

STRATEGY OF THE BOARDING SCHOOL COACH IN SANCTIONING TRUANT STUDENTS

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Abstract

Boarding school like a home for the students which is a blend of three educations; namely family education, school education, and community education. Islamic boarding schools have an important role in educating the character of students, especially students who have bad habits such as skipping classes or running away from the hostel. A strategy is needed to overcome and address this behavior of truant students. Therefore, this study aims to: (1) find out the strategies used by Islamic boarding school supervisors in addressing the behavior of truant students, (2) describe the strategy of the supervisor in addressing this behavior. This study uses a qualitative-descriptive method. The research subjects were Nurul Yaqin Al-Hidayah and Nurul Yaqin Aswaja Islamic boarding schools who were conducted by interviewing the subject directly. The results of the study show that students who skip classes will be called into the counseling room and asked about the cause and advised if skipping is done just once. If it still continues, then by calling his parents to the hut. In addition, students who skip classes are also given sanctions such as cleaning the toilet

Keywords: Strategy Coach; punishman; Truant

Abstrak

Pondok Pesantren ibarat rumah bagi para santri yang merupakan perpaduan dari tiga pendidikan; yaitu pendidikan keluarga, pendidikan sekolah, dan pendidikan masyarakat. Pesantren memiliki peran penting dalam mendidik karakter santri terutama santri yang memiliki kebiasaan buruk seperti membolos atau kabur dari asrama. Diperlukan adanya strategi untuk mengatasi dan menyikapi perilaku membolos santri ini. Oleh karena itu, penelitian ini bertujuan untuk: (1) mengetahui bagaimana strategi yang dilakukan pembina pondok pesantren dalam menyikapi perilaku membolos santri, (2) mendeskripsikan strategi Pembina dalam menyikapi perilaku tersebut. Penelitian ini menggunakan metode kualitatif-deskriptif. Subjek penelitian yaitu Pembina pondok pesantren Nurul Yaqin Al-Hidayah dan Nurul yaqin Aswaja yang dilakukan dengan wawancara kepada subjek secara langsung. Hasil penenlitian menunjukkan bahwa santri yang membolos akan dipanggil ke ruang BK dan ditanyakan penyebabnya dan dinasehati, jika membolos dilakukan sekali saja. Jika masih terus berulang, maka dengan memanggil orang tuanya ke pondok. Selain itu, santri yang membolos juga diberikan sanksi seperti membersihkan toilet.

Kata kunci: Strategi Pembina; Sanksi; Membolos

INTRODUCTION

Pondok Pesantren is a combination of two words, namely "Pondok" and "Pesantren". The word Pondok itself comes from the Arabic word Funduq which means: House or Dormitory (Kahfi & Kasanova, 2020). In Javanese, Pondok means madrasah or guesthouse where Islam is studied and deepened. (Rosita, 2018). Islamic boarding school is one of the Islamic educational institutions that is the work of the Indonesian people. The existence of Islamic boarding schools began with the entry of Islam in this country with the entry of religious education developed before the arrival of Islam. As an institution that has long been deeply rooted in this country, pesantren is recognized as having a very important role in the history of this country.

In Indonesia, Pesantren is an institution or organization that supports da'wah islamiyah and has multiple perspectives. Pesantren can be considered a ritual institution, a moral development institution, or a da'wah institution. (Dzikri, 2019). However, most thought of as an Islamic educational institution, pesantren play an important role in addressing the various challenges facing

society today. A pesantren is like a complex with a Kiai House, Mosque, and Santri Dormitory inside. There is no set model for the physical construction of the Pesantren, so they just add to the construction in a spontaneous way. More broadly in the community this place of learning is known as Pondok Pesantren. (Rohmat & Dewi, 2022).

Pesantren played an important role as a counterculture to the modern education system introduced by the Dutch colonizers. Later, when the Indonesian nation aspired to a modern education system after independence, it became one of the pillars of the modernization process, preparing educated personnel for teachers who became a source of reference for the spiritual treasures of Islamic education. Since the 1970s, farmers have been involved in public education, especially in the organization of formal education, by incorporating the national curriculum, making farmers one of the subsystems of national education. Ministry of Religious Affairs RI (2001, hlm. 70), Engku & Zubaidah (2014: 176-177) provides evidence that pesantren play a very important role in the development of life in Indonesia both in social and religious life and in the political

life of Indonesian society. The forms of this role include: First, the instrumental role, namely at this level the role of pesantren as an instrument of national education looks very inclusive. Second, the role of religion, namely in its implementation, the pesantren carries out the process of promoting knowledge, attitudes and skills related to religious aspects. From the description above, it can be concluded that the role of Islamic boarding schools is not only as religious institutions, but also as educational, scientific, training, community development institutions, as a base for resistance to colonizers.

