

STUDENT FRIENDLY ISLAMIC BOARDING SCHOOL

(Analytical Study at the Muallimaat Muhammadiyah Yogyakarta Islamic Boarding School)

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ABSTRACT

Islamic boarding schools are the oldest form of indigenous institution in Indonesia, even older than the Republic of Indonesia. Until now the pesantren system is still used as an educational institution to shape character which is considered very effective because Islamic boarding schools as educational institutions are expected not only to give birth to generations who are intellectually intelligent but also capable and intelligent emotionally and spiritually. This study aims to answer how education in the Muallimaat Islamic boarding school is a santri-friendly boarding school from the perspective of K.H Ahmad Dahlan's thought. In this study, the authors used a qualitative research type method field research. In collecting data, researchers took primary data sources in this study by observing the condition of Islamic boarding schools and interviewing informants with related parties. And secondary data were obtained from the pesantren's guided book, the official website of the pesantren, and supporting journals. Data analysis techniques were carried out through the observation stage in the Islamic boarding school environment, interviews with 10 informants including the Director IV of the Islamic Boarding School section, teachers or ustadzah, Counseling Guidance (BK) and students randomly and documentation. Data analysis was obtained through the stages of data reduction, data presentation, and drawing conclusions. Data validation technique using source triangulation. Based on the results of the analysis, the results of this study show that the Muallimaat Islamic Boarding School has been categorized as a santri-friendly Islamic boarding school from the perspective of K.H Ahmad Dahlan, Muallimaat is a modern pesantren model by integrating the curriculum of the Ministry of Education and Culture, Ministry of Religion, and Muhammadiyah Curriculum. Through the pesantren program provided for students with the support of stakeholders, they are able to create a student-friendly boarding school environment. By learning to read situations and conditions that continue to change according to the times, it is mandatory for educational institutions, teaching staff and students to continue to upgrade and evaluate themselves, be open-minded and forward. Less educational into a system that promotes basyiran (good news) and tanzir (warnings) that educate or positive discipline.

1. PENDAHULUAN

Islamic boarding schools as one of the oldest Islamic educational institutions in Indonesia will still be interesting to study and re-examine. Islamic boarding schools are Islamic educational institutions that have their own characteristics and are different from other educational institutions, also containing the meaning of cultural authenticity in Indonesia (indigenous) from a historical perspective. It is estimated that Islamic boarding schools in Java were around 300 Islamic boarding schools throughout the 1860s. (Fitri Meliani et al., 2022) Islamic boarding schools are the oldest form of indigenous institution in Indonesia, even older than the Republic of Indonesia. Until now, the Islamic boarding school system is still used as an educational institution to form character which is considered very effective. Although currently Islamic boarding schools have a new face amidst advances in science and technology (IPTEK) which continue to increase very rapidly. (Pramono Hadi Saputra, 2014)

Pesantren as an educational institution system is expected to be able to give birth to a generation that is intellectually, emotionally and spiritually intelligent. (Ahmad et al., n.d.) However, recently there has been a lot of discussion about the many acts of verbal and non-verbal violence within the education unit environment, even education based on boarding school. Data from the Ministry of Women's Empowerment and Child Protection (KemenPPPA) quoted by Kompas explains that there were 797 children throughout January 2022 and similar news also explains that as many as 117 students were victims of sexual violence that occurred at various levels of education throughout 2022 (Mutia Fauzia, 2022) based on records of the Federation of Indonesian Teachers' Unions (FSGI). Chair of the FSGI expert council, Retno, provided data on cases of sexual violence at each level, including 6 cases at Islamic boarding schools, 2 cases at senior high school (SMA), then at junior high school (SMP) there were 3 cases, and there were 2 cases that occurred at the elementary school (SD) (Ayo Putranto, 2023).

