

Islamic Boarding School Educational Values in Efforts to Realize Student Life Skills at University of Darussalam Gontor

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ABSTRACT

The fading of character values causes problems such as fights, brawls, and violence. Through the reform of educational programs, it can realize morals for the future sustainability of the younger generation. Life skills shape humans into quality humans and direct the goals of human life. The purpose of this research is to describe the Islamic educational values and the life skills of students at the University. This research is field research and uses a qualitative descriptive approach. The research location is on the female campus of University of Darussalam Gontor, with research subjects being Kyai, Ustadz, Ustadzah, administrators, and students. Primary data is sourced from interviews, and secondary data is sourced from relevant books, articles, and documents. Based on data analysis research and interviews, it can be concluded that the foundation of the philosophy at University of Darussalam Gontor is guided by the Al-Qur'an and Sunnah, the soul/philosophy of life. The fostering of student life skills creates University of Darussalam Gontor graduates who can fight for their totality selflessly and firmly to their Islam beliefs. They are implementing campus activities by optimizing the 24-hour educational process based on discipline in the Islamic boarding school curriculum.

Keywords: Islamic Boarding School, Education Values, Life Skills, University of Darussalam Gontor



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1. INTRODUCTION

Indonesia faces enormous problems: poverty, moral decline, ignorance, and bullying (Hadinata, 2020). Negative behaviors occur due to a lack of public attention to one another. The fading of character values causes problems that can only be solved by fighting, brawling, and violence until one of them loses (Elfindri et al., 2010; Pyzalski et al., 2022). That did not reduce or solve the problems in the community. As a result, many victims were killed, imprisoned, and seriously injured. It started when the current globalization came to Indonesia through big cities (Nassar, 2009).

The flow of globalization is overgrowing over time (Khosravi et al., 2020), especially the challenges of the State of Indonesia in facing this change. The destructive impact of globalization causes people to forget their identity as caliphs on earth who have a noble character, good attitude, and uphold human values (Arifin et al., 2019; Nursanti, 2018). The current globalization is more concerned with mastering the field of knowledge and ignoring moral education and human values. It moves the Indonesian people to carry out a national movement through character education and human life skills (Sani, 2011).

The progress and development of education are a trigger for the progress of a nation (Diaz-Sarachaga et al., 2018). Through the reform of educational programs, it can realize morals for the future sustainability of the younger generation (Boca & Saraçlı, 2019; Wahono & Chang, 2019). The younger generation is responsible for providing quality education as a pillar of the nation's struggle for success. A country needs

to pay attention to education to build a country in future towards a developed country (Madakir et al., 2022). Efforts to improve and special attention are needed, especially in education (R. Siregar, 2017).

In Indonesia, many sad problems have emerged, especially the pattern of school education that does not meet good criteria (Pratikno et al., 2022). Even though the Indonesian government has provided financial assistance, many schools still do not use state aid funds properly. As a result, students do not get the maximum quality of education. The teacher's approach to students is not optimal, so students at school dare to fight against the teacher, and even at home, a child dares to yell at his parents. One responsible for this is the school, especially in the education of students' attitudes and morals. Suppose schools successfully maximize teachers' role in approaching and learning methods. In that case, they should succeed and be able to produce a young generation of moral and noble character (Tholani, 2013).

