

ANALYZING SELF-SUFFICIENCY OF *SANTRI*: A DESRIPTIVE STUDY OF *PESANTREN UMMUL MUKMININ* SOUTH SULAWESI

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Abstract: This study aims to find out how to foster the self-sufficiency of students at the Ummul Mukminin 'Aisyiyah Islamic Boarding School for the South Sulawesi Region. It also explores what kind of student's self-sufficiency. The research used a descriptive qualitative method approach, namely the data collected through informants' answers were selected and sorted which were then analyzed semantically. The results showed that the orientation of fostering the self-sufficiency of students at the Islamic Boarding School for Puteri Ummul Mukminin 'Aisyiyah in the South Sulawesi Region was directed at 2 aspects, namely physical and spiritual aspects. These two aspects will be well-formed if they are carried out with good and consistent management and are fully supported by the parents of the students themselves.

Keywords: Self-sufficiency, Leadership, Musyrifa (dormitory guardian) and Santri

INTRODUCTION

Education is a necessary thing in human life, as long as humans are still living life, the need for education will continue to be needed. In the development of an increasingly

modern world, the impact of information and technology is inevitable, demanding mature readiness to respond to every development. The role of education holds control that cannot be ignored, therefore the education system can respond to these significant developments as much as possible.

The increasingly fierce competition requires the world of education to improve in preparing students to have mature readiness to face this competition. Guidance which is the scope of that education, as much as possible is done to foster and direct students to be able to achieve the title of a human being or perfect human being. Education in Islam teaches to educate children independently by managing children properly and correctly.

Islam does not intend to destroy the child's soul in the short or long term, so that his life and affairs are only thought of, regulated, and managed by his parents, but the main purpose of Islamic education is to control children's behavior so that they are not carried away by deviant currents and doubts. as well as efforts to form a personality that is not swayed in this life. Because in the end, it is each individual who will be held accountable for his actions in the world as explained in the hadith narrated by Bukhari:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (رواه البخارى)

Means:

"Each of you is a leader and will be held accountable for what he leads." (Narrated by Bukhari)

The word of Allah in the Qur'an surah al Mu'minin verse 62,

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

Means:

"We do not burden anyone except according to his ability, and with Us is a book that speaks the truth, and they are not wronged."

Hadrawi Nawawi (1993) in his book "Education in Islam" comments on this verse stating that "Each individual will not get a burden above his ability, but Allah knows best by not giving an individual burden that exceeds the individual's limits".

Verse 62 of surah al Mu'minun above, explains that each individual is required to be independent in solving problems and work without much dependence on others. The purpose of education is not only to transfer various kinds of knowledge into the brains of students that they do not know yet but more than that there is a more important goal, namely to educate their morals so that they are dedicated to God Almighty.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National education system article 3, explains that:

National education functions to develop the abilities and forms of dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students by becoming human beings who believe and fear God Almighty, have a noble character, are healthy,

knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Self-sufficiency is one aspect of human personality that cannot stand alone but is related to aspects of personality and must be trained in children as early as possible so as not to hinder further child development tasks, the ability to be independent is not formed by itself. This ability is acquired by the will and encouragement of others.

Masrum. M (1989) in his book *Study of Self-sufficiency in Residents in Three Tribes (Javanese, Batak, Bugis)* states that "Self-sufficiency is a trait that allows a person to act freely, do something on his encouragement, pursue achievement, full of confidence and have the desire to do something without the help of others, being able to overcome the problems faced, being able to control actions, being able to influence the environment, having self-confidence in one's abilities, respecting one's condition and obtaining satisfaction for one's efforts.

