
Islamic Boarding School and Counseling Teachers: The Challenge of Creating Resilient Santri in the New Paradigm

Ummah Karimah¹, Mochamad Daffa², Siti Shofiyah³, Azzora Chairunnisa⁴, Tajaufa Maulitaj Daffa⁵ |

To Cite This Article: Ummah Karimah¹, Mochamad Daffa², Siti Shofiyah³, Azzora Chairunnisa⁴, Tajaufa Maulitaj Daffa⁵ | (2023) Islamic Boarding School and Counseling Teachers: The Challenge of Creating Resilient Santri in the New Paradigm, Journal of Islamic Communication and Counseling (JICC), Vol. 2 Number 2, July 2023, Pages 119-127. DOI: <https://doi.org/10.18196/jicc.v2i2.35>.

To link this article: <https://jicc.umy.ac.id/index.php/jicc>



2023 The Author(s). This open-access article is distributed under a Creative Commons Attribution (CC BY-SA) 4.0 license.



View Supplementary Material



Published Online: 24 July 2023



View Related Articles



Article Views : 0



Submit your Article to this Journal



View Crossmark Data



Received: 15 October 2022
Revised : 19 May 2023
Accepted: 24 May 2023

DOI: <https://doi.org/10.18196/jicc.v2i2.35>

*Corresponding author : Ummah Karimah,
Mochamad Daffa Akmal, Siti Shofiyah,
Azzora Chairunnisa, Tajaufa Maulitaj
Daffa, Universitas Muhammadiyah
Jakarta, Indonesia.

Journal of Islamic Communication and
Counseling, Department of Islamic
Communication and Broadcasting,
Universitas Muhammadiyah Yogyakarta.
Siti Walidah building F6, 2nd floor, Jl.
Brawijaya, Geblagan, Tamantirto,
Kasihan, Bantul, Daerah Istimewa
Yogyakarta, 55183.

Email: jcc_kpi@umy.ac.id

Reviewing editor Dr. Ahmad Hermawan,
Lc., M.A., Universitas Muhammadiyah
Yogyakarta, Indonesia.

Additional Information is available at the
end of the article.

Islamic Boarding Schools and Counseling Teachers: The Challenge of Creating Resilient Santri in the New Paradigm

Ummah Karimah Syarifuddin¹, Mochamad Daffa Akmal²,
Siti Shofiyah³, Azzora Chairunnisa⁴, Tajaufa Maulitaj Daffa⁵
Universitas Muhammadiyah Jakarta^{1,2,3,4,5}
ummah.karimah@umj.ac.id¹, daffaakmal1104@gmail.com²,
siti.shofiyah@umy.ac.id³, azzorach@gmail.com⁴,
tajaufamaulitajdaf@gmail.com⁵.

Abstract: Pesantren has Islamic education management, a unique character, and is able to harmonize with the times. The role of Islamic boarding schools through BK teachers has challenges in the new paradigm of producing tough students since when problems arise, students need a tough personality to deal with them. This study aimed to find out the preparation efforts and the programs owned by Islamic boarding schools in producing tough students in synergy with BK teachers in carrying out their programs. This research method uses descriptive qualitative research through interviews with BK teachers and homeroom teachers at Islamic boarding schools as well as documentation and observation. The results of this study are important for position holders in Islamic boarding schools in preparing tough students through pesantren programs in synergy with the school/madrasah. The study concludes that it is time for policymakers and BK teachers to be literate with the times in the new paradigm era by adjusting the programs of Islamic boarding schools because it cannot be separated from the challenges by providing guidance and counseling services according to the needs of students in terms of making strong individuals.

Keywords: Islamic Boarding School, BK Teacher, Resilient Santri, New Paradigm

A. Introduction

Education is a tool to become individuals with knowledge and dignity. Education as a means to gain knowledge and insight is undeniable. However, the assumption that education is only available in a formal environment is naive because it rules out other possibilities where education comes from non-formal (andragogic) (Wisarja, 2017).

An educational institution that teaches the yellow book and the Qur'an on an informal basis and has programs of various Islamic sciences or education and practices guidelines with an emphasis on morals in everyday life in society, the author calls it an Islamic boarding school. Historically one of the forms of Islamic education that provides benefits which are said to have an important role in the level of progress of the Indonesian nation through education in Islamic boarding schools which can help educate the students (K. Karimah, 2018). the rural community line, all aspects of life have a fairly strong impact from the Islamic boarding school. The aim of pesantren to be relevant to the needs and demands as well as the development of the times is to integrate religious and general education, which can produce religious expert outcomes with qualified competence and profession. Therefore, alternative and superior education are included in pesantren education (Muqit, 2019).

