

Empowerment of Santri in Reality and Recollection: Study in Pesantren Hubulo, Gorontalo

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Abstract

This article is a summary of the result of the research about the empowerment of santri in Pondok Pesantren Hubulo (PP Hubulo) or Hubulo Islamic Boarding School in Gorontalo Province. The research questions are 1. what kind of empowerment of santri (student of Islamic boarding school) was implemented by PP Hubulo Gorontalo Province; 2. how were the prospect and challenge facing PP Hubulo Gorontalo Province in empowering its santri. The results of research showed that, 1) when empowerment was understood as how santri had power and strength, then actually all of the activities in PP Hubulo were the empowerment of santri. However, when empowerment was divided into two categories, namely soft skill and hard skill, then what existed in PP Hubulo was soft skill only, and 2) there were some factors being the obstacles in the empowerment of santri, among others was the unavailable time, where PP Hubulo used three curricula at the same time, not to mention the demands of national examination that cause the empowerment of santri's hard skill became impossible to be implemented.

Keywords: *Empowerment, Pesantren Hubulo*

Abstrak

Artikel ini merupakan ringkasan dari hasil penelitian tentang pemberdayaan santri di Pondok Pesantren Hubulo (PP Hubulo) atau Hubulo Pesantren di Provinsi Gorontalo. Pertanyaan penelitian dalam penelitian ini adalah 1) jenis pemberdayaan santri dilaksanakan oleh PP Hubulo Provinsi Gorontalo; 2) bagaimana prospek dan tantangan yang dihadapi Pondok Pesantren Hubulo dalam memberdayakan santri. Hasil penelitian menunjukkan bahwa 1) ketika pemberdayaan dipahami sebagai bagaimana santri memiliki kekuasaan dan kekuatan, kemudian benar-benar semua kegiatan di PP Hubulo adalah pemberdayaan santri. Namun, ketika pemberdayaan dibagi menjadi dua kategori, yaitu soft skill dan hard skill, maka apa yang ada di PP Hubulo adalah soft skill saja, dan 2) ada beberapa faktor yang menjadi kendala dalam pemberdayaan santri, antara lain adalah kurang tersediannya waktu di mana PP Hubulo menggunakan tiga kurikulum pada saat yang sama, belum lagi tuntutan ujian nasional

yang menyebabkan pemberdayaan hard skill santri menjadi tidak mungkin untuk dilaksanakan.

Kata kunci: *Pemberdayaan, Pesantren Hubulo*

Introduction

Pesantren are religious institutions that have been firmly rooted in society. As the institutions that have been firmly rooted and become part of society's social culture, pesantren have opportunities to be part of the movers of economy.¹ So, pondok pesantren (PP) not only has been an institution of education and religious preaching and social institution that has given colors to rural areas, but also has been growing and developing together with the society since centuries ago. Therefore, PP not only can be accepted culturally, but also has taken part in forming and giving movements and values of life to the society that always grow and develop, with sufficient figures of kiyai and santri and physical components where a pesantren is always surrounded by a religious culture. That culture regulates the relations between a community and another community.

Education in pesantren plays a big role in character building in Indonesia. So far, PP have been tested as institutions that have taken part in forming the character and personality of Indonesian citizens. Pesantren is a subculture of Islam rooted in Islam culture in Indonesia. Education in pesantren not only is equipped with facilities and practices of education but also instills an amount of values or norms.² Those values are the results of dynamic dialectics between religious values originating from the texts taught such as yellow book and the firmness of the caregiver/kiyai's principles. Further, these values interact with socio-cultural and political reality growing in Indonesia's culture and the interaction with external world (global) along the course of history.

¹ Slamet Widodo, "Development of Agribusiness Potential in An Effort to Empower Pesantren's Economy (Economic and Sociocultural Studies)," *Embryo Journal*, vol. 7, no. 2 (Desember 2010): 111-16.

² M. Chatib Thaha, *Strategies of Islamic Education in Developing Quality People of Indonesia* (Yogyakarta: IAIN Walisongo, 1990).

Research on pesantren has been largely conducted by scholars in Indonesia and western countries a lot of it has been publicized and published in the form of book such as the books written by Karel A. Steenbrink, Clifford Geertz (1981),³ Zamakhsari Dhofier (1994),⁴ Haidar Putra Daulay (2001), Hiroko Horikoshi (1987),⁵ Ahmad Baso (2012),⁶ and many other books discussing about pesantren traditions that become guidebooks about pesantren's big role in forming the character of Indonesian muslims.

The word pesantren is usually used to call the oldest educational institution in Indonesai, especially in Java. Nevertheless, in several regions of Indonesia, this model of educational institution is not called 'pesantren' even though it has similar functions as pesantren, for example the term *meunasah* in Sumatera, *rangkang*, and *dayah* (Daulay, 2001). Pesantren with all kinds of names, models, and forms are part of the history breath of the nation which is now called Indonesia. A nation that is now stated to be a republic country with the largest muslim population in the world, a brilliant achievement in terms of preaching (dakwah) mission of Islam that in the past was conducted by muslim preachers and merchants from the Middle East (Arab merchants) at that time. The big success of dakwah mission of Islam, in many ways, cannot be just separated from the Islamic educational institution which in the society of Java is known with the name Pondok Pesantren (PP), because besides as traditional educational institution of Islam in Indonesia, pesantren also started to exist at the same time as the process of Islamization itself, namely in around 8th and 9th centuries.

