



Developing Ethics for 'Santri' Empowerment: The Case of the Pesantren al-Falah of Gorontalo, Indonesia

Andries Kango ^{(a)*}, Dian Adi Perdana ^(a), Sriyuni Regita Biya ^(a)

^(a) Institut Agama Islam Negeri Sultan Amai Gorontalo

* Corresponding Author, Address: Jalan Sultan Amay, Pone, Limboto Bar., Kabupaten Gorontalo, Gorontalo 96181, Email: kangoandries@gmail.com

ARTICLE INFO

Article History

Submitted 23 October 2020

Revised 7 February 2021

Accepted 6 April 2021

Keywords:

Pesantren, Ethical Values, Santri Empowerment, Change Makers.

ABSTRACT

The failure of community empowerment often forgets the ethics of change-makers as an essential instrument in program implementation. This assumption is existed because of weak human development resources in an educational institution in terms of shaping character. Pesantren or Islamic Boarding School offers another alternative to transforming santri or student ethics effectively when taking action in society. This article aims to explore the strategy of developing student ethics in the process of social transformation. The research data was generated through observation method at Al-Falah Islamic boarding school in Gorontalo, in-depth interviews with caregivers, teacher councils, students, and documentation related to development to shape students' character. Al-Falah Islamic boarding school has responded to modernity issues and implemented them into learning practices. This pesantren chooses three strategies (sentimental, rational, and takziah) to develop the ethical quality of students. The fundamental Islamic values or *ahklakul karimah* (ethical values) is chosen because it can be primary guidelines for change-makers in developing community empowerment activities. In line with this, this research suggests that this strategy can be implemented in pesantren and in different contexts elsewhere. However, because limitation of the research, the ethical values are impossible to test in various aspects, so it is necessary to consider updated survey studies to prove the suitability of ethics and the achievement of community empowerment programs.



Introduction

Pesantren—also known as *Pondok*, Islamic Boarding School, and *Madrasa* (Lukens-Bull, 2010)—have played a significant role in the development of the Indonesian nation (Isbah, 2020). As an Islamic educational institution that has contributed to the life of the nation. Interestingly, Islamic boarding schools have been studied from various perspectives: empowerment centers, educational institutions that inspire freedom of thought, education that can shape the character of santri, charismatic *Kiai* (Islamic teacher) figures, prophetic leadership, and others (Budiwiranto, 2009; Dhofier, 2011; Gazali & Malik, 2009; Sholeh, 2005; Yusuf & Taufiq, 2020; Zarkasyi, 2020). So far, Islamic boarding schools have attracted scholars to study this field. However, there is no specific discussion about the ethics of students for empowerment. In fact, this topic is interesting if ethics becomes a new discourse on the development of pesantren as a response to thoughts of liberalism, modernism, fundamentalism, radicalism, and others ideology (Pohl, 2006).

From several previous studies, the trend of developing students' ethics in Islamic boarding schools can be mapped into two clusters. First, pesantren as an Islamic educational institution shows its existence as an institution that can grow students' character from the cognitive aspect (Anam et al., 2019; Fauzi, 2012). This study negotiates Islamic tradition and local value-based modernity. Second, Islamic boarding schools have become educational institutions capable of transforming community development ideas (Idham, 2016; Sudiapermana & Muslikhah, 2020). This study proposes the sustainability of pesantren-based community empowerment with advanced pesantren programs. However, these studies have missed the part of the development of ethics as an instrument in the empowerment way. Specifically, this ethical development is a study that requires the inherent value of students when they have become

alumni and live in real society.

Studies that examine the ethical development of students are an essential issue that needs to be explored in this article. This article will examine issues on the ethical development among students at the Al-Falah Islamic Boarding School Gorontalo. This Islamic boarding school has developed a commodification of Islamic education curriculum with reference to internal (pesantren management) and external (government curriculum standards). The internal curriculum consists of a local indigenous and distinguishes it from other common pesantren. For this reason, this article aims to describe the development of the quality of santri through three strategies, namely sentimental, rational, and *takziyah*. First, the sentimental strategy is building students' awareness by reflecting feelings and hearts. It is a capital to adapt and socialize in society. Second, rational strategy is a process of building perseverance in the learning process to encourage students to maximize their potentiality. Third, the *takziyah* strategy is a mental building process so that students can love knowledge and science as successful motivation in the future.

These three strategies are elements of human resource development as the basis for awareness of personal capacity (Al Adresi & Darun, 2017) it has been a challenge for the organization to manage the external turbulence like war or government policy changes. This makes the HRM department play a crucial role to manage their employees together with the welfare of the organization. The main purpose of the article is to investigate the relationship between strategic HRM (SHRM). Pesantren is a learning space for students to achieve freedom of thought but still within the corridor of moderate Islamic values (Ahmadi, 2019; Fikriyati, 2007; Maksun, 2015). At the same time, pesantren has become an institution that transforms Islamic ideas by upholding democratic values, respecting diversity, and freedom of thought (Endy Saputro, 2011) it is conditioned by

the feudalism of village's leader which is monopolized from one generation to other generations. On the other hand, religion can be an alternative to challenge this feudalism. I explore this condition through an examination of the role of kalebun (the village's leader. It is the key to building a tradition as an application to strengthen the self-quality of students. Thus, they will adapt to real-life in society and in expectation to create social changes.

