

## **PESANTREN'S EDUCATION STRATEGY IN IMPROVING SANTRI'S LIFE SKILLS**

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### **Abstract**

*Like in general, Islamic boarding schools only provide education to students with religious knowledge and morals as the main substance but do not provide the students with skills. As a result, the Pondok Pesantren alumni arose in their hearts a feeling of not mastering their skills when they brought them to their hometowns. Given such a situation, providing life skills is expected to be an alternative to this problem. This study provides an overview of what strategies are applied in implementing life skills education at the Darussa'adah Jekulo Kudus Islamic boarding school. This research uses a field case study. The data collection technique was used by pins in the form of observation methods, interviews with informants, and documentation. While the data analysis technique used is descriptive qualitative analysis techniques. This research was conducted at the Darussa'adah Hadipolo Jekulo Kudus Islamic boarding school. The results showed that the strategies used in improving life skills education ran quite effectively and yielded results. These results can be seen from the material presented by the management and caregivers and the high enthusiasm of all students in carrying out gardening and entrepreneurship activities owned by the Islamic Boarding School. The strategies used in developing entrepreneurial skills at the Darussa'adah Islamic Boarding School were quite successful, as evidenced by the development of plantations and entrepreneurship belonging to the Islamic Boarding Schools.*

**Keywords:** *Education, Life Skill, Islamic Boarding School*

### **INTRODUCTION**

The view of the Indonesian state in the field of development in the current era of globalization is more directed towards the creation of a prosperous, democratic, peaceful, just, and competitive Indonesian state, in one State Unity (Adha and Susanto 2020). Of course, this must have the support of the Indonesian people who have an independent spirit, love the country, have noble morals, have a high legal awareness and care about the environment. Coupled with mastery of science and technology knowledge, have a disciplined spirit, and have high morale.

Realizing human resources who have all these qualities is the responsibility of education, especially what education should do in creating students who will later become generations who continue to play a role in providing results about their professional qualifications in the abilities of their respective fields (Ningrum 2016). This is a challenge and responsibility for Islamic education institutions which of course

have a dominant enough influence to accompany each process of students in the process. Because it is seen from its urgency, Islamic education is influential in preparing human resources who are not only silent in the place to watch the global flow of information, but Islamic education here is also responsible for providing skills to students to process and adjust everything that goes in and out of global information flows, namely the creation of human resources with a productive and creative spirit.

As is well known, Islamic boarding schools are now very much in demand by Indonesians, especially the interest of rural communities to entrust their children to Islamic boarding schools. Islamic boarding schools are one of the oldest Islamic educational institutions in our country. Islamic boarding schools still exist amid increasingly modern developments. Islamic boarding schools still seem to exist and cannot be eroded by the times. The position of the pesantren in the spread and strengthening of Islamic education is not only significant at the beginning of its growth and progress but until now the position of Islamic boarding schools remains significant and is always needed by the community (Karimah 2018).

With the current conditions which have all changed marked by the development of science, science, and technology in the era of globalization, of course, a boarding school has a demand to participate in updating the developments of that era. A boarding school that seems old-fashioned with all its traditional cultures, dares to develop the mindset, personality spirit, and future of its students.

This responsibility is not easy, it requires strength and strength from all parties, both outside and inside for the sake of creating good quality santri, in the fields of religion, science, technology, intellectuals, and even the life skills that students will have.

This is the responsibility of a boarding school education institution so that its work in making the nation's life smarter is recognized and not destroyed by the era, all of which are based on productive human resources. Santri who graduated from the Islamic boarding school will not become productive people if the education while in the pesantren does not contain life skills education itself. Because education is very basic support for a change and pattern of progress in society.

Islamic boarding schools face one of the problems of an Islamic educational institution, such as a lack of knowledge of the world of fraternal work, which can lead to an increase in unemployment in Indonesia. Islamic boarding schools are expected to

make efforts with an approach between the world of work and education. This is recognized as very important to produce boarding school alumni who are capable and able to compete in the world of job competition which requires that they be ready to be placed in all fields, this includes skills or is expected to open new jobs for the wider community. Things like this are still not being paid attention to by the leadership of the boarding school leadership.

Islamic educational institutions such as Islamic boarding schools do not guarantee that all graduates will become a religious expert or a cleric or Kiai, where all of them are people who choose religious expertise as their choice of life and the foundation of their life in the future (Zakiah and Faturochman 2004).