Islamic boarding schools have an important role as traditional Islamic educational institutions in Indonesia, such as preserving and developing Islamic knowledge and traditions, shaping the characteristics of Indonesian Muslims and their excellence in scientific transmission, such as local geniuses. Islamic boarding schools still maintain previous traditions in the form of legacies from the past to preserve their existence. Several aspects include the curriculum, education system, and educational orientation of Islamic boarding schools to make some changes deemed necessary (Arifin, 2011).

Islamic boarding schools are an Islamic religious education institution that has grown along with the times. Among the known models of Islamic boarding schools, there are traditional and modern Islamic boarding schools, but recently Islamic boarding schools have emerged with a postmodern form. Postmodern Islamic boarding schools were born as a response and attitude of Islamic boarding schools in managing change (Anshari, 2021). National education in Islamic boarding school education has various educational patterns.

Education based on Pancasila and laws that have roots in religious values, according to the culture of the Indonesian nation, is in national education. The sustainability of the goals of national and institutional education is directed at realizing physically and spiritually healthy humans, internalizing faith and piety, having skills and knowledge, being able to develop responsibility and creativity so as to be able to develop noble moral intelligence, high love for the nation and fellow human beings (Karimah, Syamsu & Juntika, 2021).

The system in Islamic boarding school education has a set of parts that are interconnected, dependent, and strengthening to achieve the goals of boarding school education by forming a democratic, competitive, innovative, quality society in Science and Technology (IPTEK) and Faith and Taqwa (IMTAQ), responsible, and have a noble character (Muqit, 2019).

The results of a preliminary study conducted by the researchers revealed that personnel at Islamic boarding schools with Counseling Guidance (BK) teachers have a program to help students achieve optimal personality, one of which is becoming tough. Santri will be able to face problems in Islamic boarding schools, and after graduating from Islamic boarding schools, they can also face life's problems well.

Education in Islamic boarding schools is a place for students to receive services in the form of education so that the physical and spiritual development of students can lead to maturity, the formation of the expected personality and educational goals that are obtained from the conscious efforts of a *kyai* and *ustadz* or *ustadzah* in a boarding school environment. The development process balances cognitive, affective, and psychomotor domains aligning with national education goals (Karimah, 2017).

Traditions that are specifically found and have differences from other institutions are institutions at Islamic boarding schools. Besides that, the philosophy of life of Islamic boarding schools, value systems, and systems of power and authority in their management are part of the Islamic boarding school subculture. Islamic boarding schools, as the oldest educational institutions in Indonesia, have at least five pillars, such as *kiai*, *santri*, mosque, *pondok*, and the yellow book. The subcultures and pillars of the *pesantren* have changed due to modernization. New things important to traditional values are preserved, making them accommodative Islamic boarding schools. Academics, administration, networking and so on are some aspects that must be strengthened in Islamic boarding schools. Islamic boarding school has the task of being a bastion of defense for Muslims and a center for the spread of Islam in Indonesia (Karimah, Syamsu, Juntika, 2021).

The life of middle-level society has received significant contributions from the presence of Islamic boarding schools for several centuries and a role as the last moral bastion, as well as the oldest educational institution system in Indonesia. The value system in the form of local wisdom values originates from the role of the *pesantren* sociologically, and the moderate Islamic education paradigm is built as a subculture of core beliefs and values. The construction of individual social thoughts and actions based on the holy book, The Qur'an and al-Hadith, as well as the social culture, is a system of social values.

Therefore, the paradigm of moderate Islamic education was born from a system of Islamic boarding schools' values towards social being cultural roots and has been transcultured into social capital. Thus the author uses social construction theory between the dialectics of externalization forms, objectivation forms, and internalization forms to provide a holistic understanding of this research. In this theory, part of the process of externalization, which is believed to be objectivation in the social reality of society as a value system (internalization), is applied to *pesantren* as a habituation of values. Thus, Islamic boarding schools become social capital to build moderate Islamic educational institutions and as an internalization of values. In essence, the social reality surrounding esihistorian determinism, practical realism, and the portrait of Islamic education always intersect. Through cultural enlightenment, the principles of togetherness (*ijtima'iyah*), justice, tolerance, and agreement are put forward to social liberation is a view that can give birth to a paradigm of moderate Islamic education that is believed (Fauzi, 2018).