Literature Review

Pesantren is an Islamic educational institution integrated with learning, appreciating, and practicing Islamic values with cognitive, affective, and psychomotor domains. This integral concept helps pesantren to explore religious values and guide for santri in living social life future. All Islamic teachings are under the guidance of a caregiver (*Kiai*) supervised for 24 hours. Santri live in Islamic boarding schools living in dormitories or cottages (Astuti, 2017). For this reason, the ethics of students is the realm of curriculum development design in Islamic boarding schools. The development of this curriculum is an essential element in establishing a pesantren (Satori & Nurohman, 2018) a descriptive-qualitative research method with a phenomenological approach is used in this study. The results of the study show that there are differences in views related to religious relations with the state, especially those which related to the intersection of Islamic Law with the legal system that applies among pesantren in Tasikmalaya. The first view states that to find solutions to various problems of society and in forming an Islamic society requires the involvement of the State; The second view states that to form an Islamic society does not need to involve the state. This view is more supportive of the implementation of religious ethics or morals with a cultural approach. The third view is the view which is a compromise between the two groups in the making of regulations.

(Satori & Nurohman, 2018). The goal is in line with the educational process by developing students' morality (Izzati et al., 2019), which is an integral part of developing human resources (Salim & Alarimy, 2015).

Currently, many pesantren have contributed to development in Indonesia, and their distribution is not only in Java but also throughout the country. For this reason, pesantren have developed not only traditional Islamic educational institutions but also into modern pesantren. Some scholars, such as Martin van Bruinessen, said that pesantren are unique educational institutions that integrate the education system according to Indonesian traditions. For this reason, pesantren can be categorized as a genuine educational institution because in some aspects different from other Islamic traditional institutions in the world. However, pesantren has an international orientation with the main center in Mecca as the birth of Islam (Martin, 1995, p. 21).

The existence of pesantren has established resilience in the community. As an identity, pesantren can also fortify society from the propaganda of new dangerous identities carried out by religious radicalism actors. Some traditional Islamic boarding schools are affiliated with the Nahdlatul Ulama (NU) organization, rely on social cohesion to the charismatic *Kiai* figure and the tradition of classical learning or known as *Kitab Kuning* or the Yellow Book. Social capital, both *Kiai* and the yellow book are an inseparable identity in building a pesantren. On the other hand, Islamic boarding schools have developed by responding to the issue of modernity—often typified as modern boarding schools—which become social capital to shape the ethics of students (Abubakar & Hemay, 2020). The typology of modern pesantren is often identified as the formalism of educational institutions from Muhammadiyah spirit (Rahem, 2017).

Meanwhile, Islamic boarding schools in the community have produced santri contributions to change the environment and social transformation. In more detail, this transformation follows the basis of Islamic society's existence. It implements the value of justice, equality, unity, peace, goodness, and beauty for community development, liberating individuals besides society from totalitarian and tyranny system to social justice. This role conveys social criticism of deviations from failed society order with the task of *nahl munkar* (encouraging goodness/preventing chaos) (Sasono et al., 1998).

Pesantren as Islamic educational institutions carry out *da'wah* (invitation) as the realization of *amar ma'ruf* (righteousness), not only verbal or just literally speaking, but using *da'wah bil hal* (practically) approach in the form of empowerment of students (Susanto, 2014). Students' empowerment can be started with verbal or *dakwah bil lisan*, providing good examples of plain speaking, spreading positive messages to others, the impact is not only for others but also as a self-reminder. Therefore, institutions or pesantren should preach by providing enlightenment to the community; therefore, people can accept the purposes of pesantren.

Islamic-based community empowerment offers socio-culture as the continuity of the existence of pesantren. Haryanto stated that pesantren empowers santri with spiritual values: awareness, capacity, and empowerment (Haryanto, 2017). Capacity building of students is empowering students to develop their skills (Prastyo, 2017), and the ability can be done through indoctrination and strengthening the religious foundation in pesantren education (Sudarno, 2015). Pesantren can also empower students by developing rhetorical skills in public speech training (*muhadhoroh*). It trains the mentality for good speaking skills in front of the public as *santri* (Ainiyah, 2019). For this reason, the progress of developing student' capacity as indoctrination of religious values and empowerment needs to develop ethics and

expert human resources. Therefore, this research will attempt to explore this topic.

Research Method

Based on a social study about the ethical development for students in al-Falah Islamic boarding school, Gorontalo Regency, this research uses a descriptive qualitative approach which has the most comprehensive understanding for all experiences thoroughly, or events recorded objectively (Jajoo & Malu, 2014; Yin, 2014). The descriptive method is a step to analyze and present the data obtained in the field. An important feature of descriptive research is to solve problems accurately by collecting data or information then compiled, explained, and analyzed after all (Asep, 2003). Researchers also conducted literature research to obtain the necessary data.

The Sociology of Religion approach also is considered in this research because it explores the logic and sociological concept to describe socio-religious phenomena. According to Weber, any cause for human behavior cannot be found and built implicitly or explicitly unless it can map abstract concepts and propositions to become more meaningful (Weber, 2019). The approach orientation is to explore, find, formulate, and understand every social phenomenon circumstance (Kim, 2019). However, the primary research data sources are the words and actions by informants; the leadership of the pesantren, the teacher council, and the santri—consisting of 10 (ten) informants—the code is R1 (the leader of the pesantren), R2 (the teacher council), R3 (the teacher council), R4 (the teacher council), R5 (the teacher council), R6 (teacher council), R7 (santri), R8 (santri), R9 (santri), and R10 (santri).

Before the data collection process, the researchers asked several questions related to the topic and research partners. In collecting data was used the methods of observation, interviews, and

documentation. The research was conducted for 6 (six) months: July to December 2019. After that, data collected, then the following steps are analyzing, processing, interpreting, grouping, systematizing, and verifying the data collecting. Researchers analyze data continuously during presentation data, making final conclusions and suggestions for the last part of this research (Creswell, 2007; Miles & Huberman, 1994).

