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WALI ASUH COUNSELING SERVICE PROGRAM TO CREATE SANTRI'S INDEPENDENT AT AL-HASYIMIYAH REGION OF NURUL JADID ISLAMIC INSTITUTE PAITON PROBOLINGGO

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Abstract: This research has two problems of study, both are (1) how is the process of implementing wali asuh counseling service program to create santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute Paiton Probolinggo (2) how is the result of implementing wali asuh counseling service program to create santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute Paiton Probolinggo. The researcher used qualitative research methods with a case study format. Qualitative data is obtained by interview, observation, and documentation. The results of this research are (1) Implementation of wali asuh counseling service program through seven services, namely orientation, information, placement and distribution, tutoring, individual counseling, group guidance, and group counseling. (2) While, the results of implementing this program through seven services of counseling are independent santri who have a religious, dynamic, and social personality.

Keywords: Counseling service, pesantren, santri, foster guardian.

Abstrak: Penelitian ini memiliki dua masalah studi, yaitu (1) bagaimana proses pelaksanaan program layanan konseling wali asuh untuk menciptakan santri yang mandiri di Wilayah Al Hasyimiyah, Institut Agama Islam Nurul Jadid Paiton Probolinggo (2) bagaimana hasil penerapan wali asuh program layanan konseling untuk menciptakan santri yang independen di Wilayah Al Hasyimiyah dari Institut Islam Nurul Jadid Paiton Probolinggo. Peneliti menggunakan metode penelitian kualitatif dengan format studi kasus. Data kualitatif diperoleh dengan wawancara, observasi, dan dokumentasi. Hasil dari penelitian ini adalah (1) Implementasi program layanan konseling wali asuh melalui tujuh layanan, yaitu orientasi, informasi, penempatan dan distribusi, bimbingan belajar, konseling individu, bimbingan kelompok, dan konseling kelompok. (2) Sementara, hasil pelaksanaan program ini melalui tujuh layanan konseling adalah santri independen yang memiliki kepribadian religius, dinamis, dan sosial.

Kata Kunci: Layanan konseling, pesantren, santri, wali asuh.

A. Introduction

Islamic boarding school as a cultural institution is born from initiative of community leader and is autonomous since its inception has become a strategic potential in people's life. It has three main functions that are being expectation and predicate of the community as centre of excellence, human resource, and agent of development. In addition to the three functions mentioned above, Islamic boarding school is also believed to be part of involved in social change in the midst of

changing time. Mastuhu in Aguk Irawan explained that Islamic boarding school is traditional Islamic educational institution[613] has an important connection with the tradition of scientific teaching in Indonesia. How important boarding school is also making Rabithah Ma'ahid Islamiyah (RMI) Pengurus Besar of Nahdlatul Ulama (PBNU) spearhead *"Ayo Mondok"* movement. This movement invites parents to house their children in Islamic boarding school because this educational institution has become an excellent institution as a place to study. Distributed from the website www.nu.or.id, Abdur Rahman Wahid explained how important the house (*mondok*) is. He explained, when children study in *pesantren*, they will get some benefits. First, a clear scientific *sanad*, which it is prosecuted will connect to the Prophet Muhammad SAW. Second, do not think opposition-binner, by respecting any differences that exist. Third, introduce the concept of *barakah*. Fourth, learn to socialize. Fifth, which is the most important thing, namely improving moral.[614]

According to Saifuddin Zuhri, Islamic boarding school is not just an educational institution, dormitory, or *madrasah* as other educational institutions. In it taught ethic and norms that will not be found in other educational institutions. There are also broader systems, traditions, and values. Therefore, to understand Islamic boarding school, people have to *nyantri* first. The value and unique character of Islamic boarding school are about ethics.[615] Whereas according to Abdurrahman Wahid or famous known as Gusdur explained that Islamic boarding school is a subculture. This is Gus Dur's identification about Islamic boarding school which is distinctive, those are the difference between *pesantren* and society outside, a conception of *barakah,* teacher-student relation, the transmission of knowledge, and other characteristics.[616]

