



The Role of the Wustha Equivalency Program Pkpps Learning Model at PPS Riyadlul Muta'alimin in Improving Religious Culture in Sukabumi District as a Compulsory Education Solution

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ABSTRACT

The Islamic boarding school education system is an education system inspired by education in classical times. Islamic boarding school is a religious institution that teaches, develops and disseminates Islamic religious knowledge. The emergence of this education system is expected to be able to answer the needs of society, especially Muslims towards improving the quality of life in line with Islamic teachings and in accordance with the times. The formulation of the problems in this study include: first, how is the learning concept in the Riyadlul Muta'alimin PKPPS Equalization Program for Wustha? Second, what is the education curriculum at PKPPS Riyadlul Muta'alimin Wustha Equalization Program, third, What are the educational learning methods at PKPPS Riyadlul Muta'alimin Wustha Equalization Program fourth, What is the appeal of Islamic boarding schools so that many people entrust their sons and daughters to study at Muta' alimin Wustha Equalization Program? In order to answer the formulation of the problem, the researcher uses a type of field research (field research) which is descriptive qualitative in nature. Based on the results of the study, it was concluded that the educational model of the PKPPS Riyadlul Muta'alimin Wustha Yritu Equalization Program uses the bandongan, sorogan, halaqoh and classical methods. The curriculum used is a unification between the Islamic boarding school curriculum and curriculum 13. There are many aspects that attract people to entrust their children to PKPPS Riyadlul Muta'alimin Wustha Equalization Program, one of which is having a religious culture or Islamic habits. In Sukabumi Regency, Riradlul Muta'alimin PKPPS is a solution for parents whose children are studying religious education as well as studying general knowledge education. By producing graduates who not only visually gain knowledge but are also proven by diplomas as a form of recognition that equality has carried out education. And also graduates from the Wustha program can continue their education to a higher level.

Keywords: Education, Boarding schools, Wushta

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INTRODUCTION

According to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, learning is the process of interaction between students and educators and learning resources that take place in a learning environment (Asman dkk., 2023). Based on Government Regulation Number 4 of 2022 concerning Amendments to Government Regulation Number 57 of 2021 concerning National Education Standards Article 6 Paragraph 2. Graduate Competency Standards at the Secondary Education Level Education Unit are focused on:

- 1) Preparation of Learners to become members of society who are faithful and devoted to God Almighty and have noble character;
- 2) Cultivation of character in accordance with the values of Pancasila; and
- 3) Knowledge to improve the competence of Learners so that they can live independently and follow further education.

Equivalency Education at Salafiyah Islamic Boarding Schools (PKPPS) is an education service through non-formal education channels aimed at the community. In general, for various reasons, the community cannot complete their education or drop out of school (at the SD/MI, SMP/MTs, and SMA/MA/SMK/MAK levels) (B. Beribe, 2023). The existence of equivalency education organized by Salafiyah Islamic Boarding School (PPS) as a non-formal education unit gives hope to the community. The implementation of the teaching and learning process at the Salafiyah Islamic Boarding School can provide knowledge and skills for graduates who are declared and recognized as equivalent to SD / MI, SMP / MTs, and SMA / MA / SMK / MAK (Makniyah & Khotimah, 2023). The target of Equivalency Education at Salafiyah Islamic Boarding School is santri aged 6 (six) years to 24 (twenty four) years, who are not studying at SD / MI / Ula / Squadalah at the level of MI / Chase Package A / other equivalent forms, SMP / MTs / Wustha / Squadalah at the level of MTs / Chase Package B / other equivalent forms, and SMA / MA / SMK / MAK / Ulya / Squadalah at the level of MA / Chase Package C / other equivalent forms (Lumban Gaol, Hansrainer, dkk., 2023). Pondok Pesantren Salafiyah Riyadlul Muta'alimin is the organizer of PKPPS, one of which is the Wustha program or the equivalent of MTs / SMP. PKPPS Riyadlul Muta'alimin provides the main program in the field of yellow scriptures, akhlakul karimah and strengthening skills.

In Pondok Pesantren Salafiyah Riyadhlul Muta'alimin itself consists of various programs, among others (Mustajab dkk., 2023): Ula Program has 6 levels from 1 to 6 equivalent to SD / MI / Package A, Wustha Program has 3 levels from 7 to 9 equivalent to SMP / MTs / Package B and Ulya Program has 3 levels from 10 to 12 equivalent to SMA / MA / Package C (Ulum dkk., 2023). But here the author will limit the research only to the Wustha Program. Because the Wustha Program at the end of its education gets a Package B (Non Formal) diploma (Nurzen dkk., 2022). In contrast to the Ula program, which at the end of its education has received an MI (Formal) certificate as well as the Ulya program, which at the end of its education gets an MA (Formal) certificate.