Result

Pesantren or Islamic Boarding School al-Falah is located on Kasmat Lahay street, Tunggulo Village, Limboto Barat District, Gorontalo Regency, Gorontalo Province, Indonesia. The location has a distance of around 5 km from Limboto City, the capital city of Gorontalo Regency. The al-Falah Islamic boarding school is also on the main Limboto-Isimu route. This line is a Trans Sulawesi which makes it easy to reach this location. A rural area supports Islamic boarding school in Islamic teaching because this zone is away from the noise and air pollution and provides comfort. The place of the *pesantren* in the village has an area of land assets: 6,000 m² and a building area of 2,500 m².

This boarding school was established in 1988 by Drs. K.H. Hamrain Kau. The *Pesantren* affiliation follows the Muhammadiyah organization works and implements a modern education system. This system integrates the traditional *pesantren* model with modern education (Astuti, 2017; Isbah, 2020; Zarkasyi, 2020). An educational system is under the coordination of the Muhammadiyah association in the Gorontalo area. The *Pesantren* has supported a modern education system, from kindergarten, elementary, junior high school to senior high school. Muhammadiyah is a socio-religious organization known as a union and focusing on the education system (Nakamura, 2012). However, this association, especially in Gorontalo, does not yet

have a pesantren. For that, on the initiative of Drs. K.H. Hamrain Kau, a member of the Tarjih Council for the Muhammadiyah of the North Sulawesi region, founded the pesantren. This pesantren was established to represent Muhammadiyah values and struggle in contributing to the nation-state. On the other hand, it is also a place to empower cadres and realization based on the decision of the 1985 Muhammadiyah Congress in Solo.

At the beginning of its establishment, the al-Falah Islamic Boarding School was managed by Hi. Yusuf Polapa (North Sulawesi Muhammadiyah Regional Leader), Prof. Drs. Hi. Ibrahim Polontalo (Member of Regional Leadership of Muhammadiyah North Sulawesi), Drs. Syamsudin Tuli (Muhammadiyah Regional Leader of Gorontalo Regency), Drs. K.H. Hamrain Kau (Member of the Muhammadiyah Tarjih Council for the North Sulawesi Region and the Leader of the Al-Falah Islamic Boarding School), and Hi. Suno Saleh (Member of Regional Leadership of Muhammadiyah Gorontalo Regency). All members have made a positive contribution to developing the Pesantren and its existence today.

Pesantren al-Falah has a goal to meet the needs of Muhammadiyah as a union organization. It is an Islamic movement with the *da'wah* model in *Amr Ma'ruf Nahi Munkar* (inviting goodness and preventing evil), developing and educating preachers (Islamic preachers) with intellectuality, solid cadres, spreading ideas, and charity of Muhammadiyah organizations. In addition, the al-Falah Islamic Boarding School aims to produce cadres who have an entrepreneurial spirit dedicated to religion and organizations. All the goals are the implementation of Islamic teachings based on the *Qur'an* (Koran) and *As-Sunnah*.

Zainur Romiz Kau, as the leader of the Islamic boarding school, said that the Muhammadiyah organization was the initial seed for the establishment of the Al-Falah Islamic Boarding School, which in the

end was determined by an area in Gorontalo Regency as the Pesantren location. Since its establishment, the Muhammadiyah organization has contributed. However, for the last a decade, Muhammadiyah's share in building and supporting Pesantren was decreasing and even minimal contributions, so Pesantren's leader and members run the operations independently without the help of Muhammadiyah until now (R1, Interview, 14 September 2019).

Thus, the pesantren officially changed its name to Pesantren al-Falah on August 1, 1989 AD or 3 Muharram 1410 Hijariah. Since changing its name, this pesantren has opened a junior high school or Madrasah Tsanawiyah with learning media at the Nurul Iman Mosque. The following year, this pesantren has grown by opening a high school or Madrasah Aliyah. The opening of this secondary school utilizes the Golkar Party's Regional Representative Council or *Dewan Perwakilan Daerah* (DPD) building as a learning center.

This Islamic boarding school has experienced significant development. For this reason, the pesantren continues to improve, especially in the management and development of buildings as learning centers. According to Sapril, each manager develops pesantren building facilities through a mutual cooperation mechanism. Its activity requires consistency and struggle for introducing Islam-based education to Gorontalo people (R2, Interview, 26 September 2019). This statement confirms that the al-Falah Islamic Boarding School has long been established in Gorontalo Regency and as the medium to encourage students who broadcast Islam. Thus, many parents have chosen Pesantren al-Falah as an educational institution for their children.

The positive community response has encouraged managers to establish primary school educational institutions or Madrasah Ibtidaiyah. This school was established in 2008 to meet the community's needs in educating early age children. In 2010, this

pesantren opened education Raudhatul Athfal or Kindergarten level as an effort to facilitate educational access for the community (R3, Interview, 3 October 2019).

Considering the vision and mission of the boarding school, they focus on student development based on Islamic teaching and modern science. First, the vision is to create a cadre of qualified people, have faithful and devoted, mastering science and technology, and contribute to social life. Second, the mission for preparing cadres with noble character (*sidiq* (truthful), *amanah* (trust), *tabliq* (convey), and *fatahan* (intelligent) personality, so that the mission is encouraging *Iman* (faith) and *takwa* (piety or religion devotion) (IMTAQ) and developing Science and Technology (IPTEK) for educational staff, and make the Al-Alah Islamic Boarding School a center for community development based on IMTAQ and IPTEK orientation.