Pesantren in Indonesia appear to function more as an *integrative* factor in society. This is because the standard of relation pattern that has been developed so far. Therefore, pesantren's existence will show a larger number in the future, will develop and have larger reach. Most of the many more pesantren are located in rural areas, so they also have played active

³ Clifford Geertz, *Abangan, Santri, Priyayi in Javanese Society* (Jakarta: Pustaka Jaya, 1981).

⁴ Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994).

⁵ Hiroko Horikoshi, *Kiai and Social Change* (Jakarta: P3M, 1987).

⁶ Ahmad Baso, *Pesantren Studies, Kosmopolitanisme Peradaban Kaum Santri di Masa Kolonial*, Cet. 1, Book II (2a) (Jakarta: Pustaka Afid, 2012).

roles in educating the nation especially the lower level society and brought positive changes for their environments since hundreds of years ago.

Pesantren can also be called a nonformal institution, because its existence lies outside the line of society's educational system; pesantren has programs arranged by itself and in general are free from formal, nonformal and informal regulations that are run every day in a dormitory system. Therefore, pesantren is not only a learning institution but also the process of life itself. The background of pesantren that is the most important to bear in mind is its role as cultural transformation, integrated in religious life of the society. So, pesantren as the answer to religious call, to firmly implement the teachings and values of religion through religion education, and protection, and support to the groups that are willing to implement the religious instructions and regulate their relations gradually.

The Government has given a lot of attention to this oldest educational institution in Indonesia, especially in the field of empowerment of pesantren and its santri. The government through the Ministry of Religious Affairs and other ministries has given support to pesantren in various forms for the sake of empowering the pesantren. Empowerment is sometimes aimed at improving the pesantren's facilities and infrastructure, reinforcing the competence of pesantren's Human Resources such as grants of scholarship and assistance to develop pesantren's potential. Moreover, the Ministry of Religious Affairs has initiated a breakthrough by developing vocational pesantren for specific skills.

Pesantren in implementing the above-mentioned empowerment support sometimes use the support to internally reinforce its institution and sometimes use the support to develop its role in the society by involving the society in empowerment development activities. Some pesantren also use the support to provide media for reinforcing santri's competence.

The empowerment in pesantren has been largely implemented by the related Ministry, but the implementation has not yet been optimized to empower santri, particularly to provide the santri with special skills besides *tafaqquh fi addin*, not many pesantren have implemented this thing. Moreover, some pesantren that started to empower their santri stopped their efforts before their santri were empowered, whereas empowerment of santri

by giving them special skills is an effort of developing santri's competence and reinforcing their competence to build their self-independence or self-sufficiency at an early stage, to prepare them to perform in the society in the future.

Some facts show that pesantren which have provided their santri with lifeskill besides *tabaqquh fi addin*, have abilities to implement adaptation of development in the society, including the establishment of new pesantren, as what has been done by Pesantren Gontor and Pesantren Hidayatullah, so both pesantren have had some branches in various regions in Indonesia.

In contrast, it is also shown that the santri who are now pesantren alumni have no skills and do not continue their education, their independence in the society is not seen and they even become part of the unemployed people. Therefore, pesantren is demanded to continue and develop the empowerment of santri in line with the priorities and support of potential of pesantren and its environment, as part of santri reinforcement, so santri can take part in empowering the society where they live. Attention is to be given to the importance of santri empowerment. Seeing the plus-minus of impacts to the pesantren producing alumni and to the society, some concerned groups and observers encourage the support to santri empowerment, in the form of ideas and research.

Based on the above-mentioned background, this research is expected to answer the questions of this research: 1) What kinds of santri empowerment are implemented by PP Hubulo Gorontalo Province, 2) how are the prospect and challenge facing PP Hubulo Gorontalo Province in the empowerment of santri. This research was qualitative descriptive research. Data collection was conducted through interview, observation, and documentation study.

Bone Bolango Regency

Bone Bolango Regency is one regency of the seven regencies/cities in Gorontalo Province. Bone Bolango Regency separated from Gorontalo Regency in year 2003 based on Law Number 6 Year 2003 about the Forming of Pohuwato Regency and Bone Bolango Regency in Gorontalo Province on 25 February 2003. When first separated from Gorontalo, Bone Bolango Regency consisted of only four sub-districts (Bonepantai, Kabila, Suwawa, and Tapa)

with a total area of 1,984.31 sq.km. In line with the development of population and the demand to improve the public service, today Bone Bolango Regency has 17 sub-districts, namely: 1) Sub-district of Bone, 2) Boneraya, 3) Bone Pantai, 4) Botupingge, 5) South Bulango, 6) East Bulango, 7) Bulango Ulu, 8) North Bulango, 9) Bulawa, 10) Kabila, 11) Kabilabone, 12) Suwawa, 13) South Suwawa, 14) Central Suwawa, 15) East Suwawa, 16) Tapa, and 17) Tilongkabila.

Based on the data from the Ministry of Religious Affairs year 2014, the total population of Bone Bolango Regency was 148,319. The regency population in majority embraced Islam (148,140 people). Other people were Christian (163 people), Catholic (9 people) and Hindu (7 people). The population was spread in four urban villages and 152 rural villages.

