

Volume 5, Number 2, December 2016/1438

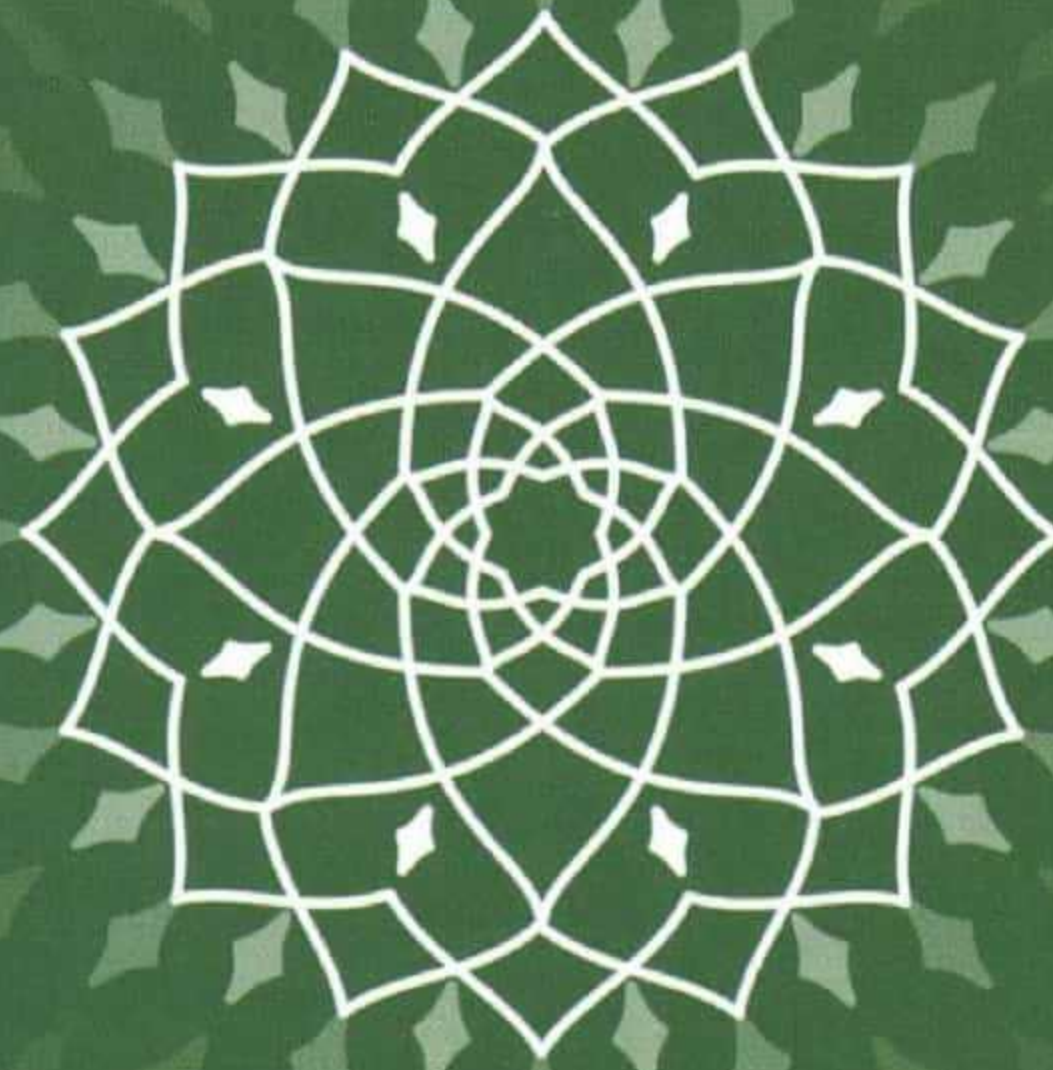
ISSN Print : 2301-9166

ISSN Online: 2356-3877



Jurnal

Pendidikan Islam



PESANTREN EDUCATION

THE PESANTREN NETWORK IN SAMARINDA

Khojir

EMPOWERMENT OF SANTRI IN REALITY AND RECOLLECTION:
STUDY IN PESANTREN HUBULO, GORONTALO

Idham

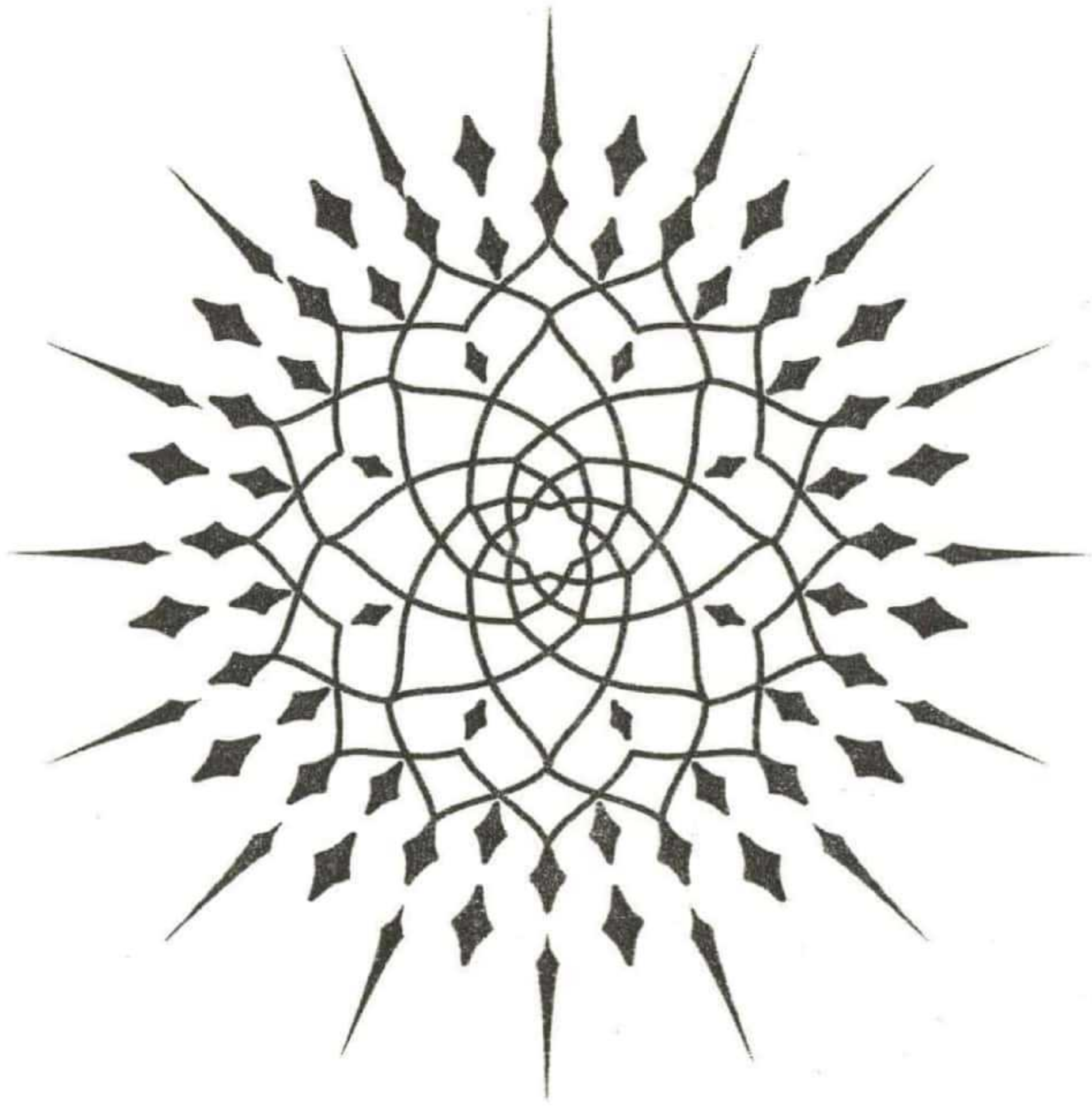
EDUCATION HYBRIDIZATION OF PESANTREN
AND ITS CHALLENGES IN RURAL INDUSTRIALIZATION

Syamsul Hadi, et.all



Jurnal

Pendidikan Islam



Jurnal Pendidikan Islam

P-ISSN: 2301-9166; E-ISSN: 2356-3877

Volume 5, Number 2, December 2016/1438

Jurnal Pendidikan Islam (Journal of Islamic Education) – JPI, is a periodically scientific journal published by the Faculty of Tarbiyah and Teaching Science, State Islamic University (UIN) Sunan Kalijaga Yogyakarta. The journal focuses its scope on the issues of Islamic education. We invite scientists, scholars, researchers, as well as professionals in the field of Islamic education to publish their researches in our Journal. This Journal is published every June and December annually.

