

# Analysis of the Impact of Islamic Boarding School Education on Cultivating the Discipline of the Santri at the Islamic Boarding School

Abd. Muhaimin<sup>1</sup>, Muh. Iqbal Sultan<sup>2</sup>  
Faculty of Social and Political Science, Hasanuddin University,  
Jalan Perintis Kemerdekaan Km. 10 Kota Makassar, Sulawesi Selatan, Indonesia<sup>1,2</sup>

{aimjoenbile@gmail.com<sup>1</sup>, miqsul1012@gmail.com<sup>2</sup>}

**Abstract.** This study aims to determine how the communication process in the boarding school environment instills a spirit of discipline in its students. This approach uses a qualitative approach with descriptive methods. The results of the research prove that although the infrastructure and application systems are still relatively limited, the santri at the Islamic boarding school are able to understand easily how discipline should be applied inside the boarding school to outside the scope of the pesantren. The tips for disciplining discipline carried out by the caregivers include several ways. Such as increased motivation made by the caregiver.

**Keywords:** Impact; Islamic Boarding School; Education; Discipline

## 1 Introduction

Islamic boarding school (*Pondok Pesantren*) is the oldest Islamic religious education system as well as a characteristic that represents traditional Islam. This is the answer that Indonesia has an existence that has been tested by history and continues until now. By definition, Islamic boarding schools are traditional Islamic educational institutions to learn to understand, appreciate and practice the teachings of Islam by emphasizing the importance of religious morals as guidelines for daily life in society (Abawihda, 2002: 86).

For parents to send their children to Islamic boarding schools so that these children can be taught religious knowledge, worship, and more than that, all the values of goodness are also taught. Parents try to make their children have noble personalities so that they can be relied on amid the family, and more broadly in the community. One of the most important personalities for everyone to have is discipline because it affects many things in everyday life. Many parents, as well as teachers at the beginning of the learning year, complain about the reality of children who are not on time, don't know what to do, cannot manage personal belongings themselves, wear uniforms inappropriately, and other habits that are very sad.

The reality of children's indiscipline is of course not just born, but due to several factors where he grew up and grew up in the place before he went to the Islamic boarding school. It could be that, indirectly, his family teaches indiscipline without realizing it, and the habits of the people in his house that then shape the child's bad personality. Likewise, the community

environment in which the child lives, can be a factor in shaping his personality. His friends who come from a variety of family educational backgrounds, community habits that he often witnesses, also become the basis for forming his indiscipline personality.

This study will discuss the Analysis of the Impact of Islamic Boarding School Education on the Discipline of Santri in Islamic Boarding Schools. In this study, the object of research is the Darussalam Islamic Boarding School, in Wajo Regency, South Sulawesi. Researchers want to know how the communication process that occurs in the Islamic boarding school Darussalam environment.

Research conducted by Aldo Redo Syam (2020) with the title Management of disciplinary education for students in Islamic boarding schools (case study in modern Islamic Boarding School Darussalam Gontor Ponorogo) uses a qualitative approach, with a case study design. This research resulted in the finding that the implementation of character education in Gontor is based on the basic values adopted by the Islamic Boarding School. Several characters characterize this pesantren, including what is contained in the Five Soul (sincerity, simplicity, independence, caring for others, freedom), religion, disciplined, responsible, and confidence.

In contrast to the titles that have been reviewed above, the writer wants to emphasize that the research that has been done above is not much different from the research that the author did, which is still related to the discipline of students (students). The thing that distinguishes researchers from previous researchers lies in the determination of research subjects, previous researchers who examined the management of discipline and independence of students in schools with research limitations on student discipline management conducted at the Darussalam Gontor Islamic Boarding School.

## **2 Methods**

The method used in this research is the descriptive qualitative method. Descriptive is research that explains an event, incident, or symptom that occurs (Sudjana and Ibrahim, 1989: 65). Researchers will go down directly to get information related to events that occurred at the Islamic Boarding School. Direct involvement is intended to be able to explain events, incidents, and symptoms. With this approach, we want to study more deeply the disciplinary actions that apply in Islamic boarding schools, as well as the efforts made by the caregivers in instilling the value of discipline.

