

Efforts of Islamic Boarding School Teachers in Forming the Independence of Santri in Dayah Darul Huda, Langsa City

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Abstract

This research aims to identify efforts and factors that support and hinder the efforts made by Islamic boarding school caregivers in forming the independence of students in *Dayah* Darul Huda, Langsa City. This research is descriptive research using a qualitative approach. The subjects in this research were all *Dayah* caregivers, and all students at *Dayah* Darul Huda, data collection techniques used observation, interviews, and documentation. The results of this research show that the efforts of Islamic boarding school caregivers to form the independence of students in Dayah Darul Huda, Langsa City are carried out with three efforts, namely providing independence programs such as providing learning to students and implementing mandatory study hours for students. The second effort is to supervise the independence program. Supervision is carried out in the form of direct supervision by caregivers or indirectly, namely through administrators. The third effort is to provide supporting activities such as training and courses, community service or cleaning every Friday, practicing *muhadharah* in three languages, recitations, conversations in three languages, practicing *qasidah*, and repeating the book, supporting factors for the efforts of Islamic boarding school caregivers in forming the independence of students. There are three, namely: closeness between caregivers and students, students' personalities who comply with applicable rules, are disciplined and honest, and a strong will from students to follow efforts to establish independence from caregivers. Meanwhile, the factors inhibiting the efforts of Islamic boarding school caregivers in forming student independence are limited time and energy, and secondly, some students are less consistent, including sleepy students, tired, students who do not obey the applicable rules, and the unstable mood of students.

Keywords: Efforts, Islamic Boarding School, Independence of Santri

Introduction

Dayah is a place to educate people develop Islamic religious knowledge and develop religious culture.¹ As an educational institution, *Dayah* has proven its work since independence until now and has given birth to many independent generations in society, giving birth to Islamic figures and scholars. The development of *Dayah* in the past was inseparable from the development of religious culture. To develop the quality of education, it is necessary to develop religious culture by

¹ Fakhrurrazi, H. Asari and Erawadi Erawadi. "The Role of Dayah Salafiyah in the Development of Religious Culture in Langsa." *AL-ISHLAH: Jurnal Pendidikan* (2021), 2435-2444, <https://doi.org/10.35445/alishlah.v13i3.1066>; Lismawani Lismawani. "Kontribusi Dayah Darul Ihsan dalam Pembinaan Pendidikan Keagamaan Masyarakat Darusalam Aceh Besar.", 2 (2020): 104-115. <https://doi.org/10.22373/tadabbur.v2i1.18>.



building scientific values and principles in an effort to develop religious efforts as a means of establishing independence.²

The emergence of *Dayah* (Islamic boarding school) as a traditional Islamic educational institution which is highly respected and has brought many changes to the land of Aceh, cannot be separated from the causal factors behind its emergence.³ The word *Dayah* is the result of adoption from Arabic, this is a sign that *Dayah* (*ḥawīyah* in Arabic) has begun to develop since the time of the Prophet Muhammad, and it must also be acknowledged that "*Dayah* and Aceh are not an alternative to each other, but they are a reality historical". In the history of Islamic civilization in Aceh, *Dayah* had a very important role in fostering and developing the life institutions of the Acehnese people in particular, and the civilization of the Indonesian people in general.⁴

Even during the decline of the Acehnese kingdom in the economic and political fields, the attention of Acehnese ulama to the development of religious sciences did not decrease. We can know this from the many books the ulama wrote at that time. Before the arrival of the Dutch, the *dayahs* in Aceh were often visited by people from outside Aceh. Like Daud al-Fattani, a region in Thailand who became known as a leading scholar. He studied in Aceh for two years with Muhammad Zain al-Faqih Jalal al-Din al-Ashi.⁵

From Hamzah Fansuri until the arrival of the Dutch, 13 *Dayah* scholars wrote books; The number of works written is 114 books. These books consist of various subjects, such as *tasawwuf*, kalam science, philosophy, fiqh, hadith, tafsir, morals, history, monotheism, astronomy, medicine, and environmental issues. Hamzah Fansuri (1510-1580) was a pioneer in the development of this language rationally and systematically and he himself used it in the field of philosophy.⁶