Jurnal Pendidikan Islam (*Journal of Islamic Education*) – JPI, has been accredited by the Ministry of Research, Technology and Higher Education with Keputusan Direktur Jenderal Penguatan Riset dan Pengembangan Kementerian Riset, Teknologi, dan Pendidikan Tinggi Republik Indonesia No. I/E/KPT/2015, date 21 September 2015.

All Rights Reserved:

No part of this publication may be reproduced in any form without prior written permission from Jurnal Pendidikan Islam (JPI), to whom all requests to reproduce copyright material should be directed. Jurnal Pendidikan Islam (JPI) grants authorisation for individuals to photocopy copyright material for private research use. This authorisation does not extend to any other kind of copying, by any means, in any form, and for any purpose other than private research use.

Printed Journal Subscription Information:

Institution:	Rp. 60.000,-/issue	Rp. 110.000,-/year
Individual:	Rp. 50.000,-/issue	Rp. 90.000,-/year
Outside Indonesia:	\$ 60/year (individual)	\$ 60/year (institution)

For detailed information of printed journal subscription feel free to contact the journal manager at jpi.ftk@uin-suka.ac.id / jurnaljpi@yahoo.co.id

OPEN ACCESS JOURNAL INFORMATION

Jurnal Pendidikan Islam (*Journal of Islamic Education*) committed to principle of knowledge for all. The journal provides full access contents at <http://ejournal.uin-suka.ac.id/tarbiyah/JPI>

Mailing Address:

Jurnal Pendidikan Islam (JPI)
Faculty of Tarbiyah and Teaching Science, 4th floor, Room of 416
State Islamic University (UIN) Sunan Kalijaga Yogyakarta
Jl. MarsdaAdisucipto Yogyakarta 55281 Indonesia
Phone: +62-274-513056, Fax: +62-274-519734
e-mail : jpi.ftk@uin-suka.ac.id; jurnaljpi@yahoo.co.id
Website: <http://ejournal.uin-suka.ac.id/tarbiyah/JPI>

Daftar Isi

- The *Pesantren* Network in Samarinda**
Khojir 213-233
- Empowerment of Santri in Reality and
Recollection: *Study in Pesantren Hubulo,
Gorontalo***
Idham 235-259
- Education Hybridization of Pesantren and its
Challenges in Rural Industrialization**
*Syamsul Hadi, Endriatmo Soetarto, Satyawan Sunito and
Nurmala K. Pandjaitan* 261-285
- Integration of Islam and Science: Study of Two Science
Pesantrens (Trensain) in Jombang and Sragen**
Muhammad Munadi 287-303
- Developing of Multiculturalism in the Pesantren: Study
on KH Abdul Muhaimin and the Pesantren of Nurul
Ummahaat**
Syarif Hidayatullah 305-324
- The Reformation of *Pesantren* Education System: The
Study on Abdul Wahid Hasyim Thoughts the
Perspective of Islamic Education Philosophy**
Maragustam 325-346

P-ISSN : 2301-9166

E-ISSN : 2356-3877

**The Continuity and Change of Pesantren Tradition:
Study Network Main Pesantren and Alumni Pesantren
in Kabupaten OKU Timur, South Sumatra**

Munir

347-364

**The Reinforcement of Pesantren as Harmonization
Agent of Religious Life in Pesantren "AL-FATAH"
Singkawang, West Kalimantan**

Lailial Muhtifah

365-386

**Model of Students' Academic and Non-Academic
Behaviours in Improving Learning Achievement and
Discipline at Nurul 'Ulum Modern Pesantren in Malang**

Binti Maunah

387-411

**The Challenge and The Prospect of Pesantren in
Historical Review**

Hamruni

413-429

**The Implementation of Character Education Model at
Islamic Boarding School of Pabelan, Magelang, Central
Java**

Nur Hidayat

431-455

Model of Students' Academic and Non-Academic Behaviours in Improving Learning Achievement and Discipline at Nurul 'Ulum Modern Pesantren in Malang

Binti Maunah

State Islamic Institute (IAIN) Tulungagung

e-mail: uun.lilanur@gmail.com

DOI : 10.14421/jpi.2016.52.387-411

Received: 06 April 2016 | Revised: 07 October 2016 | Approved: 08 November 2016

Abstract

This research is aimed at describing academic and non-academic behaviours that influence students' achievements and discipline. This research used qualitative method. The data was collected by using two main methods: participative observation and deep interview. There were four steps to analyze the data: data collection, data filter, data classification, and conclusion. Based on the result of the research and the discussion, it can be concluded that : 1). Generally, students have very good academic behaviours during learning process inside and outside the class, 2). Most of the students master English and Arabic skill in which it becomes the most prominent academic behaviour in modern pesantren, 3). Academic behaviours to improve opportunity and learning achievement were conducted by boarding system in which students don't cook, don't wash clothes, don't bring cellphones, motorcycle, radio, TV, and other electronic tools, 4). Students perform very good non-academic behaviours in form of politeness to senior students and teachers, discipline and obey the rules of pesantren. It's proved by no one is expelled from pesantren due to the violation of the rules of pesantren.

Keywords: *Academic Behaviours, non-academic behaviours, discipline, learning achievement*

Abstrak

Tujuan penelitian ini adalah untuk mendeskripsikan perilaku akademik dan non-akademik yang dapat mempengaruhi prestasi dan kedisiplinan santri. Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif. Data dikumpulkan dengan menggunakan dua metode inti yaitu pengamatan partisipatif dan wawancara mendalam. Data dianalisis dengan menggunakan empat langkah baku yaitu pengumpulan data, penyaringan data, klasifikasi data, dan penarikan simpulan. Berdasarkan hasil penelitian dan pembahasan dapat disimpulkan: 1) perilaku akademik

siswa baik selama mengikuti proses pembelajaran di kelas madrasah maupun di luar kelas mayoritas bersifat sangat baik, 2) perilaku akademik yang paling menonjol di pesantren modern adalah perilaku berbahasa Inggris dan Arab, yang mayoritas santri menguasai kedua bahasa tersebut, 3) perilaku akademik dalam bentuk peningkatan kesempatan dan prestasi belajar dilakukan santri dengan cara boarding, tidak memasak, tidak mencuci sendiri, tidak membawa HP, motor, radio, TV dan alat elektronik lainnya, 4) perilaku non-akademik, berupa sopan santun terhadap santri senior dan para ustadz, serta perilaku disiplin dan ketaatan terhadap tata tertib pesantren dirasakan sudah sangat baik, terbukti tidak ada santri yang dikeluarkan dari pesantren akibat pelanggaran terhadap peraturan dan tata tertib pesantren.

Kata kunci: Perilaku Akademik, Non-Akademik, Kedisiplinan, Prestasi Belajar

Introduction

Pesantren is an Islamic traditional educational institution that plays a big role to form students who are believe in Allah SWT, pious, religious, and have good manners. It also has a big role in spreading Islam to all regions in Indonesia. Since the era of colonialism, pesantren has been creating many nation's leaders that have contributed to the efforts of independence and to the present development as well.¹

Today, there are so many pesantrens which label themselves as modern pesantren that integrate *Madrasah* (school) and *pesantren*. Madrasah is conducted from 07.00 am to 2.00 pm and it should follow the curriculum of Religious affairs ministry. The remaining time is used as pesantren which teach many books. In the concept of modern pesantren, all students have to stay in the boarding. They are not allowed to cook because pesantren has provided food and drink. They are also not allowed to wash clothes, so they can use the time to study and hopefully it can improve their achievement.²

There are five problems that lead to the negative image of pesantren. First: pesantren is labelled as a trash of bad children. The parents hope their children would change to be better persons. In fact, some of them indeed have changed to be better, but some others keep naughty, lazy or even escape from the pesantren. Second: pesantren is labelled as dirty and messy place.

¹ Ridwan Abdullah Sani, *Pendidikan karakter di Pesantren* (b: PT Citapustaka Media Perintis, 2011), 45-47.

² Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 23.