Religious life in Bone Bolango Regency develops fairly well, marked with the establishment of many worship buildings in this Regency. Based on the data recorded by the Ministry of Religious Affairs in Bone Bolango Regency, there are 263 mosques and 26 mushallas. As a regency whose population in majority is muslim, in this regency worship building of other religions do not exist. Educational institutions found in Bone Bolango Regency include 10 madrasah ibtidaiyah (equivalent to primary school), 10 Madrasah tsnawiyah (equivalent to junior high school), and 5 Madrasah Aliyah (equivalent to senior high school). There are three pesantren, i.e. PP Hubulo, PP Wahdah Islamiyah, and PP Sabrun Jamil.

Pondok Pesantren Hubulo (PP Hubulo)

PP Hubulo is one of the three pondok pesantren (PP) located in Bone Bolango Regency. This PP was established on 12 September 1987. It was established by Annie Ebu Gobel Foundation Jakarta. PP Hubulo has a very long history starting from the noble aspirations of the late Drs. H. Mohammad Thayyib Gobel. He was native of Gorontalo successful in the electronic industries in Jakarta. The success that was achieved by Mohammad Thayyib Gobel during his migration in Jakarta did not make him forget about his homeland. One of his noble dreams was to educate the people of Gorontalo through education. He passed down his mandate to his seven children.

Mohammad Thayyib Gobel was native of Gorontalo born on 12 September 1930 and died in Jakarta on 21 July 1984 with the title of Tailo Hidayah and was buried on Bukit Keramat near His Eminence (auliya) Hubulo. The idea to establish Pesantren came from Mohammad Thayyib Gobel in 1982, when he came to visit the grave of Waliullah Hubulo located on Bukit Keramat. While he was in the area of that grave of Hubulo, he expressed his wish to his family to establish Pesantren in the grave area. Since then, slowly but surely he bought and acquired the land surrounding the grave. The first land he bought was the land in the west of the grave spreading to the north, about 7 hectares; next, he bought the land located in the east of the grave spreading to the north. However, his aspirations to establish pesantren did not come true because he died on 21 July 1984.

Even though Thayyib Muhammad Ghobel already died, he had seven children who shared his attention to pesantren, to develop the youngsters of Gorontalo in the field of education particularly in the education of Islam religion. So, in 1984, his children established a pesantren called Pesantren Hubula. Pesantren Hubula is located on Jl. Aulia Hubulo No. 297 Talulobutu in Keramat Village, Tapa Sub-district Bone Bolango Regency Gorontalo Province.

The Naming of PP Hubulo

The name of this PP is closely related to the grave located on Bukit Keramat, the grave of Waliullah Hubulo. According to the opinion of Idris Ntoma (71 years old, interview on 10 September 2014), Hubulo who was buried on Bukit Keramat near PP Hubulo was King Bulango Hubulo II with the title Hubulo Tato Huidu. Hubulo Tato Huidu was King of Bolango (1752-1772) having the title of Aulia Salihin. This King of Bolango was born in 1709 and died in 1793. Aulia Salihin was an ancestor of van Gobel in Gorontalo. The name Gobel itself was the Dutch pronunciation of the name Hubulo, Hubulo became Gobel; just like the pronunciation of Holondalo to be Gorontalo used until today.

There are some opinions about the name Hubulo. The word Hubulo is from Gorontalo language meaning puff of smoke. It was said that while Tato Huidu was walking around the hill (known now as Bukit Keramat), he saw there was puff of smoke. He then left a message that later when he died he

was to be buried on that hill. So, when he died and was about to be buried on that hill, and right at the time he was to be put into the grave hole, suddenly some smoke puffed from inside the hole and his dead body disappeared. Ever since that time the holy man (wali) has been called I hubulo or Talo Hubulo meaning the man who puffed like smoke. Another opinion said that the word Hubulo came from the Arabic word *hubbullah* (love of Allah). This title was attached to him because of his deep love to worship God Allah SWT.

Role of pesantren

Pondok Pesantren (PP) has the function as an education and preaching institution and society institution that has given colors to the people surrounding its area. PP grows and develops together with those people. Therefore, PP can be accepted not only culturally, but it also has participated in forming and giving movements and values of life to the people that always grow and develop; the figures of kyai and santri and also the sufficient physical instruments of PP are always surrounded by a religious culture. That culture regulates the relations between one community and another community.

Nowadays, in Gorontalo Province according to the record, there are no less than 25 PP that supervise and manage schools of ibtdaiyah, tsanawiyah, and aliyah. PP Hubulo only manages the education for Madrasah Tsanawiyah/MTs (equivalent to junior high school) Hubulo and Madrasah Aliyah/MA (equivalent to senior high school) Hubulo. All of the PP in Gorontalo use the curriculum of pesantren, the curriculum of the Ministry of Religious Affairs, and the curriculum of the Ministry of Education and Culture. PP Hubulo also uses those three curricula.

PP in Gorontalo have three types of accommodations, a) a pesantren whose santri do not live in the pesantren, b) a pesantren with some of its santri live in the pesantren and some in their family homes, and c) a pesantren that obligates all its santri to live in the pesantren. PP Hubulo is the pesantren of the third type.