Every educational institution, both public and private status, must have facilities and infrastructure because it is one of the primary success factors in educational progress (Astuti, 2017; Maksum, 2015). Facilities and infrastructure to support learning process activities at Pesantren al-Falah Gorontalo are santri dormitory, classroom, sports building, canteen, cooperative, Islamic boarding school health post, orphanage building, leadership, and management building, shared kitchen and building for Santri's Business Practices or *Tempat Praktek Usaha Santri* (TPUS). From the facilities mentioned, the al-Falah Islamic Boarding School is sufficient. Since 2003, the existing facilities in the pesantren have not been fully fulfilled, one of which is a cooperative, a student business practice place (TPUS), a pesantren health post, and an orphanage.

All the dynamics of life in Islamic boarding schools are influenced by leaders, caregivers, teachers, and students at the boarding school. The leader is the general person in charge of the entire series of activities at the al-Falah Islamic Boarding School, both

curricular and extra-curricular activities. In addition, the leadership is also responsible for the procurement of facilities and infrastructure for the al-Falah Islamic Boarding School. Pesantren caregivers are responsible for managing the extra-curricular activities of students whom the coaching teachers assist. Teachers are educational staff who have expertise at various levels of education: Madrasah Aliyah, Madrasah Tsanawiyah, Madrasah Ibtidaiyah, and Raudhathul Athfal.

Al-Falah Islamic Boarding School has 56 Human Resources (HR). They have duties in each institution-Madrasah Aliyah, Madrasah Tsanawiyah, Madrasah Ibtidaiyah, and Raudhatul Athfal-with the structure of 1 Leader, 1 Caregiver for Male Santri, 1 Caregiver for Female Santri, 20 Heads, and Madrasah Aliyah Teachers, 20 Teachers for Madrasah Tsanawiyah, 10 Teachers of Madrasah Ibtidaiyah, 3 Teachers of Raudhatul Athfal. However, only one school principal representative leads all levels of education.

Table 2. Educational Staffs of Pesantren al-Falah

No	Eduaction Degree	Total
1.	Master	3
2.	Bachelor	44
3.	Diploma	8
4.	Senior High School	8
Total		62

Source: Fieldwork, 2019.

Santri comes from the word of *cantrik*, which means students of a sage or holy person who also usually lives in a hermitage place (Ahmad, 2014). Santri is one of the most essential elements of education in the pesantren environment, and without them,

pesantren education will never exist (Mastuhu, 1994). The number of students at the al-Falah Islamic Boarding School in the 2018-2019 academic year reached 429 people: 153 people currently studying at Madrasah Aliyah, 276 people at Madrasah Tsanawiyah—178 male students and 251 female students. Therefore, the al-Falah Islamic Boarding School has popular among people, so that they tend to send their children to the pesantren. Santri who live come from Gorontalo or outside.

Al-Falah Islamic Boarding School has implemented an educational curriculum that supports the improvement of students' knowledge and personality (shaping Islamic character). This curriculum is made by looking at the needs of the community and following the times so that its output can be practically useful in every sector, especially in the religious sector such as knowledge of the Qur'an, *tafsir* or interpretation, hadith to other related social sciences (Gazali & Malik, 2009; Zarkasyi, 2020). With the times, the pesantren curriculum must be adapted to social needs. Here, two curricula are applied, namely the pesantren and madrasa curriculum. The Ministry of Religion has regulated these two curriculum models. Islamic boarding school activities are divided based on time, namely after the Asr prayer, before the Maghrib prayer, after the Isha prayer, and after the Fajr prayer (R2, Interview, 15 October 2019).

After every prayer, a religious lecture is held. Al-Falah Islamic Boarding School also has a special schedule, namely every Friday night studying verses related to law, Saturday night practicing Indonesian language lectures, Sunday night studying *tauhid* (monotheism/asserting oneness) and *tajwid* (the correct pronunciation of the recitation), Monday night Arabic lectures, Tuesday night fiqh, and Wednesday nights lecture practice. Every morning, after the morning prayers, language guidance is held. Tuesday morning, after the language guidance, there is memorizing the Qur'an. Every afternoon,

there are extracurricular activities for students, such as sports. Every Saturday after the Asr prayer, they study *nahwu shorof*. Every Sunday after the Asr prayer, they study *ushul fiqh* and *muthola'ah*.

The pesantren leader said that the curriculum used was from the Ministry of Religion curriculum model (R4, Interview, 11 November 2019). At all levels of education, the curriculum system has been implemented. However, the curriculum has collaborated with a religious curriculum that follows the needs of students in building personality (*akhlakul karimah*) as a provision for living in society. The Islamic boarding school also runs an Arabic and English curriculum which is practiced in the form of daily vocabulary exercise, dialogue conversations, foreign language speeches to teach how to grammatically compose languages (Arabic and English): *Tawhid* and *Tajweed*, *Fiqh*, *Usul Fiqh*, *Mahfudzot*, *Hadith*, *Tafsir*, *Nahwu Shorof*, *Muthola'ah*, and other relevant skills.

By paying attention to the curriculum taught by pesantren, many advantages can be had by students when they live in dormitories. They will learn to live independently and train themselves to socialize with peers. An interesting pesantren program is *mufradat yaumiyah* (daily vocabulary). The students must master two languages (Arabic and English) every months. Students within three months can speak Arabic and English fluently. *Mahfudzot* (words of wisdom/pearls of wisdom) is also taught by Kiai. They will get material about the story of the Prophet Muhammad, his companions, and classical scholars. In addition, the science of *at-Tajwidu fi Qiroatil Qur'an* (law of reading the Qur'an) is taught to students in order to understand the rules for reading the Qur'an correctly and adequately. This subject matter is an obligation that is followed because every student must memorize (*Ayatul Ahkam*) the Qur'an, which is carried out every two weeks. Santri is also taught *ushul fiqh*—the basics of *fiqh* so that students know the laws of *halal* (good) and *haram* (bad) in Islam.