According to the perspective of national education, Islamic boarding school is one of educational subsystems that have special characteristics. Its existence has also been legally recognized in the spirit of Law of the Republic Indonesia Number 23 of 2003 concerning Article 3 of the National Education System which contains:

> National education functions to develop capabilities and create a dignified character and national civilization in order to educate the nation's life, aiming to develop the potential of student to become human being who believe and fear the Almighty Allah SWT, noble, healthy, erudite, capable, creative, independent, and become a democratic and responsible citizen.[617]

Based on the statement above, independence becomes one of the goals to be achieved in education process. Among the developing educational institution, Islamic boarding school is being a strong institution in creating santri's independent. The rapid growth of Islamic boarding school is undeniable that many parents keep their children in it for various reasons. According to PDPP Sub Direktorat PD Pontren explained that there are two types of *pesantren* in Indonesia, those are 13.016 *salafi* types (*salafi*) and 12.922 modern-*salafi* types (*khalafi*).[618] Certainly, various types of Islamic boarding school mentioned are reasons for parents to house their children. If they want their children *takhassus* about religious knowledge, they should choose *salaf pesantren.* But, if they want their children to study in formal institution while studying

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[613] Aguk Irawan M.N., *Akar Sejarah Tradisi Pesantren di Nusantara* (Tangerang Selatan: Pustaka IIMaN, 2018), 52.

[614] Abdul Rahman Wahid, *Ayo Mondok: Beberapa Alasan Pentingnya Belajar di Pesantren*, accessed July 07, 2019, http://www.nu.or.id/post/read/60052/ayo-mondok-beberapa-alasan-pentingnya-belajar-di-pesantren#.

[615] Endang Saifuddin Zuhri, *Guruku Orang-Orang Pesantren* (Yogyakarta: LKiS, 2001), 113.

[616] Harus Halim H. S., foreword to *Menggerakkan Tradisi Esai-Esai Pesantren*, by Abdurrahman Wahid (Yogyakarta: LkiS, 2001), xiii.

[617] Undang-Undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Jakarta: Grafika, 2008), 4.

[618] Aplikasi Pangkalan Data Pondok Pesantren (PDPP) Sub Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Statistik Pesantren,* accessed March 15, 2019.

religious, they should choose modern *pesantren*. Of course, this decision depends on their necessity, both parents and children.

However, after choosing what they –parents and children- want, it will be a starting point for the children, whether they can adapt well or not. Because in *pesantren*, they will learn to take care of themselves, starting from preparing clothes, eating, washing, interacting with new people and environment, and learning. Of course, this is not an easy matter, because children who are accustomed to being prepared for all needs and accompanied when studying by their parents, suddenly they have to do it themself. If the children have been provided and educated independently since childhood, it will not be a difficult thing. Then, what about children who have not received early independent education at home. They will be shocked.

Cultured shock and maladaptive become phenomena that need to be considered by parents and organizers of *pesantren*. Besides, another santri's problems need to get extra handlings, such as difficulties in reading Al quran and writing *pegon* to give meaning classical book, low motivation to learn, etc. Social problems are also being an important concern, such as santri who is always alone, unable to interact with new people, can not be morally good to others even to older or younger. If the number of santri and organizer is balanced, it will be easy to cope this phenomenon. Then, how about *pesantren* that has thousands of santri with only hundreds of organizers can control each santri optimally. It will be challenges for organizers to cope the various *daftar cek masalah santri* (DCMS).

Those problems are being a great concern by one of Islamic boarding school in East Java namely Nurul Jadid Islamic Institute exactly in Al Hasyimiyah region or usually called *dalem timur* (daltim). Al Hasyimiyah region is one of woman's region which belongs to category of a large area in this *pesantren,* with the number of santri around 1500 and number of organizer around 180, even then not all organizer become *wali asuh,* because they have to be region organizer. Because the number of organizers and santri is not balanced to make supervising acitivities is not optimal. This way conveyed by Lu'luatul Maktumah as Head of Al Hasyimiyah Region.

