

Building Social Intelligence Based on Islamic Boarding School Values

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Abstract— Islamic boarding school is a part of global community. It could not avoid the change that happens in the society, even though it is usually located in the villages that are geographically untouched by the global dynamics. The adaptation of Islamic boarding school to change is needed, so that its existence remains a reference for the community. After all, the community needs Islamic boarding school as a reference in building the younger generation to be competent to respond the global changes and challenges. Building the social intelligence based on Islamic boarding school values is one of the contributions of Islamic boarding school, where the younger generation is given the provisions of knowledge, skills, and attitudes to face global challenges. They stick to aqeedah (Matters of Faith), and to the noble values of the nation which are extracted from various sources. Everything is done so that the younger generation does not stutter when facing the increasingly challenging reality of global life.

Keywords: *Social intelligence, Islamic boarding school values*

I. INTRODUCTION

The most complex challenge faced by the younger generation is social change in the form of globalization and modernization. Globalization could be interpreted as the process of integrating the lives of local people into global communities as a consequence of transnational and transcultural integration [1]. In the other hand, modernization is a process of changing society from simple to complex technology, from subsistence to commercial agriculture, from village to population urban areas, and from animal power and human labor to electricity and industrialization. The impact of globalization and modernization include changes in natural resource-based economic activities to be based on creativity (creative economy), the occurrence of labor efficiency by optimizing artificial intelligence, increasing competition for labor, and demands for the ability to work together towards economic singularity.

The implication is that the younger generation must be able to answer all these challenges with appropriate competencies, such as the mastery of technology, and cross-cultural communication skills. P21St Partnership [2] describes four competencies that

must be possessed in order to be able to answer global challenges, namely critical thinking and problem solving, communication, collaboration, and creative and innovative thinking. These competencies will emerge if the younger generation have social intelligence, which is a person's ability to understand and be able to transfer others so that they are able to solve all life problems and stick to the noble values of the nation [3;4;5].

Building social intelligence based on Islamic boarding school values is an effort to develop dimensions of social intelligence in order to have sensitivity and social skills based on Islamic boarding school values. These efforts are very important because the younger generation is the next generation who must carry out and preserve the noble values of the nation in addition to answering the global challenges. The values of Islamic boarding school are part of the noble values of the nation that cannot be separated in the course of the nation.

II. METHODS

This study was conducted at Al-Ihya 'Ulumaddin Islamic Boarding School which focused on the efforts of Islamic boarding schools to build social intelligence based on Islamic boarding school values. Based on these objectives, the qualitative approach was chosen by the case study method [6]. The data in this study came from the observation in the Islamic boarding school environment, interviews with informants who know about the complete process of education in boarding schools, and documentation that relates to the pulse of Islamic boarding schools [7;8]. Through this method, the information is obtained, and it explains about the implementation of education in Islamic boarding schools that can build social intelligence based on Islamic boarding school values.

III. RESULT

A. *Islamic Boarding Schools as Social and Value Systems*

Islamic boarding school is the oldest Islamic institutions in the Indonesian history that has a large role in the process of sustainability of the national education.

This institution is one type of Indonesian Islamic education that is traditional in nature to explore the science of Islam (*tafaqquh fiddin*) by emphasizing the moral importance of living in a community [9;10].

In some regions in Indonesia, Islamic boarding schools have different terms. For example, in Aceh, it is called *meunasah*, *dayah*, *hornbill*, in Minangkabau known as *surau*, and in Kalimantan it is known as *langgar*. However, conceptually, the meaning and function are the same, which is where students learn to study Islamic knowledge under the guidance of *Kyai* (Islamic clerics). Islamic boarding school consists of several basic elements such as dormitory, mosques, *santri* (students), teaching of classical Islamic texts, and *Kyai* (Islamic clerics) [11],[12].