Al-Falah Islamic Boarding School runs the learning curriculum through a Human Resources (HR) development approach. This approach uses an empowerment strategy by referring to three elements: sentimental, rational, and tazkiyah. First, sentimental focuses on the study of students' awareness in reflecting their feelings and hearts to adapt and socialize with the social environment. Syarif Hidayatullah Achmad said that this pesantren "*applying sentimental strategies to shape the character of students through the value of monotheism, learning tajwid, and mahfudzot*" (stories and pearls of the life journey of the Prophet Muhammad and his companions) (R5, Interview, 14 September 2019). It is in line with what Arlan Bobihu said: "*Islamic boarding schools study the science of monotheism to strengthen the students' belief and faith in Allah SWT and learn tajwid so that students understand how to read the Qur'an properly and correctly*" (R6, Interview, 27. September 2019).

On the other hand, Muhammad Djuwaini said that "*tajwid lessons have resulted in student achievements in the Al-Qur'an memorizing competition (Musabaqoh Hifdul Qur'an) at Gorontalo province and national level in 2014 and 2017*" (R7, Interview, 25 October 2019). According to Zamani, learning tajwid provides benefits in order to avoid mistakes in reading the verses of the Qur'an. In addition, the science of recitation is also one of the values of personal worship in carrying out life as a Muslim (Zamani, 2012). For this reason, learning tajwid can help students to know the law of reading the Qur'an properly and correctly. The positive impacts of studying tajwid can increase and motivate their love toward the Qur'an.

As for the *mahfudzot* program (a collection of pearls of wisdom that students must memorize), Arlan Bobihu said pesantren teaches excellent stories of Prophet *sahabah*/friend/companions and scholars. This program aims to provide positive values of behavior and attitudes exemplified by previous people so that students can apply them in everyday life (R8, Interview, 11 October 2019). In line with this,

Syarif Hidayatullah Achmad said that the mahfudzot program was carried out after the dawn prayer with a mechanism guided by the ustadz to motivate students in speaking Arabic well form of poetry and sentences. This activity thoroughly explains the material so that students understand it (R5, Interview, 16 September 2019).

Second, rational empowerment strategy. This strategy has a goal to obtain the results of the learning system effectively. It encourages students to focus on using reason and mind in critical thinking openly. Hafid Labulika said that the pesantren held a conversation between the supervisor and the santri (Muhadatsah) (R9, Interview, 14 October 2019). This activity takes various messages and moral advice contained in the Qur'an and Hadith. This program is also carried out in two-person dialogue in conversations using foreign languages, both Arabic and English. It is a step to familiarize the students in using foreign languages and form students actively, not just passively. The *muhadatsah* program is scheduled every Thursday night. The administrators of the al-Falah Islamic Boarding School competed in three different languages every week. Also, the community asks some students to give lectures in various activities such as *ta'ziyah* and *khutbah* or Islamic sermons.

Nabila Salsabila said the *muhadatsah* program trains students to speak verbally, minimize doubts, and increase personal self-confidence when speaking foreign languages in public (R10, Interview, 14 October 2019). This program is a step to increase self-confidence and doubt that students can control. Through this program, it has had a positive impact on pesantren, namely winning first place in the MTQ Contest at the Gorontalo Regency level for the Syaril Qur'an branch in 2010 and 2017. This Muhadatsah program has educated them to communicate fluently in Arabic and English. In addition, Muhdatsah can also foster student confidence when appearing in front of the public.

Arlan Bobihu said that the pesantren teaches *Nahwu* and *Shorof* (Arabic grammatical), learning tools to understand and practice Arabic correctly and adequately. Arabic needs to be learned like any other language spoken, heard, and understood well by speakers and listeners (R6, Interview, 27 September 2019). In line with that, Muhamad Djuwaini said *Nahwu-Shorof* is studied to understand and read Al-Quran well because every change and difference in *harakat* (vowel mark) in Al-Quran will change the meaning of words read (R7, Interview, 25 October 2019). In addition, the pesantren also facilitates the students with Arabic speech training programs as the implementation of *Nahwu* and *Shorof*. Arabic is cultured in this pesantren, even the leadership and the teacher council provide targets for students to learn, understand, and practice foreign languages with a minimum target of around three months and a maximum of six months for students to speak Arabic properly also correctly.

Third, *tazkiyah* empowerment strategy through *mahfudzot* and hadith programs. Students prefer this program, and they enjoy learning *mahfudzot* because it can motivate them. The *tazkiyah* program teaches hadith related to the soul in collaboration with verses of the Qur'an. The goal is to implement it into their lives as one of the nation's and religious youth.

Muhammad Djuwaini said that the *mahfudzot* program held in the pesantren education curriculum was taught to purify the students' soul and mind because everyone who has a pure heart and a clean soul will create *akhlauqul karimah* (R7, Interview, 25 October 2019). However, after understanding moral or *akhlak*, students can harmonize in the balance between faith and daily life practices both at the pesantren and after as alumni.

The implementation of *tazkiyah* program emphasizes the study of hadith that focuses on the problems of soul purification and self-motivation. *Tazkiyatun nufus* or soul purification is carried out with

various applicable activities such as prayer, *zakat* (almsgiving), and spiritual fasting. Morals, one of the foundations of human behavior, will be guided by hadith and *mahfudzot* education: the messages of the Prophet Muhammad and his companions are summarized in both so that humans will be effortless to understand and apply worship and daily activities. This purification is due to the reflection of a human being on sins and mistakes and self-reminding about injustice and immorality that will probably occur in the future. It can solve the appreciation of prayers deeply carried out with pure intentions and attempt to give a good impression as the first step for a Muslim, starting a new life, and correcting all mistakes made (Salleh & Khafidz, 2016).