> "... The number of santri in regular area is not following by the number of the organizer. For example, Abidah Ardelia area. One room can be filled with 60 or 40 santri. Because this area is really wide. Whereas, we see 60 santri must be handled by 2 organizers."[619]

Because of a limited number of the organizer in several areas, exactly in regular area. So that, evenly distributed organizers in each area, with the provision, an organizer is responsible for 15 santri, which is then called *wali asuh*. This action was done, because of various kinds of santri problems. Besides the number of organizers is not evenly distributed, other santri problems such as broken home children and "unique" children who are reluctant to take part in *pesantren* activities become a background why this program was formed. Starting from those problems, so that this research was conducted to find out how is the process and the result of wali asuh counseling service program in creating santri's independent.

B. Research Method

Based on cases that were encountered in the field, the researcher used a qualitative approach. This approach focuses on a case or phenomenon that needs to be investigated deeply to get a comprehensive understanding of the case and phenomenon.[620] This research uses a qualitative approach with a case study format. According to Suharsimi in Tohirin explained a case study is an approach which is used intensively, detailed, deep toward an organization, institution, and certain symptoms.[621] The researcher tries to investigate santri's condition of Al Hasyimiyah

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[619] The result of interview with Lu'luatul Maktumah, Juni 20, 2019.

[620] Muhammad Idrus, *Metode Penelitian Ilmu Sosial Pendekatan Kualitatif dan Kuantitatif* (Jakarta: Erlangga, t.t.), 26-27.

[621] Tohirin, *Metode Penelitian Kualitatif dalam Pendidikan dan Bimbingan Konseling* (Depok: Rajagrafindo Persada, 2012), 20.

Region before and after wali asuh counseling service program is applied. The type of data in qualitative research is non-statistic data. If it is viewed from the source, there are two kinds of data sources: primary data and secondary data.

Qualitative research could not be separated from humans as a research instrument.[622] Researcher entitled to determine the scenario in collecting data. These data collection techniques that were conducted by researcher: in-depth interview, observation, and documentation. In this study, the researcher used a comparative descriptive analysis technique, an analysis that compared two variables or status phenomena with sentences, then separated according to their categories for obtaining a conclusion. The essence of this technique is to compare events and carry out continuously throughout this research. Qualitative research data could be said to be reliable data if it had a degree of validity. This validity test was needed because many qualitative research results were doubtful which caused by many reasons, such as the subjectivity of researcher, weakness of research tool moreover it was used openly without controlling, less credible data source would affect accuracy or research result.[623] Therefore, a technique was needed to check the validity of data that has been obtained, those were perseverance observation and triangulation.

C. Description and Result of Research

Wali asuh has 2 meanings; *wali asuh* as a program and an executor. *First*, *wali asuh* as program means this is a superior program that functions as the solver of problems at *pesantren*. Wali asuh program has an operational standard program (SOP), task force, and qualification for the executor. Then, this program is under the supervision of the Guidance and Counseling Division of Al Hasyimiyah. Wali asuh program adopts parenting concept applied by the parent to their children and becomes a superior program at Al Hasyimiyah region. This program was initiated by *Bunda* Hamidah Wafi, who at time was entrusted by *Bunda* Masruroh Hasyim as The Advisor of Al Hasyimiyah Region. In 2015, this program was formed after *Bunda* Hami and some organizers observed and identified for 2 months in this region. *Second*, wali asuh as executor means the executor of this program called *wali asuh* who is in charge to take care of several santri for about 13-15 people in their area. *Wali asuh* must be student college who have qualified from predetermined qualification. The qualifications are have commitment and responsibility, good religious competence, have good communication skill, have good spirituality, have good attitude and character.

