Interaction Patterns of Students at the Cipasung Tasikmalaya Islamic Boarding School

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Abstract

Pesantren as an educational institution is not only a place to transfer religious knowledge, but as a place for regeneration of formidable scholar and fighter. But currently there are many various cases of violence that occur in Islamic boarding school, both physical violence and sexual violence that occur against students, this is very ironic because the community's interest in educating their children in pesantren is icreasing, giving rise to concerns. The purpose of this study is to provide an overview of the interactions carried out by students who choose to attend Islamic boarding schools, how they interact with their friends who have different backgrounds, different regional origins, also different characters and habits. This study uses a qualitative approach with interview techniques and is supported by literature studies, the researcher selects 6 students consisting 3 male students and 3 female students. The results of this study are forms of associative interaction that is built between students is tolerance that are established, when they are able to accept differences brought by fellow students, there is a feeling of sympathy that leads them to carry out a process of collaboration. Acculturation where the existing culture becomes a mixed culture from various regions, although dispute and conflict sometimes occur, this can be resolved by a process of accmodation interaction by prioritizing of advize to do good thing, and also mediation, this cannot be separated from the cultivation of tolerance values which are always sosialization by the the teacher or kyai in Islamic boarding schools.

Keywor*d : Interaction; islamic boarding school; student*

INTRODUCTION

Islamic boarding schools are a community where kyai, administrators, and students live together in one environment, they carry out daily activities regulated by religious norms, which are socialized in verbal and nonverbal forms, for pesantren residents learning and teaching activities do not know any time limit. must be completed and what targets must be achieved, the most important thing is that fardhu ain is achieved, and fardhu kifayah follows (Yulista, 2019).

The achievements of Islamic boarding schools in the world of education cannot be underestimated, because there are so many students whose achievements make them proud both locally and internationally (Jahan & Hamid, 2019). Talking about achievement, of course, cannot be separated from the education system that is run in Islamic boarding schools and the character that forms the mentality of students becomes strong so that they are able to compete outside and are able to take part in the real world. However, the academic achievements of Islamic boarding schools are not the only thing to be proud of, because many points pointed out by experts and researchers about the strengths of Islamic boarding schools are the success of Islamic boarding schools in shaping the character of their students (Eickelman, 1978). The success of pesantren in shaping the character of students cannot be separated from the totality of education which is integrated into its activities which last for almost 24 hours which are able to synergize the cognitive, affective, and psychomotor so that the students have sufficient skills, are mentally strong, and have good character. The character that is formed in the students is an affective value that is formed from religious demands that oblige Muslims to study and the high appreciation given to students of knowledge (Naim et al., 2022).

Pesantren as an educational institution is not only a place to transfer religious knowledge, but as a place for regeneration of formidable scholar and fighter, so that pesantren or Islamic boarding school must

carry our various functions such as exercising social control over various phenomena that occur in society (Syafe'i, 2017). The progress of pesantren is not only fokus on religious activities, but also extends to the struggle for independence, especially during the colonial period in Indonesia in the 18th and 19th centuries, demonstration and resistance movements were carried out by santri and kyai so that the character of the struggle had been formed very strongly in the pattern of education and interaction in pesantren (Alkaf et al., 2022).

Some student will initially feel uncomfortable with the condition of the pesantren, it's called Culture Shock, but sooner they can adapt, they can have good relation with other, several activities that can be carried out such as "Patrol" namely activities to maintain the pesantren environment, inspect the entire kobong/dormitory to prevent violations of pesantren rules. This patrol educates santri to work together and understand the values of struggle (Setiawan et al., 2015), (Shobron et al., 2023).

As a social institution, Islamic boarding schools accept students from various economic strata, we can even see in some traditional Islamic boarding schools, students who build their own huts on Islamic boarding school land free of charge, the cost of education in Islamic boarding schools is also cheaper than in formal educational institutions such as public schools (Roqib, 2021). The relationship that exists between the student's guardian and the owner of the boarding school is based on trust, parents believe that their children will be educated to become pious / pious human beings who master religious knowledge (Topal, 2022). Even in some cases, children who behave deviantly are sent to Islamic boarding schools to turn into good students.

