpipfip.v12i1.20116>
- Daulay, H. H. P. (2018). *Sejarah pertumbuhan & pembaruan pendidikan islam di indonesia*. Kencana.
- Dhofier, Z. (2011). Tradisi pesantren: studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia. (No Title).
- Ghazali, M. B. (2001). *Pendidikan pesantren berwawasan lingkungan pendoman ilmu data*. Jakarta: IRP Press.
- Kaharuddin, K. (2021). Kualitatif: ciri dan karakter sebagai metodologi. *Equilibrium: Jurnal Pendidikan*, 9(1), 1–8.
- Kompri. (2018). *Manajemen & kepemimpinan pondok pesantren*. Prenada Media.
- Munif, A. A. (2019). Pengembangan life skill santri di pondok pesantren al-urwatul wutsqo jombang. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 1(2), 22–42.
- Murdiyanto, E. (2020). *Penelitian kualitatif (teori dan aplikasi disertai contoh proposal)*. Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LP2M) UPN" Veteran
- Rahmatika, M., & Fanani, S. (2018). Peran pondok pesantren sunan drajat dalam pemberdayaan ekonomi. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 3(1), 10–27. <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>
- Sari, U. R. (2022). Metode kerja kelompok dalam meningkatkan motivasi belajar siswa. *Cendekia Sambas*, 1(1).
- Sugiyono. (2019). *Metode penelitian kuantitatif kualitatif dan R&D*. Bandung: Alfabeta.
- Sulton, A. (2015). Kurikulum pesantren multikultural (melacak muatan nilai-nilai multikultural dalam kurikulum pondok pesantren sunan drajat banjarwati paciran lamongan). *ULUL ALBAB Jurnal Studi Islam*, 16(1), 1. <https://doi.org/10.18860/ua.v16i1.2782>
- Yuliwulandana, N. (2016). Pengembangan muatan kecakapan hidup (life skill) pada pembelajaran di sekolah. *STAIN Jurai Siwo Metro*, 15.
- Zunaih, A. I. (2017). Strategi kepemimpinan kiai abdul ghofur dalam



pengembangan pondok pesantren sunan drajat. *Jurnal Ummu Qura*, X(2), 1-18.