Therefore, the author has taken the initiative to raise the title Islamic boarding school that is santri-friendly from the perspective of K.H Ahmad Dahlan's thoughts, based on the busy news circulating among the public which is not pleasant to the ear. Indeed, many researchers have raised similar titles. One of them: The phenomenon of bullying among students in Islamic boarding schools was compiled by Muhammad Agus Wahyudi. This research produced four themes including; participants try to protect themselves, participants experience helplessness, participants report to parents and coaches, and participants avoid it. (Aulia Ananda Putri A et al., 2021). Implementation of a Child Friendly School at SMAN 3 Makassar by Ratna, Supriadi Torro. This research resulted in the implementation of child-friendly schools, namely with a friendly attitude towards children, child-friendly learning processes, educators and education staff trained in children's rights, child participation, and having SOPs for complaints and knowing the supporting and inhibiting factors for implementing child-friendly schools at SMAN 3 Makassar (Ratna, n.d.). There is also other research,

namely the Implementation of the Child-Friendly School Program as Mainstreaming Children's Rights at MTSN 6 Jombang by Fadhila Sufiana Rohmana. The results of the research show that the implementation of the child-friendly school program as the mainstream of children's rights at MTsN 6 Jombang begins with planning including training educators and teaching staff, socializing child-friendly schools to the school community, and forming a child-friendly school team and a team to prevent acts of violence against children. . (Sufiana Rohmana, n.d.) The Islamic Boarding School Education Development Model was prepared by Muhammad Yusuf with the results of research on Islamic boarding school development carried out due to social changes occurring in society, so that it needed to be planted in terms that support the cognitive and affective aspects as well as the skills of the students (Abdul Latif 2021). Creating Child-Friendly Islamic Boarding Schools Through Care Programs (Caring, Respect And Educate) written by Dr.Said Alwi M.A. Of the 3 dayah or Islamic boarding schools studied, the results showed that all three had followed up on bullying actions by creating integrated policies and actions involving all components starting from ustaz, students, school principals, and parents. (Alwi & Lhokseumawe, 2020). From the previous research described above, no one has raised the theme of Santri-Friendly Islamic Boarding Schools from the perspective of ulama or national figures who assess it in terms of methods, activities or learning processes, and SOPs or santri rules of conduct. Therefore, this research is considered important to be applied to Islamic boarding school-based schools and this research will answer how education in Islamic boarding schools is student-friendly based on the thoughts of K.H Ahmad Dahlan.

2. METHODS

In this research the author used a qualitative research method with a field approach. The location used for this research is in Yogyakarta City, Yogyakarta Special Region Province, namely the Mualimaat Yogyakarta Islamic Boarding School. Located on Jalan Suronatan NG II/51 Yogyakarta. The data collection will be carried out by 10 researchers as informants. The informant criteria were Director IV, Teacher/Ustadzah, Guidance Counseling (BK) and students in class XI or class 5 MA and class IX or class 3 MTS randomly. Data analysis techniques are carried out through observation, interviews and documentation stages. Data analysis was obtained through the stages of data reduction, data presentation, and drawing conclusions. Data validation technique using source triangulation. The researcher presented the data by collecting literature data, then carrying out data reduction and drawing conclusions to obtain data on student-friendly Islamic boarding schools in Yogyakarta.

3. RESULTS AND DISCUSSION

3.1. Pesantren Ramah Santri perspektif pemikiran K.H Ahmad Dahlan

Basically, student-friendly Islamic boarding schools are a solution to protect students from all types of violence and discrimination in Islamic boarding schools. In this case, education under the leadership of Muhammadiyah has instilled the values of tolerance which have been exemplified by the attitude of K.H Ahmad Dahlan. Also, in the Muhammadiyah da'wah movement, one of the da'wah strategies carried out is guided by the method of basyiran (good news) and tandzir (warning) (Muhammadiyah and the Spirit of Progressive Life, 2014).

Muallimaat Islamic boarding school education is a special education for girls which was previously called Kweekschool Istri which is a form of K.H Ahmad Dahlan's concern for women's education. Because according to him, studying is not only intended for men (Dina Rakhma, 2019). Women must also be educated as the words of the prophet narrated from Abu Dawud and Nasa'i: Indeed, women are the same as men in the quote (Wahid 1996, 12) (Dr. Wantini & Fitri Rahmawati, 2022). The equality of men and women in seeking knowledge can also be seen from the role of Nyi Walidah as the wife of K.H Ahmad Dahlan. This was clearly seen when in his initial da'wah struggle he allowed his wife Nyi Walidah to take part in society in preaching inviting women to want to learn and educate native daughters, so that her work would not be limited to the kitchen, room and well. (Suyanti, 2018).