In this way, it can be interpreted that the boarding school education institution carries out the duties and responsibilities that are no less important, namely to provide their students with abilities and expertise outside the field of religion. This is necessary because abilities outside the field of religion are of no less importance when pesantren graduates graduate and enter the wider community.

In previous research conducted by Moch Fatkhuronji with the title Life Skills Education Training For Santri In Islamic Boarding School. The research which has the aim of knowing the pesantren education system in improving the life skills of these students chooses research using interviews, documentation, observation, and questionnaires in data collection techniques. The validity of the data was measured by triangulation techniques and expert validation. This type of research is field research using a qualitative approach. The results of Moch Fatkhuronji's research stated that the final model of life skills education training had higher efficacy. The model of providing life skill training can increase the ability and competence of students to develop life skills independently, especially in improving knowledge, basic skills, and morals in carrying out life skills. The results can be used by Islamic boarding schools or other educational institutions to provide life skills education training independently, easily, and quickly (Fatkhuronji, Ekosiswoyo, and Raharjo 2015).

Further research was conducted by Habibullah with the title Islamic Boarding School Management in Improving Student Quality. The purpose of research conducted by Habibullah was to determine how the management of pesantren in improving the quality of students. Basic theory The theory used is management theory, pesantren theory, student theory. The research method used interview techniques and

observations with qualitative descriptive methods to obtain information from sources. The sample in this study was selected randomly because the sample chosen influenced the people in the study as well as many people who were directly involved in the process whose information the researchers needed. The results showed that pesantren as a traditional Islamic education system that has been transformed into a modern system has played an important role in the formation of a quality system for Indonesia's human resources (Abdurrahman and Rukanda 2020).

The third research undertaken by Fajar Defritika is entitled *Development Of Life Skills Education As Character Building*. This qualitative research uses an ethnographic approach. Through interviews, observation, and documentation, the researcher carried out the data collection technique. Researchers used data analysis process techniques through data reduction, data presentation, and conclusions. Triangulation sources and techniques were used as data validity tests. The findings of this study indicate the strengthening of character education through life skills education that is oriented towards self-development and boarding school culture development. The findings of this study recommend a variety of life skills education programs that can develop character education strategies and strategies in formal schools (Defitrika and Mahmudah 2021).

In general, the results of previous research in the field show that the system of education patterns used in pesantren is very diverse and each has its uniqueness, in addition to providing religious knowledge, there are several Islamic boarding schools in Indonesia providing general knowledge including various types of skills. As a basis for life support skills (life skills). The flexibility of place and time is one of the factors that make it possible to apply some educational methods and systems in pesantren. Apart from that, the influence of the Kyai authority is also very dominant in determining the direction of education policy in pesantren. Kyai is pillars of teachers and role models who have almost absolute authority and power. The teachers (ustadz) and santri (santri) usually carry out most of the tasks based on instructions and directions from the kyai, what the kyai's orders must be followed by sincerity and tawadlu.

With all the limitations that arise in Islamic boarding schools, both in terms of infrastructure, terms of costs, and managerial capabilities, it turns out that Islamic boarding schools can grow and transform into independent institutions rooted in

society and the independence of the Islamic boarding schools. Schools have a positive effect on the independence of their students, this is evidenced by the number of pesantren graduates who have made many successes in their lives.

Therefore, research that discusses educational strategies in Islamic boarding schools in increasing the independence of students through life skills education becomes something very interesting to be studied and researched further. Before discussing the education strategy of the Darussa'adah Jekulo Kudus Islamic boarding school, the researcher will explain the meaning of life skills education in Islamic boarding schools and how life skills education is in the Darussa'adah Kudus Islamic Boarding School.