The three empowerment strategies are an opportunity for al-Falah pesantren and other Islamic boarding schools in Gorontalo that both students and even the community can accept the pesantren education curriculum. Critical planning in preparing the educational curriculum makes a vital formula for creating an optimal strategy pattern. The competence of human resources possessed by both the teacher council as educators and the students ready to learn can positively determine Islamic boarding schools. The sentimental, rational, and *tazkiyah* strategies applied by Islamic boarding schools in educating the students have resulted in achievements as reciprocity and benchmarks for educational institutions' teaching and learning process. As non-formal educational institutions, Pesantren has become more famous for the achievements produced by santri so that people do not underestimate regarding the pesantren education.

Discussion

This study results reflect the strategic management process in empowering students' abilities. Empowerment of students is an influential agenda to shape character because the pesantren

environment has representative values to realize *akhlakul karimah* or ethical values. The cultivation of national values, nationalism, patriotism, democracy and respect for differences through the value of pluralism is the accumulation of pesantren education (Anam et al., 2019; Idham, 2016; Sudiapermana & Muslikhah, 2020). These values can be implemented if a pattern of strategic management is transformed into a learning system in Islamic boarding schools. Strategic management must be the basic foundation or guideline for decision-making in the organization so that the learning process continues. Organizations need a strategic plan as a milestone for the development of pesantren (Perdana & Panambang, 2019).

Several things must be considered in achieving a strategic strategy, including strength, weakness, opportunity, and threats (Rangkuti, 2004). In terms of strength, Pesantren al-Falah has implemented activities to guide students to preach Islam, namely speech training: Arabic and English. The coaches also have abilities when they were students previously. In addition, the strategy must also pay attention to weaknesses, in conducting guidance to students, of course, there are obstacles, namely students who are lazy and less pay attention to learning so it is difficult to achieve the predetermined targets. There are also weaknesses in pesantren al-Falah, namely the lack of information from outside or the students less updating with general highlight information.

Al-Falah Islamic Boarding School has the opportunity to carry out its strategy, such as students who can understand prayers, read, write and memorize the Qur'an quickly according to Pesantren curriculum. Another opportunity that Pesantren al-Falah owns is the government and the community. The government has accepted the presence of the Al-Falah Islamic Boarding School, also receiving supports from the community who can participate with the local community such as ta'ziah or sermons. Besides having opportunities,

threats especially for students, nowadays, young people are quickly influenced by the currents of modernity which sometimes contradict the regulations of the al-Falah Islamic Boarding School. For example, hairstyles began to be fashionable for male students and clothing styles that did not represent Islamic styles for female students, and their *tawadlu* or attitude began to decrease. Therefore, based on SWOT analysis, al-Falah's pesantren is possibly used as a benchmark in setting strategy.

However, this pesantren carries out an empowerment strategy, making each student a helpful human being for themselves, family, and society with various scientific provisions, both general, social, and religious sciences. According to Asmuni, this strategy is a method, tactic, or maneuver used in *da'wah* activities (Syakir, 1983, p. 32). According to Sinta & Isbah, other strategies are divided into three types: sentimental strategies, rational strategies, and sensory strategies (Sinta & Isbah, 2019). It is an ethical development for students as an empowerment method to explore their excellent abilities.

Conclusion

Pesantren discourses developing santri ethics are used to legitimize the fundamental values of community empowerment. The implementation of pesantren has developed towards progress. Pesantren is not only an educational institution as a model to counter radicalism and religious fundamentalism movements but also becomes an important instrument in shaping morals character as the essential value of community empowerment. With the morals or ethics possessed by students, it can be an important capital to build public trust. So far, Islamic boarding schools have a role in society that legitimizes existence, cohesion, and institutional strengthening. Nevertheless, something is missing from all of that. Therefore this

article provides an alternative to developing santri ethics as a basic foundation in shaping morality before entering or taking part in society to carry out social transformation.

This study provides input for social workers (changemakers) that the formulation of ethics in capacity building and self-qualify is an integral part of the community development process. The Al-Falah Islamic Boarding School Gorontalo can develop santri ethics as the basic capital of the value of community empowerment. The main focus of the development of santri ethics consists of sentimental, rational, and *takziyah* strategies. These three strategies have been well implemented through learning facilities in Islamic boarding schools: monotheism, recitation of *tajwid*, *mahfudhot*, speech exercises, *muhadatsah*, learning Arabic and English, studying the Qur'an and Hadith, and learning Arabic grammar (*Nahwu* and *Shorof*). On the other hand, Pesantren al-Falah has developed a curriculum to improve students' multi-tasking quality in the community. Santri are required to improve their intentions, and if the intention is serious in studying, the quality will be born automatically.

However, this study has two limitations: first, it was only conducted in one pesantren al-Falah Gorontalo, and secondly, ethical development was not included in the community or society. Therefore, the researcher expects that future studies to consider the ethical development of students who are tested directly when they take part in society. Further research can be done in different locations taking into account the best practice of ethical change-makers implementation.

Acknowledgement

We would like to thank Pesantren Al-Falah Gorontalo that has given us the opportunity to conduct this research through the Developing ethics on the Title: Developing Ethics for 'Santri'

Empowerment: The Case of the Pesantren al-Falah of Gorontalo, Indonesia. This research is fully supported by the Al-Falah Islamic Boarding School, with the hope of providing input, suggestions, scientific results that can help the development of the pesantren in the future. We also don't forget to say, thank you to the reviewers, proofreaders, and editors so that this article becomes reading material that is easily accepted by the public and academics.

Author's Declaration

Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

Funding

This study is an independent research, which is carried out in collaboration with lecturers and students and supported by all of family of Pesantren Al-Falah Gorontalo.

Availability of data and materials

All data are available from the authors.