Dirty classes, dirty restrooms, messy environment, a lot of rubbish everywhere, messy bedrooms, dirty mosque and other messy things. This negative labeling is due to the reality that many traditional pesantren are developed based on simplicity principles. Third: pesantren is regarded a gathering place of low to middle economic-class students who require cheap religious education. Many pesantren are established to facilitate poor students who want to learn Islamic knowledge for free or cheap. That's why the services they get are very minimum. Fourth: pesantren is described as educational institution which teach religion only. Students only master Islamic knowledge. They don't have other life skills. The fact is that many pesantren don't provide students with life skills so when they have graduated from pesantren, they become jobless. They are not ready to enter the working and industrial world. Fifth: pesantren don't have a fixed curriculum and the alumnus don't have standardized skills. As a result, pesantren certificate can't be used to continue to a higher education level.

Theoretically, pesantren is a religious educational institution that teach common and religion knowledge so that the students can live in the community as those who are good at religion and general knowledge as well, have good characteristics and hard working.³ Pesantren is a formal educational institution on the basis of religious aspects in which the students stay in the board. They have to obey the rules both in academic activities and also in daily life (non-academic).

Students' obedience to the rules is influenced by internal and external factors. Internal factors are such as emotional conditions, self-awareness, responsibility, moral sensing, and self-control. External factors cover peer behaviours, teacher's model, managerial model, rules and punishment implementation. The most dominant violation is related to language use, the followed by security violation, learning violation, and student-affair violation.

Students' life in modern pesantren is different from the students' life in traditional pesantren. In modern pesantren, students are required to adapt themselves to all activities and obey all rules. Most of the time, students are

³ Muhammad Busro, "Pesantren Modern di Era Modern" (paper, STIE Banten, 2016), 1.

lack of parents' attentions, have demanding schedules, strict rules, and life separation between male and female students.

Obedience means discipline attitude or obedience behaviours to an order or rules with full of awareness.⁴ Students' obedience to the rules is regarded as a choice. It means that someone chooses to do, obey, respond critically to the rules, law, social norms, requests, or willingness of the authority or those who hold important roles.⁵ On the other side, obedience in education dimension is regarded as someone's willingness to do an instruction and orders of the authority or the teachers.⁶

When there's an obedience, there will be a disorder. Theory of control proposed by Walter Reckless then improved by Trevis Hirschi⁷ is appropriate to use to see students' disorder. The main idea of this theory is that this theory was set up on the assumption that humans tend to disobey the law or having intention to break the law. Therefore, the expert of control theory regard disorder behaviour as a logical consequence of one's failure in obeying the law. Reckless said control theory stated there's a strong pressure that pushes someone to misbehave.

These pressures come from internal and also external side. External pressures are poverty, restraint, conflict, minority statue, temptation, confusion, and advertisement, etc. Internal pressures are failure, nervousness, disappointment, rebel, inferiority, etc.

⁴ Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: PT. Gramedia Pustaka Utama, 2014), 342.

⁵ D Morselli dan S Passini, "Rights, democracy and values: A comparison between the representations of obedience and disobedience in Italian and Finnish students," *International Journal of Intercultural Relations*, 2012, 36. read also S Kusumadewi, T Hardjajani, dan A. N Priyatama, "Hubungan antara dukungan sosial peer group dan kontrol diri dengan kepatuhan terhadap peraturan pada remaja putri di Pondok Pesantren Modern Islam Assalam Sukoharjo.," *Psikologi Candradiwa Scientific Journal*, vol. 1, no. 2 (2012): 110.

⁶ Normasari, Sarbaini, dan R Adawiyah, "Kepatuhan siswa kelas X dalam melaksanakan peraturan sekolah di SMK Muhammadiyah 3 Banjarmasin," *Pendidikan Kewarganegaraan Journal*, vol. 3, no. 5 (2013): 320-26.

⁷ M Pozzi et al., "Do the right thing! A study on social representation of obedience and disobedience," *Journal New Ideas in Psychology*, vol. 35 (2014): 1827.

Based on Hirschi's theory, various forms of violations against the social rules are due to the failure in socializing the students to cooperate with the existing rules.⁸

In accordance with students' behaviours, Temulus explains that behaviours are a set of one's actions in responding to something then it becomes habits due to the presence of trusted values. Basically, students' behaviours consist of cognitive, affective, and psychomotor components.⁹

The significance of this research is to enrich the horizon of knowledge especially academic and non-academic behaviours of the students in pesantren in order to improve students' learning achievement.

The discussions cover: 1). Students' academic behaviours during learning process inside or outside the class, 2). The most prominent academic behaviours, 3). Academic behaviours in form of improving opportunity and learning achievement and 4). Non-academic behaviours such as politeness to senior students and to the teachers, discipline, and obedience to pesantren rules.

This research was conducted in Nurul 'Ulum modern pesantren in Malang city. It's a relatively new pesantren but it has a very high level most students' discipline. The supports from all involved parties in upholding the students' discipline is very high. There was no significant confrontation from the students. And this pesantren has many achievements in inter-pesantren level, Malang city level, East province level, and national level as well.

The Concept of Pesantren, Historical, Typology, and Pesantren System

Djaelani states that pesantren is a community environment in which students pursue the knowledge and stay in a board. Pesantren consists of prefix *pe-* and suffix *-an* that mean students' homestay.¹⁰ According to Mastuhu, pesantren is Islamic traditional educational institution to learn,

⁸ *Ibid.*, 1827.

⁹ Temulus, "Metode Pesantren dalam Membentuk Perilaku Santri," 21 April 2015, <http://www.pesantrentemulus.or.id/2015/04>.

¹⁰ A Djaelani, *Sistem Pendidikan Pondok Pesantren* (Bogor: CV Badriyah, 1983), 50.

understand and actualize Islamic teachings as the guidance of behaviours.¹¹ Therefore pesantren has double functions as Islamic institution which spread Islam and as social institution which form a society that is faithful, pious, and has noble characteristics.

Mastuhu claims there's no exact historical explanation of when and where the first pesantren was established. There are some opinions saying that pesantren was established after Islam came to Indonesia. Historical evidence showed that Islam was spread intensively during 13th century. That's why pesantren has existed since 1300-1400. Since 15th century, Islam changed the domination of Hindu and all parts of Java had turned into Islam since 16th century.¹²

Since 18th century, pesantren could be accepted by community and became the model of life of the nation and the state. During the era of colonialism, pesantren became an educational institution which had close relationship with the community. In revolution era, pesantren was one of the guerilla center in the war against the Dutch to achieve the independence. Many students formed Hizbullah front which was the embryo of Indonesian National Army (TNI).

Zamaksyari Dhofier states that an educational institution is regarded as pesantren if has three elements: kiai, students/santri, and physical facilities. They can't be separated one to another. They have the same values in supporting the effectiveness of pesantren.¹³

Generally, pesantren is divided into two: traditional pesantren (*salafi*) and modern pesantren (*khalafi*). Traditional pesantren teaches Islamic classical books without teaching common knowledge. While modern pesantren has inserted common knowledge teachings into pesantren environment by using classical education system.¹⁴

¹¹ Mastuhu, *Dinamika Pendidikan Pesantren: Suatu Kajian Tentang Unsur Nilai Pendidikan* (Jakarta: INIS, 1994), 55.

¹² *ibid.*,

¹³ Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 23.

¹⁴ *Ibid.*,

Guidance patterns in pesantren are divided into two parts: traditional methods (*sorogan* and *bandungan*) and combination methods (*sorogan*, *wetonan*, *muhawarah*, *nadzakaiih*, and *majelis taklim* methods).

Location of Nurul 'Ulum Modern Pesantren

Nurul 'Ulum Modern Pesantren (meaning lights of knowledge) is located in Jl. Apida Satsui Tubun No.17 Kebonsari, Sukun, Malang city East Java - Indonesia 65149 phone 0341-835281, 0341-803226 PA 085100400021, PI 085649518395. It is an integrated pesantren of salaf and formal education. It focuses on *aqidah*, *syariah*, and *Aswaja* characteristics. It's under Ar-Rohmah Islamic Educational Foundation. It was established in 1967 by the Late KH. Ahmad Syifa'.

The goal of this pesantren is to educate Indonesian young generation who are useful and skillful in developing society, the nation, and the country especially in education and *dakwah*.

There are some educational institutions managed by Nurul 'Ulum pesantren: 1) *Madrasah Diniyah*, 2) *Madrasah Tsanawiyah*, 3) *Madrasah Aliyah*, 4) *TPQ/TQA*, 5) *Majelis Istighotsah* and *Gubug Bambu* mental guidance, 6) Public preaching on Friday morning, 7) *Majelis Putri* on Thursday morning Rotib Al Haddad, 8) Public preaching on Friday evening *Ihya' Ulumuddin*, and 9) Guidance group of Hajj and Umroh (*KBIH*) Nurul Ulum.