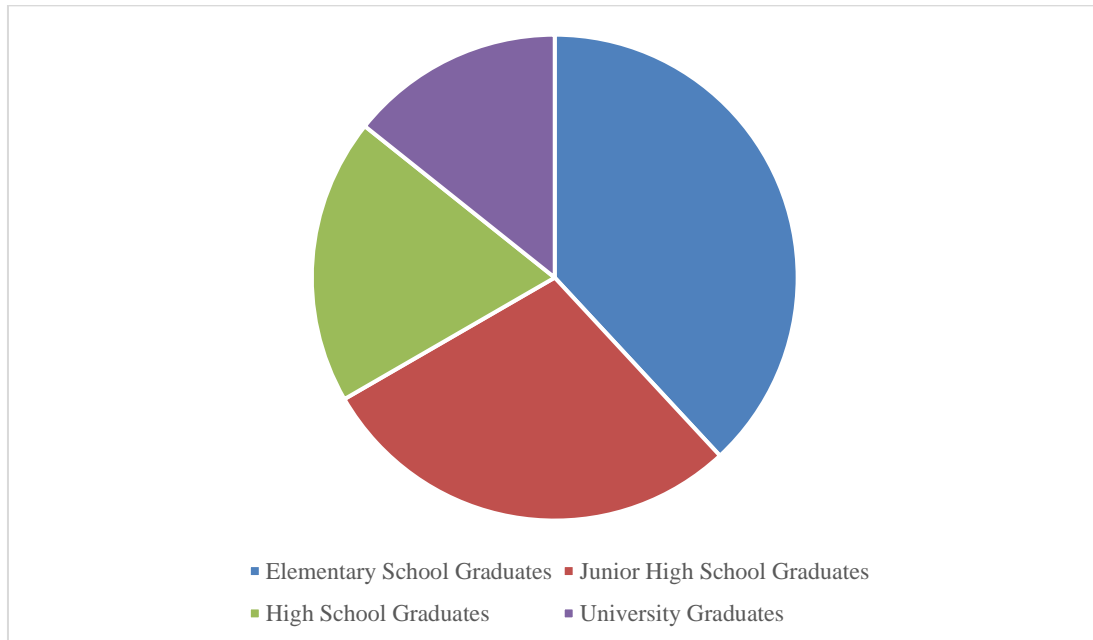


Figure 1. Student Data Not Continuing Education (Unemployed)
Source: The results of research data collection personally

Many people complain about the moral decline of students. The lack of good education has made the poor today. "The strong are the ones in power, and the weak are just trash." The negative pattern of human growth creates unrest in other communities. Even though Indonesia is famous for the majority of Muslims (Kholil et al., 2022; Ulfa et al., 2021), its moral quality is still not well guided and directed, not only that the spread of quality education in remote areas is not comprehensively sufficient. Therefore, education from the age of child growth and development to prevent the birth of bad attitudes in children is very important. Therefore, this is where the role of Islamic boarding school education can become an alternative solution to this problem by instilling Islamic boarding school values in students (Anggadwita et al., 2021; Rahmawati et al., 2022).

Islamic boarding schools have been educational institutions oriented for a long time in the Indonesian state and have significantly contributed to all aspects of human life. That is evident from the period of the kingdom to the resistance of the colonizers. "At the time of independence, Islamic boarding schools had a major contribution as educational institutions that could provide new alternatives through modern learning methods" (Ambar, 1998). The embodiment and goals of Islamic boarding school education give birth to youth who are cultured, have character, have faith, and are devoted to Allah SWT.

University of Darussalam Gontor is a higher education institution with a solid Islamic boarding school system and the same position as other universities worldwide. University of Darussalam Gontor educates students to live up to the motto of Islamic boarding schools: noble character, sound body, broad knowledge and independent mind (Fasa, 2017; Sista & Sodikin, 2022). Launched by K.H Imam Zarkasyi as the rector of the Darussalam university, he explained the meaning of Islamic boarding schools as the original education of the Indonesian nation and the meaning of modern Islamic boarding schools (Pasi et al., 2020). This explanation indicates that although modern Islamic boarding schools have become universities, their systems, values, and spirit must remain. K.H Imam Zarkasyi added that the spirit of the Islamic boarding school is a characteristic that must be instilled in every student in the Islamic boarding school. The soul of the University of Darussalam Gontor is attached to the five souls of the Islamic Boarding School: 1. Sincerity 2. Simplicity 3. Self Sufficiency 4. Islamic Brotherhood 5. Independent Mind (Zulkarnain, 2015).

K.H Imam Zarkasyi underlined the explanation of four universities and colleges abroad. Modern Islamic boarding schools and universities are not only local movements in the Ponorogo, Madiun, or East Java areas but also comprehensive movements for the Indonesian people worldwide. The Gontor founders aspired that the generation of graduates could become a symbol of Islamic revival or as figures for the revival of Muslims. Therefore, this study aims to describe educational values and student life skills at University of Darussalam Gontor.