Santri according to KBBI is defined as (1) people who study Islam, (2) people who study their studies in Islam by studying in remote places such as Islamic boarding schools and so on (Mukhtar & Prasetyo, 2020). At Islamic boarding schools today, students not only learn about religion/the afterlife but also learn about general/worldly sciences, this is because students will face the outside world after they leave the pesantren.

Islamic boarding school life is a dynamic life, in which it consists of students who come from different regions, different habits, to different views and thoughts (Latif, 2021), (Maulana, 2022). The daily life of the pesantren, which is preoccupied with various activities, also educates students to be able to respect time, manage all needs and personal belongings properly (Zarkasyi, 2020). Santri are also educated not to exaggerate problems when involved in disputes, to tabayyun/clarify every matter/news that exists, this can prevent the spread of hoaxes which have been busy lately. If we review again that the purpose of education is to help students or students reach their maximum potential both in the academic and non-academic fields so that they can become adults who are independent, competent and responsible. So that in the future it will be able to have a positive impact on society and the environment (Asfahani & Ibnu, 2023), (Tavakoli et al., 2020).

In general, Soerjono Soekanto defines social interaction as reciprocal relationship that influences each other between individuals and other, individuals and group and groups with other, social interaction can occur with two conditions namely the existence of social contact and communication, and leads to associative and dissociative relationship, Wattini conclude that the occur between santri and their environment can lead to harmonious relationship because santri or student are aware that as social beings human must relate well to other human (Wattini et al., 2019). Bullying in anyform can result in minor injuries an even death, coupled with the burden of trauma that must be borne by the victim of the bullying that lasts of a lifetime, this must demand attention from community (Garrick & Buck, 2022), (Nursalim, 2022).

With this research, it is hoped that it will bring understanding to all pesantren stakeholders, the community, and students regarding the importance of interaction and tolerance among human beings. Therefore the purpose of this study is to provide an overview of the interactions carried out by students who choose to attend Islamic boarding schools, how they interact with their friends who have different backgrounds, different regional origins, also different characters and habits.

METHODS

This research is a qualitative descriptive study by collecting data using interviews and literature studies, using a purposive sample technique and primary data sources are 6 students who are currently studying at the Cipasung Islamic Boarding Scholl, Tasikmalaya Regency, intervews are conducted at schools, with different times and with prior permission, equipped with dialogue through chat, while secondary data sources come from various literature related to the research topic.

Researher previously made open question to be ask, and the answer collected and analysis use three stages, first checking and tidying up informan answer so that data related to the topic is obtained, then the data is presented in the form of a report containing research results to the draw conclusions to answer research problems.

This study analyzed the data through several stages:

a. Data Reduction

   In the first stage, the researcher used the data reduction method. Data reduction is made to avoid data accumulation by summarizing, choosing main points, focusing on important things, looking for themes and patterns, and removing unnecessary ones to provide a clearer picture and make it easier to carry out further data collection.

b. Display Data

   After making data reduction, the following steps researchers to show or display data. Showing data will make it easier for researchers to understand research results.

c. Content Analysis

   In analyzing data, researchers use the content analysis method, which is a method for collecting and analyzing the content of a text. Text can be in words, image meanings, symbols, ideas, themes, and all messages that can be communicated. This method analyzes based on existing textual studies in the literature discussing role models and adolescent career determination. After getting the results of the analysis, the last step is drawing conclusions.

RESULTS AND DISCUSSION

Pesantren Cipasung is one of the largest and oldest Islamic boarding school in West Java Indonesia, KH. Ruhiyat Build Pesantren Cipasung at the end of 1931, starting with 40 students, now the cipasung Islamic boarding school educates thousands of students who come from various regions in Indonesia. Cipasung Islamic Boarding School also have complete formal education institutions, starting form early childhood education, Islamic junior and senior school, also University. This shows that Cipasung are open to development of modernization and globalization and strive to balance these needs.