In terminology KH. Imam Zarkasih defines that Pondok Pesantren is an Islamic educational institution with a dormitory or boarding system, with Kiai as its role model and a centralized mosque as its animating activity. Santri study Islam under the guidance of Kiai, who is followed as his main occupation, and Santri develop their character in the dormitory. (Hafidhoh, 2016).

According to experts, there are several opinions about what a pesantren is: first, according to Masthutu, a pesantren is a traditional Islamic educational institution that allows students to study, understand, explore, and live the

teachings of Islam while emphasizing the importance of religious morals as a guide for daily life. (Pesantren, n.d.). Second, according to Djamaluddin, is an Islamic religious education institution that develops and is recognized by the surrounding community. They have a dormitory system where students receive religious education through recitation programs and madrasas that are fully under the leadership and sovereignty of the kyai. (Qamariyah & Abdullah, 2022). Third, according to Mukti Ali, Pondok pesanten is a type of Islamic educational institution where a Kiai teaches students, and a mosque is used to organize education. (Nasution, 2020). Fourth, according to Piegeud De Graagf, Islamic boarding schools as a place for broadcasting Islam, Islamic boarding schools are ranked second in Indonesia after mosques.

The ultimate goal of Islamic education is the same as the goal of every Muslim's life; to be a servant devoted to obeying all His commands and prohibitions. (Nurjaman, 2020). Becoming a Muslim with personality is the goal of Pondok Pesantren education. To achieve this goal, the boarding school management gives a mandate to the coaches in the dormitory.

The dormitory is like a house for Santri which is a combination of three education; namely family education, school education, and community education. (Tohir, 2020). Dormitories are a type of education that has strict rules and regulations. (Faiz et al., 2021). The aim of this education program is to produce graduates who are disciplined, superior, and professional in their fields. One of the advantages of the boarding education model is that the learning process can be applied directly in the lives of learners rather than just theoretically. All components in the boarding education model are directly involved in the educational process, such as social religious formation and the correct application of religion. Since learners come from various regions that are very diverse socially, economically, culturally, and academically, dormitories have a high degree of heterogeneity, by encouraging national understanding and appreciation of plurality. The dormitory is also a place where Santris put into practice all the lessons learned while studying. A sense of kinship, brotherhood, independence, discipline and responsibility, the dormitory is a medium for training this. The practice and all rules and sanctions in the

dormitory are enforced and supervised by the coach.

The coach has a role as a substitute for parents. The coach must treat the Santri well and treat them like their own children. The coach also acts as an educator who is involved in planning the learning program, implementing, and assessing the program. (Noor, 2019). The coaches function as role models in the sense that they provide examples and are responsible for fostering the talents and interests of students, as well as fostering their morals and morals, insights, and skills. One of the efforts of dormitory coaches to create an effective learning process at the boarding school is to supervise Santri so that they do not easily commit violations in the learning process, let alone casually skip class.

One of the many things that students do is skip class. Since skipping class is a behavior that violates the rules, it is considered as part of Santri's delinquency. Pondok Pesantren is a place where Santris should be educated, or where they can change negative attitudes for the better, or in other words, with education Santris can lead a better life. The Boarding School has created and established rules or regulations to limit Santri's deviant behavior to ensure order

and the achievement of educational goals. Against this, the role of the dormitory coach is needed because it is the coach who knows who Santri skips and why Santri skips.

From the explanation above, this article aims to find out the strategy of the boarding school coach in sanctioning the behavior of students who skip class. With a boarding school system that has dormitories available every day, the students are there. This system focuses on the santri to understand the pesantren curriculum and how they can apply their knowledge in daily life.

LITERATURE REVIEW

In the United States, truancy is a troubling problem because according to several studies, truancy behavior is strongly believed to be a predictor of the emergence of delinquent behavior in adolescents (studies note that 75%-85% of juvenile delinquents are adolescents who like to skip school or are very often absent from school). Teenagers often skip school because they are bored with school lessons, influenced by friends who skip school, school assignments are too hard, especially if they are developmentally slow children. (Afkarina et al., 2022).