This pesantren was built on 25 x 50 meters square area. At first, the teaching method was still classical such as *sorogan* and *bandungan*. In 1977, the system changed to be *Madrasah Diniyah* from 1st-3rd grade. In 1986, *Madrasah Tsanawiyah* was built with the curriculum of Religion Ministry. In 1988, *Madrasah Aliyah* was built. Nowadays, *Madrasah Diniyah* consists of *Madin Ula* and *Madin Wustho*. All students are required to attend both *Madrasah* in spite of formal school only. The graduates are expected to have good intellectuality, spirituality, and skills in order to form great human resource in the future.

In 2010, *Madrasah Ibtidaiyah*, *Madrasah Tsanawiyah* and *Madrasah Aliyah* had passed the accreditation and got "A". The vision is to create Islamic, popular, and independent *Madrasah* in the society, expert in science

and technology as well as in religious values. While the missions are: 1). Conducting extraordinary oriented teaching, 2). Creating independent, innovative, and competitive graduates, 3). Developing trustful and good attitude and behaviours, scientific thinking, 4). Contributing positive values for society, nation, country, and religion.

Academic Behaviours and Students' Language Skills

Academic behaviours cover all students' activities during the learning process both in and after school, in the mosque, library, park, and other learning places.

Academic activities start at 07.00 am to 02.00 pm. All students learn all subjects. Comparing to common schools, it can be said that the number of subjects they have to learn is doubled.

Generally, most students have good academic behaviours. They focus on the teachers, take notes, ask questions and do all given tasks individually or in groups. They also show good academic behaviours after school activities. Only few students who look sleepy, joke, and ignore the teachers.

The most prominent academic behaviours in modern pesantren is the use of English and Arabic. They have good language skills. It is because: 1). Senior students train Arabic and English vocabulary to the junior every morning and in the afternoon, 2). Language taught in the school and in the evening is more than other subjects, 3). Arabic and English are always used as introducing language in delivering the lessons, in Scout activities, or in the ceremony, 4). Arabic and English are used to communicate with the teachers.

Many students master both languages. But mostly, students have better Arabic skill compared to English skill. There's only few students who don't master both languages. It can be described in the following picture:

		English Skill	
		High	Low
Arabic Skill	High	Quadrant I Good at Arabic and English	Quadrant II Good at Arabic but weak in English
	Low	Quadrant III Good at English but weak in Arabic	Quadrant IV Weak in both Arabic and English

Pictute 1.

Quadrant of students' language skills

First quadrant is students who have good English and Arabic skills. Usually, they are from SDIT or modern MI that teach Arabic and English so their language skills are good. Only few students belong to this group. Second quadrant is students who have good Arabic skill but weak in English. It's because most pesantren use more Arabic in their lessons. Most students belong to this group. Third quadrant is students who have good English but weak in Arabic. Those who belong to this group already have good English but lazy to study Arabic. Fourth quadrant is students who are weak both in Arabic and English. They are lazy, slow, and stay in pesantren due to their parents' willingness, not their own. Their parents ask them to stay in pesantren because of their laziness. Hopefully, they would change and become better persons. But in fact, many of them failed. They escaped from pesantren and didn't go back.

Students' skill in delivering speech is good enough, because they are trained to deliver Indonesian, English, and Arabic speech every week. After having good skill in speech (usually after 9th grade) the students are also trained to deliver speech on the mosque podium and all students become the audience. Students are also given opportunity to follow various speech contests in three languages in grade, school, or inter-school level.

Students' ability in delivering speech is in line with their language skill. If they have good ability in Arabic and English, they will be good at delivering speech in Arabic and English, too.

Among the students who are good at speech had attended some contests and got several achievements from 1st to 6th champion. Even they followed international events. If they succeeded in international event, they usually search for scholarship to continue study in the university in Kairo to achieve LC title.

Improving Students' Independency and Learning Achievement

Students find it harder to study in school and modern pesantren at once compared to study at school only or study in traditional pesantren without learning activities in Madrasah.

In order to improve learning opportunity and learning achievement, students are not allowed to cook by themselves. All of their needs have been prepared by pesantren. They just need to bring plates and glasses to get food distributed by senior students.

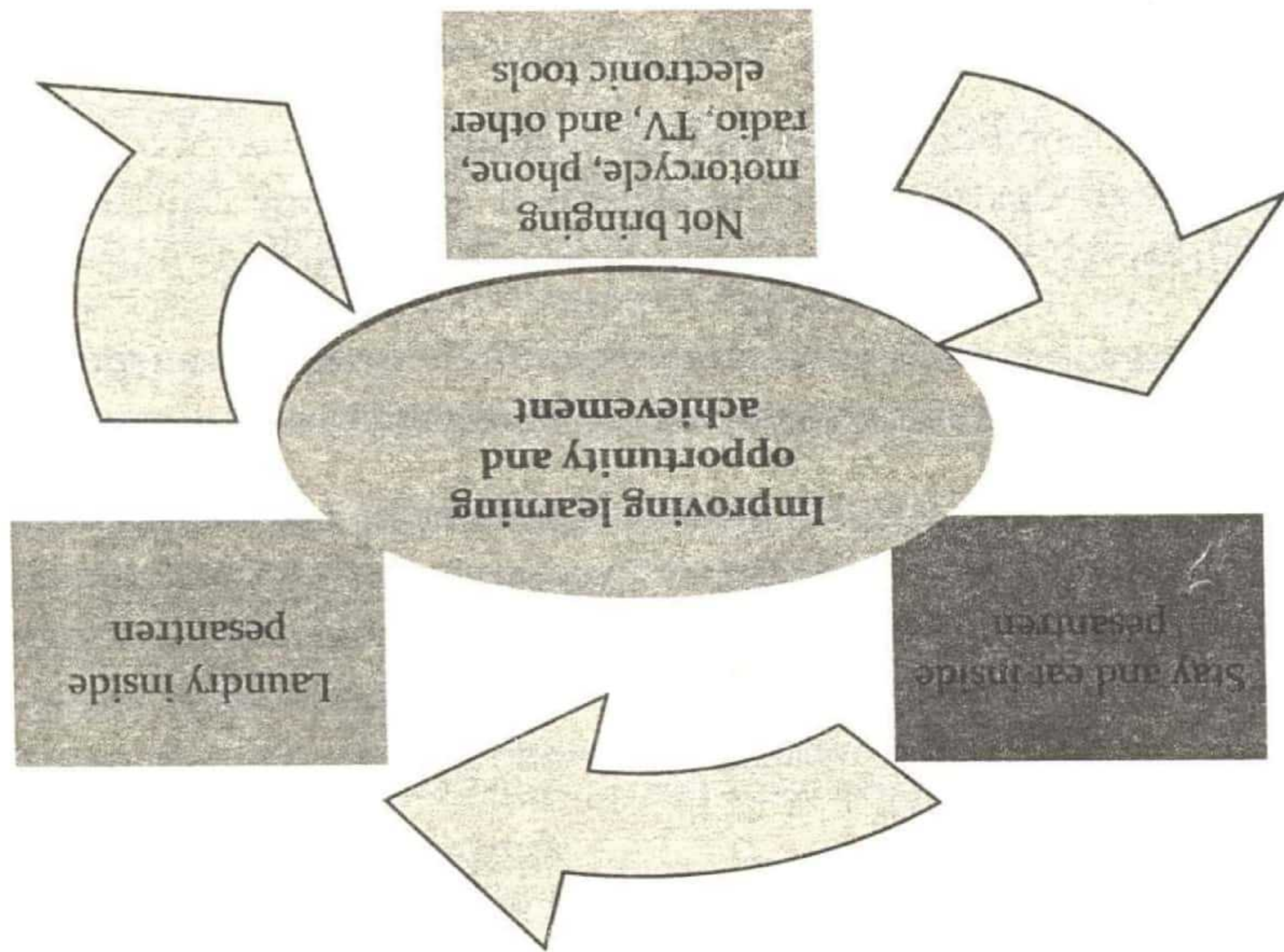
There are some advantages and disadvantages from the system. The advantages are: 1). Parents feel calm since the children's needs are guaranteed, 2). Children's eating needs are guaranteed, 3). Pesantren can absorb working opportunity for people around it to be the cooks, 4). Cleanliness and food health are guaranteed.