The observation method is the first stage in the data collection technique carried out by researchers. Namely observing events or incidents on the object of research systematically to obtain observations. This method is used by researchers as an initial step in knowing information about daily events at the Darussalam Islamic Boarding School. In starting it, the researcher entered the boarding school area and interacted lightly with the caregivers and some students.

The next stage is the researcher conducts interviews with the members of the Islamic boarding school to obtain the data needed to support the research process. The researcher used the unstructured interview method so that what was asked of the respondent was the outline of the problem did not use an interview guide, and the questions could be developed according to the conditions. This is done because the researcher wants to chat in a relaxed but deep manner. Researchers will listen more to the stories of the boarding school caregivers and their students rather than asking questions.

To support research data to make it more complete, researchers include a literature method by collecting relevant information from existing reports, books, journals, and archives.

Furthermore, the researcher recorded data from the results of interviews, manuals, and rules of Islamic boarding schools as part of the documentation method.

Purposive Sampling is a sample determination technique that is deliberately selected by researchers for a specific purpose (Sulaiman Saat, 2020: 79). The samples in this study were the head of the Islamic boarding school, the head of student affairs, several teachers, and students. This is done because the research data requires the experience of the student's head in dealing with undisciplined students, as well as teachers in the process of instilling discipline in students.

### **3 Results and Discussion**

Islamic boarding schools as an Islamic educational institution from the beginning of the entry of Islam until now has struggled with the wider community. Islamic Boarding School has experienced dealing with various styles of the society and continues to grow with their support, even Pesantren stands based on the demands and needs of the community. Pesantren have certain criteria that show the characteristics of the pesantren itself. At a minimum, Islamic boarding schools have three core elements, namely Kyai as an educator. and teachers, both Santri as students in the Islamic Boarding School, and the third Islamic boarding school as a place for teaching and learning activities to take place.

Islamic boarding school is an Islamic religious education institution that grows and is recognized by the surrounding community, with a boarding system (campus) where students receive religious education through the recitation system or madrasah which is fully under the sovereignty of the leadership of one or several Kyai with characteristics characteristically charismatic and independent in all things. (Arifin, 1991: 240). One of the Islamic institutions that is closely related to leadership is the Islamic boarding school.

Pesantren is the oldest educational institution today and is considered a product of authentic Indonesian culture that is not found in other countries. An institution can be called a pesantren if it contains five indicators that are collected in a complex, which is called a pesantren complex. These indicators are (1) Kyai (2) students (3) dormitories (4) mosques (5) teaching sciences that contain Islamic teachings. (Dhofier, 1982: 44)

From the above understanding, it can be concluded that in Islamic boarding school to achieve its objectives requires an established communication between Kyai, Ustadz, Management, and Santri. Especially at the Darussalam Wajo Islamic Boarding School, self-discipline has become a necessity to have. So that it can comply with all kinds of rules and be responsible for everything that is done. Requires the value of obedience, order, and order. As stated by Karl. S. Benhart, that Discipline is a control. Furthermore, it is a principle that becomes an exercise in self-control. (Benhart, Karl S. 1964)

Another opinion from Suharsimi Arikunto is that discipline is that it is something related to one's self-control over forms of rules. So that it can be applied by the person concerned or from outside. Discipline shows the individual's obedience in following all rules and regulations because it is driven by the awareness that is in him. (Suharsimi Arikunto, 1990: 114) Discipline has the goal of being able to provide guidance and direct students to know the reasons for each behavior they do. Make them orderly, orderly, and hold fast to order. Mentioning the goal is that students can find themselves, prevent problems, overcome them, and try to always condition the situation in a state that is always pleasant so that they do not commit violations.

Three things become elements in enforcing discipline, namely regulations that explain obligations and prohibitions, penalties for violators of a rule, and also rewards for anyone who carries out their obligations properly. These three things must be carried out by all Islamic boarding schools caretakers so that discipline can run well.

In measuring the effectiveness or failure of communication carried out by Kyai, Ustadz, and Management in Fostering Santri at the Darussalam Islamic Boarding School, it can be measured by the process of delivering messages that can convey the purpose of the message content and can provide feedback (feedback) or reactions so that the message is successfully delivered.

Communication is the process of conveying messages by communicators to the public through media which have certain effects (Effendy, 1993: 301). To further strengthen the communication strategy, everything must be linked with the components which are the answers to the questions in Laswell's formula, for more details will be applied regarding the components of the communication strategy.