Factors causing the emergence of school truancy behavior in adolescents can be grouped into three, school, personal, and family factors. (Latifah Hanum & Dewi, 2022). Truancy behavior is the absence of students from school without reason, without the knowledge of parents and teachers. (Marhain & Winata, 2021).

Truancy behavior affects students' learning performance, namely being sanctioned, suspended, unable to take final exams, also decreasing the academic score of the student, even to the point of being expelled from school. School truancy behavior can be overcome in various ways, one of which is counseling by experienced guidance and counseling teachers or by counselors. (Santoso et al., 2023).

Based on field observations that researchers conducted through interviews with several figures related to strategies to overcome skipping Santri. Among them Ustadzah MGI at Pondok Pesantren Nurul Yaqin Al-hidayah "If skipping is still once, here the coach asks the Santri concerned while giving advice. However, if it is still repeated, the coach also acts by giving punishment according to the rules that have been set. If it is still repeated for the third time, parents are summoned. The coaches must also

cooperate with the parents of the Santri, besides the coach acting as a caregiver in the dormitory, the teacher in the class as a reminder or reinforcement for the Santri".

As for other opinions requested from the Nurul Aswaja Islamic Boarding School Supervisor, Ustadzah MNA "Santri who casually skip class will be given strict action in the form of punishment that has been applied in the pesantren, such as cleaning toilets, mosques, dormitories for several days which are determined according to the type of offense".

According (Raya, 2021) Give persuasive and educative reprimands to offending Santri to help them improve their morals and understanding. Evidence from the Qur'an or hadith relating to the offense may be included with the reprimand.

The coach is an important component in the formation of Santri character in the Islamic Boarding School. (Zafitri, 2020). During the Santri's stay in the pesantren, the boarding coach functions as their second parent. Dormitory administrators or coaches must supervise Santri from waking up to sleeping again, unlike teachers who are only in charge of the classroom. All the Santri's daily routine activities are supervised by the Dormitory

Supervisor. As their second parent, maintaining their physical and mental health is very important. In terms of character building, Dormitory Supervisors are responsible for instilling positive principles in the students they supervise. One of their responsibilities is to ensure that students read and study the Quran every day and perform the five daily prayers in congregation. In addition, values such as devotion, independence, and respect for one another are also included.

RESEARCH METHODS

According (Hidayat & Setyanto, 2019), Qualitative research aims to understand the phenomena experienced by research subjects, such as behavior, perceptions, motivations, actions, and others.

Qualitative research uses an approach that emphasizes analysis or description. In the qualitative research process, the subject's perspective is prioritized, and researchers use theoretical foundations as a guide to adapt their research process to the circumstances in the field. Qualitative research methods emphasize the observation of phenomena and examine more to the core of their meaning. This method is carried out by collecting data thoroughly and aims to

provide an in-depth explanation of a phenomenon. The strength of the words and sentences used is greatly influenced by the analysis and sharpness of qualitative research. When research is conducted using qualitative methods, the researcher's attention will be more focused on human elements, objects, and institutions, as well as the relationship or interaction between these elements.

RESULTS AND DISCUSSION

The results showed that the strategy of the boarding school coach on the behavior of students who skipped class was very influential on the discipline of students. In addition to the materials taught in the boarding school books such as *akhlakul banin*, *ta'limul muta'allim*, *ihya' ulumiddin*, and *hikam*, strategies are also needed to achieve the goals of character education for truant Santri. The strategies of Pondok Pesantren Nurul Yaqin Al-hidayah are as follows:

Exemplary Strategy

Exemplary in the sense of *uswatun hasanah* is education and guidance that is approved by Allah SWT with a good example, as shown by the Prophet Muhammad SAW in the life of the Community and State. (Sufiyana, 2021). Including the definition of exemplary is

when an educator gives an example of good actions or speech to his students to be followed by his students so that they also do the same thing. (Akbar, 2019). In Pondok Pesantren, Kiai as the leader and other teachers carry out the character education process through a direct exemplary strategy. Praying in congregation on time, loving the environment, and independence are things that he exemplifies as a leader to the students. In addition, students who have lived in the pesantren for a long time and were appointed as administrators by the pesantren also use exemplary strategies.

According (Mastur & Sabaruddin, n.d.) Rasulullah SAW did many things that we can use to teach character through his example, such as frequent *dhikr* to Allah SWT, very generous, more concerned about others, forgiving people who act badly, very *tawadhu* (humble), helping to build mosques, and forbidding revenge for the death of his uncle's grandson. Thus, it can be concluded that the exemplary method will help santri improve themselves, provide guidance, and prepare them to become members of society who build life together.