After conducting interview and observation with several informants who know how this program was formed, how is the technicality of this program solve santri's problems during 4 months (March, May, June, July 2019). So, the researcher will explain data about how the santri's problems are solved by *wali asuh* counseling service program. Implementation of *wali asuh* counseling service program through seven services, namely orientation, information, placement and distribution, tutoring, individual counseling, group guidance, and group counseling.[624]

1. Orientation Service

This service will help santri in understanding their new environment, namely *pesantren*. Besides, it can be a media to understand parents and santri about *pesantren*. The type of service is according to santri's condition. A new environment and condition make santri need guidance in adjusting themselves. *Wali asuh* who act as parents will guide santri –especially new santri- in taking care of themselves in this adjusting period. Through this service, *wali asuh* should build a

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[622] Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif, dan R&D* (Bandung, Alfabeta, 2014), 222.

[623] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya* (Jakarta: Kencana Prenada Media Group, 2011), 261-262.

[624] Dewa Ketut Sukardi, *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah* (Jakarta: PT Rineka Cipta, 2000), 43-49.

close relationship with their children first, in order that they fell someone is paying attention to them in that new environment.

2. Information Service

This service will help santri and parents when they need information about *pesantren*. This information will be used as material for daily consideration and decision making as santri (student), family member, and society. Santri who are accustomed to being prepared about their necessity at home will be surprised when they are in *pesantren*. They have to take care of themselves, such as managing money, washing, managing personal belongings, and so on. If this basic thing is not trained well, santri would not survive in living at *pesantren*. Even a simple thing like taking a bath, need to be considered by *wali asuh* to train santri in order they can care about their cleanliness. *Wali asuh* sometimes help santri to tidy up their belongings.

3. Placement and Distribution Service

After taking care about the basic needs of santri, *wali asuh* have a responsibility to help santri in developing their potential. This service will help santri about follow up from potential development. They will be assisted in distributing and placing their selves according to their potential, talent, interest, and personal condition. Elma Habibah Naila explained that her *wali asuh* was very attentive toward her self. When her *wali asuh* knew about Elma's potential in singing, she persuaded in order Elma wanted to develop her skill. After getting motivation from her *wali asuh*, Elma tried to be brave in exploring her skill through *nasyid* group. She was already brave if she was appointed to take part in *nasyid* competition. So, to find out santri's potential, *wali asuh* need to observe their children's personalities. After knowing their potential, *wali asuh* must be smart in guiding them to develop their potential.

4. Tutoring Service

This service will help santri in developing themselves adjusting to a good attitude and learning habits, learning material in which matches the speed and difficulty of learning, and other aspects that are appropriate with the development of science, technology, and art. Study club is obligatory activity that held by *pesantren*, in order santri have a special time to prepare their lesson for formal school the next day. *Wali asuh* will help them when they got difficulties in learning. Every 08.00 P.M., the researcher saw there were many students make a *halaqah* in their area. They studied together which accompanied by wali asuh during the activity was going on.

5. Individual Counseling Service

Santri will get direct service face to face with a counselor who will be acted out by *wali asuh* to solve their problems. This service will be more intense means for *wali asuh* and santri. If there are santri who have problems, *wali asuh* have to already help them to solve their problems. If *wali asuh* could not solve santri's problem, they will ask for help to Guidance and Counseling Officer and *pesantren* organizer. It happened because *wali asuh* did not get counseling education, so that, they need other people to help them in solving their santri's problem.

6. Group Guidance Service

Through this service, some santri will get material from *wali asuh* in which be useful to support their daily life, as a student, family members, and society. Sharing with santri is being a gathering moment between *wali asuh* and their children. This moment will be held once a week in which helping *wali asuh* to strengthen their relationship. When the researcher observed this activity, it was a very interesting view. Each child told their personal experience then it was gathered and listened carefully by *wali asuh* and other children.

7. Group Counseling Service

This service will help santri in alleviating their problems through a group dynamic with other santri. In a group dynamic discussed are personal problem experiences intensely and constructively, then followed by group members under the guidance of group leader (counselor). This activity is also held when sharing with santri moment to help santri in solving their problem by group dynamics. In this moment, the researcher observed how *wali asuh* listened to children's story carefully. When *wali asuh* could not be able to solve a child's problem, they will ask opinions from other children.