While the disadvantages are: 1). Students are not independent and won't be able to cook by themselves even simple cooking like making noodles or fried rice, 2). Students are bored with the menu because it's lack of spices, 3). Students are not full/satisfied with the menu because the junior students get less portion compared to senior students, 4). Students still buy additional food even more than the portion the pesantren has provided whereas the menu alone is expensive enough (Rp.30.000/day or 900.000/month), 5). The menu doesn't fulfill the students' nutrition needs because they often get vegetables and other menu they dislike and rarely get meat, fish, or eggs, 6). Pesantren rarely provide fruit, so many students buy fruit from the seller, 7). Many students owe money from other students for buying things in the canteen and they can't pay it back fast because they have to wait the transfer from the parents or wait for their parents to come, 8). Many senior ask money or food from the junior with force.

In order to improve learning opportunity and learning achievement, students are not allowed to wash their own clothes. They have to pay the laundry instead.

The advantages are: 1). They have more time to study or rest, 2). They don't get disturbed by washing, drying, ironing, and taking care of the clothes, 3). Students' clothes are clean, fragrant, and tidy, 4). Mothers around pesantren get additional income from the laundry business.

The weaknesses are: 1). Students are not independent and don't have skills in washing, drying, ironing, and caring, 2). Students have to pay additional fee, 3). They become dependent to the laundry so when the laundry is off, the students' clothes look very dirty, 4). Many laundry services work not seriously so the result is disappointing. Many clothes are still dirty or lost or changed each other, 5). Students often borrow clothes each other because the clothes are still in the laundry. The explanations above can be described as follow:



Picture 2.
 Efforts to improve students' learning opportunity and achievements

Improving Students' Affective Behaviours

There are some efforts to improve students' affective behaviours: 1) Cleaning schedule, 2) Administrative schedule, 3) Scout (required extra-school activity), 4) Choosing two extra-school activities.

Once in a month, students get turn to clean the halls or the mosque. They are on duty from morning to afternoon. They don't need to study at that time. During the schedule, they must wear batik.

It's expected that students will be more independent, mature, and responsible with their duty and more understand about the significance of clean environment. But the weakness is they lose one day to study. If the lesson they missed was difficult, it would be a problem for them. That's why the cleaning schedule during school day will cause a loss for students.

Students also have administrative schedule. They have to service the guest, students' permits, and as connector between students and teachers out of the learning hours. This schedule is to train students to be trustful and responsible. It lasts for one day and they don't have to attend school or pesantren activities during the duty.

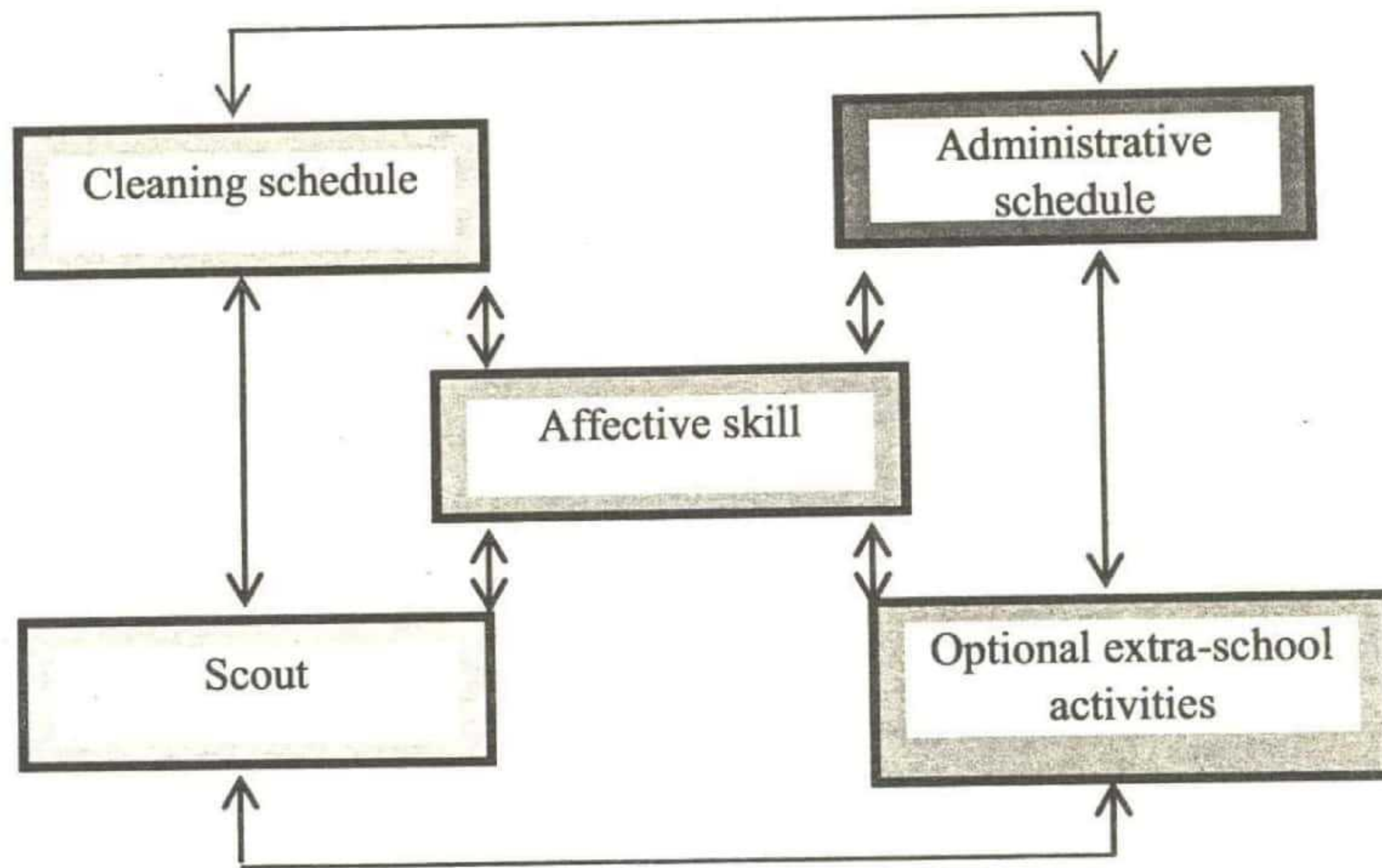
There are required and optional extra-school activities students have to attend. The required one is Scout. While the optional activities are Arabic, English, Marawis, calligraphy, pencak silat Tapak Suci, wushu, karate, football, table tennis, footsal, basketball, badminton, theater, and music. Each students can choose two of those activities.

Scout in modern pesantren is conducted seriously. There is always internal camp, inter-pesantren camp, and various camps out of pesantren.

The most favourite activity is footsal, then marawis. While the art of reading quran has the fewest participants. Footsal is the most favourite because it is attractive, safe, enjoyable, and can release boredom in pesantren.

Various titles of championship have been obtained in Regency, Municipality, or even Province level, such as the best marawis, English and Arabic speech, calligraphy, Scout, and Tahfidz. These activities are hoped to be a trigger for the students to improve their affective competencies like

sportiveness, honesty, independency, bravery, skills, faith, endurance, passionate, motivation, learning spirit, etc. Those explanations above can be described below:



Picture 3.
Process of forming students' ability

Improving Students' Non-Academic Behaviours

Non-academic behaviours can be seen from students' obedience to the rules in pesantren. Based on participative observation and deep interview, students have shown good obedience. The proof was only few students who broke the rules. It was relatively light-level violation.

This conducive situation can be achieved because there are three parties in pesantren who support the duty to uphold students' discipline. They are: 1) *Nurul Ulum* Discipline upholder, 2). *Mudabir* (students' guide in bedroom), 3). Special teachers dealing with students' affairs like taking care of the room, students' discipline and students' permission. These three elements work together to uphold students' discipline in bedroom, mosque, and other public places in pesantren.