## **RESEARCH METHODS**

In this study, the approach used is a qualitative approach using descriptive analysis methods with the intention of describing events, community behavior or situations in a more in-depth and detailed narrative form

Researchers adopted qualitative research using a case study approach with the aim of obtaining data collection, gaining a deep understanding of this phenomenon (Moleong and Surjaman 1989). Case study research only focuses on one selected phenomenon and wants to be understood in depth by ignoring other phenomena (Supardi 1992). This approach and method is used because it is in accordance with the aims and objectives of the research, namely to describe how the implementation of life skills education in Islamic boarding schools in increasing the independence of the students. The subjects in this study were caregivers, administrators, religious teachers and students of the Darussa'adah Jekulo Kudus Islamic boarding school. The data collection methods used by researchers are as follows;

1. Interview (interview)

Used to dig up data about the development of entrepreneurship at the Pondok Pesantren Darussa'adah Jekulo Kudus. The sources of the interview were the caregivers and students at the Darussa'adah Islamic Boarding School. This method is used through open interviews with the hope that accurate and optimal data can be obtained to support the completeness of the research data.

2. Observations

The Author collects data from the field by observing, listening, taking notes, recording, photographing and directly participating in every activity at the Darussa'adah Islamic Boarding School in Hadipolo Village, Jekulo District, Kudus Regency.

3. Documentation

This method is used to collect data that is documentation in nature, namely obtaining data about geographic location, history of its establishment, organizational structure and data relevant to the research. This method is a tool or material for storing the results of research that has been done.

The data analysis technique in this research uses the models of Miles and Huberman, which are as follows:

1. Data reduction, which means summarizing, choosing the main things, focusing on the important things, looking for the theme of the pattern. Thus, the data that has been reduced will provide a better picture, clearer and easier for researchers to collect further data and search if needed. Data reduction can be assisted by electronic equipment in the form of a mini computer by providing codes on certain aspects.
2. Data presentation (data display), can be done in the form of tables, graphs, pie charts, pictograms and the like. Through the presentation of data, the data is organized, arranged in a relationship pattern so that it is more intertwined and easier to understand. Data presentation can be done in the form of short descriptions, charts, relationships between categories and the like and most often use narrative text.
3. Conclusion and verification (drawing conclusions / verifying) Whether the conclusions stated at the beginning are still provisional and can change if no strong evidence is found for support at the next data collection stage, but if the conclusions at the initial stage are accompanied by valid and consistent evidence then the conclusions what is put forward is a credible conclusion. Findings can be descriptions or descriptions of objects that were previously dim so once investigated to become clear, these can be causal or interactive hypothetical relationships or theories.

## DISCUSSION

### Definition of Life Skill in Islamic Boarding Schools

Life Skill is a skill that a person must have to live and dare to face life's problems and live naturally without feeling depressed, then proactively and creatively seek and find solutions so that in the end they can overcome them. (simarmata dkk. 2019). Anwar believes that Life Skill is the ability needed to adapt and adapt to other people or the community where they are, including skills in making decisions, problems, critical thinking, creative thinking, effective communication, fostering interpersonal relationships, self-awareness, empathy, coping with emotions and coping with stress (Noor 2015).

There are several opinions about life skills education or life skills education, but the essence remains the same. Based on. Malik Fajar in his book Jamal Ma'mur Asmani said life skill is a skill needed to work in addition to ability in the academic field. Meanwhile, the Ministry of National Education team for broad-based education defines life skills as skills possessed by a person to be brave and willing to face all life's problems actively and proactively to solve them. Meanwhile, Slamet PH defines life skills as the abilities, abilities, and skills needed by a person to live a life of pleasure and happiness. These skills cover all aspects of human attitudes and behavior as a provision for carrying out their lives. Elucidation of Article 26 paragraph 3 of Law Number 20 of 2003 concerning the National Education System states that life skill education is education that provides personal, social, intellectual, and vocational skills for work or independent business. (Rahim 2016).

From some of the opinions above, life skills education can be interpreted as education that provides basic provisions and training is carried out correctly to students about the values of life that are needed and beneficial for the development of the lives of student participants. Therefore, life skills education must reflect real life in the manufacturing process so that students acquire life skills in the community. Life skills education is not new to pesantren, because this type of education has always been a mainstay of pesantren. However, along with the rapid development of knowledge and technology. In this global era, life skills education is carried out routinely in traditional Islamic boarding schools that need to get a theoretical and technical touch, so that the

alumni of other educational institutions are fighting over jobs that are getting stronger and stronger.