Jamal Ma'mur Asmani (2011) explains in his book *Guidebook Internalization of Character Education in Schools* that "In self-sufficiency, there is a value of honor and self-esteem that cannot be judged by anything. Because, if a person's self-respect and honor did not exist then he is finished. Growing self-sufficiency in students can be done by practicing working and respecting time. Building self-sufficiency means instilling a vision in children. In this self-sufficiency, there are great values that are the basis of one's success, such as persistence in the process, high enthusiasm,

never giving up, creativity, innovation, and productivity, as well as courage in facing challenges, optimism, and being able to solve problems at hand.

Islamic educational institutions that grow and develop from community to community are Islamic boarding schools so that they may change according to the demands of the times but do not leave their uniqueness as a Pesantren. The aim of a Pesantren which has a level of similarity with Islamic education should have integration, namely oriented towards the nature of education which has various aspects such as the purpose of human life which is based on the mission of a balance of life which appreciates the life of the afterlife, pays attention to the demands and social orders of society, both the preservation of cultural values and the fulfillment of the demands and necessities of life in anticipating the developments and demands of changing times and paying attention to basic human characteristics such as religion tendencies (nature). (Matukki and Abd. Adhim, 2004)

According to Azyumardi Azra, there are three functions of Pesantren, namely transmission and transfer of Islamic knowledge, maintenance of Islamic traditions, and reproduction of scholars. Not all educational tasks can be carried out by parents in the family, especially in terms of providing knowledge and various kinds of skills, therefore, children can be sent to educational institutions, one of the educational institutions that can complement children's needs in terms of self-sufficiency as Islamic boarding schools. In responding to this challenge, Ustadz is required to work

optimally and have a great sense of responsibility in fostering the self-sufficiency of his students because they are the ones who can determine the direction and results of this self-sufficiency, they have to play an extra role, not only as young people but also as educators, as mentors, as preachers and also as a leader and role model for students.

RESEARCH METHOD

Based on the problems studied, the approach used in this study is a descriptive approach with a qualitative type, namely a research procedure that produces a descriptive research design that can be in the form of written or spoken words from people and observed behavior. All data collected from qualitative research in the form of statements from informants are described in narrative form from the results of oral statements. Likewise, data obtained from observations and documents related to research objectives were found at the research location. All of the data obtained is then presented based on the description of the information obtained from informants who know exactly the subject matter to be studied.

Data analysis was carried out after conducting research, the data analysis technique used in this study was qualitative data analysis, following the concept given by Miles and Huberman. According to Miles and Huberman in Sugiyono (2016: 45) argue that "activities in qualitative data analysis are carried out interactively and continuously until

complete, namely data reduction, data presentation, conclusions, and verification".

THEORETICAL FRAMEWORK

1. Santri Self-sufficiency Development

Islamic boarding schools instill the self-sufficiency of students by training students to be able to stand alone and foster themselves so that they do not depend on anything other than God (Zamakhsyari Dhofier, 1982). students to live independently, improve their skills, and have an entrepreneurial spirit. Because in Islamic boarding schools, a business unit or skill development is developed to prepare students when they have graduated or left the Islamic boarding school to have certain skills that can be developed independently as a provision for life.

The theories above provide an understanding that institutionally, the Islamic Boarding School for Puteri Ummul Mukminin 'Aisiyah South Sulawesi Region is a small community in which there are various elements, dynamically interacting, and influencing each other, so it can be said that this is one of the social factors. which forms the self-sufficiency of children (read students). This is in line with Erikson's view that psychologically human development should be understood as the interaction of three different systems, namely: the somatic system, the ego system, and the social system.

The researcher's analysis illustrates that there are several interrelated factors in shaping the self-sufficiency of

children (students), namely; the Board of Trustees (BP), Director, Deputy Director, Musyrifah/dormitory guardian, Santri Organization, Santri Parents (OTS) and Santri. They have their respective roles, it is hoped that they can synergize with each other to carry out good and maximum self-sufficiency development.