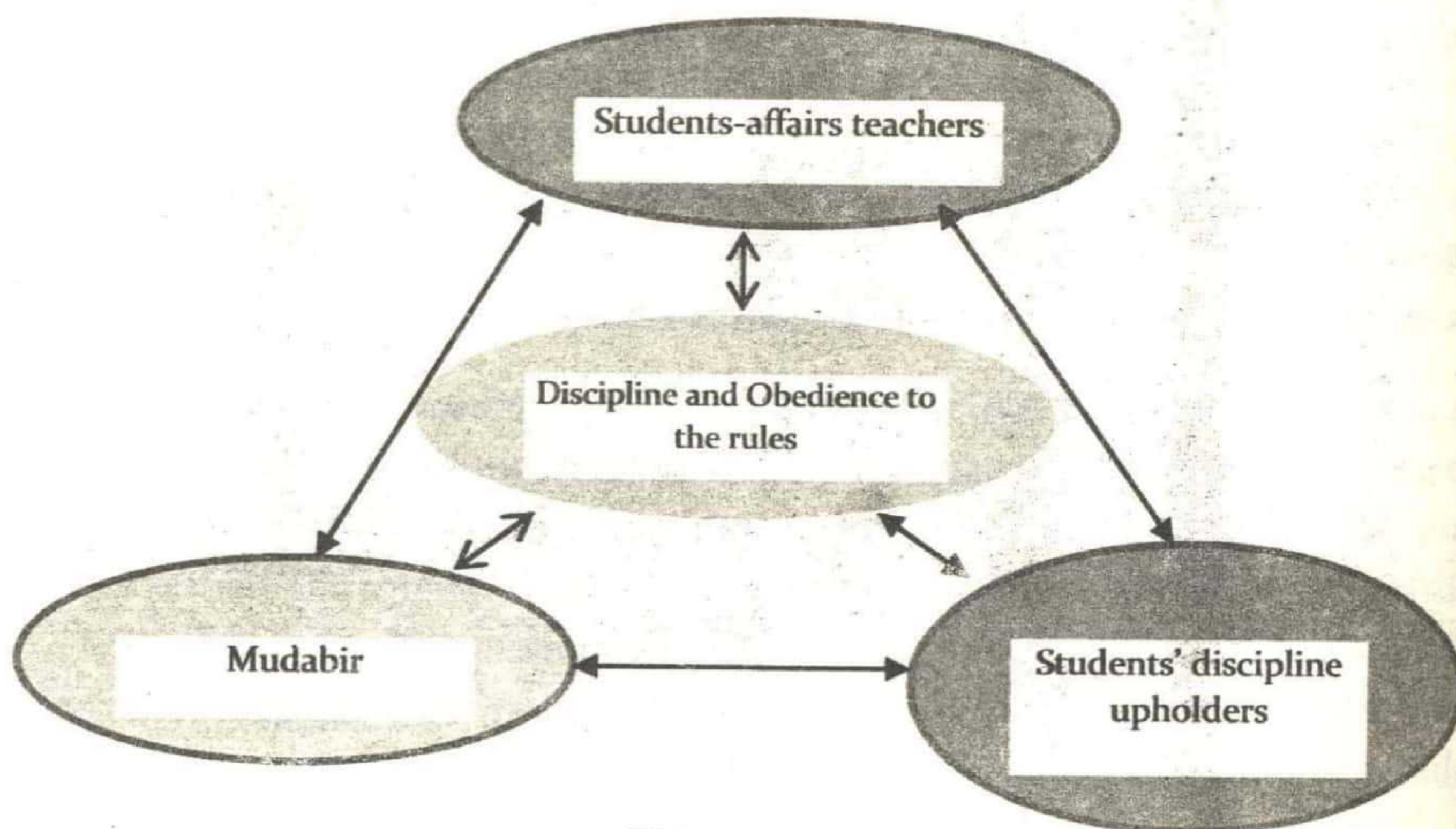
First, *Mudabir* accompany students in bedrooms, practice English and Arabic, keep the order, cleanliness, and security/safety. One *Mudabir* controls 20 students. *Mudabir* also has to wake up the students to pray together,

motivate students to study in the room, to be discipline, and to behave politely to other students, seniors, and teachers.

Second, students' discipline upholders. They are senior student. They are strict, discipline, good at reading quran, English, and Arabic, and able to lead the junior. There are 20 persons for male students and 20 persons for female students. They keep all students' discipline in every area of pesantren. They warn and give punishment to the students who break the rules. Some violations are for examples: students come late to the mosque (after iqomah), joke in the mosque, bring cellphone, use jeans, use clothes with inappropriate writings on it, have long hair, steal money and food from the wardrobe, get out of pesantren secretly, have a communication with female students, fight, and other negative behaviours.

Third, teachers who supervise students' room, activity and permission. When leaving pesantren or when their parents come to see. The teachers will cooperate with *Mudabir* and discipline upholders, parents' complains and suggestions are also accepted by their teachers.

The roles above can be described as follow:



Picture 4.

Relationship of the three parties in upholding discipline and rules in pesantren

From the diagram we can see that the three parties have important roles in upholding students' discipline. If one of them is not maximum in running the duty, students' discipline and obedience will be low. On the contrary, if they all can run the duty well, students' discipline and obedience will be high.

Students' violations against the rules and the efforts to improve students' behaviours

Violations mean breaking the rules with his/her own willingness. These violations will lead to students' naughtiness both inside and outside pesantren.¹⁵ Some examples of negative behaviours categorized as students' naughtiness are:

1. Students bring cellphone and use it secretly when there's no control from the senior at night, in the restroom, or at the break time.
2. Students take good slippers and throw them away to the roof.
3. Students borrow or change each other their clothes, shoes, towels, without asking permission from the owners.
4. Students bother each other while studying in the bedroom because there's no special room for them to study. As a result, many students study in the mosque until late of night and sleep in the mosque.
5. Many students are late to pray together in the mosque especially in *subuh*. The senior then punish them by asking them to throw away the trash or leaves around the mosque, stand in the field and run around it and other uneducated punishments.
6. Many students ask for soap, shampoo, and other bathing tools to the others because they have run out of the stuff or their friends have better ones.
7. Many students throw away the clothes, towels, and bathing tools to the trash can because the owners forget to bring them back to the room.
8. Many students are lazy to flush the bathroom so it looks dirty and smelly. Even many of them throw the trash to the water drainage and block the water to flow.

¹⁵ Muhammad Nurul Huda dan M. Turhan Yani, "Pelanggaran Santri terhadap Peraturan Tata Tertib Pondok Pesantren Tarbiyatut Tholabah Kranji Lamongan," *Kajian Moral dan Keagamaan Journal* Vol. 2, no. 3 (2015): 740-53.

9. Many students break other students' wardrobes in order to take food inside without telling the owners. As a result, the owners feel like someone has stolen their food.
10. Many students sleep on their friends' bed so the owners have to find another place to sleep or even they have to sleep in the mosque.
11. Many students bother their friends in sleeping time by burning up their friends' foot to shock them or by making noises (laughing together loudly).
12. Many students bully the diligent students by saying them the nerds or other hurtful words to change them to be lazy.
13. Many students dirtied their friends' wardrobe with paints, pen corrector or markers. They wrote inappropriate words on it.

According to Huda and Yani, there are several factors that lead to the violations: 1) Internal factors, they come from students themselves. It happens when students have a change in behaviours, emotion and unstable thoughts, 2) External factors such as: a) family environment-lack of parents' control, b) pesantren environment: boring, dirty, and strict rules, c) society environment: students tend to break the rules if the internal and external factors bring negative influences on the students.¹⁶

Various efforts are tried to change students' negative behaviours to positive ones:

1. Improve the function of *Mudabir* when supervising the students in the bedroom
2. Improve the roles of students' discipline upholders in upholding students; discipline to obey the rules
3. Improve the teachers' roles who deal with students' affairs in order to motivate students to learn and obey the rules in pesantren

Students' Academic Behaviours in Nurul 'Ulum Modern pesantren

Most students have shown good academic behaviours during the learning process both at school and in pesantren. They pay attention to the teachers, take notes, ask questions and do all given tasks, personal tasks or

¹⁶ *Ibid.*,

group tasks. Most teachers don't give homework to the students because they understand students are busy after school.

The result of this research is in line with Busro's findings saying that the students in modern pesantren always study hard to achieve the targets of the curriculum in the pesantren. Students who can't follow the programs usually they leave pesantren. The parents don't expect such a situation because they have expended money, energy, and time to make their children have good manners, diligent, respectful both to the parents and to the teachers.¹⁷

Students' academic behaviours after school are also good. They focus on the lessons even though it's more relax compared to the lessons at school. They may sleep on the floor while studying. The teachers are humorous so the students enjoy the lessons.

This is also in accordance with Kasinu's findings which concluded that students who study Islam in pesantren will not be bored. It's because they have many friends and the teachers have good method in teaching in which the process is more important than the result.¹⁸

English and Arabic skills are also very prominent in this pesantren. Students have vocabulary drilling practices every morning and afternoon. Besides, English and Arabic are taught more often than other lessons. They are also always used in learning process, Scout activities, in the ceremony, and in daily communication with the teachers.

This fact is in line with Fathoni's findings that students will be skillful in English and Arabic if they use those languages in daily communication.¹⁹ By doing so, they will be confident in practicing their skills.