Counseling guidance is not only needed at the formal education level but also in non-formal education, such as Islamic boarding schools, which provide counseling guidance as a place for students to face and solve the problems of everyday life. The challenges currently faced by supervisors in carrying out guidance at Islamic boarding schools are due to the lack of participation of supervisors due to time colliding with busyness in other academic fields, lack of enthusiasm from female students who take part in guidance as an obligation, and not a necessity (Yuanita, 2019) and the Islamic boarding school counselor has a role as a motivator as well as an evaluator of follow-up problems in accordance with the assessment and success of the services provided by the counselor as well as assisting the students in dealing with the problems of everyday life and implementing the results of coaching for the future (Hasanah, 2020).

Preliminary studies conducted by researchers found that educational institutions of Islamic boarding schools are a place for students to study religion and general knowledge based on Islamic boarding school traditions. The researcher focuses on how Islamic boarding schools and counseling teachers at schools own and run programs to produce tough students in this new paradigm era with various challenges. This limited research is concerned with the toughness of students. Therefore, this study intends to find out the efforts of Islamic boarding schools and counseling teachers in creating tough personalities for students with full challenges.

B. Research Method

This study used a qualitative descriptive method approach and utilized the researcher as an instrument. The location of this research was the Ali Maksum Islamic Boarding School, Yogyakarta. This research was conducted in January 2022 using a qualitative method, carried out by observation and in-depth interviews. The data collection process in this study used a non-structured interview technique involving two teachers, the class teacher, who knew the character and personality of the students who were categorized as tough students, and the counseling teacher, who knew the problems experienced by the students. Documentation was carried out through profile records of Islamic boarding schools and documentation of several Islamic boarding school activities using non-participatory observation methods on several activities at Islamic boarding schools. The concept of tough students is students who can face problems in Islamic boarding schools and consider the problems they face as challenges.

The researcher used the Miles & Huberman Interactive analysis technique in data analysis. This technique has three activity lines: data reduction, data presentation, and drawing conclusions. Consequently, the data triangulation technique was used to ensure the validity of the obtained data.

Researchers compared the results of observations to the results of interviews and checked again with relevant documents to get valid data. After all the data has been obtained and processed, the researcher presents the data obtained through the phenomena obtained, describes the situation, draws conclusions, and performs the analysis in the form of words.

C. Discussion

Based on interviews with class teachers, guidance counselors, and administrators, it was found that at SMA Ali Maksum, there are Islamic boarding school programs that are integral parts of the counseling program to produce tough students in responding to challenges in the new paradigm era.

Islamic boarding schools are individual places to study religious knowledge. Gus Dur once called Islamic boarding schools a subculture. Islamic boarding school institutions are traditional Islamic institutions that provide lessons, practice Islamic teachings, and portray characters in life (Widiyanti, Karimah, & Taufiqurohman, 2017).

Character formation is included in the expected educational goals. The curriculum has a very urgent position as a guide to determine the direction of the content and goals of educational institutions. One of the subjects studied by students is Islamic Religious Education. Therefore, curriculum development in the field of Islamic Religious Education is part of an educational strategy for shaping the character of students who are avant-garde for the development and growth of human beings (Karimah, 2021).

As a new concept in Islamic boarding schools, there has been a significant change. Islamic boarding school life has a role in responding to changes in values or regulating relationships in the life of Islamic boarding schools. This is done in solving problems, especially social interaction, which is the subject of writing as the most basic thing. The concept of Islamic boarding schools is a business process to find conformity in this new paradigm to the concept of curriculum in Islamic boarding schools. To increase the interaction between *santri* and *kiai*, one of the concepts proposed by the author is the "desacralization" of Islamic boarding schools.

Apart from that, *pesantren* can produce tough students. Islamic boarding schools are the second educational institution for individuals to learn and declare themselves as social beings after the family and greatly influence students' adversity intelligence (Karimah, 2017). In the Islamic boarding school curriculum, there is *sorogan* teaching in reciting books at Islamic boarding schools with a variety of ethnicities in the context of *kiai* (teacher) and *santri* (students). In the learning process using the *sorogan* method, there are problems in the adjustment of the students when taking language lessons and the cultural adjustments of the Islamic boarding school. This is a learning process for students in Islamic boarding schools (Karimah, 2018).