- a. Communication. Communication can be in the form of individuals who are speaking, writing, groups of people, communication organizations such as newspapers, radio, television, films that convey messages to the communicant with the intention that the communicant can understand his interests, needs, skills, experiences, thinking skills, and difficulties. (Effendy, 1993: 45).
- b. The contents of the message or message. The message is the whole of what is conveyed by the communicator. The message must have a core message (theme) as an influence in trying to change the attitude and behavior of the communicant. Form The form of the message conveyed is:
  1. Informative. Provide information and then communication can draw its conclusions.
  2. Persuasive. Persuasion, which raises someone's understanding and awareness that what we convey will provide an opinion or attitude so that there is change. But change occurs of one's own will.
  3. Cohesive. Force by using witnesses. A well-known form of conveying in a coercive way of agitation with emphases that evoke inner suppression and fear among others and the public. Cohesive form of data, instructions, and so on.

It can be said that communication for humans cannot be denied as very important for an organization or in an Islamic boarding school. If there is no communication, the teachers cannot know what the students are doing or feeling. The teacher cannot receive input information and cannot provide instructions. Interaction in delivering lessons also becomes an impossible thing, because people cannot communicate their needs or wants, and feelings to others. So the role of communication, in this case, is very important to achieve the goals of Islamic boarding schools, one of which is to implement discipline among students. In a pesantren, communication is very important. Communication can help to explain all objectives and learning materials.

Communication is a communication term derived from the Latin communication, which comes from the word communis which means the same. The same here means the same meaning, so communication can occur if there is a similarity in meaning about a message conveyed by the communicator and received by the communicant. Hovland defines the communication process as a process that allows a person to convey stimuli to change the behavior of others. (Mulyana, 2010: 62)

In communication involving two people, communication takes place when there is a similarity in meaning. according to this definition, someone communicating is to achieve the same meaning between humans involved in the communication that occurs, where the

understanding that is in the mind of the communicator (the messenger) and the communicant (the recipient of the message) regarding the message conveyed must be the same so that what the communicator intent can also be understood well by the communicant so that communication runs well and effectively (Effendy, 2005: 9).

So in planting a disciplined attitude in the pesantren environment, efficient communication between educators and students is needed. Sean MacBride (Effendy, 2006: 26-31) provides his views on communication functions. According to MacBride, communication has at least eight functions, which consist of:

- a. Information, namely the collection, storage, processing, dissemination of news, data, pictures, facts, and messages, opinions, and comments that have an impact on the environment, and make the right decisions.
- b. Socialization, namely the provision of knowledge resources that enable people to behave and act as effective members of society and make them aware of their social functions, so that they can be active in society.
- c. Motivation, namely explaining the short-term and long-term goals of society, encouraging people to determine their choices and desires, and encouraging individual and group activities based on shared goals.
- d. Debates and discussions, namely providing and exchanging facts needed to allow agreement or resolving differences of opinion on public issues, providing relevant evidence according to the needs of the general public to make people more involved in issues of mutual interest
- e. Education, namely the transfer of knowledge to develop intellectuality, character formation, and education for skills and proficiency needed in all areas of life.
- f. Advancing culture, namely the dissemination of cultural and artistic products to preserve the heritage of the past, cultural development by expanding one's horizon, building imagination, and encouraging one's creativity according to one's aesthetic needs.
- g. Entertainment, namely the dissemination of symbols, signals, sounds, and images from drama, dance, art, literature, comedy, sports, etc. for fun.
- h. Integration, which is to provide nations, groups, and individuals with the opportunity to get the various messages needed so that they can get to know each other and respect the conditions, views, and desires of others.

