

# Santri Siap Guna (SSG):

## Is it Engaged Youth to Community?

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**Abstract**—This study aims to describe the implementation of the Santri Siap Guna (SSG) youth program at Daarut Tauhid Foundation and to find out the impact of the program on youth involvement in society. This research uses a descriptive method with a qualitative approach through interview techniques, observation and case studies. Based on the results of the study, it is known that the implementation of the Santri Siap Guna (SSG) program which integrates youth and society is divided into three stages, including the Self-Breaking Stages (orientation period), the Self-Awakening Stages (active teaching and learning period) and the Team Building and Organizational Building stages (period team building and active in the community). The three stages are integrally preparing youth through cadre and fostering independent young generations that are able to become motivators, stabilizers and integrators for the community by fostering Pioneer, Independent and Khidmat characters.

**Keywords**—youth education, Santri Siap Guna (SSG), youth engagement

### I. INTRODUCTION

Youth are at the forefront of the struggle, reform and development of the nation. In the RPJMN, one of the strategic agendas for youth development is to create future generations of the nation who are strong, independent and competitive, especially to enter the era of the Industrial Revolution 4.0 and the opportunity for a demographic bonus. Recognizing the role and function inherent in youth, the Indonesian government strives to continue to develop all the existing potentials through awareness, empowerment, youth development in all fields, as part of national development.

Youth are the nation's successor whose quality must be improved, especially in mental and character development so that they become a generation that is strong and capable of global competitiveness. The Long Sentence functions and objectives of national education itself as stated in the Laws are as follows "National education functions to develop capabilities and shape the character and civilization as a nation with dignity in order to educate the nation's life, aiming at developing the potential of students so that they become human beings that believe and fear God Who is The One and Only, have noble character, healthy, knowledgeable, capable,

creative, independent and become democratic and responsible citizens."

Youth is a symbol of the ideals, spirit and ideals of a nation. Youth is the hope and backbone of the nation in the future. The great potential of youth lies in the nature that tends to reform and change. Another potential that is owned by youth is as an economic asset in economic development and development in Indonesia, this is related to the age, energy and ability to think of youth. The relatively large number of youth is a reliable asset in development. Youth will occupy strategic positions, both as actors of development and as a continuation of development in the future.

Literally youth is the time of life between childhood and maturity, early maturity, the state of being young or immature or inexperienced, the freshness and vitality characteristic of a young person. This definition can be interpreted as a youth as an individual with dynamic character, full of vitality, turbulent and optimistic but does not have stable emotional control because of his psychological transitional period. Youth Incomplete sentence in law No. 40 of 2009 [1] are Indonesian citizens aged 16 to 30 who are entering an important period of growth and development. Syamsudin [2] further argues. The role of youth is always central in change, considering that in the soul of youth, there is always a dynamic desire. The hallmark of a young man is his passionate spirit, sometimes even less calculating. In addition, youth are also physically stronger than those above them. So it is not an exaggeration to say that young age is the most productive age in humans [2].

The transitional period experienced by the youth caused tremendous upheaval in his person. During this period, the process of becoming matures can be optimized by empowering its potential. Youth have a very central role in community development. According to Law Incomplete sentence No. 40 of 2009 at least youth have three roles, namely: 1) Youth play an active role as a moral force, 2) youth play a role in social control and 3) Youth act as agents of change. The involvement with the role of youth figures in society is also believed to be part of a form of self-maturation. F.J. Monks, [3] which states that: "Emancipation is a process, in that process a person, as long as they develop together with other people who are in the same state, learn to actualize themselves as a group that is treated equally" [3]. This statement emphasizes the importance

of society in the process of maturing and empowering youth. Youth are able to develop optimally by jointly entering and being fully involved in community development, in other languages involvement is important for their own development and also for society. In addition to youth involvement, it must also think and act to reduce the problems faced. Santrock Sandrock [4] argues, to reduce the problems faced by youth and adolescents, there are eleven components that must be considered, namely:

- (1) Intensive individual attention,
  - (2) Collaborative approach with various intermediaries in the wider community,
  - (3) Identification and initial intervals,
  - (4) Located in school,
  - (5) Implementing school programs with intermediaries outside of school,
  - (6) The location of the program outside the school,
  - (7) Planning for the implementation of training,
  - (8) Training for life skills,
  - (9) Using peers in interventions.
  - (10) Use of parents in intervention,
  - (11) Involvement of the world of work.
- Santrock [4].