Departing from this fact, the author is interested in examining the education system at the Salafiyah Riyadlul Muta'alimin Islamic Boarding School Wustha Program (Roshayanti dkk., 2023). Because even though it is different from the other 2 institutions in it, there are still many people who entrust their children to receive education at the Salafiyah Riyadlul Muta'alim Islamic Boarding School. And researchers want to explore what is the attraction of the Riyadlul Muta'alim salafiyah boarding school so that it contributes quite high to Sukabumi Regency as well as providing solutions to awareness of the importance of compulsory education.

LITERATURE REVIEW

The Concept of Boarding School Education

According to scholarly opinion, the term pondok pesantren is two terms that contain one meaning. Javanese people call it "pondok" or "pesantren". It is also often referred to as pondok pesantren (Roshayanti dkk., 2023). The term pondok probably comes from the notion of dormitories for students called huts or dwellings made of bamboo or perhaps comes from the Arabic "funduq" meaning a large dormitory provided for stopovers. So pesantren etymologically comes from the word santri which gets the prefix pe-and the suffix -an so that it becomes pe-santria-an which means the word "shastri" which means student (Fuadi & Mirsal, 2023). While C.C. Berg. argues that the term pesantren comes from the word shastri which in Indian language means a person who knows the holy books of Hinduism, or a scholar who is an expert on the holy books of Hinduism. The word shastri comes from the word shastra which means holy books, holy books of religion or books about science.

Islamic boarding school is a religious institution that teaches, develops, and spreads Islamic religious knowledge (Suryaningsih, 2021). Santri is another term for students who try to develop themselves through the learning process at Salafiyah Islamic Boarding School (Mutalib & Dylan, 2021). Ustadz is another term for educators at Salafiyah Islamic Boarding Schools who participate in organizing education (Mudinillah & Rizaldi, 2021). Equivalency Education is an educational unit in the non-formal education pathway that organizes education equivalent to SD / MI, SMP / MTs, and SMA / MA / SMK / MAK.

Learning System of Wustha Equivalency Program

The basic principles of the learning process of equivalency education at Salafiyah Islamic Boarding School are adjusted to the teaching and learning process in the Islamic Boarding School (Gusvita & Alon, 2021). The teaching and learning process in Pondok Pesantren materials and materials must be easy and can be understood more quickly by the students (Rahmah & Martin, 2022). Traditional educational methods that have characterized the teaching of Islamic boarding schools can be used in the learning process between students and educators/ustadz.

- 1) Bandongan is a method of teaching and learning at certain times, where the students follow the lessons by sitting around the kyai/ustadz in the form of a general lecture explaining the subject before or after the fardhu prayer. Santri listen to their respective books and make notes on what is conveyed.

- 2) Sorogan is an individual teaching and learning method, where a santri faces and presents his book to an ustadz, with supervision, guidance and maximum assessment of a santri's ability to master the subject matter he has obtained.
- 3) Halaqah is a teaching and learning method in a group way, where a group of students learn together in a place under the direct guidance of an ustadz. The form can be discussion or delivery of material to understand more deeply the contents of the book / subject matter.
- 4) Tahfidz is a method of teaching and learning by rote which is generally used to memorize the Qur'an and certain books used by Islamic boarding schools. The form is that the students memorize within a few days and then read it in front of the kyai/ustadz.
- 5) Classical is a teaching and learning method in the form of study groups, generally one study group with a maximum of 30 students. The form is the delivery of subject matter / lectures, discussions, assignments, active student learning methods, and other forms tailored to the learning conditions in the classb.

RESEARCH METHODS

This research is a study using a qualitative approach with a descriptive type of research, namely research conducted by analyzing data obtained through observation, interviews and documentation, which then results in a final conclusion called the results of the study.

Qualitative data analysis is related to data in the form of words or sentences generated from the object of research and related to events that surround a research object (Afifah dkk., 2023). Analysis is the process of breaking data into smaller components based on certain elements and structures (Yennizar dkk., 2022). According to Moeleong, qualitative data analysis is an effort made by working with data, organizing data, sorting it into units that can be processed, synthesizing, searching and finding patterns, finding what is important and what is learned and deciding what can be told to others.

Qualitative data analysis is carried out inductively, namely qualitative research does not start from theoretical deduction but starts from empirical facts (Amirudin dkk., 2022). Researchers go to the field, study, analyze, interpret and draw conclusions from phenomena in the field (Lumban Gaol, Morales, dkk., 2023). Researchers are faced with data obtained from the field. From this data, researchers must analyze so that they find meaning, which then becomes the result of research (Sugiyono, 2017).