2. Form of Santri Self-sufficiency

Referring to several theories about the forms of student self-sufficiency, the Islamic Boarding School for Puteri Ummul Mukminin 'Aisyiyah South Sulawesi Region offers various forms of self-sufficiency, including:

- 1) Emotional self-sufficiency (emotional autonomy), namely self-sufficiency that expresses changes in the closeness of emotional relationships between individuals. The self-sufficiency of the students in this emotional aspect is shown by three things: first, they are not emotionally dependent on their parents but still get influenced by other people such as the dormitory guardian and his friends. the second has the desire to stand alone such as doing school assignments, washing clothes, making beds, tidying rooms, and washing cutlery (omprenng).

The third is being able to maintain emotions in front of other people such as fellow friends, hostel guardians, teachers (ustadz and ustadzah), and their parents.

- 2) The ability to make decisions independently and consequently on decisions made or behavioral self-sufficiency (behavioral autonomy), such as choosing extracurricular activities according to their talents and interests.
- 3) The ability to interpret a set of principles about right and wrong, important and not important which is called value self-sufficiency (values autonomy), such as saying goodbye to hostel guardians, performing congregational prayers at the mosque, fasting sunnah Mondays and Thursdays, running dormitory and class pickets and dispose of trash in its place.

3. Analysis of Pondok Development on the Self-sufficiency of Santri

Analysis of how coaching at the Ummul Mukminin Princess Islamic Boarding School, there are three things that need attention, namely; first: planning a coaching program, second: implementation of fostering self-reliance of students, and third: constraints in coaching and their solutions.

RESULTS AND DISCUSSION

Researchers conducted research on four aspects according to the issues raised, namely;

- The first aspect is about the policies of institutions or Islamic boarding schools in carrying out the process of fostering self-sufficiency.

- The second aspect concerns the coaching process carried out at the Islamic Boarding School for Umm Mukminin 'Aisyiyah Puteri, South Sulawesi Region.
- The third aspect is about the output (results) of coaching) carried out.
- The fourth aspect is about cooperation and the impact felt in conducting coaching.

a. Self-sufficiency Development Concept

The Ummul Mukminin 'Aisyiyah Islamic Boarding School for the South Sulawesi Region has a Vision, "The Realization of Superior Alumni Girls, Cadres of Ulama, and Leaders Based on the Al-Qur'an and Al-Sunnah Al-Maqbulah". From this vision, Dr. H. Abdul Kadir Arief, M.Pd as Director of the Ummul Mukminin 'Aisyiyah Islamic Boarding School for the South Sulawesi Region, explained that: "The vision of the Islamic boarding school is not yet very detailed in explaining the concept of fostering the self-sufficiency of students at the Ummul Mukminin Islamic Boarding School. However, from this vision, it is implied that to achieve this vision it is necessary to foster self-sufficiency for students because instilling independent values in students is considered more capable of realizing leaders based on the Al-Qu'an and Al Sunnah al Maqbulah. The regeneration process is the main focus for the director of the Ummul Mukminin 'Aisyiyah Islamic Boarding School for the South Sulawesi Region as a forum for fostering self-sufficiency.

The hope for Ortom of Muhammadiyah in every activity that is made can trigger the birth of self-sufficiency.

Both physical self-sufficiency and non-physical self-sufficiency of students. Even small activities can give birth to self-sufficiency as long as these activities are carried out routinely and measurably. Routine activities that are carried out from waking up to going to bed again are arranged and regulated as much as possible according to the internal regulations of each dormitory without neglecting the age level of the students in the dormitory, this is then termed measurable. This means that regulations are made in general but are conditioned in the field according to the capacity and quantity of students in the dormitories.