The flow of the new paradigm can be seen from the progress of science, which then develops into science and technology. However, westerners spearheaded progress in the modern and contemporary era, not Muslims. Most Western people initiate something that cannot be denied its existence. In the Islamic world, there is a paradigm shift in the way of thinking from stagnant and fundamental to neo-modern and democratic. This is then given a stimulus by experts. Besides that, the formation of the ummah is no less important in contributing intellectually to other Muslims. Muslims are expected to have socialist morality but still adhere to Faith, Islam, and Piety (Karimah, 2017).

To answer how this can be achieved properly requires Counseling Guidance services. The Counseling Guidance Service can solve all the problems of students and teachers in Islamic boarding schools. Most students are not optimal in having attitudes and skills in dealing with situations that are not enjoyable while living life in Islamic boarding schools (Karimah, 2018).

Based on the explanation above, the authors conclude that many things must be done by guidance counselors and Islamic boarding schools to form tough students. Things that can be done include providing services through guidance and counseling programs in Islamic boarding schools. Implicitly there are materials in Islamic boarding school activities related to becoming tough students. Then, cooperation was also carried out with the parents of the students in forming a strong personality for the students through various activities with the guardians of the students. The duties of guidance and counseling teachers in Islamic boarding schools are to provide services such as group guidance, individual guidance, classical guidance, and counseling. Guidance and counseling teachers can develop collaborative programs with other teachers who teach at Islamic boarding schools to help shape the personality of students.

D. Conclusion

Based on the objectives of this study, the authors were finally able to find out the efforts prepared and the programs owned by Islamic boarding schools in producing tough students in synergy with counseling teachers in carrying out their programs through descriptive qualitative research methods and interviews with counseling teachers and homeroom teachers at Islamic boarding schools as well as documentation and observation, as well as the attention of policymakers in Islamic boarding schools in preparing tough students through Islamic boarding school programs in synergy with schools/madrasahs. Islamic boarding schools can carry out the role of Islamic boarding schools in educating students through classical Islamic education to date so that the existence and culture of Islamic boarding schools are still maintained and tested. In this new paradigm period, of course, there are developments in the world of technology, which also influence students' behavior in Islamic boarding schools. These developments have changed individual behavior, style, lifestyle, and even the outlook on life of students as individuals.

Of course, with this impact, Islamic boarding schools, together with counseling teachers who are within the scope of Islamic boarding schools, are expected to be able to prepare and implement guidance and counseling programs that can help develop the resilience of students but can still maintain the culture of Islamic boarding schools.

There are big challenges in the effort to prepare and implement the Islamic boarding school program to produce tough students in synergy with the guidance and counseling teachers in running the program. These challenges include collaboration with stakeholders at the Islamic boarding school and the member of the school (caregivers, teachers, administrators, and students), students' guardians, and residents around the Islamic boarding school and outside the Islamic boarding school. It is hoped that further research can expand the reach of more in-depth analysis regarding specific programs in implementing guidance and counseling in Islamic boarding schools.