Dayah's existence as an educational institution is very close to people's lives, both in its overall meaning and nuance. Moreover, Islamic boarding schools are the oldest educational institutions in Indonesia and have contributed a lot to national development, especially moral and mental development and education of Indonesian society. Meanwhile, in Aceh itself, the term Islamic boarding school is better known as "*Dayah*".⁷

By education, *qanun* number 23 of 2002, the education system that is developing in the province of Aceh is a national education system that is characterized by culture, customs, and religion.⁸ The education system implemented must be based on the values of the Islamic religion, the socio-cultural values of the Acehnese people, and the philosophy of life of the Indonesian people.⁹ Islamic values are the spirit of the national education system implemented in the province of Aceh as well as animating all elements and aspects of education that take place in all pathways, types, and

² M. Hasbi Amiruddin. *Ulama Dayah Pengawal Agama Masyarakat Aceh*. (Lhokseumawe: Yayasan Nadia, 2007)

³ Syadidul Kahar. "Sistem Pendidikan Dayah Dalam Membangun Karakter Santri." *Computers & Education*, 2 (2021): 17-29. <https://doi.org/10.51178/CE.V2I1.171>; M. Mashuri. "Dinamika Sistem Pendidikan Islam Di Dayah." *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan dan Pengajaran*, 13 (2013): 81880. <https://doi.org/10.22373/JID.V13I2.477>.

⁴ Fakhurrrazi. *Peranan Dayah Salafiyah dalam Pengembangan Budaya Religius*. Disertasi Jurusan PAI. Medan: Universitas Islam Negeri Sumatera Utara, (2022).

⁵ H.W. Shaghbir Abdullah, *Sheikh Daud bin Abdullah Al-Fattani: Ulama dan Pengarang Terulung Asia Tenggara*, (Kuala Lumpur: Hizbi, 1990), 32.

⁶ Sayed M. Naquib Al-Attas, *Islam dalam Sejarah dan Kebudayaan Melayu*, (Bandung: Mizan, 1990), 68.

⁷ Hasbullah, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: PT Raja Grafindo, 2001).

⁸ H.W. Shaghbir Abdullah, *Sheikh Daud bin Abdullah Al-Fattani: Ulama dan Pengarang Terulung Asia Tenggara*, (Kuala Lumpur: Hizbi, 1990).

⁹ M. Mashuri. "Dinamika Sistem Pendidikan Islam Di Dayah." *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan dan Pengajaran*, 13 (2013): 81880. <https://doi.org/10.22373/JID.V13I2.477>; A. Samad. "Upaya Menggagas Pembelajaran Islami dalam Sistem Pendidikan di Aceh." , 6 (2016): 205-218. <https://doi.org/10.22373/JM.V6I2.1058>.

levels of education. Therefore, one of the policy priorities in the education strategic plan in Aceh province is strengthening and developing an Islamic education system.¹⁰

The quality of education is a micro issue in schools/*dayahs*, even individuals. Quality is only realized if the educational process at *Dayah* schools makes students study and study as much as possible. The quality of education must be seen by increasing students' ability to learn independently. Whatever knowledge they master is the result of their learning.¹¹

The implementation of education in schools/*dayah* is not only directed at improving the quality of both cognitive, affective, and psychomotor aspects but also the relevance of Islamic education in schools/*dayah* to developments in local, national, and global environmental conditions, as well as the needs of students in responding to the problems of globalization and negative influences. from various media. Many cultural problems that have emerged recently have encouraged various parties to maintain the effectiveness of the implementation of education in schools/*dayahs*, so some assume that the implementation of education in schools/*dayahs* still experiences many weaknesses.¹²