Habituation Strategy

Habituation is a routine that is done every day and repeated so that it becomes a habit and is easy to remember. (Ahsanulhaq, 2019). According (Ansori, 2017), Habit is something unique and can save strength because it can be done in every job because it becomes an inherent and spontaneous habit. At Pondok Pesantren Nurul Yaqin Al-hidayah, the character education process that uses habituation strategies refers to the existing system in the pesantren. One of the habits at the Islamic Boarding School is Monday-Thursday fasting, reading Surah al-Mulk after every evening prayer, and memorizing together (muroja'ah) before going to bed. This is done to prevent students from feeling burdened by the activities in the pesantren because it is done consistently.

Advice Strategy

Advice is a good suggestion (hint, warning, admonition), according to the Big Indonesian Dictionary (KBBI). Advice is an explanation of truth and benefit with the aim of protecting the person being advised from harm and showing the path of happiness and benefit. (Ruslan & Adibah, 2022). Advice can be very

beneficial for opening students' minds to the meaning of things, encouraging them to do good things, cultivating ethics, and giving them an understanding of Islamic teachings and practices. Moreover, the use of advice as a character education strategy can enable educators to steer their students towards goodness.

The role of the boarding school coach

The coach is an important component in the formation of Santri character in the Islamic Boarding School. (Zafitri, 2020). During the Santri's stay in the pesantren, the boarding coach functions as their second parent. Dormitory administrators or coaches must supervise Santri from waking up to sleeping again, unlike teachers who are only in charge of the classroom. All of the Santri's daily routine activities are supervised by the Dormitory Supervisor. As their second parent, maintaining their physical and mental health is very important. In terms of character building, Dormitory Supervisors are responsible for instilling positive principles in the students they supervise. One of their responsibilities is to ensure that students read and study the Quran every day and perform the five daily prayers in congregation. In addition, values such as devotion, independence,

and respect for one another are also included.

While in the boarding school, santri live independently in meeting their daily needs such as washing clothes, eating, managing finances, and studying without the help and guidance of their parents. Participating in teaching and learning activities both at school and in madrasah diniyah means that Santri must understand the lessons and be able to apply them in everyday life. However, the problem is that the material taught by the teacher or ustadz cannot be accepted and practiced instantly. They need to get support and guidance during the learning process (Basyaruddin & Khoiruddin, 2020).

Learning in boarding schools does not always run smoothly. Santri often face several problems or challenges when deciding to become a student at a boarding school. Some of them are boredom due to repetitive daily routines, making students bored, and learning hours that are too long making students tired.

The coach's strategy to overcome truant students

Dormitory coaches need basic knowledge of pedagogics and educational

psychology to accomplish their tasks. In dormitory life, we find various problems related to Santri. Santris who are not ready to live and learn together in the dormitory often cause problems to be expelled from the Pondok Pesantren. Dormitory supervisors provide support and motivation to students in this regard. He must be able to listen to and help his Santris.

Dormitory supervisors must not only have pedagogical knowledge and knowledge of the psychology of Santri development, but must also be able to function as examples and role models for the Santri they supervise. Santri character building is significantly influenced by the personality of the dormitory supervisor.(Nurhayati & Nurhidayah, 2019). The coach must play an active role in overcoming the negative behaviors of Santri, including truancy.

As for some strategies that can be done by the coach to overcome the problem of skipping class, namely; giving a warning and asking the student about the reason for skipping class, giving advice containing learning and motivation, if the student does not change, a predetermined punishment is given and called to the counseling room if the student is not deterred, the next process

is calling the parents, in this case the dormitory coach must cooperate with the management of the boarding school and the last is to send the student home with a specified time.

CONCLUSIONS

Islamic boarding school is an educational institution that focuses on learning all things related to Islam. Boarding school itself is growing rapidly in Indonesia. The difference between Islamic boarding schools and schools is that in Islamic boarding schools, knowledge seekers live in dormitories, where the role of parents is replaced by coaches. All forms of practical upbringing or the practice of knowledge gained while studying, the coach is the bearer.

Just like other schools, delinquencies or violations are still encountered in pesantren, such as students who skip school. Here there are several tips that the coach does to overcome this. First, questioning why the Santri skipped school and giving advice. Second, giving sanctions to the student. Third, calling the parents.

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