Of the many notes of history about the coming of Islam into the Indonesian Archipelago, pesantren has indeed been always said to be the oldest institution of Islam education in this country. Pesantren's direct

involvement in the mission of Islam preaching through independent media of education is shown in its independence from power and ruler's elements. The same thing applies in PP Hubulo, which was born amongst the society of Gorontalo initiated by a native citizen of Gorontalo who became successful outside Gorontalo. The beginning of PP Hubulo pesantren building construction did not rely on the government support; but all the funding and financing came from the pesantren's foundation's treasury, meaning that PP Hubulo in the first place was already autonomous in terms of funding. PP Hubulo's goal is to build the younger generation of Islam to have strong faith, noble morality, pious doings, intensive worship, superiority of knowledge and skill, as mentioned in the Foundation's vision.

Besides being autonomous, PP Hubulo at the beginning of its establishment was indeed an independent *sub-culture*, that was neutral and free from the elements of political and power's interests. Nevertheless, in its further development, the pesantren that grew and developed not only as an education institution but also as an institution for empowering and liberating the society— was forced by the situation to make some policies to become political balancing power. This happened when the Archipelago started to be colonized by the Dutch, when the power of kingdoms and sultanate of Islam started to fall and get trapped in the circle of the Dutch colonial power. Pesantren then started to change themselves into new power that participated to accompany freedom fighters and some pesantren were even established to become the places for training and the centers for producing freedom fighters against the Dutch colonialization.

Historically, the above-mentioned reality reinforces the perception that pesantren's existence was not always bond with standard and patented patterns as an institution of education and empowerment, but was emphasized more on the conditions facing the society. With its characteristics of independence and autonomy, pesantren was free to determine its own path, to walk together with the society by accepting all the consequences to be dealt with. The long history of this PP Hubulo institution explains how the beginning of its existence was not limited to becoming an educational institution only, but also to positioning itself as an *agent of social change* for its society. This fact appears in its dynamics in going along with the history of the Indonesian Islam society's history, when pesantren used to

be a center or 'pouch' of people's freedom fighting against the Dutch colonialization.

In his writing about pesantren, Abd. A'la (2001: 51-53) described the above reality as pesantren's culture medium in transforming itself to its society; because in line with its initial mission that it produced to grow and spread the values of Islam, pesantren was always present to liberate its society from ignorance and oppression, by continuously referring to the society's needs.

This fact made pesantren in general grew from below, based on the society's concrete reality. It means that pesantren's existence –particularly the large pesantren– found so far started with their founders' aspirations to implement the transformation toward their surrounding society, just like PP Hubulo that was founded by the Gobel Family.

Vision, Mission and Curriculum of PP Hubulo

Part of the things to be formulated by an educational institution is its vision and mission. The vision and mission becomes the direction where the institution is to be taken to. PP Hubulo as an educational institution has formulated its vision and mission. The vision and mission of PP Hubulo includes the following:

Vision of pesantren: to build the young generation of Islam to have good faith, noble morality, pious doings, intensive worship, and superiority in knowledge and skill. Mission of pesantren:

1. To build santri's personality by instilling the fundamentals of faith, awareness to worship, politeness in speaking and behaving.
2. To develop santri's competence of knowledge and skill
3. To instill into santri's soul the the spirit of innovation and entrepreneurship to become an agent of change.
4. To build santri's discipline to worship and do all activities of life and to take part in managing pesantren consistently.
5. To create enjoyable learning atmospheres (active learning which is creative and fun) in pesantren.
6. To fill santri's soul with religious inputs regularly and sustainably.

7. To firmly instruct santri to be disciplined in performing five-daily prayers in groups or congregations.
8. To create conducive atmospheres for all members of pesantren toward the implementation of discipline with polite approaches and of orderly management in nice environments, in order to open opportunities to create things and make innovations to finally become high quality santri.

In the frame of implementing those vision and mission, PP Hubulo combined three models of curriculum, i.e. curriculum of Pesantren, curriculum of Ministry of Religious Affairs and curriculum of Ministry of Education and Culture. Those three curricula integrated into a unity of learning and teaching process in class and outside class.

PP Hubulo has its own programs prepared for its own use and in general is free from formal, nonformal and informal regulations, the programs that are run every day in the dormitory system. Therefore, pesantren institution is not only a place to study but it is also part of the real life itself. The background of pesantren that is the most important to be noted is its function as cultural transformation integrated in the religious society's life. Hence, pesantren as the answer to religious call to enforce the religion teachings and values through religion education and protection and support to the groups willing to practice the religion instructions and to manage their relations gradually.

As a pesantren obligating all of its santri to live in the pesantren, then all santri's activities are scheduled well for 24 hours. In-class process of learning and teaching take place from 07.00 to 14.00. Outside those hours, the time is used for extracurricular activities such as the activities of the Scout, muhadrah, meeting speech, recitation of the yellow book, skills, and sports. All those activities are done in the frame of how santri prepare themselves to participate in the society later in their life in the future. Up until now, pesantren keep appearing to function more as an *integrative* factor in the society's world. This is because the standar of relation pattern that has been developed. That is why pesantren's existence will always be taken more seriously in the society, as pesantren are developing and reaching wider scope.

Types of Empowerment of PP Hubulo's Santri

The Indonesian word *pemberdayaan* comes from the word *daya* given the prefix *ber* to become the word *berdaya* that means to have *daya*. The word *daya* means power in English. The word *pemberdayaan* means to make something powerful or have power. Based on that word, in fact in an education institution like PP, all of the activities in PP are the ways to empower santri.