To improve students' learning opportunity and learning achievements, pesantren has provided students' food and drinks, and laundry services. It is to make students focus on learning and have better

¹⁷ *Loc. Cit.* page 3

¹⁸ Akhmad Kasinu, "Kontestasi Islam pada Masyarakat Pesisir Kab. Purworejo Jawa Tengah" (Dissertation, Yogyakarta, 2014), 235.

¹⁹ Ahmat Fathoni, "Kemampuan Bahasa Arab dan Inggris Santri di Pesantren Modern di Ngawi Jawa Timur" (Unpublished research, PPs UIN Malang, 2015), 112.

achievements. His fact supports Retnanto's findings that students' achievements will be improved if they focus on learning.

On the contrary, if students are busy with their daily activities to prepare food, wash and iron the clothes, they will have less time to study and their achievements won't improve.²⁰

In order to train and improve students' affective behaviours, pesantren implements cleaning schedule, administrative schedule, Scout, and optional extra-school activities. Although students can't cook and wash clothes, but they have affective competencies that positively contribute to their independency after graduating from pesantren and live in the society. This confirms the result of Saptati's research that students' responsibility is improved when they get some obligations to secure, clean, and other scheduled activities in pesantren. By accomplishing those duties, students will satisfy their teachers.²¹

Students' good obedience to the rules in pesantren as a part of non-academic behaviours can be regarded as the success of the managements in caring the students. All violations of the rules don't cause negative influences in a wide-scale implication. Those violations tend to be without purpose, secretly, and small-scale. Basically, this condition is similar to the result of Rohmawanto's research about students' various violations of the rules in traditional pesantren. He mentioned that the violations were: 1) Smoking in the restroom, 2) Bringing cellphones, 3) Staying late at night, 4) Wearing jeans, 5) Collecting immoral pictures, 6) Cheating in the test, 7) Pretending to be sick when they feel lazy to pray together in the mosque, 8) Coming late after determined holiday, 9) Having long hair, 10) Eating secretly when they have fasting on Monday and Thursday, 11) Scratching tables and chairs, 12) Scratching the restroom's walls, 13) Throwing the rubbish everywhere, changing the slippers each other after praying in the mosque, etc.

²⁰ Setiyo Retnanto, "Studi Komparasi Prestasi Belajar antara Santri yang Masak dan Mencuci Sendiri dengan Santri yang Mendapat Fasilitas Mencuci dan Makan di dalam Pesantren," *Didaktika Journal*, no. 2 (Juni 2014): 34-46.

²¹ Saptati, "Pengaruh Pemberian Tugas Piket terhadap Kemandirian Santri di Pesantren Lirboyo Jawa Timur" (Hasil penelitian, Univ Sunan Giri Surabaya, 2013), 20.

According to Huda and Yani, there are three categories of rules violations in pesantren: heavy violations, for examples: 1) students don't implement Islamic syariah, 2) Students conduct activities contradicted to the Islamic syariah, 3) Students have dating, 4) Students smoke, 5) Students use cellphone inside pesantren, 6) Students tattooed their bodies, 7) Students miss routine activities in pesantren. Middle violations for examples: 1) Going outside without permission, 2) Staying outside pesantren, 3) Meeting or calling those who are not the students' mahrom without permission, 4) Having impolite performance. Light violations for examples: 1) Using other's property not purposely, 2) Not cleaning the restroom and environment, 3) Throwing the trash everywhere.

These findings are also in line with Rohmat's conclusion that there's positive influence of educated punishment towards students' discipline in pesantren assalafiyah Mlangi Nogotirto Gamping Sleman.²²

These findings support Lilyana's that teachers and managements in pesantren are supposed to be good models for the students in daily life. Students are also expected to study hard in order to actualize the knowledge they have obtained during the study.²³

These findings are also supported by Huda's and Yani's conclusions that there are three reasons why students break the rules in pesantren Tarbiyatut Tholabah Kranji Lamongan. First: students are lack of attention to the existing rules, second: students show less disagreement with the rules in pesantren, third: the rules are very strict and make the students restrained.²⁴

To improve students' discipline and obedience towards the rules, pesantren ask the students to get accustomed to pray together five times a

²² Amir Rohmat, "Efektifitas Penerapan Hukuman Edukatif dalam Membimbing Santri yang Melanggar Peraturan dan Pengaruhnya terhadap Kedisiplinan Santri di Pondok Pesantren Assalafiyah Mlangi Nogotirto Gamping Sleman" (Skripsi, UIN Sunan Kalijaga, 2012), vii.

²³ Ika Kharistia Lilyana, "Nilai-nilai Moral yang Melandasi Perilaku Santri dalam Berinteraksi Sosial (Studi kasus di pondok Pesantren Miftahul Ulum AlYasini Areng-areng, Wonorejo, NgabarKraton, Pasuruan)" (Skripsi, Universitas Negeri Malang, 2010), viii.

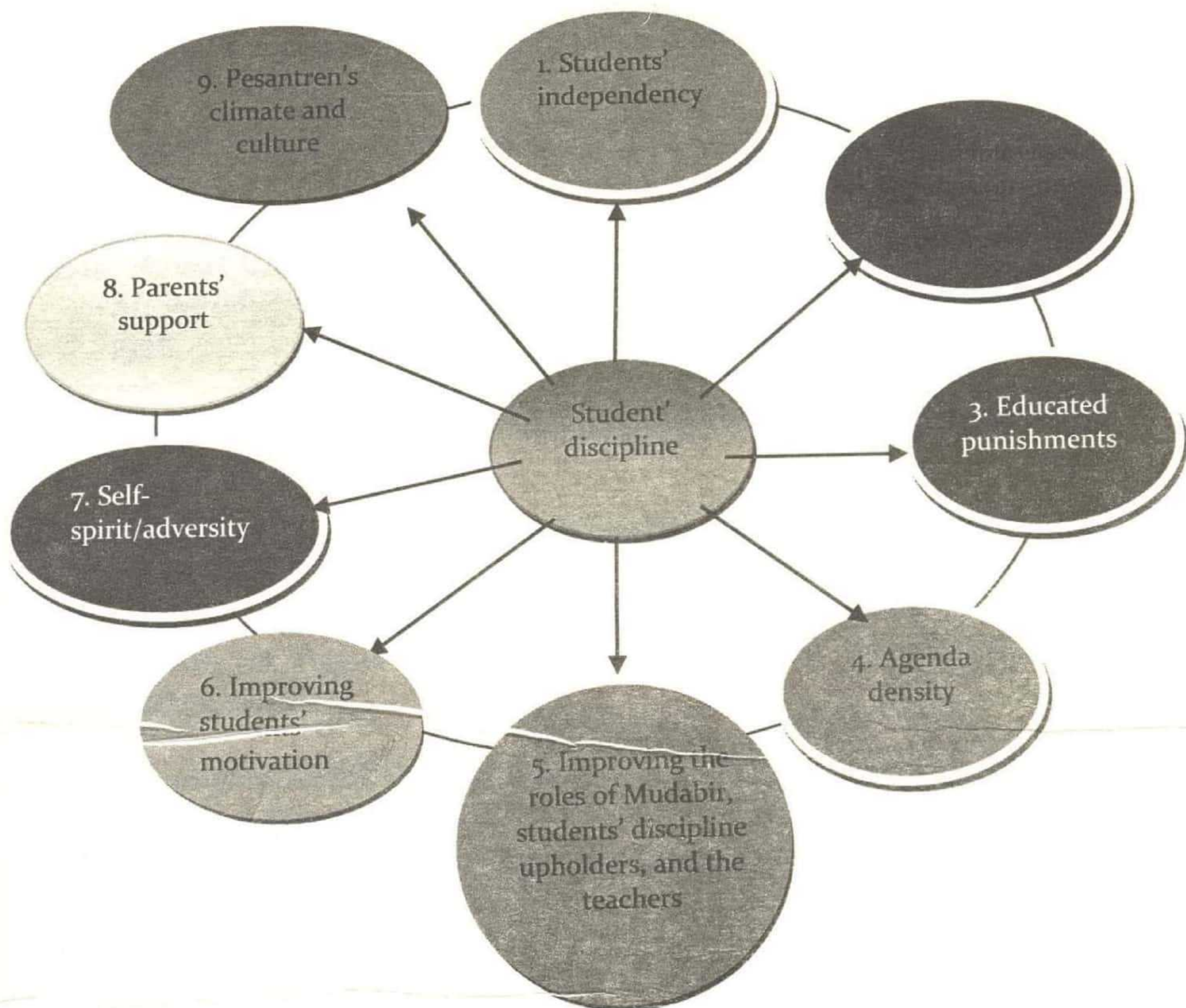
²⁴ Huda dan Yani, "Pelanggaran Santri terhadap Peraturan Tata Tertib Pondok Pesantren Tarbiyatut Tholabah Kranji Lamongan."

day, pray dhuha together, fast on Monday, be discipline in eating, studying, breaking time, make bed, also ask students to study diligently both in pesantren and during long holiday.