This is the role of the movers and implementers at *Dayah* to overcome weaknesses using the caregivers trying to shape the independence of the students, In the Big Indonesian Dictionary, *santri* means someone who studies Islam¹³ at *Dayah* Darul Huda. Pesantren / *Dayah* Darul Huda is an Islamic Educational Institution founded by Allahyarham Abi Tgk. H. Usman Basyah since 1962, located at Jln. H. Agussalim No. 57 Gp. Pauh Firdaus River, West Langsa District, Langsa City. The founding of the Darul Huda Islamic Boarding School/*Dayah* has a lot of stories.¹⁴

To create Islamic cadres and provide material to students which include Al-Qur'an study, Al-Quran Tahfidz, Al-Qur'an Tafsir Study, Hadith Study, Fiqh Study, and Arabic Language. *Dayah* Darul Huda uses the Al-Qur'an and Hadith. Making the Al-Qur'an and the Sunnah of the Prophet live hand in hand with daily life activities, the Al-Qur'an is a guide to life that contains laws that are binding and must be enforced. The method of implementation and dissemination follows the example of Nabiyullah Muhammad Saw. *Santri* is educated to understand and apply the Al-Qur'an and Hadith in their daily lives, as well as disseminate them.

The independence of students is relevant to the four pillars of learning that a person needs in facing the era of globalization, namely being able to provide awareness to society so that they are willing and able to learn, the learning materials chosen should be able to provide an alternative job for students, be able to motivate to live in this era. now and have a life orientation towards the future, as well as skills for living as neighbors, in society, as a nation, and living in international relationships with a spirit of equality and equality.¹⁵

Independence is an attempt to escape from parents to find oneself through the process of searching for ego identity. Ego identity is a development towards a stable and independent

¹⁰ Abdul Rachman Shaleh, *Pendidikan Agama dan Pembangunan Watak Bangsa*, (Jakarta: Raja Grafindo Persada, 2005).

¹¹ Zulfikar Ali Buto and Hafifuddin Hafifuddin. "Learning Independence of Students at Dayah Muslim School in North Aceh." *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* (2018). <https://doi.org/10.33258/birci.v1i4.112>.

¹² Hanif Maulana, Zulfikar Ali Buto and Al-Husaini M. Daud. "Peran Pendidikan Dayah Babussalam Al-Aziziyah Jeunieb Kabupaten Bireuen Dalam Menanggapi Problematika Keagamaan Masyarakat." *Jurnal Al-Fikrah* (2021). <https://doi.org/10.54621/jiaf.v10i1.71>.

¹³ Depdikbud, *Kamus Besar Bahasa Indonesia*, 1989, 783.

¹⁴ Observasi Awal pada Dayah Darul Huda Kota Langsa.

¹⁵ Aušra Rutkienė and Ilona Tandzegolskienė. "Gebėjimo Veikti Savarankiškai Raiška Universitetinių Studijų Metu (Socialinių Mokslų Srities Atvejis)." , 31 (2013): 69-83. <https://doi.org/10.15388/ACTPAED.2013.31.2514>.

individuality, independence is characterized by the ability to determine one's destiny, able to restrain oneself, make one's own decisions, be creative, and initiative, regulate one's behavior, be responsible, able to solve one's problems.¹⁶

The caregivers at *Dayah* Darul Huda, Langsa City instill independence in students by training students to be able to stand on their own and develop themselves so that they do not depend on anyone else except God.¹⁷

For this reason, Pondok/*Dayah* not only develops religious education but also develops the mental development and attitudes of students to live independently, improve their skills, and have an entrepreneurial spirit. Because in *Dayah* business units or skills development are also developed to prepare students when they graduate or leave *Dayah* to have certain skills that can be developed independently as a means of life.¹⁸

Independence is a child's tendency to do what he wants without asking other people for help.¹⁹ Also measures his ability to direct his behavior without submitting to others.²⁰ According to the Big Indonesian Dictionary, independence comes from the word independent, which means the state of being able to stand alone or not depend on other people.²¹

In initial observations and interviews with caregivers at *Dayah* Darul Huda, it was stated that: "There were several problems regarding the independence of students previously at *Dayah* Darul Huda, namely that there were still many students who did not have self-skills, still did not know what they wanted to try after graduating, there are still students who cannot manage their study time well, and there are students who cannot manage their money economically. If a student does not have a vision for the future, then after graduating he will only be a "*muddin*" or *ustadz* without having certain skills. Apart from that, there are still students who lack funds which is a problem in itself."