Life skills education at this pesantren is adopted from the theory of life skills education informal education. Said so because. Life skills education that is applied has the same very high goal, namely to prepare students to be able, capable, and able to maintain their survival and development in the future (Umam 2018). In general, it can be stated that the purpose of implementing life skills in the pesantren environment is to help students with the ability to think, eliminate inappropriate habitual thought patterns, and develop self-potential to solve life problems constructively, innovatively, and creatively so that they can face the realities of life happily, both outwardly. as well as inner.

### **Life Skills at the Putri Darussa'adah Hadipolo Jekulo Kudus Islamic boarding school**

Islamic boarding schools today, which are widely grown in society, especially in rural areas, are one of the oldest Islamic educational institutions in our country. The beginning of the presence of Islamic boarding schools was still traditional in nature to study the Islamic religious sciences as a standard of life (*tafaqquh fi al-din*) in the future society. (Susilo and Wulansari 2020). Because of this uniqueness, C. Geertz, as well as Abdurrahman Wahid, gave the term as a subculture of Indonesian society (especially Java). In colonial times, pesantren became the basis for the nationalist-indigenous struggle (Wati 2014).

The management of a boarding school education institution in the form of a dormitory which is a separate congregation under the leadership of a Kyai or ulama assisted by one or several clerics, and/or ustadz who live together among the students with the mosque or mosque as the center of all religious worship activities. . In addition, study rooms or school buildings serve as centers for teaching and learning activities, as well as lodges as residences for students. For a full day 24 hours, from time to time they live collectively between kyai, ustadz, students, and other pesantren caregivers, as one big family (Syafe'i 2017).

The existence of Islamic boarding schools in Indonesia, in their development, greatly influences the surrounding community, especially in terms of education. This is because from its inception the pesantren was prepared to educate and spread Islamic

teachings to the community through recitation, both with traditional and modern systems. (Alwi 2013).

To meet the demands of the growing era, pesantren should equip students not only with religious knowledge but also with life skills as a provision to face the challenges of the times and to be able to compete in life. Life skills education is education that provides personal skills, intellectual skills, social skills, and vocational skills for work or independent business (Hakim 2018).

In connection with this, Mrs. Ulfatussa'adah (Caregiver of the Darussa'adah Islamic Boarding School) stated that:

"The hope is that by developing life skills itself, the students of Darussa'adah can live a life outside the pesantren confidently and after entering the santri community they will not be surprised by the job competition out there. It is hoped that after graduating students will be able to practice their knowledge of *tafaqquh* din well, let alone be able to open new jobs for those out there who are in need, this will certainly make the wider community interested in the all-round life of santri, experts in the fields of religion, intellectual and technological science. Santri do not have to be closely related to ancient, salaf and accept what they are"

Pondok Pesantren Putri Daruss'adah is one of the lodges in Kudus that provides its students with life skills with various programs arranged systematically and regularly and periodically and periodically. From the results of interviews, researchers about life skills in Islamic boarding schools can show that the life skills applied in the Darussa'adah Kudus Islamic boarding school include all personal, academic, social, and vocational skills. This is applied to Islamic boarding school activities such as training students in gardening, cottage cooperative business, clothing laundry business and drinking water refill in the boarding school environment. as well as *muhadloroh* activities so that students can develop language skills and there are still many activities at Islamic boarding schools that lead to life skills. From the research results, it is known that the following explanation;

- a. Organizations such as cottage administrators, room administrators, IPPNU, and other organizations

This activity is carried out to equip students to be able to cooperate, be considerate, responsible, and able to socialize well. Forms of development of life skills ranging from personal skills and social skills. Religious activities such as compulsory prayers, duha prayers, midnight prayers, recitation, and activities of the Al-Qur'an Education Park. This

activity is carried out to shape students into human beings who are cautious and have noble character. This is a form of developing life skills from academic and personal skills.

- b. Religious activities such as compulsory prayers, duha prayers, midnight prayers, recitation, and activities of the Al-Qur'an Education Park

This activity is carried out to shape students into human beings who are cautious and have noble character. This is a form of developing life skills from academic and personal skills.

- c. *Amaliyatu At-Tadris*

This activity is carried out to equip students in the world of education and hone the knowledge that students have and the students' self-confidence. This is a form of developing life skills from academic and personal skills.

- d. Arts and sports such as painting, lettering, drawing, badminton, volleyball, and others

This activity is carried out to develop students' interests, talents, and creativity. This is a form of developing life skills from vocational skills.