1. Dormitory is a dormitory for *santri* (students) residences, where *santri* (students) and *Kyai* (Islamic clerics) live in a complex surrounded by fences that serves to prevent *santri* from leaving the compound without permission. Boarding facilities are important support because students come from faraway places, and it is not possible to have to go back and forth between home and the Islamic boarding school.
2. Mosque, is one of the important elements for Islamic boarding schools to train their *santri* (students) to study about religion, especially for worship practices such as *assholat* (salat/prayer), *khutbah* (sermon), *do'a* (prayer), classical book teaching, and other worship skills. *Kyai* (Islamic clerics) always teach their students in mosques and regard mosques as the most appropriate place to discipline the *santri* to carry out their religious obligations and gain religious knowledge.
3. The teaching of classical books, is the books that must be studied by *santri* (students). These familiar books are called *kitab kuning* (yellow book) or *kutub al-turats* compiled by popular writers with names from regions such as *Umar Nawawi al-Jawi al Bantani* or called *Nawawi Banten* and several other writers [13], and are classified into eight groups, namely: *Nahwu-Sorof*, *Fiqh*, *Ushulfiqh*, *Hadith*, *Tafsir*, *Tauhid*, *Tasawwuf-Ethics*, and *Tarikh-Balaghoh*.
4. *Santri* (students), is someone who studies religious knowledge in Islamic boarding school. There are two groups of *santri*, namely *santri mukim* and *santri kalong*. *Santri mukim* is *santri* (student) who live in the Islamic boarding school complex, while *santri kalong* is *santri* (student) from around Islamic boarding school and usually do not live in the Islamic boarding school complex. They came to the Islamic boarding school to learn about Islam, but they are not as bound as *santri mukim*.
5. *Kyai* (Islamic clerics), is the supervisor who has the highest social status in the Islamic boarding school environment. In traditional Islamic boarding school, *Kyai* is the highest leader who determines everything, from learning activities, to all the procedures for living in Islamic boarding schools. In the more

modern Islamic boarding school, the existence of *Kyai* is compiled by the *Kyai* council because one Islamic boarding school consisted of several *Kyai*.

System is an individual unity, group, part, component, and elements that form networks which are interconnected and influence, work together, and support each other to achieve common goal. The existing elements have their own functions and can form their own subsystems, so that one system has different complexity with another system. If one part is unable to carry out its duties, the objectives to be achieved will be disrupted, so management is needed to ensure the system processes run according to the purpose [14].

Al-Ihya 'Ulumaddin Islamic Boarding School as a social system. It means that Islamic boarding school consists of several elements, such as dormitories, mosques, classical book teaching, *santri* (students), and *Kyai* (Islamic clerics). These elements are interconnected and influence the others in the form of educational activities that take place in Islamic boarding schools, such as studying the science of religion and society. These elements also have functions, and are also tasked to support other elements. A set of rules is needed so that each of these elements could work well.

As a social system, Al-Ihya 'Ulumaddin Islamic Boarding School consists of several elements, such as beliefs and knowledge, feelings, goals, positions and role, rule or norm, power, sanctions, and facilities. Thus, the value system in the Islamic boarding school is the realization of mutually influential relationships from social elements which consist of trust and knowledge, feelings, goals, position and roles, rules or norms, power, sanctions, and facilities to form unity in order to achieve goals. The intended purpose is to carry out education in studying the science of religion.

The value system is an organization of lasting belief that is related to the choice of ways of behaving or living that follow a continuum about the relative importance of something. That is, that the value system is a choice of attitudes or actions taken when facing a particular situation or condition [15]. Thus, the Al-Ihya 'Ulumaddin Islamic Boarding School as a value system is the choice of attitudes and actions chosen by the Islamic boarding school in carrying out educational activities as a manifestation of the institution's goals.

