

# Indigenous Learning for *Santri* Parenting in Islamic Boarding School Environment

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## ABSTRACT

Islamic boarding school is an education institute that has a pretty long history in Indonesia. Islamic boarding school is the center of education or learning and a part of Indonesian struggles to reach independence. The learning concept that applied in Islamic boarding schools included the informal education field. However, as time develops, the learning patterns that have been applied in Islamic boarding schools are included in non-formal education, even formal education. The characteristics of parenting patterns applied in Islamic boarding schools by the priests that happened naturally and hereditary in boarding school environment become a learning pattern called indigenous learning. The research method used a qualitative research approach. The data was collected through depth interviews, observation, and documentation study. The data was recorded in an interview transcript and field note, then reduced and analyzed using the triangulation technique. This research aims to describe the shape of indigenous learning patterns applied in an Islamic boarding school parenting pattern.

**Keywords:** *Indigenous Learning, Islamic Boarding School, Informal Education, Parenting Pattern.*

## 1. INTRODUCTION

Islamic boarding schools have an essential role in the effort to equalize education in Indonesia. As an educational institution that existed long before the unitary state of the Republic of Indonesia was established, Islamic boarding schools have become a reference for people who want to deepen their religious knowledge and general knowledge. The learning model in Islamic boarding schools continues to innovate from time to time to adapt to changing times. However, the Islamic boarding school can still maintain its characteristic, namely the learning model with the *nyantrik* model. The usual activities of Islamic boarding schools are reading the yellow book, memorizing the Qur'an, learning activities, and other spiritual activities. The community is attracted to Islamic boarding schools (Fauzi, 2020; Tahir, 2017).

In addition, the method of parenting applied in Islamic boarding schools is still believed by the

community to form people who have good morals. Having knowledge skills and balanced with good religious-spiritual attitudes and behavior. Parenting entrusted to Islamic priests, boarding school administrators, ustadz, and clerics is believed to be more effective in shaping the personality of students (Asbari et al., 2019; Jose et al., 2019; Sahlan, 2013; Tahir, 2017).

Learning held in Islamic boarding schools itself is included in the realm of informal education. However, in this increasingly modern era, Islamic boarding schools are starting to adapt to changes by applying the concept of non-formal education and even leading to formal education for their students to have knowledge and skills to be competitive with graduates of other educational institutions. The development of Islamic boarding schools continues to grow and spread in various regions. In recent years, several modern cottage concepts have emerged with the concept of

boarding school or school with overnight stays. Of course, Islamic boarding schools with various concepts are present because they are following the community's needs. The impact of the currents of modernization and globalization are bad influences caused by the entry of foreign cultures that are not per the community's values and culture. So that Islamic boarding schools are felt to be the solution to these problems (Romady et al., 2019; Tahir, 2017).

Islamic boarding schools focus on the care provided to the students. The pattern of parenting in the Islamic boarding school itself is like a hereditary tradition. Where religious, social, and spiritual values are passed down from the founder of the lodge to the next generation. The principle of the Islamic boarding school is *al muhafadzah 'ala al qadim al shalih wa al akhdzu bi al jaded al ashlah*, namely holding positive traditions and balancing with positive new things. The principles explain that the parenting tradition in Islamic boarding schools can survive and adapt to the currents of changing times which are marked by massive technological developments (Tahir, 2017).

This parenting tradition preserved in Islamic boarding schools and carried out from generation to generation is called indigenous learning. The indigenous learning method is one of the learning models that continues to grow and is well maintained even though the learning is local, as is the case with the care that is applied by caregivers of Islamic boarding schools (Handayani et al., 2019; Jarvis et al., 2021; Mohamad Shah et al., 2020; Salem, 2019; Tahir, 2017). Indigenous learning includes habituation, example, punishment and reward, and others, which then shape the students' character. So when they leave or graduate from a boarding school. The students not only have general knowledge or insight or skills. However, the student's character can also be well-formed through indigenous learning methods that they can apply in their social life.

## 2. METHODS

Indigenous learning for santri parenting in Islamic boarding school environment research uses a qualitative research approach. Researchers chose this approach based on the research objective to obtain in-depth information about how boarding school caregivers carry out indigenous learning in the Islamic boarding school environment. This research uses a case study qualitative research type (Ulfatin, 2015). Researchers focused on cases that occurred naturally at the research location, namely the Hidayatul Mubtadiin Islamic Boarding School in Plaosan District, Magetan Regency, East Java.