Based on the results of a preliminary study conducted by the researcher, this is the reason for the researcher to conduct research and find out what efforts are being made to shape the independence of students. Therefore, researchers are interested in conducting further research with the title "Efforts of Islamic Boarding School Teachers in Forming the Independence of Santri in *Dayah* Darul Huda, Langsa City".

Research methods

In conducting research, researchers will use a qualitative approach with the type of research being descriptive research. The emphasis of this analysis is more on analyzing the surface of the data by paying attention to the processes of occurrence of a phenomenon, without reducing

¹⁶Desmita, Psikologi Perkembangan Peserta Didik, (Bandung: Rosdakarya, 2009), 185.

¹⁷ Idrus Idrus, Budi Agustono and Nuhung Nuhung. "Modernisasi Dayah Darul Huda Kota Langsa, 1962-2005." , 4 (2020): 108-118. <https://doi.org/10.30743/MKD.V4I2.2689>.

¹⁸ Sindu Galba, Pesantren Sebagai Wadah Komunikasi. (Jakarta: Rineka Cipta, 1991), 54.

¹⁹ K. Ottenbacher, Elizabeth T Taylor, M. Msall, S. Braun, S. Lane, C. Granger, N. Lyons and Linda C. Duffy. "The Stability And Equivalence Reliability Of The Functional Independence Measure For Children (WeeFIM)®." *Developmental Medicine & Child Neurology*, 38 (1996). <https://doi.org/10.1111/j.1469-8749.1996.tb15047.x>.; Ulfah Musyaropah, Nurhayati Adiratna Kusuma, Kurniawati, Asti Iryanti Putri and Rizky Allivia Larasati Haibar. "Parenting Styles of Mothers in Shaping Independence of Children with Special Needs." *Journal of Islamic Communication and Counseling* (2023). <https://doi.org/10.18196/jicc.v2i1.34>.

²⁰ Zakiyah Daradjat, *Perawatan Jiwa Untuk Anak*, (Jakarta: Bulan Bintang, 1976), 130.

²¹ Abu Hamid, *System Pendidikan Madrasah dan Pesantren*, (Jakarta: Rajawali Press, 1983), 328.

the level of importance of in-depth data. This is what is often done in social research with various qualitative research formats. However, qualitative descriptives adopt an inductive way of thinking to balance the deductive way of thinking.²²

Descriptive research is research that is used to describe, explain, and answer questions about current events and happenings, both about events as they are and analysis of the relationship between variables in a phenomenon or event.²³ This research will describe the efforts of Islamic Boarding School Teachers in Forming the Independence of Santri in *Dayah* Darul Huda, Langsa City.²⁴

Meanwhile, the type of research used in this research is field research, a type of field research that is carried out directly by making the research a source for obtaining data and information that suits the needs that will be discussed in this research.²⁵

Results and Discussion

Efforts made by Islamic Boarding School Teachers in Forming the Independence of Santri at *Dayah* Darul Huda, Langsa City.

The leadership has a big role in forming the independence of the students at *Dayah* Darul Huda, the efforts made by the leadership are tightening the regulations at *Dayah* Darul Huda, providing learning to the students, guiding the students, and developing personal responsibility by learning and being willing to take responsibility while at *Dayah*. One of them is by approaching the students so that the caregivers understand the students better so that the caregivers can direct the students to be independent, at least capable for themselves, then take an approach between the caregivers and the students to facilitate the process of establishing the independence of the students themselves, in addition to supervision. This also needs to be done towards the caregivers by supervising and directing the caregivers so that they understand their duties and responsibilities as caregivers, holding regular meetings with the caregivers, so that they report what has been done to build the independence of the students at *Dayah*, evaluating to find a way out if there are obstacles that occur.²⁶