B. The Social Intelligence in Islamic Boarding School Perspectives

Some experts with different terms pay special attention to social intelligence. According to Ganaie & Mudasar [16], the term social intelligence was introduced by Thorndike in 1920 with defining social intelligence as the ability to understand and manage men and women. The definition refers to a person's ability to understand something which involves the cognitive appreciation of others without involving any action and managing others or the effectiveness of wise social actions in the ongoing interaction process [17;18;19].

Social intelligence is the ability to get along with people in general, social engineering or convenience in society, knowledge of social problems, vulnerability to stimuli from other group members and insights into other people's moods. This definition emphasizes the importance of understanding other people in order to gain trust and provide comfort to the other person so as to facilitate communication.

Ross Honey will, a social scientist, defines social intelligence as "...an aggregated measure of self- and social awareness, evolved social beliefs and attitudes, and capacity and appetite to manage complex social change", an aggregate measure of self-awareness and social, evolve social beliefs and attitudes, and capacities and tastes to manage complex social changes [16]. Emotional and social intelligence are important components of general intelligence. However, while cognitive intelligence deals primarily with high-level mental processes such as reasoning, emotional intelligence focuses more on perception, direct processing and application of emotional and social content and information, information and knowledge [20],[21].

Social intelligence is the ability to get along well with others and a set of practical skills (situational awareness, presence, authenticity, clarity, and empathy) to interact successfully in any situation [3]. Thus there is the ability to understand other people and how to manage or organize themselves in front of other people to create positive relationships.

Social intelligence includes our ability to interpret other people's behavior in terms of mental states (thoughts, intentions, desires and beliefs), to interact both in complex social groups and in close relationships, to empathize with other people's state of mind, and to predict how others will feel, think, and behave [5].

Based on the explanation, the writer concludes that social intelligence is an integration between knowledge, skills, and attitudes a person has towards the feelings, aspirations, and motivations of others in the interaction process so as to create a natural, mutual understanding, and positive and productive social environment so that they can help solve the problem.

Social intelligence consists of several components. Kosmitzki & John [22] identify several components of social intelligence, such as: perceptive internal states and moods of others, general ability to deal with others, knowledge of social rules and social life, insight and sensitivity in social situations complex, the use of social techniques to manipulate others, take perspective, and social adaptation.

Goleman [23] categorizes social intelligence into two, social awareness and social facility. Social awareness refers to a spectrum that starts from an instant response to the state of being (feeling) of another person, to understand his feelings and thoughts, and to solve a complicated social situation. The social facility is the ability to build social awareness to conduct smooth and

effective interactions. Based on these two categories, Goleman describes them into 8 elements, namely a) primal empathy, b) attunement, c) empathic accuracy, d) social cognition, e) synchrony, f) self-presentation, g) influence, and h) concern.

Social intelligence in the perspective of Al-Ihya 'Ulumaddin Islamic boarding school is the ability to fill social spaces not only as Islamic teachers, but also to be able to fill other available roles, such as in the fields of economics, social affairs, politics, and other fields that show the character of a *santri* (student) as a person who always benefits others, even on a smaller scale. Thus, the Al-Ihya 'Ulumaddin Islamic boarding school in the on going educational process does not limit or curb *santri* to focus on just one field, but gives them the freedom to actualize their abilities as long as they are useful for others.

Islamic boarding schools see that the expected social intelligence is social intelligence manifested in the form of benefits given to others. As good as humans are those that benefits other humans. This view must be understood comprehensively, that in order for someone to be useful, he must have adequate capacity, at least he can be useful for himself, and not troublesome or a source of problems for others. Someone also has the ability to sacrifice, because giving benefits to other people means removing some of their interests for others. The ability to sacrifice will arise if someone has an element of social intelligence as described by Goleman [23] which consists of primal empathy, attunement, empathic accuracy, social cognition, synchrony, self-presentation, influence, and concern.