In general, there are three noble values of students that are instilled from an early age in Islamic boarding schools, namely (Rohaeni et al., 2021): First values of struggle; the value of this struggle educates students to try hard, study hard to achieve what they want, there is no instant term for students, because rushing students is something that should not be done. Second values is independence; the value of independence is emphasized from the beginning of the students separated from his family to study at an Islamic boarding school, the value of this independence can be seen in the daily activities of students starting to wake up at 3 in the morning until the students finished studying at 10 pm, then students are required to be independent to prepare all their needs, third values of dedication. The best of humans is the most useful for others, the value of this dedication can be seen in the form of participating students teaching at madrasah / majlis taklim in the community. The last values of tolerance, as a santri who lives together and has activities together with other people who are multicultural, the principle of accepting differences and respecting the differences brought by others are values that must be held by santri to remain harmonious while studying Islamic boarding schools .

Pondok does not provide individual rooms for students, but one room is occupied by 15 to 20 people according to the capacity and policies of the boarding school that have been set. Usually this room is

only used to store clothes and books, for rest (sleep) only some students choose to be in the room . Most of the students choose to sleep on the porch of the masjid or in the hall. Islamic boarding school or namely pesantren have uniqueness and diference from other educational institution such as student who live in the boarding house for 24 hours, kobong or dormitory is shared with many other student who come from different backgrounds, then also there are kyai and yellow books that must be studied by santri (Jaenullah et al., 2022).

The daily life of the santri trains them to be disciplined, the routine that must be followed by santri is arranged in such a way from getting up in the morning until going back to sleep, as stated by A " Usually we are woken up at 03.00-04.30 then there are activites of tahajud and tadarus, preparations for the morning prayer and reciting the book, around in 7 o'clock in the morning go to school, after 3 o'clock at the Asr prayer an then the evening prayer until 5 o'clock maghrib prayer in congregation of tadarusan bringwhile waiting for the evening call to isya prayer and back to reciting the book until night at 10 o'clock we can back to room for sleep.

Based on the results of interviews that were conducted indirectly, due to obstacles to face-to-face meetings, one of the discussions regarding the different cultures of the students they found was about speaking styles, students who come from cities are usually used to talking as they are, dare to express what they think and feel, this initially creates a feeling of shock and discomfort, but over time after frequent interactions.

In addition to the style of speech, there are other differences related to the language used by the students, the informant revealed that the students who shared the same dormitory with him came from many areas such as Lampung, Manado, Palembang, and Brebes, most of these students could not speak Sundanese, and that sometimes creates humor among the students, and several times causes misunderstandings.

However, one informant said that when there was a conflict between the students which resulted in not wanting to greet each other, not wanting to eat together, the conflict could be resolved with the help of the Rois or Roisah (senior students), then usually new rules would emerge, for example, in speaking may not use the term "Lu, Gua".

The informants also said that often the language differences that existed among the students tended to arouse the interest of the students to learn the language or style of language they had just found, because they felt it was unique and interesting. This kind of interaction can generate sympathy among them, which can then lead to acculturation and a new culture, some deviants or the violations of the rukes are handled with persuasive efforts such as advice and ask to do good thing, but if violation is serious such as smoking in pesantren area, the teacher will give corporal punishment or called ta'zir in the form of cleaning the pesantren environment for a while (Budiyanti et al., 2021).

Another difference is regarding the living habits of students who are different from each other, such as students who are studying for the first time, they are used to living comfortably at home with their families, especially those who come from wealthy families. and when they are late queuing they have to receive only the remaining side dishes, next is when they also have to queue to take a shower with other students, if they are not agile, then they have to be prepared to be late for school.

At the same time they had to meet students who were used to boarding, and they were able to manage their time so well, from waking up, studying and then they were also used to tidying up their own needs, the informant said that they often met students who were messy, these students often kept their belongings haphazardly, not tidying up his belongings, so that sometimes there are cases of loss of goods, and these cases give rise to suspicion and conflict. However, after being advised, finally the santri began to learn to be neat and thorough in taking care of his needs.