2. METHOD

This research is field research. The research is based on data from on-site observations and object observations at University of Darussalam Gontor. This study uses a qualitative descriptive approach, a research method that aims to systematically describe related information and images, factual, accurate, and related to the phenomenon under study (Sumarna et al., 2021; Yilmaz, 2013).

The research location is on the female campus of University of Darussalam Gontor with research subjects, namely Kyai, Ustadz, Ustadzah, administrators, and University of Darussalam Gontor students. Research sources use primary data sources and secondary data. Primary data is the acquisition of direct observation data collection through the source (Meyer, 2001). In contrast, secondary data is capitulated from reliable data or indirect sources by taking someone's quotation in books, archives, articles, personal documents, and official documents (Sileyew, 2019). Figure 2 below is the research flow.

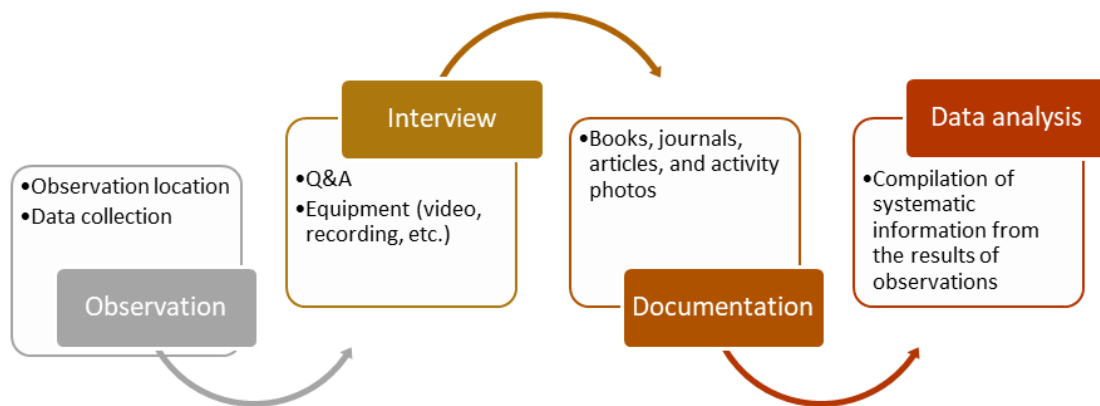


Figure 2. Research Flow

3. RESULTS AND DISCUSSION

3.1. Life Skills Education

Life skills are abilities or behaviors that lead to positive and adaptive things that make humans able to manage the needs of life and problems of daily life effectively (Gerami et al., 2015; Nyathi, 2022). Life skills education is the potential humans have to deal with life and life problems with mental courage and the ability to solve problems as well as possible, creatively, critically, and actively (Jeyarani, 2022). Humans carry out activities in normal circumstances without any sense of pressure or coercion. Potential human life skills are divided into two skills. The two skills show in figure 3.

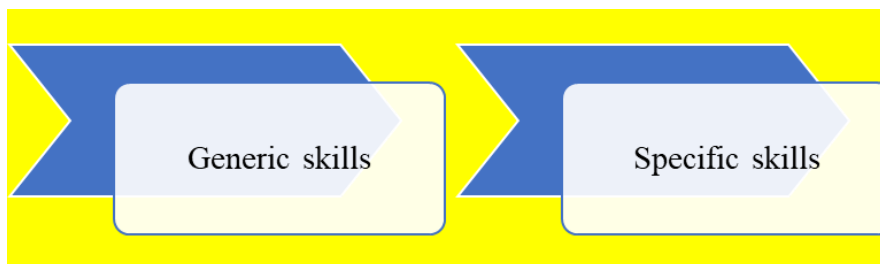


Figure 3. Human Life Skills
Source: Bertelsen (2021)

Law of the Republic of Indonesia, Number 20 of 2003 concerning the National Education System Article (26) Paragraph 3 explains that "Life skills education is education that provides self-accuracy or ability, social, intellectual, and vocational skills to work or independent business" (Ditjen, 2003).

Many people are not aware of the importance of parenting regarding life skills regarding personal and social issues. Today is the realization of self-aware human beings. The skills are physical, mental, and scientific aspects. Life skills shape humans into quality people and direct the goals of human life. Many

humans ignore the matter of life skills, even though there is really needed by us. The purpose of life skills is to form a pattern of human life that is independent in work and even in dealing with life's problems without any doubts about identity.