Giving benefits to others in social interaction is a manifestation of one's worship. It shows that every social space has space for worship activities, if everything is interpreted as worship, then every speech and action carried out will certainly have meaning for the person concerned. Benefit for others is the actualization of the realization that humans are social beings whose daily lives are related and need other people. A person cannot live alone because it requires the presence of others to meet their daily needs, from the basic to the needs of self-actualization [24].

Benefit for others will be more meaningful if it is equipped with dimensions of social intelligence. Albrecht [3], suggests five dimensions or categories of social intelligence, namely situational awareness, presence, authenticity, clarity, and empathy. In detail, the description of each dimension of social intelligence is as follows:

1. Situational awareness, is the ability to read situations and to interpret people's behavior in certain situations, in terms of their intentions, circumstances or tendencies to interact.
2. Presence, which combines verbal and non-verbal patterns, one's appearance, posture, quality, and subtle movements, that is, a whole blend of signals that other people process into evaluative of someone.

3. Authenticity, which is our ability to be what we are, be honest and be ourselves.
4. Clarity, namely our ability to explain ourselves and our ideas using easy-to-understand language that allows other people to work with us.
5. Empathy, is defined as the same feeling (shared feeling) between two people, or a state of connectedness with others that creates the basis for positive and cooperative interaction.

C. *The Adaptation of Islamic Boarding Schools in the Global Dynamics*

Al-Ihya 'Ulumaddin Islamic Boarding School is part of a global community that is directly affected by any change. Social change is a necessity because the nature of social space is dynamic. The change is accelerating when social space is entered by digitalization of communication because of technological developments that produce a variety of media, such as electronic media and social media that are familiar in people's lives. Social change cannot be avoided, and Islamic boarding schools must respond to these changes well by sticking to their principles, namely maintaining *aqeedah* (Matters of Faith). Islamic boarding schools realize that social change in society will have implications for the demands of *santri*'s (student's) social intelligence.

Social change is any change in various institutions of society in a community environment that affects the social system, including social values, attitudes, and behavior patterns between groups in society. These changes occur because of changes in the structure of society that affect the function, role, mindset, and pattern of attitudes of the community, both slow and fast [25]. Islamic boarding school must be able to adapt against these changes.

Adaptation is the ability to adapt to environmental changes, both physical and social. These changes occur because there is a process that causes change, or because of a new environment due to migration (migration). Adaptation of Islamic boarding schools to global dynamics is the ability of Islamic boarding schools to deal with and respond to changes that occur, so that the existence and function of Islamic boarding schools is maintained and able to provide educational services to the community, especially in implementing value education to build social intelligence.

Adaptation against the change shows that Islamic boarding school realizes that *santri* (student) cannot avoid the challenges they face when they return to society, such as the challenges of hedonism, social change, and economic challenges. For this reason, *santri* must adhere to the values of togetherness, justice, balance and other values that are relevant to the demands faced. Through the values held, *santri* have social intelligence so that they are able to fill social spaces, both becoming *Kyai* and other broader roles. This shows that the Islamic boarding school have the ability to read the dynamics of

the community that take place including the negative impact tendencies that might influence the *santri*. *Santri* was given an insight into the importance of understanding the situation of community conditions so as not to stutter even late in the changes that took place. *Santri* must be part of the solution through the doctrine of benefiting others through enabling roles. At least, *santri* is not part of the ongoing problem. *Santri* must have social intelligence in order to be able to face the demands of the 21st century, and *santri* who have social intelligence are *santri* who have features of situational awareness, presence, authenticity, clarity, and empathy.

Responding to the demands of social change, the Islamic boarding school admitted that it had not formulated systematically and structurally how to provide students with social intelligence in order to face the demands of the 21st century. Nevertheless, Islamic boarding schools had carried out various activities intended for *santri* who automatically can build social intelligence. Some of the examples are practicing *khitbah*, speeches, events that are not only a matter of *kitab kuning* (yellow book) and *Bathul mastsail*, but also discussion of social issues, social services, and activities of developing students in order to train their social sensitivity. Islamic boarding schools also carry out additional activities for *santri* in facing more severe challenges such as training, development, and development of libraries. These efforts are very strategic because *santri* will have more insight, and their social sensitivity continues to be honed, so that their social intelligence will grow.