The Indonesian word *pemberdayaan* is the translation of the English word 'empowerment'. Empowerment according to Collins Cobuild (1988: 462), in English Language Dictionary means *to give ability or enable to and to give power of authority to*. The similar notion was also given by Jindervatter in Hidayat,⁷ who defined empowering as people gaining an understanding of and control over social, economic and/or political process in order to improve their standing in society. Based on this meaning, it can be stated that the process of empowerment is every effort of education aimed to raise an awareness, understanding, and sensitivity of a learner or student toward social, economic, and political development so that he has and improves his position in the society.

Based on the above notion, the Management of PP Hubulo implemented the process of that empowerment, besides the learning and teaching process in class by using three curricula and extracurricular. All those are the ways to make a santri empowered, during his education in PP Hubulo, moreover after he starts to participate in the society in the future. The extracurricular activities include:

1. The Scout activity. The activity is held every week, on Thursday afternoon. By wearing the Scout uniform, after lunch time, every santri goes to the square in the pesantren's area to carry out the Scout activity. The subject matter in this Scout activity also includes other things related to environmental matters.

⁷ Dayat Hidayat, "Empowerment Model of Productive Youngsters Group (KPP) through Entrepreneurship in Pondok Pesantren Ihyahul Khoer Citalanggang Village Tegalwaru Sub-district Karawang Regency," *Solusi Journal*, vol. 9, no. 17 (Desember 2010): 101-8.

2. Arabic and English. Part of the characteristics of pesantren is language mastery, especially Arabic and English. When this research was conducted, the pesantren's management invited English a language tutor from Jakarta employed by a contract for a period of three months to teach English to santri. For this first stage, the tutorial was given only to female santri. The female santri had been obligated to speak English in their daily communication, while the male santri were still given tolerance to speak in languages other than English. Communication in Arabic was not yet an obligation in PP Hubulo. The process of learning and teaching of Arabic took place in and out of class using the material from the books of *matan jurumiyah* and *bidayatul mujtahid*. The Management of this pesantren kept having the aspirations that someday in the future their santri would be able to speak in Arabic and English. In relation to those aspirations, the Management obligated santri to memorize two words of Arabic-English in 24 hours.
3. Calligraphy practice. One of the outstanding arts of Islam is calligraphy. This art is fairly popular in PP Hubulo. This can be proven by seeing that in every event of *musabaqah* at the regency, provincial, and national levels, santri of PP Hubulo always took part. Even regencies in Gorontalo took santri of PP Hubulo to become their delegate for such a *musabaqah* event, so the delegates competing in the event were santri of the same PP Hubulo. This calligraphy has become a prominent characteristic of PP Hubulo.
4. Recitation of the yellow book in mosque. Part of the requirements to be a pesantren is its ownership of a mosque, *kiyai*, and teaching of the yellow book. When we visited PP Hubulo, the first thing seen was the building of the pesantren's mosque called *Masjid Alhidayah Hubulo*. This mosque is located in the pesantren's front area. The mosque can be considered grand with its two levels or floors and having the typical architecture whose internal part is decorated with impressive calligraphy. In this mosque is the recitation of the yellow book sometimes conducted because in this pesantren there is no management member having the title of *kiyai*. The teacher in this field is the Chairman of Education Division, H. Abdul Hakim.
5. Cake making. The activity of cake making has been done for a long time for the sake of santri, even though it was once not done for some time.

The presence of this program of nutrition addition for santri has been utilized by the Management to make the program in two forms, i.e. cake making and porridge making, managed by santri themselves. Cake making was done every Monday afternoon. Cake and porridge become the dish for those santri who perform recommended fasting.

6. Sewing learning. One of the skills taught in PP Hubulo is sewing learning, especially given to female santri. In PP Hubulo there is a building for the cloth making, the building granted in year 2006 by the Ministry of Small and Medium Scale Businesses (UKM) Republic of Indonesia. Besides 15 manual sewing machines, there are also 5 electric sewing machines. For female santri, learning to sew is done only sometimes when they have the practice assignments. The cloth-making work is actually done by the society living in the surrounding areas of PP Hubulo, the society who have been empowered to provide santri with whatever cloth the santri need, for example the uniform sold to santri. The cloth-making is run by the Pesantren-owned Company called BUMP (Badan usaha milik pesantren).
7. Preaching/lecturing practice. Part of the superior skills of PP Hubulo's santri and alumni is their ability to perform in public to preach and lecture. To anticipate this, the Management of pesantren has made programs of preaching and lecturing practice twice a week.
8. Community service practice or PPM. Part of the superiority of PP Hubulo is that it obligates santri to dedicate themselves to the community in a remote area. This program is to be conducted by the third year santri. The implementation time is in the month of Ramadhan for as long as 2 weeks. Among the community, santri is expected to do activities that include the reciting of Quran, becoming imam, giving Islamic lectures and preaching, and forming a majlis taklim.
9. Teaching practice (amaliyatut tarbiyah). One of the obligations of santri of the third year of senior high school or of 12th Grade is teaching in front of a class. Santri of 12th Grade are obligated to teach junior santri in front of the class with the guidance of the Management supervisors.
10. Discipline. This is the most emphasized skill in an education institution especially in pesantren. All of the time has been scheduled well, added with the many regulations that must be obeyed. Santri's schedule of activities can be seen in the following table:

Time	Activity
04.00-05.15	- Get up to prepare to go to mosque - Subuh prayer in a group in mosque - Recite the Quran Chapter of Alwaqi'ah, chapter of Almulk (on Friday recite chapter of a Kahfi
05.15-06.30	- Community service by cleaning the mosque (guard duty) - Mufradat (vocabulary) of Arabic and English
06.30-06.45	- Bath - Breakfast - Go to class
06.45-07.00	- Morning ceremony in a group (say prayer in a group) - Teacher's direction
07.00-10.00	- Teaching and learning activity in class
10.00-10.30	- Break - Dhuha prayer
10.30-12.00	- Teaching and learning activity in class
12.00-12.30	- Dhuhur prayer in a group in mosque
12.30-14.00	- Teaching and learning activity in class
14.00-15.00	- Finish school (return to dormitory), lunch in public kitchen, break. - Lunch
15.00-15.30	- Ashar prayer in a group in mosque - Recite the Quran Chapter of Arrahman
15.30-17.00	- Extracurricular activity - Lesson enrichment
17.00-17.30	- Afternoon bath
17.30-22.00	- Go to mosque - Maghrib prayer in a group - Recite the Quran chapter of Yasin - Announcements - Tahsinul Qur'an (improving the Quran recitation) - Isya prayer in a group - Recite Asmaul husna accompanied by hadrah
21.30-22.00	- Evening Mufradat - Evening ceremony
22.00-04.00	- Night sleep/rest

- Thursday formal activities in class up until 12.00 noon followed by Scout activities from 13.00 to 15.30
- Thursday evening activities of muhadharah (practice of giving speeches in three languages (Indonesian, Arabic, and English)
- Friday morning muhadatsah, sports (morning run or gymnastics), and public cleaning.

All of the above-mentioned activities of santri are the efforts of PP Hubulo management to prepare every santri to face the challenge in the future. If divided into two categories, the santri empowerment includes soft skill and hard skill. The above-mentioned activities are part of soft skill. Santri empowerment in terms of hard skill is the for the santri's skill to get income or help the santri's economy, the empowerment that is not found in PP Hubulo. In PP Hubulo, the empowerment implemented is pesantren (institution) empowerment, not santri empowerment in terms of economy. So, santri empowerment was implemented in the past, but today it is very difficult to be implemented, and it is only in recollections now.

Empowerment of Santri in Recollection

What does it mean by the Empowerment of Santri in Recollection? This statement might sound very ambitious, but it is a fact. Santri empowerment? It was in the past. That is the answer given by the Management members of PP Hubulo when asked. Yes, PP Hubulo at the time of its establishment had many of its santri be involved in hard skill activities that could give them added financial value, but today what exists in PP Hubulo is only soft skill. As said by Abdul Raziq (Vice chairman II, Interview):

Oh, there was sir, in the past at the beginning of this pesantren establishment, there was a chicken-raising farm, there were also free-range chickens and so many chicks around this pesantren. The eggs were consumed by santri and were even sold. How we did it, when I was leading this pesantren, every santri was obligated to bring chicken to be raised here, but the farming did not last long, only for a bit more than two years, because of diseases, we managed the farm on our own, because at the time the pesantren did not yet have fences, they used to be many thieves sir (Abdul Raziq).

What was said by Hi Abdul Raziq was only his recollection of the past, when at the time he was leading the pesantren he made a chicken farm together with his santri. However, because the farm management was not professional and got no guidance from related agencies, the chicken farm went bankrupt and closed down, not to mention the wrong perception of the people living around the pesantren area. Those people considered the

chickens in the pesantren's farm also belonged to them. The same statement was made by H. Abdul Hakim (Vice chairman I, Interview):

There used to be egg-salting activities here, we bought duck eggs and taught our santri how to salt the eggs, but again the activities did not last long because it was difficult to get the eggs, there was no duck-raising farm here. At the time, we always demonstrated the santri's activities of egg salting. It is good to have such activities sir, so that santri not only study in class, what's also very important is that santri will have good preparation before they participate in the society's life with their skills. I think that not all alumni will go to college. But it is difficult now sir, because with the national examination to handle, how can santri be loaded with burdens of many activities, they must focus on passing the national examination, santri's and their parents' expect that the santri can pass the education program and continue to university.

The above statement of Abdul Hakim was also only to recollect the past time in PP Hubulo when he had his santri be involved in the skill of making salted eggs that they could consume and even demonstrate their work, it was their special pride, Yet, he said, today with the national examination that measures santri's success only from one point of view. Namely from santri's mastery of the knowledge contained in the examination, the santri's attention tended to be only to the subjects or knowledge that were to be in the examination. The new leader or director of PP Hubulo who started her term of service in April 2014, Rachmayanti Monoarfa, revealed the same thing:

My background was not from pesantren, I first came to pesantren when I was mandated to become director by this pesantren's foundation. I heard that there used to be many activities in this pesantren, now I started to put things together again, I have asked all related stakeholders for their support, but when talking about getting santri involved in pesantren's productive businesses, well, hold it, I like it when santri get in the internship because it is also what the pesantren expects in its mission as pesantren, but sir think about the curricula here, do you think santri have time for such internship? Too much workload for santri sir. We have three curricula here, from pesantren, Ministry of Religious Affairs, and Ministry of Education and Culture. If we cut down

on many subjects in order to enable to implement santri empowerment there must be many objections coming especially from teachers who have certification, they surely will demand that their working hours be fulfilled.