They are implementing life skills education through social activities and self-competition support activities, such as extracurricular or private talents. The conscious effort of the talent of human interest will lead the person to the goal of his future life. These activities' benefits are emotional, mental, skill, determination, courage, and spiritual processing. All aspects are related to developing the potential of human life.

In addition, educational institutions also play an active role in improving the character of students (Alazmi & Alazmi, 2020; Kholil et al., 2022). The formation of attitudes affects the life skills of students (Nasheeda et al., 2019; Smith, 2000). Only focusing on science is not enough to need the knowledge to harmonize the existence of human life on earth as caliphs on earth.

Al-Qur'an, al-Baqarah verse 30 explains that although humans on earth do damage (Fatah & Taufiq, 2019). The task of humans on earth is to be the caliph who regulates the way of life on earth, intending to achieve the pleasure of Allah SWT. Spiritual relationships are also needed in successfully developing human life skills because humans are creatures created by Allah SWT, so all elements of life must be accompanied by the intention to achieve the pleasure of Allah SWT.

The role of school institutions is to assist students in learning and teach them about life's values. Interpreting the concept of life skills education can be started with the habituation of good behavior, as shown below.



Figure 4. The Concept of Life Skills Education

Source: Siregar (2020)

This activity helps students in forming soft skills and a good attitude (Bean & Eaton, 2001). The meaning of life skills education uses the theory of Naim (2012), which assumes that life skills education is an effort to successfully implement education in developing self-competence and skills. 1) Psychosocial ability is the ability to solve various daily life demands and challenges; 2) Human ability to maintain happiness and mental calm through social adaptation of society, culture, and environment.

That way, humans can live independently in their environment without depending on others. This independence supports the nation's progress in reducing unemployment and poverty in Indonesia. So more and more people are aware of personal and social life skills as the necessities of daily life that can support the progress of the Indonesian nation. The community members see the independence of a nation in a nation through independent living, life skills, and being creative, active, and social.

In developing life skills, learning methods are needed that adapt one's life skills through various systematic and significant processes of habituation and training. The following are the characteristics of life skills learning.

- 1) The process of identifying learning needs,
- 2) The conscious process of learning,
- 3) Alignment of learning activities in personal development, social, learning, independent business, and group effort,
- 4) Mastery of personal, social, vocational, academic, managerial, and entrepreneurial skills;

- a. Personal skill is a human awareness as a creature of God, a social being, and realizing and being grateful for the advantages and disadvantages that exist in humans or, more precisely, recognizing oneself (love in person), as well as awareness to try to develop potential in oneself as capital survival.
 - b. Social skills are communication skills and collaboration skills with others. Communication skills include listening, speaking, reading, writing opinions, and expressing ideas verbally and in writing.
 - c. Academic skills start from the personal development of each person through the human mindset. Academic activities lead to skills in science and education.
 - d. Vocational skills that lead to professional fields and scientific disciplines must be mastered by oneself.
- 5) The experience study process is carried out as a motivation,
 - 6) The process of learning interaction from experts,
 - 7) Competency assessment process,
 - 8) Technical and objective assistance on developing independent businesses, then evaluation of learning.

The Ministry of National Education's Broad-Based Education team revealed that the primary purpose of life skills education is to promote the relevance of education by instilling real-life values, both preservative and progressive. The continuation of this activity is that students who will face a hard life need strengths that must be possessed, namely abilities, abilities, and skills, as well as the independence of one's life to maintain survival and develop human independence.

The independence referred to in the development of life skills comes from the word "autonomy," which means a person's condition where he does not depend on others in making decisions and has an attitude of confidence in himself. Before humans are proficient in dealing with life's problems, they must be aware of their self-governing abilities. Psychosocially, a person's independence is arranged in 3 dimensions (Anderson et al., 1994).