On another occasion, the Islamic boarding school through caregivers and teachers always advised and motivated the *santri* to have the principle that life can be beneficial to others, because the best of human is the one who benefits others. By instilling the principle that life is beneficial for themselves and others, then it is enough for the *santri* because later on, he will be socially intelligent. This step was taken because the Al-Ihya 'Ulumaddin Islamic boarding school was one of the Islamic boarding school which directed all of its *santri* to enter the entire social space, not only the religious spaces entered, but the production space, and even the leadership space in the community.

D. *The Values of Islamic Boarding Schools in Building The Social Intelligence*

Social intelligence in the perspective of Islamic boarding school is the development of understanding the values of Islamic boarding school which generally encourage the realization of Islam which *wasathiyah* (moderate), *tasamuh* (tolerant), *tawazun* (balanced), *i'tidal* (perpendicular), and *rahmatan lilalamin* (giving goodness, safety, well-being for all nature). Through these values, Islamic boarding school becomes an institution that is easy to communicate with local culture, flexible, and does not feel right on its own [26]. These values greatly help Islamic boarding schools

to continue to survive and contribute to the development process.

In addition to these values, the Al-Ihya 'Ulumaddin Islamic Boarding School also developed values from the founders of the Islamic boarding school that were specifically passed on to the *santri* (students), in the form of *riyadloh* or training themselves to curb lust towards the *ridlo* (blessing) of Allah SWT. The forms of *riyadloh* that are taught are very diverse, including:

1. Always *mujahadah* (worship) each night. He doesn't use his long nights to chat which has no benefit, but is used for *muthola'ah kitab* and *mujahadah*.
2. Diligently praying in congregation, he is known as a person who is very diligent and diligent in carrying out congregational prayers.
3. Eat a little. Eating is needed in order to have power to worship Allah. However, in eating, we just need to eat enough food because if it is excessive, it will cause disease, reduce intelligence, and easily tempted.
4. Active reciting and always *gasang*. Every effort is made to be able to study even though many challenges are faced, and always come first before the teacher comes.
5. Always *ta'dzim* or respect for the teacher, because after all, we will find it hard to know the truth without the help and guidance of a teacher.

Furthermore, the founders of the Islamic boarding school also taught 6 things to the *santri* to perfectly seek knowledge, namely:

1. *Dzaka*, meaning of having intelligence, honed with frequent *muthahahah kitab* (reading books) and discussing.
2. *Hurshun*, meaning of having a strong spirit in seeking knowledge and always feeling thirsty, never felt enough with the knowledge that had been given to him.
3. *Isthibar*, means patience in facing all the trials that exist, because to achieve noble goals, it is impossible without trials and obstacles.
4. *Bulghah*, which means having sufficient provisions as a means of support in reciting both material and non-material provisions, such as strong determination, perseverance, discipline, and a strong spirit in seeking knowledge.
5. *Irsyad Ustadz*, which means to get instructions from the teacher. When we want to be successful, we have to take the path of successful people. What happens in this world is through a process of cause and effect.
6. *Thuli zaman*, that seeking knowledge takes a long time, not only armed with perseverance and intelligence. Throughout the life, we must be willing to study because Allah's knowledge is unlimited and vast in infinity.

E. *Building The Social Intelligence through Transmitting The Values of Islamic Boarding School*

Al-Ihya 'Ulumaddin Islamic Boarding School considers that beneficial for others has two dimensions of

worship, namely vertical worship as an embodiment of human relations with God, and the dimension of horizontal worship as a manifestation of relations with fellow humans. The implication is that for someone to benefit others, he must have the independence of knowledge, worship, economy, and the ability to understand others. Social intelligence in the Islamic boarding school's perspective is sharper and rooted because actually, someone needs someone else's existence. If it is associated with a hierarchy of needs according to Maslow, then self-existence is actually achieved because of his contribution to the environment as an embodiment of social intelligence.