- e. Entrepreneurship such as boarding school cooperatives, clothing laundry, and drinking water refills.

This activity is carried out to stimulate the creativity of students and teach proper and correct trading procedures according to Islamic law. This is a form of developing life skills from vocational skills.

- f. Gardening

This activity is carried out to equip students after going to the community to understand the correct gardening methods. There are various kinds of plants that are cultivated, such as chilies, tomatoes, eggplant, lettuce, and onions.

Learning materials or life skills learning materials are arranged in the form of text, starting from simple to complex materials. According to the researcher, the determination of learning material about the development of life skills at the Darussa'adah Islamic Boarding School has been arranged sequentially from easy to difficult so that it allows students to carry out learning activities through sequential steps as well. As stated by Sudjana, "good teaching materials have the principle of

continuity (continuity), regularity (order) and integration (integration)". This is following the ustadzah Mrs. Nyai Ulfatussa'adah, who stated:

"The methods of developing life skills used are lectures, discussions, assignments, field practice (demonstrations). It is second to none with the material taught. The approach used in the development of life skills adapted to the conditions of students. Life skills development media are used and are invincible with the form or type of skills being developed. "

From the description above, it can be denied that the process of developing life skills organized by the Darussa'adah Islamic Boarding School has gone quite well. This condition is supported by the skills provided by interested students, this can be seen from the activeness of the students during the activity. Composition material is compatible with more theoretical practice. The use of methods and approaches that are following the learning material and the conditions of the students.

### **Strategy for developing life skills at the Darussa'adah Hadipolo Islamic boarding school Jekulo Kudus**

The Darussa'adah Hadipolo Jekulo Islamic boarding school is one of the Islamic boarding schools in Kudus which implements life skills education at the pesantren. Where the santri, besides being equipped with religious knowledge, is also equipped with entrepreneurship knowledge. Some of the strategies used in developing life skills at the Darussa'adah Hadipolo Kudus pesantren are as follows;

a. Setting an Example

Ms. Nyai Ulfatussa'adah gave direct examples in gardening. He did not just tell his students to plant vegetables in the garden, but he immediately stepped in to give an example to the students on how to properly grow vegetables.

b. Training in stages

Conducted to develop abilities and take advantage of students' skills, pesantren Darussa'adah has conducted several pieces of training to support the creativity of students, this is so that every student has expertise in every field including entrepreneurship.

c. Hands-on Practice

In this case, the students have the opportunity to apply their abilities, namely by participating in various activities owned by the pesantren. The strategy applied in the development of the pesantren Darussa'adah is quite

effective, as evidenced by the enthusiasm of several santri in participating in entrepreneurial activities in the pesantren and the growing business of pesantren owned.

With the skills program that has been given, it is hoped that students can develop it into a business or achievement armed with skills. This is following the theory in his book Leonardus Saiman which formulates the benefits of entrepreneurship as follows; (1) Gives you the opportunity and freedom to control your destiny, (2) Allow changing, (3) Provides the opportunity to reach its full potential, (4) Have the opportunity to achieve the maximum possible profit, (5) Have the opportunity to play an active role in society and get recognition for his efforts, (6) Have the opportunity to do something you love and have fun doing it (Afandi 2019).

## **CONCLUSION AND SUGGESTION**

### **Conclusion**

Pondok Pesantren Darussa'adah provides female students not only with religious knowledge but to equip students with the life skills needed in their lives. The hope of Pondok by developing life skills itself, santriwati can live a life outside with confidence and become the next generation without being surprised. By capitalizing on worship and morals that have been planted since childhood. There are life skills that are being developed by Pondok. Pondok Pesantren Darussa'adah such as gardening, entrepreneurship, and khutbah skills to train students' language skills.

The strategy adopted by the caregivers of the Darussa'adah pesantren in applying the life skills of the students is quite effective, it can be seen from the development of the pesantren and the entrepreneurship they have. caregivers are also involved in entrepreneurial activities owned by the pesantren, apart from equipping students with entrepreneurship knowledge, students are also required to practice directly.

### **Suggestion**

The provision of life skills education for students in Islamic boarding schools must be improved in order to achieve successful educational goals, meeting the needs of the community in the future. For Islamic boarding schools that have not provided their students with life skills, it is hoped that in the future they will realize how important life skills education is for the provision of students in the community.

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