Therefore, the programs in pesantren will be successful if parents support them. The result of this research is in accordance with Mulyani's findings saying that after studying in pesantren Al Basyariah, students' characteristics and behaviours look better. Their language, discipline, responsibility, honesty, time management, willingness to conduct Islamic obligations, and the improvement of awareness and obedience to the rules. While the obstacles are: being late in following the programs, students don't perform tahajud and subuh prayers together, smoke, escape from pesantren, use cellphone, communicate with female (for male) and with male (for female) students, and don't use Arabic and English in communication. To overcome these problems, pesantren gives graded punishments as the level of faults, such as warning, standing, cutting off students' hair until bald, and putting them into the jail.²⁵

Based on the discussions above, there are some ways to improve students' discipline: 1) Improving students' independency, 2) Controlling and upholding the rules of pesantren, 3) Giving rewards and educated, not physical punishments, 4) Improving the density of pesantren's agenda so the students don't have time to do useless activities, 5) Improving the roles of Mudabir, students' discipline upholders, and students-affairs teachers in upholding the discipline in pesantren, 6) Improving students' motivation to get maximum achievements, 7) Improving the sense of adversity so the students won't give up easily, 8) Improving parents' supports towards the programs of pesantren, 9) Creating a conducive climate and culture in pesantren to give a comfort academic situation. Those explanations can be described as follow:

²⁵ Mulyani, Lena. "Peran Pondok Pesantren Dalam Membina Perilaku Santri Yang Berwatak Terpelajar Dan Islami: Studi Deskriptif di Pesantren Al Basyariah Desa Rahayu Kecamatan Margaasih Kabupaten Bandung." *Skripsi*. (Bandung: Universitas Pendidikan Indonesia, 2013), p. vii



Picture 5.
Factors that influence students' discipline

Conclusion

According to the result and the discussions of the research, it can be concluded that: First, mostly, students' academic behaviours are good during the learning process inside and outside the class. Second, the most prominent academic behaviours in modern pesantren is the use of English and Arabic languages in which most of the students have mastered those skills. Third, Academic behaviours in form of improving learning opportunity and learning achievements are conducted by boarding system, students don't cook, wash clothes, bring cellphones, motorcycle, radio, TV, and other electronic tools. Fourth, non-academic behaviours are very good in form of politeness to senior students and to the teachers, and students' discipline and obedience to

the rules in pesantren. It can be proved by the fact that there's no student is expelled from pesantren due to the violations of the pesantren's rules.

References

- Busro, Muhammad. "Pesantren Modern di Era Modern." Paper, STIE Banten, 2016.
- Bogdan, Robert C, dan Sari Knopp Biklen, *Qualitatif Research for Education: An Introduction to Theory and Methods*. Boston: Aliyn and Bacon, Inc. 1998.
- Dhofier, Zamakhsari. *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*. Jakarta: LP3ES, 1994.
- Djaelani, A. *Sistem Pendidikan Pondok Pesantren*. Bogor: CV Badriyah, 1983.
- Fathoni, Ahmat. "Kemampuan Bahasa Arab dan Inggris Santri di Pesantren Modern di Ngawi Jawa Timur." Unpublished research, PPs UIN Malang, 2015.
- Huda, Muhammad Nurul, dan M. Turhan Yani. "Pelanggaran Santri terhadap Peraturan Tata Tertib Pondok Pesantren Tarbiyatut Tholabah Kranji Lamongan." *Kajian Moral dan Keagamaan Journal*, vol. 2, no. 3 (2015): 740-53.
- Kasinu, Akhmad. "Kontestasi Islam pada Masyarakat Pesisir Kab. Purworejo Jawa Tengah." Dissertation, Yogyakarta, 2014.
- Kusumadewi, S, T Hardjajani, dan A. N Priyatama. "Hubungan antara dukungan sosial peer group dan kontrol diri dengan kepatuhan terhadap peraturan pada remaja putri di Pondok Pesantren Modern Islam Assalam Sukoharjo." *Psikologi Candrajiwa Scientific Journal*, vol. 1, no. 2 (2012): 110.
- Lilyana, Ika Kharistia. "Nilai-nilai Moral yang Melandasi Perilaku Santri dalam Berinteraksi Sosial (Studi kasus di pondok Pesantren Miftahul Ulum AlYasini Areng-areng, Wonorejo, NgabarKraton, Pasuruan)." Skripsi, Universitas Negeri Malang, 2010.
- Lincoln Y. S. dan Guba E. G. *Naturalistic Inquiry*. Baverly Hill: Sage Publication. Inc. 1985.

- Mastuhu. *Dinamika Pendidikan Pesantren: Suatu Kajian Tentang Unsur Nilai Pendidikan*. Jakarta: INIS, 1994.
- Morselli, D, dan S Passini. "Rights, democracy and values: A comparison between the representations of obedience and disobedience in Italian and Finnish students." *International Journal of Intercultural Relations*, 2012, 36.
- Mulyani, Lena. "Peran Pondok Pesantren Dalam Membina Perilaku Santri Yang Berwatak Terpelajar Dan Islami: Studi Deskriptif di Pesantren Al-Basyariah Desa Rahayu Kecamatan Margaasih Kabupaten Bandung." *Skripsi*, Universitas Pendidikan Indonesia Bandung, 2013.
- Normasari, Sarbaini, dan R Adawiyah. "Kepatuhan siswa kelas X dalam melaksanakan peraturan sekolah di SMK Muhammadiyah 3 Banjarmasin." *Pendidikan Kewarganegaraan Journal*, vol. 3, no. 5 (2013): 320-26.
- Pozzi, M, F Fattori, P Bocchiaro, dan S Alfieri. "Do the right thing! A study on social representation of obedience and disobedience." *Journal New Ideas in Psychology*, vol. 35 (2014): 1827.
- Pusat Bahasa. *Kamus Besar Bahasa Indonesia*. Jakarta: PT. Gramedia Pustaka Utama, 2014.
- Rahmawati, Nita Dwi. *Kepatuhan Santri Terhadap Aturan Di Pondok Pesantren Modern*. Tesis. Universitas Muhammadiyah Surakarta, 2015.
- Retnanto, Setiyo. "Studi Komparasi Prestasi Belajar antara Santri yang Masak dan Mencuci Sendiri dengan Santri yang Mendapat Fasilitas Mencuci dan Makan di dalam Pesantren." *Didaktika Journal*, no. 2 (Juni 2014): 34-46.
- Rohmat, Amir. "Efektifitas Penerapan Hukuman Edukatif dalam Membimbing Santri yang Melanggar Peraturan dan Pengaruhnya terhadap Kedisiplinan Santri di Pondok Pesantren Assalafiyah Mlangi Nogotirto Gamping Sleman." *Skripsi*, UIN Sunan Kalijaga, 2012.
- Sani, Ridwan Abdullah. *Pendidikan karakter di Pesantren*. b: PT Citapustaka Media Perintis, 2011.

Saptati. "Pengaruh Pemberian Tugas Piket terhadap Kemandirian Santri di Pesantren Lirboyo Jawa Timur." Hasil penelitian, Univ Sunan Giri Surabaya, 2013.

Temulus. "Metode Pesantren dalam Membentuk Perilaku Santri," 21 April 2015. <http://www.pesantrentemulus.or.id/2015/04>.

Jurnal Pendidikan Islam (Journal of Islamic Education) – JPI,
ISSN Print: 2301-9166; Online: 2356-3877 (Accredited by the
Ministry of Research, Technology and Higher Education
I/E/KPT/2015) is a periodically scientific journal published by the
Faculty of Tarbiyah and Teaching Science, State Islamic University
(UIN) Sunan Kalijaga Yogyakarta. The journal focuses its scope on
the issues of Islamic education. We invite scientists, scholars,
researchers, as well as professionals in the field of Islamic
education to publish their researches in our Journal. This Journal is
published every June and December annually. The Journal has
indexed by national and international indexing.

Indexed by:



ISSN 2301-9166



91772301916007