Bibliography

- Anshari, M. (2021). Pondok pesantren postmodern: Paradigma baru pondok pesantren. *Modernity: Jurnal Pendidikan dan Islam Kontemporer*, 2(2).
- Arifin, Z. (2011). Pergeseran paradigma pesantren. *Tribakti: Jurnal Pemikiran Keislaman*, 22(1), 43. <https://doi.org/https://doi.org/10.33367/tribakti.v22i1.57>.
- Fauzi, A. (2018). Transkulturasi social capital pesantren sebagai paradigma pendidikan Islam moderat. *Jurnal Proceedings 2nd Annual Conference for Muslim Scholars (AnCoMs) Koperasi Wilayah IV Surabaya*, 751. <https://doi.org/https://doi.org/10.36835/ancoms.v0iSeries%202.177>.
- Hasanah K. (2020). Revitalisasi peran konselor dalam kinerja bimbingan konseling di pesantren Nurul Jadid. *At-Tuhfah: Jurnal Studi Keislaman*, 9(1), 1–13. <https://doi.org/10.32665/attuhfah.v9i1.638>.
- Karimah, U. (2017). Pengaruh iklim pondok pesantren terhadap kecerdasan adversitas santri. *Jurnal Fokus Konseling*, 3(2). <https://doi.org/https://doi.org/10.26638/jfk.393.2099>.
- Karimah, U. (2018). Pondok pesantren dan pendidikan: Relevansinya dalam tujuan pendidikan. *Misykat*, 3(1), 137. <https://doi.org/10.33511/misykat.v3i1.50>.
- Karimah, U., & Khotimah, H. (2021). Konsep filsafat pendidikan Islam: Studi pemikiran pendidikan Islam dalam perspektif Fazlur Rahman. *Ad-Da'wah*, 19(2).
- Karimah, U., Syamsu, Y., Juntika, N., & Nandang, B. (2021). The hardiness profile of Islamic boarding school student in Indonesia. *Al-Islah: Jurnal Pendidikan*, 13(3). <https://doi.org/10.35445/alislah.v13i3.747>.
- Ma'arif, M. A. (2018). Paradigma baru pengembangan kurikulum pendidikan Agama Islam. *Pedagogik: Jurnal Pendidikan*, 5(1), 109. <https://doi.org/10.33650/pjp.v5i1.227>.
- Muqit, A. (2019). Sistem, paradigma, dan dinamika pesantren sebagai pendidikan Islam alternatif. *Jurnal Pendidikan Islam Indonesia*, 4(1), 89. <https://doi.org/https://doi.org/10.35316/jpii.v4i1.173>.
- Septiana, Y. Z. (2020). *Program bimbingan karier untuk meningkatkan potensi diri dan kepribadian santriwati pondok Pesantren Al-Falah kecamatan Kalinyamatan kabupaten Jepara*. [Skripsi Sarjana, IAIN Kudus].
- Sulaiman, R. (2016). Pendidikan pondok pesantren: Institusionalisasi kelembagaan pendidikan pesantren. *Anil Islam: Jurnal Kebudayaan dan Ilmu Keislaman*. 9(1), 149.
- Widiyanti, W., Karimah, U., Taufiqurohman, H., & Zulfikri, A. (2017). Konseling model kipas menjawab permasalahan santri dan guru bimbingan dan konseling di pondok pesantren. *Jurnal Prosiding Seminar Nasional Bimbingan Dan Konseling Universitas Negeri Malang*. <http://conference.um.ac.id/index.php/bk/article/view/2901>.
- Wisarja, K., & Sudarsana, K. (2017). Refleksi kritis ideologi pendidikan konservatisme dan liberalisme menuju paradigma baru pendidikan. *Jurnal of Education Research and Evaluation*, 1(4), 283. <https://doi.org/https://doi.org/10.23887/jere.v1i4.11925>.
- Yazid, A. (2020). *Paradigma Baru Pesantren*. IRCiSod.

Acknowledgments

We would like to thank all participants for providing opportunities for data collection.

Funding

The authors received no direct funding for this research.

Author Details

Ummah Karimah¹, Mochamad Daffa Akmal², Siti Shofiyah³, Azzora Chairunnisa⁴, Tajaufa Maulitaj Daffa⁵.

Email

ummah.karimah@umj.ac.id¹,
daffaakmal1104@gmail.com²,
siti.shofiyah@umj.ac.id³, azzorach@gmail.com⁴,
tajaufamaulitajdaf@gmail.com⁵.

Supplementary Material

Supplemental data for this article can be accessed here <https://jicc.umy.ac.id/index.php/jicc>.

Citation Information

Cite this article as Journal of Islamic Communication and Counseling, Ummah Karimah, Mochamad Daffa Akmal, Siti Shofiyah, Azzora Chairunnisa, Tajaufa Maulitaj Daffa, JICC Vol.2 Number 2 July 2023.



2023 The Author(s). This open-access article is distributed under a Journal of Islamic Communication and Counseling (JICC) licensed under a Creative Commons Attribution (CC BY-SA) 4.0 license. You are free to:

Share – copy and redistribute the material in any medium or format.

Adapt – remix, transform, and build upon the material for any purpose, even commercially.

The licensor cannot revoke this freedom as long as you follow the license terms.

Under the following terms :

Attribution – You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the license or endorses you or your use. No additional restrictions.

You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits.

JICC (E ISSN: 2828-3961; P ISSN: 2827-9794) is published by Universitas Muhammadiyah Yogyakarta

Managed by Islamic Communication and Broadcasting Department

- Immediate, universal access to your article in the publication
- High visibility and citation statistics for your article
- Rapid online publication
- Input form, and dialog with, expert editors and editorial boards
- Retention of full copyright of your article
- Discounts and waivers for authors in developing regions

Submit your manuscript to a JICC journal at <https://jicc.umy.ac.id/index.php/jicc>.