### **Islamic Boarding School Darussalam**

Islamic Boarding School (*Pondok Pesantren*) is two words that show one meaning. *Pesantren* is a dormitory where students or students learn the Qur'an and so on. While the cottage means a simple house or residence. The word *Pondok* comes from the Arabic *Funduq* which means hostel. Each Islamic boarding school has different educational goals, usually depending on and related to the character philosophy of the founder. However, every Islamic boarding school cannot be separated from its mission to develop Islamic da'wah. It can be said that pesantren is an Islamic religious education institution that grows and is recognized by the surrounding community, with a boarding system (complex) where students receive religious education through the recitation system or madrasah which is fully under the sovereignty of the leadership of one or several kyai with characteristics that are charismatic and independent in all things. (Mujamil, 2005: 2)

The Darussalam Islamic boarding school is an Islamic boarding school in Tellesang Village, Pitfeedua District, Wajo Regency, South Sulawesi. Founded by Kyai Ilyas Lewa together with two of his friends in 1995. This boarding school was established starting from a

missionary mission brought by Kyai Ilyas Lewa after returning from overseas in Java and Sumatra. This was also after receiving family support. Over time, the Darussalam Islamic Boarding School experienced a dynamic, requiring a move in 2004. The land occupied until now is the donated land donated by the extended family of Kyai Ilyas Lewa.

This Islamic boarding school was once accused of being an intolerant Islamic boarding school and was suspected of teaching radical Islam. Among the reasons for this is that many of the Islamic boarding school teachers under the tutelage of Kyai Ilyas Lewa come from Java and are alumni of several Islamic boarding schools there. Apart from these issues, the teachers focus on giving lessons to students by sticking to the hadith and the Koran.

The disciplinary process continues to be pursued so that students can follow because it returns to Islamic education which seeks for the formation of Muslim personalities so that they can carry out the mandate as servants as well as Khalifah of Allah to prosper life on earth (Djamas, 2009: V-VI).

Islamic education has provided an important meaning and a very significant contribution to the expansion of understanding as well as an Islamic way of life among the students. Islamic education, to distinguish it from general education that comes from the education system developed in the Western world, basically focuses on the transfer of Islamic knowledge to form a Muslim person who practices his religious teachings in everyday life. The main focus of Islamic education thus is ethics, discipline, and matters relating to the goodness of the world and the hereafter.

#### **4 Conclusion**

The purpose of Islamic boarding school education is to create the personality of the students so that they have a disciplined person who believes in God, has a noble character that benefits society or is wise to society by becoming public servants who can stand on their own, be free and strong in personality, spread religion or uphold Islam and the glory of Muslims in society and love knowledge to develop a personality. This goal is inseparable from the role of the Kyai or teacher in delivering da'wah messages.

#### **References**

- [1] Abawihda, Ridwan. "Kurikulum Pendidikan Pesantren dan Tantangan Perubahan Global", dalam Ismail SM (Ed.), *Dinamika Pesantren dan Madrasah*. Yogyakarta: Pustaka Pelajar. (2002)
- [2] Aldo Redo Syam. *Manajemen Pendidikan Kedisiplinan Santri di Pondok Pesantren (studi kasus di pondok modern darussalam gontor ponorogo)*. (2020)
- [3] Arifin, Zainal. *Evaluasi Instruksional*. Bandung: Remaja Rosda Karya. (1991)
- [4] Bernhardt, Karl S. *Discipline and Child Guidance*. America : McGrawHill, Inc. (1964)
- [5] Efendy, Onong Uchana. *Ilmu Komunikasi Teori dan Praktek*. Bandung: Remaja Rosda Karya. (2005)
- [6] Effendy, Onong Uchjana. *Ilmu Komunikasi*. Bandung: Rosdakarya. (2006)
- [7] Dhofier, Zamakhsyari. *Tradisi Pesantren*. Jakarta: LP3ES. (1982)
- [8] Djamas, Nurhayati. *Dinamika Pendidikan Islam di Indonesia Pasca Kemerdekaan*. Jakarta: PT. Raja Grafindo Persada. (2009)

- [9] Effendy, Onong Uchjana. Ilmu, Teori dan Filsafat Komunikasi. Bandung : PT Citra Aditya Bakti (1993)
- [10] Mujamil Qamar, Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi. Jakarta : Erlangga. (2005)
- [11] Mulyana, Dedy. Ilmu Komunikasi Suatu Pengantar, Cet. XIV. Bandung: PT. Remaja Rosdakarya.(2010)
- [12] Sudjana, Nana, dan Ibrahim. Penelitian Kualitatif dan Kuantitatif, Bandung: Sinar Baru. (1989)
- [13] Sulaiman saat, Pengantar Metodologi Penelitian. Gowa: Pustaka Almailda (2020)
- [14] Suharsimi Arikunto, Manajemen Pengajaran Secara Manusia. Jakarta: Rineka Cipta (1990)