The Islamic boarding school has a characteristic of the semi-Salafiyah learning concept with formal, non-formal, and informal education approaches. The research data was obtained through in-depth interviews, observation, and documentation studies. Researchers conducted interviews with boarding school caregivers, boarding school administrators, ustadz, ustadzah, and students to obtain information about the application of indigenous learning in the boarding school (Bogdan, R.C & Biklen, 1982; Sugiyono, 2018; Ulfatin, 2015).

Researchers then made direct observations of learning activities in Islamic boarding schools. Furthermore, the researchers conducted a study of the documents or archives of Islamic boarding schools related to applying indigenous learning methods (Johnson & Christensen, 2014; Mayring, 2015; Pohontsch, 2019). The data obtained were recorded in the form of interview transcripts and field notes. The data is then reduced according to the context of the problem under study. The data were then analyzed using the triangulation technique. The data that has been analyzed is then translated into articles (Sugiyono, 2018; Ulfatin, 2015).

## 3. RESULTS

Islamic priests have an essential role as caretakers of the cottage in internalizing the values of the teachings of the cottage, which have been carried out from generation to generation as the application of the indigenous learning model at the Hidayatul Mubtadiin Islamic Boarding School in Plaosan District, Magetan Regency, East Java. The inculcation of these values is carried out through habituation that is applied in the boarding school environment. The pattern of parenting carried out for the students is also carried out by the boarding school administrators, who are asked to provide good examples. For example, the board of the boarding school ordered the students to dispose of the garbage in its place. The board of the boarding school must also do the same. In addition, the students are also trained to have the initiative to see the situation around the boarding school environment. For example, when it was time for prayer without an order, the students took the initiative to leave early for the mosque.

The parenting pattern applied in Islamic boarding schools, the management acts as parents of students in the Islamic boarding school environment. So that the students feel like they are in their home environment. In addition, the students are also allowed to confide in the management of the Islamic boarding

school if they experience problems related to personal problems or problems of the Islamic boarding school. Emphasis on learning patterns in Islamic boarding schools also emphasizes morals in addition to learning general knowledge and learning that is spiritual such as recitation of the yellow book, halaqah, memorizing the Qur'an, istighotsah, and other activities of a religious nature. The indigenous learning model is effectively applied at the Hidayatul Mubtadiin Islamic Boarding School because the learning model is under the learning pattern and the parenting pattern applied in the Hidayatul Mubtadiin Islamic Boarding School environment.

## 4. DISCUSSION

### 4.1 Indigenous Learning in Santri Parenting in Islamic Boarding Schools

Indigenous means original or indigenous, while learning has the meaning of learning. When drawn to a simple conclusion, indigenous learning is a learning model or original learning process under local wisdom. The learning methods grow and are maintained in everyday life in specific community environments to help students improve certain knowledge, attitudes, and skills. The indigenous learning method is considered suitable to be applied in the educational environment of Islamic boarding schools (Handayani et al., 2019; Jarvis et al., 2021; Pratt & Danyluk, 2017; Shower, 2017). The learning method emphasizes local aspects, imparting knowledge with practical examples following the struggles of everyday people's lives, reinforced by direct experiences students face as students, using trial and error models and trials. In addition, the indigenous learning method also uses observation, prioritizes an empirical approach, focuses on specific individuals to achieve a certain level of ability, maintains traditional and cultural values but remains rational and problem-oriented.

The explanation above is in line with the learning pattern applied in Islamic boarding schools where knowledge and spiritual values are taught to students from generation to generation from the founder of the boarding school to the next generation. The indigenous learning model is also closer to the realm of informal education. Due to the unstructured learning process (Acharya et al., 2019; Fauzi, 2020; Jarvis et al., 2021; Tan & Tan, 2014). Even students who participate in learning activities in Islamic boarding schools will feel that the informal education process does not feel like they are participating in learning activities. Considering that learning activities are carried out naturally, such as daily activities (Craven

et al., 2014; Gellman & Bellino, 2019; MacDonald & Markides, 2019; Niure, 2019).