Deputy director 1 divides into two parts of activities that lead to fostering self-sufficiency, namely:

- ✓ Activities in the Education Unit in the form of PBM for all subjects according to the curriculum of each educational unit
- ✓ The boarding school activities include tahfidz, congregational prayers, dhuha prayers, tahsin, and extracurricular activities.

b. Forms of Student Self-sufficiency

The results of our interviews with several respondents stated that the forms of self-reliance of students who were carried out while living at the Islamic Boarding School for Puteri Ummul Mukminin 'Aisyiyah in the South Sulawesi Region can be grouped into several categories, namely:

- ✓ Physical Self-sufficiency

This self-sufficiency is physical, including;

- Self-sufficiency to take care of own needs.
- Self-sufficiency in carrying out social tasks, such as pickets cleaning rooms and dormitories.

✓ **Spiritual Self-sufficiency**

This self-sufficiency is related to non-physical, covering two aspects, namely:

- 1) self-sufficiency in aspects of mahda worship (relationship with Allah ﷻ,) such as the self-sufficiency of students in managing their time in carrying out worship activities to Allah ﷻ.
- 2) self-sufficiency in the aspect of mu'amalah (social relations), such as the self-sufficiency of students in choosing an organization.

c. Analysis of Pondok Development on the Self-sufficiency of Santri

1. Development program planning

The planning of the santri self-sufficiency development program is carried out following the vision and mission of the Ummul Mukminin 'Aisyiyah Islamic Boarding School for the South Sulawesi Region which has been formulated. This vision and mission are formulated and evaluated every year during the pesantren's annual work meeting.

To describe this mission, several formal programs have been made, covering all activities related to the implementation of the teaching and learning process in

educational units. While those that are non-formal, include all activities related to activities in the hostel. This is reflected in the santri organization (Organtri).

2. Implementation of fostering the self-sufficiency of students

The development of the self-sufficiency of the students at the Ummul Mukminin 'Asiyiyah daughter Islamic boarding school for the South Sulawesi region was carried out by several parties. Deputy Director I, Dr. Hj. Lu'mu Taris, M.Pd explained that,

"Those who are involved in fostering the self-sufficiency of the students are all residents of the boarding school and the education unit (Building Board, Director, Deputy Director, Principal/Madrasah, Teachers, and Administration) and parents of the students"

3. Constraints in Construction

Obstacles faced in coaching, among others;

- a) Lack of musyrifah (dormitory guardian).
- b) There is no consistency among students.
- c) Santri are still often waiting for directions from their supervisors.
- d) There is no synchronization of coaching between what is done at the cottage and what is done at home.

Problem-solving steps

According to Dr. Hj. St. Raodah Rauf, M.Pd (wadir IV), there are several steps taken to solve the problem, namely;

- 1) the initial step of the problem is handled by BK (Counseling Guidance),
- 2) after that it is forwarded to the leadership if in the coaching carried out by the BK team, there is no progress in changing the behavior of the students, and
- 3) if it's still not finished, then the next step is to involve fostering OTS (Santri Parents), even though this is hard and very careful because OTS thinks my child is completely entrusted to the boarding school because he is in the boarding school 24 hours, months, years only a few days at home on holidays.

CONCLUSION

1. The concept of fostering self-sufficiency is already implicit in the vision and mission of the Islamic boarding school but has not been explained in detail and has not been implemented optimally by all parties so it becomes one of the obstacles in implementation in the field
2. There are 2 aspects of the forms of student self-sufficiency, namely;
 - a. physical self-sufficiency is this self-sufficiency is physical. where when students start to enter the boarding school as new students, then at that moment self-sufficiency is automatically created in them.
 - b. spiritual self-sufficiency is self-sufficiency related to non-physical. Self-sufficiency will be awakened after

processing while at the cottage, closely related to moral and psychological self-sufficiency.

3. There are several obstacles faced in fostering self-sufficiency, including;
- The vision and mission of the Pondok which is the concept of coaching have not been detailed or unraveled.
 - lack of musyrifah (dormitory guardian).
 - there is family intervention, especially for parents of students.
 - upperclassmen (seniors) are less cooperative and tend to mock and trivialize their underclassmen.
 - some hostel guardians (musyrifah) are still not focused on coaching, because they are still burdened with other tasks.

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