According to the results of the 2018 survey, Indonesia is home to 63.82 million young people, this number constituting a quarter of Indonesia's total population. There are time's more male youth than female youth, with a sex ratio of 102.36, which means that for every 102 male Repeated Word youth, there are 100 female youth. The percentage of youth in urban areas is greater than in rural areas (56.68 percent compared to 44.32 percent).

When Problematic sentence structure viewed from the quality, especially in terms of educational attainment. In 2018, there were almost no youths that could not read and write. Approximately one in four youth is currently attending school, with the school participation rate (APS) in the 16-18 years, 19-24 years and 25-30-year age groups of 71.99 percent, 24.41 percent and 3.21 respectively. percent. In general, the APS of youth in urban areas is higher than in rural areas. The majority of youth have completed education up to SM / equivalent (36.89 percent) and junior high school / equivalent (32.18 percent). Only 9.71 percent of youth have completed their education up to university, and around 15.37 percent of youth have only graduated from SD / equivalent, and the rest has not graduated from elementary school or have never attended school. Furthermore, the level of youth education is also reflected in the average Repeated Word length of schooling, which is 10.37 years or equivalent to grade 1 in SM. The average length of schooling for youth in urban areas was higher than in rural areas (11.09 years versus 9.44 years).

The open unemployment rate (TPT) of Indonesian youth in 2018 was 13.47 percent. This figure shows that out of every 100 youth workforce, around 14 youth are not working and are preparing for business or looking for work. The TPT of youth in urban areas is higher than that of rural youth. The highest TPT scores for youth were those with SMA / equivalent education, followed by PT and SMP / equivalent.

Thus, there needs to be a concrete step in utilizing the potential of young people through the education sector to be

able to form the character of youth who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become citizens who are democratic and responsible.

In writing, the guidelines for youth empowerment are contained in Law no. 40 of 2009, "youth empowerment is carried out in a planned, systematic, and sustainable manner to increase the potential and quality of physical, mental and spiritual knowledge, as well as personal and organizational skills towards youth independence". This implies that efforts to optimize the potential of youth are carried out with a planned, systematic and sustainable empowerment approach.

One of the religious institutions that organizes youth programs is the Daarut Tauhid Bandung Islamic boarding school foundation. This pesantren foundation organizes youth education and training through the Santri Siap Guna (SSG) program. The purpose of this program is more focused on forming students as public servants in the fields of da'wah, education, economics and social. Another goal is where Santri Siap Guna is prepared as a cadre and fostering of independent young generations who are able to become motivators, stabilizers and integrators for society. The characters that are expected to be formed from this program are students with BAKU (Good and Strong) characters and a Pioneer (Sensitive, Initiative, Dare to Action), Independent (Never Become a Burden, Qonaah, 3M: Starting from Self, Starting from the smallest, Starting Right now) and Khidmat (Happy Helping, Perfecting, Sincere).

According to data from the Daarut tauhid Foundation, approximately 9,000 youth have participated in the ready-to-use santri program since it was founded in 1999. This means that many young people have been trained to become agents of change in society. In this regard, researchers are interested in examining the determinants of youth programs based on religious organizations, especially at the Daarut tauhid foundation through the Santri Siap Guna (SSG) program.

## II. METHODOLOGY

This study uses a descriptive method with a qualitative approach. The descriptive method was chosen as an effort by the researcher to obtain a clear and detailed picture and to obtain and disclose data from the training held by telling the data obtained in the field, analyzing, then clarifying through techniques such as interviews, observation and case studies. In accordance with the descriptive method described by Surakhmad [5] explains that the descriptive method is "a method of investigation that includes various descriptive techniques. Among them are investigations that tell, analyze, and clarify; investigation, by using interview, observation, or case study techniques, and operational".

### III. RESULTS AND DISCUSSION

#### A. *Integration of Youth and Society in the Santri Siap Guna Program (SSG)*

The Daarut Tauhiid Santri Siap Guna (SSG) Program was initiated by KH. Abdullah Gymnastiar (Aa Gym) on April 25, 1999. The aim of this program is to focus more on forming students as public servants in the fields of da'wah, education, economics and social. Another goal is where Santri Siap Guna is prepared as a cadre and fostering of independent young generations who are able to become motivators, stabilizers and integrators for society.