The purpose of *pesantren* has explained in the background of study before, advisor and organizer are expected to be able in educating santri's independent in order they have already ready when they "returned" to the society. *Bunda* Hamidah Wafie categorized the characteristics of santri's independent below:

1. Basic Level, santri can fulfill their basic needs, such as washing, eating, and taking care of their belongings.
2. Second Level, santri can improve their quality, such as learning management, time management, and choosing for their future.
3. Third Level, santri can optimize their potential for their environment. Then, they can work and be useful in their surroundings.

The concept of santri's independent refer to QS. At Taubah [9]: 122 which reads: [625]

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ

إِذَا رَجَعُوٓاْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

And it is not for the believers to go forth (to battle) all at once. For there should separate from every division for them a group (remaining) to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

The *ayat* is divided into two different contexts in its application. First context, *liyatafaqqahu fiddin*. Second context, *wa li yundziru qawmahum*. First context -*liyatafaqqahu fiddin*- refer to the concept of the basic and second level of independent. The independence is needed to be honed, guided, optimized in the context of *tafaqquh fiddin,* the framework of learning, optimizing the potential, and having awareness in managing themselves. Then, the next context -*wa li yundziru qawmahum*-, santri are expected to do not only think about themselves. When they own good quality and quantity, good independent, good management, so they have to think about their environment and other people. It needs mental independent.

So, independence is not only about doing something by self but how it entered to productivity level. People who are not independent, they are not going to be productive. They can be productive because they have already finished in fulfilling their needs. Then, they try to explore the abilities to produce a useful thing for themselves and others. Hopefully, the values of *panca kesadaran santri* are realized by paying attention to *trilogi santri* as a guide at Nurul Jadid Islamic Institute. The santri's problems which have been qualified in which solved by various counseling services, produced the independent character of santri who have religious, dynamic, and social personality. Its explanation follows:

1. Religious Person

Wali asuh have a duty as controller of santri's activities, including their *ubudiyah* and *amaliyah* activities. W*ali asuh* will control them through *muhasabah santri* book in which contained about attendance list of religious activity, praying together, praying sunnah, reciting classical book. After carrying out those activities, santri will ask for *wali asuh's* signature as a sign if they have done the duty. In the beginning, santri are still reminded to do *pesantren's* activity. Along with the time,

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[625] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus* (Kudus: CV. Mubarakatan Thoyyibah, 2014), 205.

santri can do their obligation, directly after the organizer rang the bell. Indeed, there were a lot of santri do that with their eyes open. The researcher observed when *magrib* and *isya* praying time, santri arrived in great numbers to pray together at *musala*. The bathroom and their room condition were quite.
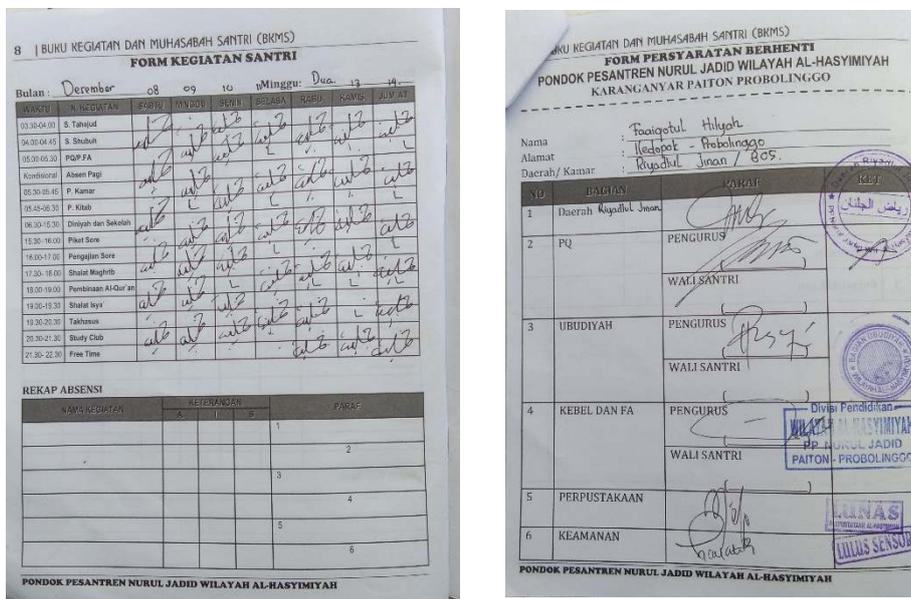
Figure 1. *Muhasabah Santri* Book to Control Santri's Ubudiyah Activity