Competing interests

The authors declare no competing interest.

Additional information

Andries Kango is research associate from Department of Da'wah Management, IAIN Sultan Amai Gorontalo, Indonesia. He has researched in the aspect of sociology, da'wah knowledge, da'wah of management, and social developing as a framework for analyzing welfare distribution practices over time. Each of his research is always based on various problems found in the community.

Dian Adi Perdana is research associate from Department of Da'wah Management, IAIN Sultan Amai Gorontalo, Indonesia. He has researched in the aspect of economic empowerment, community economy, da'wah of management, and social developing as a framework for analyzing welfare distribution practices over time. Each of his research is always based on various problems found in the community.

Sri Yuni Regita is a student of da'wah management who excels and has great potential in academics. She really loves the world of science and sports as a

potential activity to develop personal talents and interests.

References

- Abubakar, I., & Hemay, I. (2020). Pesantren Resilience: The Path to Prevent Radicalism and Violent Extremism. *Studia Islamika*, *A27(2)*, 397–404. <https://doi.org/10.36712/sdi.v27i2.16766>
- Ahmad, M. (2014). Pesantren: Santri, Kiai, dan Tradisi. *IBDA: Jurnal Kebudayaan Islam*, *12(2)*, 109–118. <https://doi.org/10.24090/ibda.v12i2.440>
- Ahmadi, R. (2019). Mbrakah in the Pesantren Salaf Tradition: The Dialectics of Local Wisdom and the Sufism Ethos for the Harmony of Life. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, *17(1)*, 119–132. <https://doi.org/10.21154/cendekia.v17i1.1439>
- Ainiyah, N. (2019). Pemberdayaan Keterampilan Retorika Dakwah Santri Pondok Pesantren Miftahul Ulum Pandean Wonorejo Banyuputih Situbondo. *As-Sidanah: Jurnal Pengabdian Masyarakat*, *1(2)*, 141–170. <https://doi.org/10.35316/assidanah.v1i2.585>
- Al Adresi, A., & Darun, M. R. (2017). Determining relationship between strategic human resource management practices and organizational commitment. *International Journal of Engineering Business Management*, *9*, 1–9. <https://doi.org/10.1177/1847979017731669>
- Anam, S., Degeng, I. N. S., Murtadho, N., & Kuswandi, D. (2019). The moral education and internalization of humanitarian values in pesantren. *Journal for the Education of Gifted Young Scientists*, *7(4)*, 815–834. <https://doi.org/10.17478/jegys.629726>
- Asep, S. M. dan A. A. S. (2003). *Metode Penelitian Dakwah*. CV Pustaka Media.
- Astuti, R. D. P. (2017). Pondok Pesantren Modern di Perkotaan: Studi Kasus Pondok Pesantren Al-Adzkar Tangerang Selatan. *MASYARAKAT: Jurnal Sosiologi*, *22(2)*, 257–279. <https://doi.org/10.7454/mjs.v22i2.6873>

- Budiwiranto, B. (2009). Pesantren and Participatory Development The Case of the Pesantren Maslkuul Huda of Kajen, Pati, Central Java. *Journal of Indonesia Islam*, 3(2), 267–296.
- Creswell, J. W. (2007). *Qualitative Inquiry & Research Design: Choosing Five Tradition* (2nd ed.). Sage Publication.
- Dhofier, Z. (2011). *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. LP3ES.
- Endy Saputro, M. (2011). Muslim localizing democracy: A non-pesantren village in Madura as a preliminary study. *Indonesian Journal of Islam and Muslim Societies*, 1(2), 297–316. <https://doi.org/10.18326/ijims.v1i2.297-316>
- Fauzi, M. L. (2012). The Roles of Kyai and Pesantren in Preserving Islamic Tradition and Negotiating Modernity. *Journal of Indonesia Islam*, 6(1), 125–144.
- Fikriyati, U. N. (2007). *Tradisi Pesantren di Tengah Perubahan Sosial (Studi Kasus Pondok Pesantren Al-Munawwir Krapyak Yogyakarta)*. Universitas Islam Negeri Sunan Kalijaga.
- Gazali, H., & Malik, A. (2009). Pesantren and the Freedom of Thinking: Study of Ma'had Aly Pesantren Sukorejo Situbondo, East Java, Indonesia. *Al-Jami'ah: Journal of Islamic Studies*, 47(2), 295–316. <https://doi.org/10.14421/ajis.2009.472.295-316>
- Haryanto, R. (2017). Pemberdayaan Santri Pondok Pesantren Musthafawiyah di Era Globalisasi (Studi Kasus Pondok Pesantren Musthafawiyah). *Al-Ishlah: Jurnal Pendidikan*, 9(2), 16–32. <https://doi.org/10.35445/alishlah.v9i2.15>
- Idham. (2016). Empowerment of Santri in Reality and Recollection: Study in Pesantren Hubulo, Gorontalo. *Jurnal Pendidikan Islam*, 5(2), 235–259. <https://doi.org/10.14421/jpi.2016.52.235-259>
- Isbah, M. F. (2020). Pesantren in the changing Indonesian context: History and current developments. *Qudus International Journal of Islamic Studies*, 8(1), 65–106. <https://doi.org/10.21043/QIJIS.V8I1.5629>
- Izzati, U. A., Bachri, B. S., Sahid, M., & Indriani, D. E. (2019). Character education: Gender differences in moral knowing,