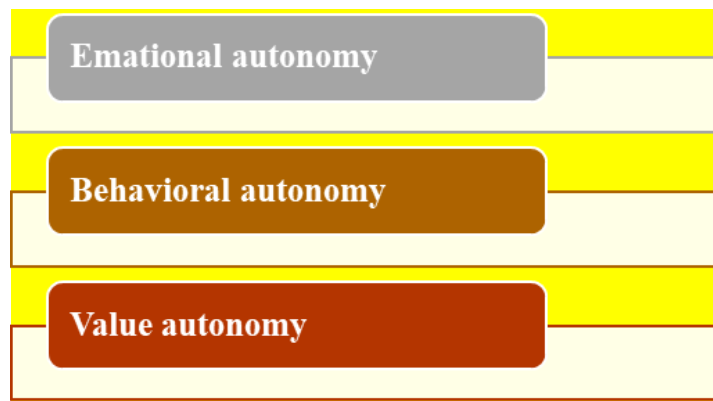


Figure 5. Dimensions of Person's Independence
Source: Anderson et al. (1994)

There are inhibiting and supporting factors in implementing skills development training activities. First, the supporting factors include 1) Support from the education implementation institution; 2) The strategic location of educational institutions can spur self-development by utilizing the interaction of the community environment. Second, the inhibiting factors include 1) Student's assumption that learning skills are boring. Students who lack habituation in various activities so that their attitude towards teachers, friends, and their environment becomes fewer life skills; 2) Teachers' limitations in monitoring students outside effective learning hours at school. Furthermore, the characteristics of teachers who lack attitude cannot be adopted as vigor educators.

Life skills education carried out by University of Darussalam Gontor aims to provide students with independent competencies, namely faith, morals, skills, and knowledge. They have skills in problem-solving and overcoming various life problems independently, activities to support student and student life skills are formed through all non-academic activities at the University of Darussalam Gontor Islamic Boarding School. Field results prove that the life skills education activities organized by this Islamic boarding school are a form of education oriented towards worldly independence and the self-reliance of *Ukhrawi*. Therefore, in realizing the goals of this Islamic boarding school, collaboration and support from students and female students are needed as raw references, input for facilities, environmental input, and other inputs in the learning process. The components of the education system in the boarding school have a close and interconnected relationship in determining the success of life skills education at Islamic boarding schools.

The results of observations that we have analyzed show that the facilities and infrastructure supporting the implementation of life skills education for students at University of Darussalam Gontor are sufficient to meet the provisions for achieving the facilities and objectives of students' independence. What is meant by environmental elements are "environmental elements that support and motivate the running of the non-formal education system." (Sudjana, 2004).

3.2. Implementation of Islamic Boarding School Values

University of Darussalam Gontor is the first university with a modern boarding school system. The educational context of a boarding school university with a dormitory system is the lives of students, lecturers, and *Kyai* in one boarding school environment. The hallmark of Islamic boarding schools is to combine traditional culture and modernization of education by instilling the Islamization of knowledge in students. The objectives of Islamic Boarding School Education are (Anas, 2012):

- 1) The realization of a superior generation towards the *Mundhirul Qaum*.
- 2) The formation of a generation of noble character, sound body, broad knowledge and independent mind.
- 3) The birth of intellectual scholars
- 4) The realization of citizens with noble personalities, faith, and piety to Allah SWT.

As a unique system, Islamic boarding schools certainly have a different pattern of life from society's public life. The pattern of life in the pesantren is formed naturally by approaching life's values and functions in the Islamic boarding schools. The symbol of an Islamic boarding school being built must be solid and sturdy. Therefore a boarding school must have the following things.

- 1) *Kyai* is a figure who provides an example to the students and becomes an example for his students.
- 2) *Masjid* as a source of gathering a new civilization.
- 3) *Badan Wakaf* as a source of donations/donors for the organization of activities at the Islamic boarding schools.
- 4) *Santri* (students of Islamic boarding schools) are oriented to explore knowledge and skills in the Islamic boarding school environment.

As a boarding school educational institution with its characteristics, the Islamic boarding school has a scientific tradition or culture that is different from the scientific tradition of other institutions. The Islamic boarding school has a theory from Al-Ghozali, which states that science can be classified into two types: the *Syar'iyah* and the *'Aqliyah* (intellectual). The *Syar'iyah* includes Lughoh, Al-Tawhid, Al Tafsir, Al-Hadith, Al-Fiqh, Usul Al-fiqh, and Al-Akhlaq. The *'Aqliyah* (intellectual) includes mathematics, arithmetic, geometry, astronomy, logic, music, physics, medicine, etc. (al-Ghazali, 2005, hal 21-38).