The application of the Santri Friendly Islamic Boarding School is to provide outreach to the entire educational structure, namely teachers/clerics, students and learning methods which include providing rewards and punishments, then upgrading educational facilities based on the main objective of this program. Muallimaat Islamic Boarding School on Wednesday 28 December 2022, in the context of upgrading teachers/ustadz-ustadzah and employees, held socialization activities bringing in Rina Pranawati, MA as a resource person from PP Aisyiah for the 2022-2027 period as well as the commissioner for KPAI care for the 2015-2022 period to fill the seminar event held. with the theme "Child Friendly Madrasah", this aims to remind all teachers/clerics and employees of their efforts to create an Islamic boarding school environment that is friendly to their students. The presentation of the seminar included discussing Islamic concepts in parenting as well as the principles of protecting students in general and educating about positive discipline.

The Muallimaat Muhammadiyah Yogyakarta Islamic Boarding School in implementing rules for 24-hour supervision of students is already in the category of student-friendly Islamic boarding school by implementing positive discipline. The policy in giving punishment to students has educational principles as its orientation. As stated AS as Deputy Director IV (Head of the Islamic Boarding School section)

"Our orientation is not on points, but on coaching, because here for the education and awareness process, our focus is more on coaching. So if there are still children who are "lazy" and have not

been active in congregation then they will be given sanctions including: Kultum after prayer, leading the tadarus before going to bed, becoming an imam, memorizing the arba'in hadith, waking up at dawn in one dormitory, tahajud prayer, praying bye. Our philosophy is to use the hadith of the prophet which says.

The positive discipline policy applied by Islamic boarding schools to students is oriented towards educating and making them aware through coaching. Coaching is carried out by related parties with the accumulation of violation scores as a benchmark. Apart from the violation score, the points obtained by students are also used as a benchmark in assessing students' personalities, the aim of which is to provide self-evaluation. Coaching is carried out in stages according to the number of points scored for violations committed by the students. Likewise, if students have achievements in academic and non-academic categories, they are even included in the category of active students in management and social and religious service. This policy intends to grow *fastabiqul khairat*. As said by Ustadzah B as the BK coordinator, "with the management of dormitories in classes IV/ 3 months for students who get award points reaching more than 300. And get a Pin for students who reach 151-200 award points, and get an award certificate for students who collect 101-150 award points. (Muallimaat Madrasah Team, 2022).

One of the explanations expressed by the director of Islamic Boarding School Muallimaat IV is that he has implemented the objectives of Islamic education according to K.H Ahmad Dahlan, where it is stated that education is to develop or improve the morals/morals of students to give birth to virtuous individuals. Because he believes that through education, especially Islamic boarding schools which teach general science and religion, he can develop individuals who have good mental and spiritual qualities so as to produce noble morals and be able to improve people's lives. To have good mental and spiritual well-being includes practicing the teachings guided in the Koran and hadith.

Furthermore, the teaching and learning activities (KBM) implemented at the Muallimaat Islamic Boarding School as far as the author has made observations have been assessed as implementing the standards contained in the 6 components of the child-friendly school category or in this discussion santri-friendly Islamic boarding school, where the curriculum implemented includes general science and religious knowledge and in accordance with national education goals. And in a conducive and dynamic atmosphere wrapped in the values of *ta'aruf*, *ta'awun* and tolerance. The application is that students are given the opportunity to participate in the process of teaching and learning activities in class with the assistance of an ustadzah in an interactive and harmonious communication atmosphere, and freedom of opinion is guaranteed. As the results of an interview conducted by the author on 12/28/22 (AMIX MTS) at 17:27 WIB

"For learning in class we often tell light stories or ask questions freely. "And indeed, there are many who provide group discussion methods to grow our activeness in conveying ideas in class and outside of class."