- moral feeling, and moral action in elementary schools in Indonesia. *Journal for the Education of Gifted Young Scientists*, 7(3), 547–556. <https://doi.org/10.17478/jegys.597765>
- Jajoo, D., & Malu, S. K. (2014). *ResarchMethodology*. [http://shodhganga.inflibnet.ac.in/bitstream/10603/97412/5/chapter 3.pdf](http://shodhganga.inflibnet.ac.in/bitstream/10603/97412/5/chapter%203.pdf)
- Kim, Y. (2019). New opportunities for sociological research: A discussion of the usefulness of mixed methods with data science. *Journal of Asian Sociology*, 48(3), 343–358. <https://doi.org/10.21588/jas/2019.48.3.003>
- Lukens-Bull, R. (2010). Madrasa by any other name: Pondok, pesantren, and islamic schools in Indonesia and larger southeast Asian Region. *Journal of Indonesian Islam*, 4(1), 1–21. <https://doi.org/10.15642/JIIS.2010.4.1.1-21>
- Maksum, A. (2015). Model Pendidikan Toleransi di Pesantren Modern dan Salaf. *Journal of Islamic Education Studies*, 3(1), 82–108.
- Martin, V. B. (1995). *Kitab Kuning, Pesantren, dan Tarekat tradisi-tradisi Islam di Indonesia*. Mizan.
- Mastuhu. (1994). *Dinamika Sistem Pendidikan Pesantren*. INIS.
- Miles & Huberman. (1994). *Qualitative Data Analisis*. Sage Publication.
- Nakamura, M. (2012). *The Crescent Arises over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town, c. 1910s-2010* (2 Edition). Institute of Southeast Asian Studies.
- Perdana, D. A., & Panambang, A. S. (2019). Potret Dakwah Islam di Indonesia: Strategi Dakwah Pada Organisasi Wahdah Islamiyah di Kota Gorontalo. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 4(2), 229–242. <https://doi.org/10.25217/jf.v4i2.639>
- Pohl, F. (2006). Islamic education and civil society: Reflections on the pesantren tradition in contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409. <https://doi.org/10.1086/503882>
- Prastyo, H. (2017). Pemberdayaan Pesantren: Membangun Generasi Islami melalui Pembinaan Keterampilan Berbahasa Asing. *Al-Murabbi*, 4(1), 17–28.

- Rahem, Z. (2017). Gerakan Muhammadiyah dan NU Menjaga Marwah Pendidikan Keislaman di Nusantara. *Al Hikmah Jurnal Studi Keislaman*, 7(2017), 1–9.
- Rangkuti, F. (2004). Teknik Membedah kasus Bisnis. *Analisis SWOT*.
- Salim, A., & Alarimy, J. (2015). Islamic and Western Approaches To Human Resource Management in Organizations: a Practical Approach. *International Journal of Information Technology and Business Management*, 39(1), 1–13.
- Salleh, N. S. K. N., & Khafidz, H. A. (2016). Penyucian Jiwa Melalui Pendekatan Muhasabah Dalam Penghayatan Shalat. *Fikiran Masyarakat*, 4(2).
- Sasono, A., Saefuddin, A. M., Chotib, N. H., Anwar, Q., Zarkasyi, A. F., Hafidhuddin, D., & Ridha, A. (1998). *Solusi Islam atas Problematika Umat: Ekonomi, Pendidikan, dan Dakwah*. Gema Insani.
- Satori, A., & Nurohman, T. (2018). Pergeseran Orientasi dan Ekspresi Elit Pesantren di Kota Tasikmalaya. *JSW: Jurnal Sosiologi Walisongo*, 2(1). <https://doi.org/10.21580/jsw.2018.2.1.2478>
- Sholeh, B. (2005). Pesantren, Peace Building, and Empowerment: A Study of Community Based Peace Building Initiatives. *Al-Jami'ah: Journal of Islamic Studies*, 43(2), 327–347. <https://doi.org/10.14421/ajis.2005.432.327-347>
- Sinta, A. D., & Isbah, M. F. (2019). Filantropi dan Strategi Dakwah terhadap Mualaf: Kolaborasi Mualaf Center Yogyakarta, Dompot Dhuafa, dan Rumah Zakat di Yogyakarta. *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, 13(1), 15–31. <https://doi.org/10.24090/komunika.v13i1.2284>
- Sudarno, S. I. R. dan M. Z. S. (2015). Dakwah Bil-Hal Pesantren Walisongo Ngabrar Ponorogo Jawa Timur dalam Pemberdayaan Ekonomi Masyarakat Tahun 2013-2014. *Profetika: Jurnal Studi Islam*, 16(1), 26–49. <https://doi.org/10.23917/profetika.v16i1.1797>
- Sudiapermana, E., & Muslikhah. (2020). The Transformation of Sustainable Community Empowerment Based. *Journal of*

- Nonformal Education*, 6(1), 36–43. <https://doi.org/10.15294/jne.v6i1.23429>
- Susanto, D. (2014). Pesantren dan Dakwah Pemberdayaan Masyarakat Islam. *An-Nida: Jurnal Komunikasi Islam*.
- Syakir, A. (1983). *Dasar-Dasar Strategi Dakwah Islam*. Al-Ikhlâs.
- Weber, M. (2019). *Sosiologi Agama Diterjemahkan dari The Sociology of Religion* (Y. dan S. Santoso (ed.)). IRCiSoD.
- Yin, R. K. (2014). *Case study research design and methods* (5th ed). SAGE Publications.
- Yusuf, M. A., & Taufiq, A. (2020). The Dynamic Views of Kiai's in Response. *Qudus International Journal of Islamic Studies (QIJIS) Volume*, 8(1), 1–32.
- Zamani, Z. (2012). *Belajar Tajwid Untuk Pemula*. Mediapressindo.
- Zarkasyi, H. F. (2020). Imam Zarkasyi's Modernization of Pesantren in Indonesia. *Qudus International Journal of Islamic Studies (QIJIS)*, 8(1), 161–200.