Islamic boarding school as a sub-cultural means an order of values and central values. Sociologically, its uniqueness can be seen in several aspects: the way of life, the view of life, the order of values adopted, and the hierarchy of intellectual power (Wahid, 1983, p. 39). Islamic boarding school is led by a *Kyai* who is vital in maintaining values. In addition, it plays a role in every aspect of education and activities in Islamic boarding schools to instill life values in the form of value transformation between the *Santri* (students) and the community outside the boarding school.

3.3. The Concept of Implanting Islamic Religious Education in Students

Individual education is developing hidden potential. Individuals are like a deep ocean full of pearls and various fish, but not visible. It is still at the bottom of the sea. It needs to be fished and dug to become food and adornment for humans.

Religious education in Islamic boarding schools is a process of developing students' creative potential. It aims to realize the life skills of students outside the life of Islamic boarding schools. The realization of people who believe and fear Allah SWT have life skills, a high work ethic, noble character, independence, and responsibility for themselves, the nation, and the state and religion.

According to Islam, humans have basic skills and abilities, "Fitrah." Epistemologically "Fitrah" means "original nature, chastity, talent, and descent." Terminologically, Mohammad Al-Jurjani said that "Fitrah" is a character ready to accept Islam. Education is a person's effort to develop the potential of monotheism to give color to the personal life of every human being.

3.4. The Basis for Implementing Islamic Religious Education

The following are the three basics of implementing Islamic education in Indonesia (Idris et al., 2022). The first is juridical basis. 1) The basic philosophy of Pancasila, the first principle is "Belief in One Supreme God." 2) The constitutional basis in the 1945 Constitution Chapter XI Article 29, paragraphs 1 and 2, "The state is based on the belief in the one, and only God and the state guarantees the independence of each resident to embrace their religion and worship according to their respective beliefs and religions." 3) The operational basis contained in TAP MPR No. IV/MPR/1973 that the implementation of religious education is directly intended in the formal school curriculum, starting from elementary school to university.

The second is religious basis. 1) An-Nahl verse 125, 2) Ali-Imron verse 104. The third is psychological basis. The psychological aspect is the basis for dealing with the psychological aspects of people's lives. Human life, both individually and as citizens who feel their life is unsafe and peaceful, requires a foundation and guide to life. All humans on earth need a foundation and grip on life. All creatures on earth have a guide or foundation of life, namely religion.

3.5. Moral Education in Islam

Moral education is a process of habituation, cultivation, and teaching (Attaran, 2015; Sanderse, 2020) in humans to give birth and succeed in the high goals of Islam, namely the happiness of the world and the hereafter. Giving birth to complete human beings, having faith and piety to God, also manifests its existence as a caliph on earth, which is based on the Qur'an and As-Sunnah. The creation of *Insan Kamil* after the educational process ends in this context (Sauri et al., 2022). In the context formulation, there are noble values in divinity, spirituality, humanity, social personality, nationality, knowledge, and skills to prepare reliable students for future needs.

The scope of moral education includes three patterns of relationships: 1) Patterns of human relationships with Allah SWT, 2) Human relations with others 3) Human relationships with the universe. The values of moral education began to be instilled in children from an early age, teaching which was not only *Akhlaqul Karimah* but also *Akhlaq Madzmumah*. Education providing information about cases of bad morals also needs to be socialized to children to avoid committing these evil deeds and violating public ethics.

3.6. Life Skills Development for Students at The University of Darussalam Gontor

The following is the philosophical foundation/principle used in moral education at University of Darussalam Gontor.

Al-Qur'an and Al-Hadith

The primary foundation used by University of Darussalam Gontor in developing life skills is the Al-Quran and Hadith. That is natural because Gontor is a university with Islamic education, and Al-Quran and Sunnah are student life guidelines.

In addition to the Al-Quran and Sunnah, the application of value planting is also based on the Panca Jiwa (five souls) of University of Darussalam Gontor. 1) Sincerity, 2) Simplicity, 3) *Berikdari* (independence), 4) *Ukhuwah Islamiyah*, 5) Spirit of freedom.