Quoting from the results of the interview above, it shows that the learning delivered by Ustadzah Mualimaat has implemented a student-friendly Islamic boarding school in providing opportunities for students' aspirations, as K.H Ahmad Dahlan gave his students the opportunity to ask questions related to matters of life and religion (Dina Rakhma Eka Putri, 2019) as depicted by K.H Ahmad when treating his students in a quote from the film *The Enlightenment* in the dialogue between K.H Ahmad Dahlan and his three students, one student asked what would be discussed in this study, however, K.H Ahmad Dahlan asked his students again what they wanted to do. reviewed at this meeting. And K.H Ahmad Dahlan invited his students to ask questions if they had anything to ask, so one of his students was finally happy to ask about the meaning of religion (Girindrawardana 2020)

The media and learning environment facilities that are adequate and oriented to motivate students to think actively and be creative have been upgraded after the pandemic subsided. At that time, the Muslim students were brought back to take part in face-to-face learning. The facilities in question include fans, whose function is to support students' learning concentration in the classroom. Then the projector, projector in the classroom as a learning facility is also ensured that its function is appropriate before being used for learning. Then a music studio to support the channeling of the students' talents and interests. As stated by (I, XI MA) during an interview on 12/28/2022 at 21:41WIB.

"I think the facilities provided both at the Madrasah and in the dormitory are good and comfortable. And Alhamdulillah, Madrasah has increasingly started to facilitate our friends who have interest and talent in the field of musical arts."

Furthermore, one of the components in the student-friendly Islamic boarding school category is participation and support from stakeholders (parents, stakeholders and alumni). When K.H Ahmad Dahlan's students studied with him, there was no form of rejection from parents, but instead the rejection came from stakeholders or community leaders from outside the city because there was a misunderstanding with the method which is not usually used by Islamic schools/traditional Islamic boarding schools in general. the reason it resembles a Dutch school is the facilities and infrastructure used (Girindrawardana et al., 2020).

3.2 Learning Methods at the Yogyakarta Mu'allimaat Muhammadiyah Islamic Boarding School

The Mualimaat Islamic Boarding School also demands that its students practice what they have learned from the Islamic Boarding School to the community as a form of service and training to participate with the community through the Mubaligh Hijrah program. The types of emigration

missionaries that have taken place are at the local, national and international levels. Every month of Ramadan, this program runs and is mandatory for classes III/IX MTS to class V/XI MA. This program is an implementation of K.H Ahmad Dahlan's thoughts regarding the importance of community education.

As a community training, the Muallimaat Islamic Boarding School educational institution has support activities that are prepared as a forum for self-development as well as leadership training through various extracurricular activities. Among them are the activities of the Muhammadiyah Student Association (IPM) and student communities that connect classes and communities between regions. Through the IPM Program, one of the ways is helping to create a student-friendly Islamic boarding school by collaborating between the field of Science Studies (PIP) and the field of Islamic boarding schools (Ma'had), carrying out moral development activities for peers and lower classes through taklim assemblies and peer consular forums to discuss and help with problems. soving that is being experienced.

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4. CONCLUSION

Based on the study and research results described above, it can be concluded about KH's thinking. Ahmad Dahlan in Islamic education, especially to create a student-friendly Islamic boarding school, is by learning to read situations and conditions that continue to change according to developments over time, therefore it is important for educational institutions, teaching staff and students to continue to upgrade and evaluate themselves, be open-minded and proceed. Islamic

boarding schools that provide space for students to explore and provide experiences to learn to be part of society will easily have the value of tolerance. This includes allowing students to make mistakes and learn to be responsible, think critically, express opinions, be given trust, accommodate their interests and talents so that there is no opportunity for them to commit acts that lead to violence, discrimination or bullying. Of course, to do all this, support from stakeholders is needed to jointly create a student-friendly Islamic boarding school environment as described above. Learning through the environment, improving and having the courage to make changes, one of which is by changing the image of Islamic boarding schools which is synonymous with sanctions that are less educational or violent while leaving physical and psychological wounds on the students, changed to a system that prioritizes *basyiran* (good news) and *tandzir* (warnings) that educate .

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