2. Dynamic Person

Building santri's character to be better is not easy. *Wali asuh* must have good character in order can be the best example for santri. By having good character, they will be easy to take care of santri. Santri are expected to be independent in managing their learning time. Besides, caring for their spirit to study in school is a matter that needs attention. Because, sometimes their enthusiasm is down, they get problems from their house, and the influence of their friend. *Wali asuh* as their mother have a duty to control santri's learning, motivate them, and facilitate santri's learning. Elma is one of santri who has experienced a decreased enthusiasm in learning. After being encouraged by her *wali asuh*, she felt good and being motivated. Elma also received guidance from her *wali asuh* to develop her potential about singing. She was able to be confident in pursuing her talent. She often joins *nasyid* competition which drilled her ability to sing.

3. Social Person

The human being is a social creature who need other people to live. *Pesantren* is a mini form of diversity that exist in Indonesia, either in term of ethnicity, culture, race, and so on. Santri will meet various kinds of people with different characters. *Pesantren* is a new environment for them after they are far from their house. Of course, in dealing this diversity, they need to adapt well. Sometimes, they have to face many problems in *pesantren* such as bullying, bossy, etc.

Figure 2. *Muhasabah Santri* Book to Control Santri's Personality Development

Wali asuh have to solve those problems in various ways, in order santri can do their activity well. An example, there was a child who liked to bother her friends. When her wali asuh trace the background of her family, finally it was known why she did that. In fact, she needed attention and love, because her "bag of love" was empty. Her parents looked for a job in another country, so that her love needs was fulfilled by bothering her friends. Besides that, in *muamalah* case with the organizer. In the past, santri in several areas were not followed what the organizer told to them. Since this program was applied, they become more be obedient when given direction. Because their personality are also controlled by their *wali asuh* through *muhasabah santri* book. In fact, they considered their *wali asuh* as a mother. In their daily life, they were accustomed to call their wali asuh by *Ibu, Bunda, Mama, Ummah, Mami*. It showed that they can socialize well.


Figure 3. *Muhasabah Santri* Book
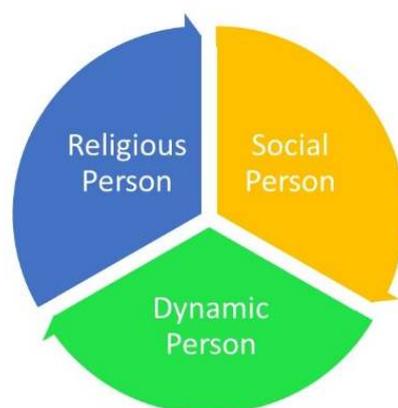
Figure 4. The Personalities of Santri's Independent

However, it returned to *wali asuh* personality and how they care for the children. Based on the research results explained above, santri's independent were those who have religious, dynamic, and social personality. If it associated with the understanding of independent santri that based on *Bunda* Hami's opinion, santri are still in the second stage of independent category. It could be seen from their ability to fulfill their basic needs and develop their qualities. Whereas for the third level, even they were still processing in developing their potential, but they have not yet reached the productivity stage. Because a productive person is someone who had fulfilled her basic needs herself, then explored her ability to be the product, and producing value something that useful for herself and others.

D. Conclusion

In short, the process of *wali asuh* counseling service program is implemented through 7 services of counseling, namely orientation, information, placement and distribution, tutoring, individual counseling, group guidance, and group counseling in which implementing in santri's daily life at *pesantren*. The final result of *wali asuh* counseling service process is santri's independent who have religious, dynamic, and social personality. Assesment of this service output is through *muhasabah santri* book as reporting book their daily activity and personality.

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