- 1) Sincerity is carrying out the duties of the cottage without expecting anything in return. The soul of sincerity follows the verses of the Al-Qur'an. In Yasin, verse 21 and Al-Ikhlās, verses 1-4.
- 2) Simplicity represents humility, *Tawadhu*, and avoiding evil deeds. Simplicity, according founder of Gontor, means not overdoing lifestyle and fulfilling needs according to portion. This spirit of simplicity follows the verse of the Al-Qur'an, namely: Al-Furqon verse 67.
- 3) *Berikdari* (independence), is an abbreviation of "*Berdiri di Atas Kaki Sendiri*" (Stand on Your Own Feet) with another name is self sufficiency in the economy. The cottage does not become a burden on the community. It can give more to the community in terms of tuition fees and scholarships for students at University of Darussalam Gontor. The goal of the self sufficiency spirit of the cottage above is reflected in the Al-Qur'an: Al-Baqoroh verse 245.
- 4) *Ukhuwah Islamiyah* in Gontor means that there is no difference between students with different economic, ethnic, and national backgrounds. All students there are the same without exception in academic and non-academic services. The reference for *Ukhuwah Islamiyah* is reflected in the Qur'an, Al-Baqarah Verse 103.
- 5) The spirit of independent mind represents human nature (*Fitrah*) which always wants to be free in everything. Human nature underlies the formation of the spirit of independent mind in University of Darussalam Gontor. The nature of human independent mind has been mentioned in the Qur'an, Al-Kahfi verse 29.

Philosophical Foundation

The following is the philosophical foundation of student life at University of Darussalam Gontor.

- 1) "*Hidup Sekali, Hiduplah yang Berarti*" (Live once; live meaningfully) (Mustofa, 2019). The point here is to try your best and optimize your potential to become a helpful human being to others.
- 2) "*Bondo, Bahu, Piker, Lek Perlu Sak Nyawane Pisan*" (Susilo et al., 2021). This sentence means that the struggle for life and religion must be totality by sacrificing property, energy, mind, and even life if necessary.
- 3) "*Jadilah Ulama Yang Intelek, Bukan Intelek Yang Tahu Agama*" (Be an intellectual scholar, not an intellectual who knows religion) (Yasin, 2019). The purpose of this philosophy is that, as Muslims, it is obligatory to study religion and science. The creation of pious scholars in religion and intelligence in science.

The purpose of life skills education at University of Darussalam Gontor, organized with *Panca Jiwa* (Syamsuri & Saputro, 2019). It aims to foster students' skills, create a generation of Muslims who can fight for Muslims selflessly, and provide life skills for students to stick to the values of the Islamic boarding school and the five souls.

Teaching students' life skills regulated by systematic rules, namely education, teaching, and regeneration. The system of rules in the cottage from morning to night aims to make students accustomed to a disciplined and capable lifestyle. The regeneration objectives at University of Darussalam Gontor are: 1) Regeneration is carried out by assigning students to student organizations at the boarding school. 2) The

assignment aims to train students' mental skills toward the responsibilities they carry. 3). Train students to be competent in this field. 4). Sanctions for student violations are carried out orderly and strictly.

Instills Islamic boarding school values by regulating the life patterns of students in University of Darussalam Gontor. Instills good habits that aim to familiarize students with what has been taught. When he graduated from the boarding school and entered life outside, he not only gave birth to a bachelor's degree but also gave birth to a golden generation who carried out the jihad of monotheism of Islam.

4. CONCLUSION

Based on data analysis research and interviews, it can be concluded that the foundation of the philosophy of the University of Darussalam Gontor is guided by the Al-Qur'an and Sunnah, the soul/philosophy of life. The purpose of fostering student life skills is to create University of Darussalam Gontor graduates who can fight for their totality selflessly and firmly to their Islam beliefs and carry out their duties as *Mundzirul Qaum* for the nation and even the world. Implementing life skills education in Gontor is systematic from dawn to sunset. They are implementing campus activities by optimizing the 24-hour educational process based on discipline in the Islamic boarding school curriculum.

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