The rationale for the Santri Siap Guna program, which is based on the words of Rosululloh SAW: "The best human being is the one who benefits others." and for those who do good, and always do their best, then he is a lucky person. And one of the hopes towards that direction is to hold Education and Training for Santri Siap Guna (SSG), as an agent of change in the spiritual, leadership and entrepreneurial fields. So that an independent person will be formed, able to lead himself, to support himself and be useful for others (Khidmat).

The Santri Siap Guna Organization (SSG) Daarut Tauhiid has a vision to become an Institution for the Guidance and Empowerment of the Young Generation to Create an Adherent Society. While the missions it carries are: 1) Carrying out DIKLAT and DIKLAT Advanced SSG, 2) Organizing Training and Cadreional Training, 3) Implementing Territorial-Based Community Empowerment, 4) Carrying out social humanitarian missions and 5) Carrying out environmental awareness actions.

#### B. *Program Structure and Process*

The Santri Siap Guna Program (SSG) has another objective is to prepare students through the cadre and fostering of independent young generations who are able to become motivators, stabilizers and integrators for society by fostering the character of Pioneers (Sensitive, Initiative, Dare to Action), Independent (Never Be a Burden, Qonaah, 3M: Starting from yourself, starting from the smallest, starting right now) and Khidmat (Happy, Helping, Perfecting, Sincere). Pioneering spirit, meaning that he must be sensitive and willing to take action by taking creative and courageous initiatives to take action, doing something for good and truth. Have an independent spirit, namely an individual who does not want to be a parasite / a burden to others, is always grateful for what he has with all his heart, and always thinks of improvement in anything with the principle of starting from himself, starting from things that are considered small and making improvements starting from now. Furthermore, Good and Strong Character with a solemn soul means that an individual public servant must have the pleasure of being happy to help sincerely, always do and do something completely and always perfect every task entrusted, and all actions are carried out without expecting anything in return from humans, except repayment of good deeds from Allah SWT.

As for the output / benefits of this education and training, it is hoped that by implementing this SSG DT training:

- Can build a soul of Korsa "No Loyalty Without Loyalty"
- Able to lead and ready to be led
- BAKU Character Forms (Good and Strong)
- Building the spirit of "Pioneer, Independent, Solemn"
- Become an agent of change / change agent (as a leaven) in society.

The implementation of education and training for Daarut Tauhiid's Santri Siap Guna, in planning will involve various components, namely a team of trainers, facilitators, and expert speakers. The time for implementing the education and training activities is for 3 (three) months every Saturday-Sunday. Activities carried out indoor activities and outdoor activities. In one year the implementation of ready-to-use Santri is carried out 2 times / 2 terms. In addition, the material presented in the three months to reach the stage to become a Santri Siap Guna (SSG), including participants must follow 3 materials as follows:

- Religious Materials: Ma'rifatullah, Ma'rifaturrasul, Tauhiid, Fiqh of Worship.
- Organizational Material: Organizational Management, Management Funding.
- Self Management Material.

#### C. *SSG Participant*

As reflected in the objectives of the ready-to-use santri program (SSG), namely to carry out cadre and fostering independent young generations who are able to become motivators, stabilizers and integrators for the community. This Santri Siap Guna Program provides an opportunity for all young people to register and take part in this training.

The prospective santri training participants are the general public who are indeed interested and want to forge themselves to become public servant santri. The specified ages are the younger generations of brothers (boys) and sisters (women) from 17 years - 35 years old.

#### D. *Santri Siap Guna Training Methodology*

Santri Siap guna Program (SSG) is one of the continuing education programs or adult education. Where every adult has characteristics inherent in himself that are obtained through experience. Based on these considerations, the education and training methods used in this training are the Experiential Learning method, Learning by doing method (getting used to directly doing / doing) and the Accelerated learning method (accelerated learning). The purpose of applying the experiential learning or learning by doing method is to place participants not only as objects of this training, but to involve them as subjects who are able to provide learning experiences at each

phase of the activities that are followed. So that they feel valued as individuals who have learning experiences. Then Accelerated learning, the use of learning methods with Accelerated learning is based on a short learning implementation time with the characteristics of adult participants who already have learning experiences. So that with this Accelerated learning method they are able to understand what they need as individual learners.

#### *E. Stages of Santri Siap Guna Activities (SSG)*

The implementation of Santri Siap Guna (SSG) activities is divided into three stages of activities, namely Self-Breaking Stages (orientation period), Self-Awakening Stages (active teaching and learning period) and the stages of building a team and building an organization (team building and active in the community). The three stages in an integrated manner prepare youth to become a strong society and contribute to the community where the youth is located.