Building social intelligence is carried out through the transmission of Islamic boarding school values sourced from religious teachings, the legacy of scholars in the form of *kitab kuning* (yellow books), the traditional heritage of Islamic boarding school, the thoughts of Imam Ghazali, the thoughts of the founders of Islamic boarding school, the culture of society, and Pancasila. The inheritance of Islamic boarding school values is carried out inside and outside the Islamic boarding school.

1. The inheritance of values in the Islamic boarding school, carried out by caregivers, executive boards of *Kyai* (Islamic cleric), and administrators through *bandongan*, *sorogan*, and recitation forums that are carried out routinely and incidentally. Through a recitation forum held every Tuesday night or recitation activities, caregivers and *Kyai* always convey messages related to religious teachings, such as the primacy of seeking knowledge so that someone has more value in front of humans and Allah SWT. Other themes are also always conveyed, such as the importance of maintaining the cleanliness of the environment, and the topics that related to *santri* in daily life. Message or *wejangan* (advice) delivered to motivate students through lectures in the typical style of Islamic boarding school.
2. The inheritance of values outside the Islamic boarding school, carried out by caregivers or *Kyai* to students, and administrators or senior *santri* to more junior *santri*. Usually, the community invites caregivers or *Kyai* to fill public recitation, lead *tahlil*, lead the release of bodies, or other activities, and usually the presence of *Kyai* also invites some *santri*. Through these events, *santri* learn directly with the clerics. The same thing is done by senior administrators or senior *santri* when they received invitations, such as the Al-Qur'an activities where *gori* or listener comes from *santri*. From each of these invitations, usually more senior officials or *santri* invited some junior *santri* to attend. From there, senior *santri* naturally taught how the *adab* (behaviour) as a *santri* when associating with the community, from greetings, hand kissing, how to sit, drink, eat, and other activities. There, it occur an imitation process carried out by junior *santri* towards senior *santri*.

Building the social intelligence requires *ihthiar* and patience, especially for students who are still in the teenage age category with all inherent characteristics [2],[28].

In addition to Islamic education material in the main and supporting activities, the Al-Ihya 'Ulumaddin Islamic boarding school also provides material in extracurricular activities such as carpentry, machinery, garbage banks, calligraphy, *khitobah*, and other developer materials to develop talents and interests as additional provisions when they are back in the community. The Islamic boarding school also includes *santri* in various activities related to the surrounding community, both in economic, social, and other forms. These activities help *santri* in understanding all the problems faced by the community. *Santri* could also get information and have the opportunity to build good communication with others, so that their social sensitivity will increase. The Islamic boarding school policy in extracurricular activities and social activities is an effort by the Islamic boarding school to develop the ability to understand, listen, and establish connections, good attitudes, and negotiation skills in order to build social intelligence.

IV. CONCLUSION

Islamic boarding school is related to rural areas because in general, Islamic boarding school is born and grows in the middle of rural communities. In its development, the existence of Islamic boarding school is able to encourage the face of the village community to be more open and modern. However, it is still adhered to the noble values of the nation which are manifested in various religious and community activities that united Islamic boarding school with the community. Islamic boarding school realizes that as a part of the global community, change must be faced, and the ability of Islamic boarding school to adapt to that change is still proven as evidenced by the continued high public trust in the Islamic boarding school as a source of reference in solving existing problems. From the village, Islamic boarding schools contribute to build the social intelligence of *santri* and the surrounding community through the inheritance of Islamic boarding school values extracted from various sources. Building the social intelligence based on the values of the Islamic boarding school is to build *santri*'s social competencies in order to be able to answer demands and challenges by adhering to the values of Islamic boarding schools that are still preserved.

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