The caregivers also make good efforts to shape the independence of the students, including disciplining students who commit violations so that the students' attitudes become better and more orderly, forming a study schedule for the students, getting closer to the students so that friendship is created, students obey the applicable rules.²⁷

And the students obey all the rules that apply at *Dayah* and give sanctions to students who violate the rules. For example, they carry out congregational prayers without being instructed first, reading the Yellow Book independently, because of this the students' abilities and experience also increase, and the caregivers also always supervise them in the dormitory.²⁸

²² Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, (Jakarta: Predana Media Grup, 2014).

²³ Nusa Putra, *Metode Penelitian Kualitatif Pendidikan*, (Jakarta: Rajawali Press, 2012), 91.; D. Grimes and K. Schulz. "Descriptive studies: what they can and cannot do." *The Lancet*, 359 (2002): 145-149. [https://doi.org/10.1016/S0140-6736\(02\)07373-7](https://doi.org/10.1016/S0140-6736(02)07373-7).

²⁴ Imam Gunawan, *Metode Penelitian Kualitatif: Teori dan Praktik*, (Jakarta: Bumi Aksara, 2014).

²⁵ Zainal Arifin, *Penelitian Pendidikan: Metode dan Paradigma Baru*, (Yogyakarta: Remaja Rosdakarya, 2012), 41.

²⁶ Syech Muhajir Usman, LLM, Pimpinan *Dayah* Darul Huda Kota Langsa, wawancara di *Dayah* Darul Huda, tanggal 22 Juni 2023.

²⁷ Nisa, Pengasuh *Dayah* Darul Huda Kota Langsa, wawancara di *Dayah* Darul Huda, tanggal 23 Juni 2023.

²⁸ Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah: Upaya Mengembangkan PAI dari Teori ke Aksi*. (Malang: UIN Maliki Press, 2010)

Efforts of Islamic Boarding School Caregivers in Forming Independence.....

The efforts of Islamic boarding school caregivers to shape the independence of students are three efforts,²⁹ namely the first effort by providing independence programs such as convection, cooperatives, canteens, and laundry, providing students with working hours, implementing compulsory education for students, and using coupon money. The second effort is to provide direct supervision of the independence program. The third effort is to provide supporting activities such as training or courses and community service.³⁰

Factors that support and hinder the efforts made by Caregiver Islamic Boarding School in Forming the Independence of Santri in Dayah Darul Huda, Langsa City

Based on the results of interviews with the *Dayah* leaders, the factors that support the efforts of Islamic boarding school caregivers in forming the independence of students are the closeness between caregivers and students, the students' personalities complying with applicable rules, and the student's sense of concern for the *Dayah* where they are studying. Meanwhile, the factors that hamper the efforts of Islamic boarding school caregivers in forming student independence are due to limited time and energy as well as the presence of sleepy students, there are still students who do not obey the rules that have been set, students who are still not used to the conditions at *Dayah*, there are students who have never before experience living in *Dayah*.

Meanwhile, the factors that hinder the efforts of caregivers in establishing student independence based on interviews with caregivers are limited time and energy as well as the presence of students who are sleepy and there are still students who do not obey the rules that have been set. To avoid this, caregivers guide students to be independent of everything. while studying at *Dayah* Darul Huda, and obeying all the regulations that have been set, then the caregiver also supervises every activity or regulation that has been set at *Dayah* Darul Huda, either directly or indirectly by the caregiver or indirectly through the management, supervised directly by dialogue with the students, Observe every student activity.³¹

Based on interviews with students, the supporting factors for students to become independent are increasing experience, increasing knowledge, and increasing discipline. However, students also experience several problems, such as being sleepy and lazy when carrying out activities carried out by their caregivers to develop their independence.