Based on what was said by Director of PP Hubulo and Abdul Hakim, both of them expected that the issue of santri's hard skill empowerment was just a matter of time allocation while at the same time santri's time was spent only for the soft skill. On one hand, there was such an expectation; on the other hand, there were also demands from the curricula, especially those related to how santri could pass the national examination. Because of this reason of the national examination, too, many extracurricula activities were forced to be overlooked. Today, it will be a shame for santri to pass the national examination. To anticipate that, the pesantren management have to do many things.

The implementation of three curricula in PP Hubulo with santri's parents' demand to see their children pass the National Examination will make the issue of santri's hard skill empowerment a dilemma. Concerning the news and information about PP Hubulo santri's hard skill empowerment, the Headmaster of Madrasah Aliyah Hubulo, Ikromi stated:

There is no such thing as santri empowerment. Santri's parents have sent their children to study here to be well educated about religion knowledge and general knowledge, not to become farmers. Those films about santri empowerment you saw on TVRI sir were only engineered, such things didn't exist, when they were shooting and making the TV show they just asked santri to be there to water the plants to be filmed. If santri are taught to be farmers to raise cattle or grow plants sir, we the pesantren will be protested by santri's parents, even though raising cattle and growing plants are part of skills (Ikromi).

Mr. Ikromi's statement above are not fully acceptable, as what was said by Mr Anshar (Chairman of BUMP), the Scout supervisor below:

Yes, it happened sir, but it was in the past, I remember seeing santri involved in selling vegetables after Subuh prayer, when some of the vegetables did not sell, pesantren's kitchen bought, but that kind of thing didn't last long. There was a time when santri were obligated to

bring seed of tree to be planted in pesantren. I used to be the Scout supervisor, once a week on Thursday afternoon, we here had the Scout activities, in the activities I asked santri to join in growing plants in the garden. While wearing the Scout uniforms, santri learned how to process land soil to be used to grow plants, how to do the seedling and to water the plants, and when to harvest, but it was all for the Scout practice, I was only technician sir, because if santri had been given such practice outside the Scout activity their parents would have protested. A few parents even asked why such practice was given to their children, and we responded by saying that it was just part of the Scout activity to teach santri the way to do the farming.

The santri hard skill empowerment implemented by Mr Anshar was his own initiative to make use of the Scout activities. He utilized the Scout activities to teach and learn how to grow plants well, but the activities did not last long. The main obstacle was the protest from santri's parents. Some of santri parents did not want their children do other activities other than developing their soft skill. The same statement was made by Abdul Raziq (Vice chairman II, interview):

It was indeed difficult to implement sir, due to the various backgrounds of santri. You know, there was a time when a santri's mother came to visit and she saw her children mopping the floor, the parent was angry and protested what her child was doing, she said that her child was not a housemaid and that she had paid for the pesantren school fee. I explained to her that her child was indeed not a housemaid but we in the pesantren taught santri in class not only knowledge but also other things that they needed to know, and I said to her, "Won't you feel happy too when at home your child could help you do things for you?"

Empowerment of Pesantren

When more closely observed, the empowerment implemented in PP Hubulo is empowerment of pesantren. This empowerment is implemented because the condition makes it possible to do, for example the presence of donors and the availability of land. Some of the empowerment activities that were implemented in PP Hubulo still continue now and some do not continue because of stopping in the process or having some obstacles.

Chicken-raising was the first efforts of empowerment that involed santri. At the beginning of pesantren's establishment every santri was obligated to bring a free-range chicken to the pesantren, the chicken to be raised by santri himself/herself. The hen or female chicken was raised until it was fully grown up and produced eggs. Some of the eggs were directly consumed by santri and some were to be hatched by the hen. However, such chicken raising program did not last long, due to diseases and because the surrounding community suspected that some of the chickens belonged to them.

Goat farm. This farm was managed by cooperating with the farmers cultivating the pesantren land, but this program did not last long because of animal disease, and there was no guidance given by related government agency.

Cow fattening. Cow cattle farm was the grant given the central government through the program of LM₃ (lembaga mandiri mengakar yang masyarakat) or Independent Institution Rooted in the Society, in year 2006. At first, the grant from that institution included 20 cows. Cowsheds were built in the pesantren's back area by employing the people living around pesantren area to feed the cows, but the cows did not grow and some of them even died due to diseases and lack of feed. Because the big amount of operational cost compared to the income results of the cows, the management of LM₃ took the cows out of the pesantren and delivered the cows to another sub-district to be taken care and raised by the society.

Catfish. Seeds of catfish were granted by BNI Bank, This program also did not run well because there was no pond for raising the catfish. Those catfish were only raied in containers that were not fairly suitable.

Part of PP Hubulo's excellence is that it has a very large piece of land covering an area of approximately 20 hectares, 7 hectares for the pesantren area and the rest for farmers to agricultural fields, the farmers are those who live around the pesantren. Besides, some of the land is also cultivated by the surrounding people. All of the land is the grant from the founder of PP Hubulo. The people cultivating the land get two-thirds of their harvest results and pesantren gets, while pesantren gets one-third nett. This activity is still going up until now.

Screen or Canvass Printing. PP Hubulo provides printing facilities. This printing activity also becomes ectracurricular for santri. The management of PP Hubulo expects that santri can learn about the printing skill as their preparation for santri when they will not go to college. So, santri will have the basic skills in entrepreneurship.