#### *F. Phase One: Self-Breaking Stages*

The Self-Breaking stage or also called the orientation period is the initial stage that all participants of the Santri Siap Guna (SSG) education and training must pass at Daarut Tauhid. In this phase, all participants are trained to destroy and throw away the inner fortress so that they become individuals who do not run away to face fears, obstacles and obstacles. In addition, in this phase, all participants are given treatment on how to be a good and strong person. Both in words and deeds and strong in facing all trials by having many fortresses filled with abstinence, namely never to complain, never betray, never be dirty, never become a burden and never be in vain.

#### *G. Phase Two: The self-awakening stage*

The self-awakening stage or often called the active teaching and learning stage is the second stage of the Santri Siap Guna program where at this stage all students are accustomed to doing positive things. These things are built through teaching and learning activities by inviting religious teachers / teachers / instructors to provide material to all participants of the Santri Siap Guna Program. The purpose of this self-awakening phase is to provide reinforcement and strongholds to all ready-to-use santri participants through providing meaningful material. If after the participants in stage one have broken into negative or bad habits, at this stage they are filled with good things or habits.

#### *H. Phase Three: Building A Team And Building An Organization*

The third stage is the stage of building a team and building an organization or often called team building and actively contributing to the community. This stage is the final stage before they are declared to have passed a series of Santri Siap Guna training. This stage is as the name implies, namely building a team or solidarity among all participants and actively contributing to the community.

First, building team cohesiveness, in the implementation phase of building team cohesiveness, this is done by carrying out several events / activities outside or in the field. Like staying overnight in the forest. This activity is carried out by dividing the participants into several groups. They carry out all activities in the forest, starting from waking up, routine activities, worshiping and sleeping again while remaining in the forest. In addition to creating team cohesiveness, this activity also trains participants to become individuals who believe in Allah SWT by creating an environment with positive frequencies during the activity.

Second, namely building an organization or actively contributing to the community, is a Santri Siap Guna activity carried out in the community through community service programs. All participants are required to step in and join the community, provide positive things to the community and play a role as part of the community in order to actually prepare themselves to join and collaborate with the community. Meanwhile, the community service activities include religious, economic, educational and social activities.

#### *I. Stages of Continuing Activity*

Stages of Continuing Activity or Unit After the participants go through the three phases in the implementation of the Santri Siap Guna (SSG) training, participants are provided with further activities or activities. This unit activity is divided into 5 activities, including:

- Corps of Coaches The SSG DT Coach Corps is one of the units in SSG to foster and train trainers who have the spirit of devotion and forging themselves and become facilitators in shaping the ummah so that they will always be experts in dhikr, thought and endeavor
- Environmental Students Salih was formed as an activator, inspirer and educator in the environmental field. Gathering devout students through the environment by trying to care about problems in the environment.
- Santri Technology, The SSG IT unit was formed to accommodate technology-based activities in all aspects of the activities that take place at SSG, according to the SSG IT slogan is to serve technology. In this unit, there are several divisions including programmer, education, photographer, video editor, writer, designer and movie
- Commercial Santri, The SSG Niaga Unit was formed to accommodate entrepreneurial learning & cadre activities. SSG Niaga is dedicated to reaching the 4 pillars of independence, member independence, SSG independence, unit independence, and regional independence.
- Muslimah DT, The SSG-DT Muslimah Unit is a forum for Muslim women who have passed the Santri Ready to Use Daarut Tauhiid training, to keep getting knowledge and a conducive environment, as well as to

maintain the friendship of alumni of the Santri Siap Guna DT training across generations [6].

#### IV. CONCLUSION

One of the roles of youth as agents of change in society is generated through youth education and training through the Santri Siap Guna (SSG) program. Ready-to-use santri are youth education based on mutual values with the aim of preparing students through cadre and fostering independent young generations who are able to become motivators, stabilizers and integrators for society by fostering the character of Pioneer (Sensitive, Initiative, Dare to Action), Independent (Never Be Burden, Qonaah, 3M: Starting from yourself, starting from the smallest, starting right now) and Khidmat (Happy Helping, Perfecting, Sincere). To achieve these goals, the education and training program for ready-to-use Santri (SSG) has three stages of activities, namely the Self-Breaking Stages (orientation period), Self-Awakening Stages (active

teaching and learning period) and the Team Building and Organization Building stages (Team Building and active periods). in society). The three stages in an integrated manner prepare youth to become a strong society and contribute to the community where the youth is located.

#### V. REFERENCES

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