After the researcher conducted interviews at *Dayah* Darul Huda, Langsa City, the researcher carried out data observations, the results of the observations obtained by the researcher were as follows:

The mandatory study hours implemented by *Dayah* Darul Huda caregivers in Langsa City are from 08.00 WIB to 22.00 WIB. This restriction is done so that students do not leave the main purpose of boarding school, namely reciting the Koran. Students are given mandatory hours so that they can gain experience and abilities for their future lives. Moreover, the fields they practice around *Dayah* are very diverse, such as three-language Muhadharah, Tilawah, Muhadasah, and Qasidah.³²

²⁹ Lilis Nuryanti, J. Widodo and Murwatningsih Murwatningsih. "Development of Entrepreneurial Independence Attitudes for Santri (Case Study at Adh Dhuhaa Islamic Boarding School in Baki District, Sukoharjo Regency)." *Journal of Economic Education*, 7 (2018): 70-76. <https://doi.org/10.15294/JEEC.V7I1.25586>; M. S. Tholibin. "Management of Student Independence Development in Pesantren." *EDU-RELIGIA: Jurnal Keagamaan dan Pembelajarannya* (2022). <https://doi.org/10.52166/edu-religia.v5i2.3402>.

³⁰ Harun Ikhwantoro, *Upaya Pengasub Pesantren Dalam Membentuk Kemandirian Santri*, (Yogyakarta: UIN Sunan Kalijaga, 2017), Skripsi Jurusan PAI, 108.

³¹ Putri Regiana Rabawi, *Upaya Pengasub Pondok Pesantren dalam Membentuk Kemandirian Santri*, (Karawang: Universitas Singaperbangsa, 2021), *Jurnal Penelitian Fakultas Keguruan dan Ilmu Pendidikan*, 149.

³² Intan aulia, Santri Dayah Darul Huda Kota Langsa, wawancara di *Dayah* Darul Huda, tanggal 26 Juni 2023

Dayah Darul Huda indeed applies mandatory study hours for madrasa students in the evening, namely after the Koran for about an hour, around 21.30 or 22.00. The period given is approximately one hour.

Compulsory learning is intended so that students have space to focus on their education, be it studying school subjects, studying books that will be studied the next day.

Supervision of the program for implementing mandatory school hours is carried out by caregivers directly or indirectly through administrators. The results of the observations obtained by the researchers show that the supervision of caregivers in the program implementing mandatory school hours is carried out directly through invitations to study every night around the madrasah students' dormitory or when the caregivers are having other activities outside of Dayah, the administrators are the ones who take command to remind the students of the existence of the mandatory program. learning for students.³³

Conclusion

From the results of the research analysis that has been carried out, it can be concluded as follows:

The efforts of Islamic boarding school caregivers to form the independence of students in *Dayah* Darul Huda, Langsa City are carried out in three ways, namely providing independence programs such as providing learning to students and implementing mandatory study hours for students. The second effort is to supervise the independence program. Supervision is carried out in the form of direct supervision by caregivers or indirectly, namely through administrators and tutors, both sons and daughters. The third effort is to provide supporting activities such as training and courses, community service or cleaning every Friday, practicing muhadharah in three languages, recitations, conversations in three languages, practicing qasidah, and repeating books and other religious culture related to the al-Qur'an and as-Sunnah.

There are three factors supporting the efforts of Islamic boarding school caregivers in establishing the independence of students, namely: closeness between caregivers and students, students' personalities who comply with applicable rules, are disciplined and honest, and a strong will from the students to follow the efforts to establish independence from caregivers. Meanwhile, the factors inhibiting the efforts of Islamic boarding school caregivers in forming student independence are limited time and energy, and secondly, some students are less consistent, including sleepy students, tired students, students who do not obey the applicable rules, and the unstable mood of students.

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³³ E. Rusdiana, Q. Violinda, C. Pramana, R. Y. Purwoko, D. D. Chamidah, N. Rahmah, et al., "College students' perception of electronic learning during COVID-19 pandemic in Indonesia: A cross-sectional study", *J. Higher Educ. Theory Pract.*, vol. 10, no. 13, pp. 29-44, Oct. 2022.

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