Another difference is that the santri who come from urban areas bring with them the lifestyle of the hedonic city people, with large pocket money, this type of santri is usually accustomed to bringing or shopping for goods / food that they like, on the other hand there are other students' friends. who come from the village and are accustomed to simplicity, but according to the informant it turns out that the difference in lifestyle can influence each other, the students who come from the city become accustomed to sharing food

with their friends, and the students from the village are starting to be influenced to pay attention to their appearance.

The routine of education in Islamic boarding schools which lasts for almost 24 hours reflects the totality of education which includes three aspects of education namely cognitive, affective and psychomotor. Seeing the series of activities of students in Islamic boarding schools starting from waking up in the morning to going to bed at night, it allows the character to be more easily embedded in the students because the educational values received by the students from the three aspects of education have been implemented in the dialectic of their life. Coupled with the planting of a strong religious character with strict supervision so that students are expected to have a strong religious character, practice religious values well, have morals in accordance with Islamic teachings, and be able to interpret life based on the Qur'an and Hadits.

Character learning that is embedded in Islamic boarding schools also appears in their independence, where students who live in dormitories have indirectly been educated in independence, simplicity, cleanliness, generosity, tolerance, how to dress, and mutual cooperation (Richter, 2006). Besides that, it is also important for teachers to understand each student's characteristics (Rony Sandra Yofa Zebua, 2021). With a series of activities, they must learn to share their time, manage money, learn to place themselves, learn to socialize with the pesantren environment, learn to live simply (living in a boarding school gets used to the facilities as they are), learn to tolerate with their fellow friends, learn to work together. The demand to be able to live in the pesantren is what makes the character itself embedded in the soul of the santri. It is this character value that is the strength of the pesantren so that pesantren education has so far received priority values in the hearts of the people (Rohaeni et al., 2021).

Islamic boarding school are a gathering place for students from various backgrounds, such as a miniature society, this diversity is a very proud potencial, apart form learning about religious knowledge which is very useful for akhirat (afterlife), the student or santri also learn various life skills that are useful for social life, such as cooperation, tolerance, sympathy an empathy (Almakkawi, 2017). Responsibility and discipline are also life skills that are trained by the student in dividing their time and daily tasks, this is a routine that will affect achievement in learning.

Tolerance is the llife skill to acceptance and appreciate the diversity that exists in the environment, student are accustomed to interacting with people from various cultural backgrouds, habits and even economic status, tolerance is needed when student face various problem occur during learning so that conflict and violence can be avoided. The expected interaction patterns are associative interaction toward a harmonious life, these pattern are in the form of cooperation and acculturation. Cooperation is a form of activity carried out together to achieve goals, this collaboration will be successful if individuals can be respect each other. In addition, acculturation can occur when the interaction process result in the fusion of two different culture or habits so as to produce new things that have their own uniqueness.

In Weber's theory of Social Action, there is value – oriented which means that each person's action will take into account the values and norms that have been internalized, consideration of violating values will lead to consequences, namely punishment, and reward for complying with the rules. Social order can be realized if everyone behaves according to values and norms, which begins with an understanding of values and norms, and habituation of positive attitudes during activities in Islamic boarding school.

CONCLUSION

The diversity that we encounter in life in Islamic boarding schools is like real community life, where there are people with different backgrounds, interacting with each other and then collaborating, they influence each other to produce various cultures that have different and unique styles. The role of pesantren is very large for santri besides being a place to seek religios knowledge and experience, but also santri can make networking and socialize, socializing in multicultural perspective means the ability to respond to various social realities with all the diversity and diference in customs and culture wisely.

The students learn about the meaning of tolerance from their interactions with other students who are multicultural, starting from different regional origins, customs, social class and lifestyle, all of which they have to face as a challenge in gaining knowledge while studying at the Islamic boarding school.

Islamic boarding schools as one of the bases for developing character education must be able to implement character education for students with a holistic approach, namely integrating character development into every aspect of the life of students with various approaches. This is where the seriousness of all pesantren stakeholders such as schools, parents and the government (central and regional) is required.

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