Cloth-making. This activity is managed by BUMP (Pesantren-owned Company) that employs some workers to do the sewing of santri's various needs here. The cloth-making company becomes the supplier and BUMP takes the cloth product to pesantren's cooperative to be sold to santri.

Laundry service. Santri's very busy activities make them have no more time to do their laundry by themselves. Pesantren through its cooperative provides santri with laundry service. Santri pays Rp 20,000 per month. The laundry workers submit to the Cooperative 20 % of the total income they get from sauntri.

Canteens. The canteens functioning as providers of snacks in the pesantren are considered very urgent. All santri can their rest or break time to enjoy various kinds of snacks in the canteens. So far there have been 10 canteens taking part by opening their outlets in the pesantren. Pesantren management takes retribution of Rp 5,000 per day from every canteen.

Baiytul Mal wa Tamwil (BMT). Ideas of opening this BMT arose due to the fact that there were many santri keeping their money with their Supervisors. Many of the santri, coming from various social and cultural backgrounds, had also lost many of their belongings, accidentally or intentionally maybe due to their prankster-mates. Because of those many incidents, the pesantren management took the initiatives to open this BMT to keep santri's money and at the time santri were not allowed to keep more than Rp 10 with BMT. However, it was really a pity that when the person in charge of BMT was transferred to another post, nobody else was available to be in charge of BMT.

Purification of 'gallon' water. Drinking water is santri's primary need, especially because the water available in PP Hubulo does not qualify as drinking water with its bad color and smell. To fulfill santri's need for water, the pesantren foundation through its cooperative implement the water purification, in the form of 'gallon' drinking water. The gallon water besides

for the needs of the santri and supervisors living the pesantren, is also sold to the local people living around the pesantren area. This water purification business is run by two employess using a profit-sharing system.

Obstacles and Supporting Factors

In an effort to apply the concept of empowerment, the first thing that had to be done by the management was to look inside the organization itself (inward looking), i.e. to see how much the strength and weakness of the organization. The internal strength and weakness included the activities that could be monitored, good and bad performances.⁸ Based on that thing, it was possible to see the obstacles and supporting factors of the activities of santri empowerment in PP Hubulo, Yet, in management science it is possible that obstacles become supporting factors, vice versa.

There were some obstacles and supporting factors in santri empowerment, among others were the unavailability of santri's time in the soft skill empowerment. Besides, parents of santri did not want much of the santri's time was taken by their activities of hard skill; the parents in general sent their children in order for their soft skill could be filled with religious knowledge and general knowledge. The parents in general were already satisfied if their children passed the national examination with good results or marks, because having an asset of certificate with good marks would enable their children continue their education to the higher level of education.

Another obstacle was that when donors gave their donation to PP Hubulo, the donation was given just like that without any supervisions. Besides the absence of supervision, the most important thing that a donor had to consider before giving assistance was a feasibility study. This feasibility study was very important in order for the assistance to be properly utilized and not useless. For example, the assistance for cow fattening was given without any feasibility studies first, cows were directly brought in before preparing the feed for the cows in the form of grass. It would be better if there was a program of growing the grass, and observations had to be made to

⁸ Module of Diklat Pim Level III, *Empowerment of Human Resources* (Jakarta: Lembaga Administrasi Negara Republic of Indonesia, 2007).

see whether the grass could grow well and fulfil the needs of the cows that were to be donated, considering that the land in pesantren was dry land. Next, the pesantren management only accepted any kind of assistance, without considering the potential of each kind of the assistance.

PP Hubulo is considered by the surrounding local people as the place where children of rich families and high-rank people go to school. The perception about PP Hubulo is because in majority the santri of PP Hubulo are children of rich families and high-rank people. Some of the society from PP Hubulo surrounding are those of the middle-to-low class. Some people can afford to send their children to school in PP Hubulo but their children are not interested. As what was stated by Mrs Rosida (citizen living in the pesantren's surrounding, interview):

I intend to send my child to go to school in this pesantren, but what can I do? My child is not interested because he wants a public school. However, many children around here want to go to school in this pesantren, but what can they do? They cannot afford to pay for the pesantren education. The pesantren is for the children of rich families.

Mrs Rosida's above-mentioned statement had a point, because out of 464 santri (336 santri of stanawiyah and 128 santri of Madrasah Aliyah) less than 5 % of santri came from around the pesantren. The pesantren entrance fee was Rp 5.2 million; the fee for santri's meals was Rp 400,000 and Rp 200,000. The pesantren school fee was not affordable for many people who are the have-nots. Although the pesantren's foundation gave subsidy to the have-nots, yet the subsidy was only given to santri whose parents work for the pesantren, e.g. as a security guard.

On the other hand, PP Hubulo has prospective support power, in the form of a very large piece of land with an area of approximately 20 hectares. Such large land can be utilized, besides as fields for agriculture run today by the society, also for other activities such as cattle-raising by getting the surrounding local people involved. Those people who in majority are from middle-to-low class can also be empowered to work, after they have been given training to become professional workers.

Conclusion

If empowerment is defined as how santri have power and strength, then all activities in PP Hubulo are actually the form of santri empowerment. Yet, if empowerment is divided into two categories, i.e. soft skill and hard skill, then the empowerment in PP Hubulo is only for soft skill.

There are some factors found as the obstacles in santri empowerment, such as the absence of time allocation, where in Hubulo three curricula are used simultaneously, added with the demand of national examination, so it is impossible to empower the santri's hard skill.

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