In the learning activities in Islamic boarding schools, there is more emphasis on informal education. Although Islamic boarding schools are considered traditional educational institutions, in recent years, the learning patterns offered by Islamic boarding schools have been in great demand by the public. Learning methods that combine general knowledge with religious, spiritual skills are an attraction for people to choose Islamic boarding schools as educational institutions trusted to educate their sons and daughters. The presence of Islamic boarding schools in Indonesia existed earlier than formal educational institutions. Islamic boarding schools are a portrait of a learning pattern that has existed for a long time in Indonesia known as *nyantrik* (Sahlan, 2013; Tahir, 2017).

Several things that distinguish Islamic boarding schools from other educational institutions within the Islamic boarding school environment are the existence of Islamic priests who act not only as founders or decision-making centers related to Islamic boarding school activities but also as stakeholders, educators, and foster parents. For the students, while the santri are students who study in Islamic boarding schools with a *nyantrik* model to the Islamic priests, then the mosque which has two functions within the boarding school environment, the function as a place of worship and a place to carry out learning activities, the cottage as a residence for the students and female students, as well as recitation of the yellow book which is taught from generation to generation in the boarding school environment (Tahir, 2017).

The advantage of Islamic boarding schools as educational institutions is the concept of parenting. Students are cared for as they live in their family environment as a form of effort used to understand, interpret, and instill the meanings contained in developing the fundamental values of santri. These efforts are manifested in training, habituation, and awareness to students to get used to it, with the rules that exist in the boarding school. After they finish learning activities at the Islamic boarding school, these values are attached throughout their lives. So that the indigenous learning model is deemed appropriate to actualize the behavior of morally obedient parents, especially when meeting with children, managing verbal and nonverbal communication, controlling children's behavior, and structuring the internal and external environment.

The concept usually carried out in parenting patterns in Islamic boarding schools is the same as the parenting pattern applied in the family environment, namely activities carried out by parents for their

children at home (Tahir, 2017). Parenting is considered very important because it is the starting point for forming a child's character. Whereas actual parenting is not only done by parents. But also other family members, the surrounding environment, and also educational institutions. Islamic boarding schools take on a role in educational institutions. In the process, Islamic boarding schools have three roles in parenting. Namely, the role as an educational institution, the role as a parent, and the role as an environment. Therefore, an understanding of parenting must be well understood by caregivers, boarding school administrators, and ustadz and clerics in Islamic boarding schools (Fauzi, 2020; Tahir, 2017). Informal education in the Islamic boarding school environment focuses on internalizing the values constructed within the students, namely religious values, character values, ethics, manners, morals, and socializing with the community. In the relationship of interaction patterns of living together between Islamic priests and santri, the mosque has a role as the center of activity of the learning system implemented in Islamic boarding schools and occurs from generation to generation (Acharya et al., 2019; Asbari et al., 2019; Rahmat, 2019).

The form of the uniqueness of the indigenous learning model in the Islamic boarding school environment is the diverse and distinctive teaching or learning method. Such as *sorogan*, *wetonan*, *bandongan*, *halqah*, *tahfidz*, and *hiwar* (Bin Tahir, 2017; Mohamad Shah et al., 2020; RESHMI & KUMAR, 2018). This learning system is the first learning system implemented in Islamic boarding schools. In the learning system, there are no learning

techniques described in the form of a curriculum, and there are no specified levels of education. Meanwhile, related to the number of lessons obtained by the students, it is determined and adjusted to the parenting and coaching patterns applied by the Islamic priests and agreed upon by the students. At the same time, the educational evaluation results are carried out by the students concerned (Fauzi, 2020; Romady et al., 2019; Tahir, 2017). That is why the indigenous learning model is deemed appropriate to be applied in the Islamic boarding school environment.

## 5. CONCLUSION

Based on the explanation above, the results of this study lead to conclusions. The indigenous learning model is suitable to be applied in the Islamic boarding school environment. The concept of indigenous learning is under the learning model applied in Islamic boarding schools passed down from generation to generation. The indigenous learning method is one of the learning models that continues to grow and is well maintained even though the learning is local. As well as care that the caregivers of Islamic boarding schools apply. Indigenous learning includes habituation, example, punishment and reward, and others, which then shape the students' character. So when they leave or graduate from a boarding school. The students not only have general knowledge or insight or skills. However, the student's character can also be well-formed through indigenous learning methods that they can apply in their social life.

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