From several definitions and research objectives above, it can be concluded that qualitative data analysis is an effort to reveal the meaning of research data by collecting data according to certain classifications (Muhammadong dkk., 2023). Based on the above opinion, the researcher concludes that research with descriptive qualitative methods is a type of research that provides an interpretation of the object under study in a precise, detailed, natural and structured manner based on data obtained in the field from observations, interviews and documentation (Nadya dkk., 2022). The data and sources that researchers use are using primary data, where the data is obtained from direct observation

to the research site, namely the Riyadhlul Muta'alimin salafiyah boarding school, interviewing sources, namely the boarding school administrators and wustha program educators as well as documentation, both getting copies of documents and photo documentation.

In conducting this observation, researchers carefully observed the activities in the Salafiyah Riyadhlul Muta'alimin Pondok Pesantran such as Teaching and Learning Activities during the day and evening, extracurricular activities, and carrying out other activities. In addition, researchers also observed the state of the cottage and its environment. Observations made by researchers occur naturally, researchers do not look like they are doing research (Rahmah dkk., 2022). In this study, researchers conducted detailed and structured interviews with several main sources, including 1) Siti Maemunah, M.Pd as the Boarding School Administrator, 2) Ahmidin, S.Pd as Deputy Head of the Wustha Program Curriculum 3) Rita Sundari, S.Pd as a Teacher 4) Anton, S.Pd as an Education Personnel.

Data analysis in this study went through three stages including data reduction, data presentation and conclusion drawing (Rohmalimna dkk., 2022). The data reduction is used to sort out the data used since the first observation, In presenting the data, the researcher does not intervene in the role or results of the research, but the researcher only describes the full conditions in the field according to the findings in the research. In the stages of research, researchers conducted 3 stages (Najeed dkk., 2022). The first stage is pre-research, where researchers look around or look for places to be used as observations in research. After finding then the researcher asked permission from the Pondok. The second stage, the implementation of research, where researchers make an appointment to interview the cottage manager as well as make observations (Dianovi dkk., 2022). The third stage is making a research report.

RESULTS AND DISCUSSION

Concept of Education

Islamic boarding schools were once considered as educational institutions that were less organized, and put aside the interests of the existing world, so that view has now changed (Bojanic & Warnick, 2020). Moreover, the assumption that boarding schools are dens of terrorists is a wrong assumption from someone who does not understand the pesantren education system. Not all Islamic boarding schools inherit the old traditions that maintain resistance to new cultures (Safitri dkk., 2022). One of the boarding schools in Indonesia that has succeeded in forming Indonesian people with noble character, understanding and practicing the teachings of Islam is the Salafiyah Riyadlul Muta'alimin Islamic Boarding School.

Number of Islamic Boarding Schools, Kiai/Ustadz and Santri Per Subdistrict, 2018

NO	District	Boarding School	Kiai/Ustadz	Santri
[1]	[2]	[3]	[4]	[5]
1	Palabuhanratu	25	48	682

2	Simpenan	10	56	438
3	Cikakak	11	36	660
4	Bantargadung	5	10	35
5	Cisolok	14	28	805
6	Cikidang	20	76	897
7	Lengkong	24	87	1082
8	Jampangtengah	15	52	751
9	Warungkiara	13	115	1544
10	Cikembar	10	92	965
11	Cibadak	9	15	230
12	Nagrak	13	46	896
13	Parungkuda	5	10	243
14	Bojonggenteng	8	61	847
15	Parakansalak	8	38	412
16	Cicurug	12	55	1178
17	Cidahu	7	17	260
18	Kalapanunggal	6	33	330
19	Kabandungan	14	41	605
20	Waluran	18	95	1186
21	Jampangkulon	30	115	1093
22	Ciemas	14	50	636
23	Kalibunder	25	48	970
24	Surade	62	113	2068
25	Cibitung	19	93	1023
26	Ciracap	12	103	1490
27	Gunungguruh	13	75	590
28	Cicantayan	9	69	1009
29	Cisaat	28	313	3491
30	Kadudampit	12	49	395
31	Caringin	13	45	617
32	Sukabumi	6	24	269
33	Sukaraja	12	36	405
34	Kebonpedes	6	30	200
35	Cireunghas	8	38	528
36	Sukalarang	6	29	262
37	Pabuaran	14	34	461
38	Purabaya	14	72	596
39	Nyalindung	12	52	531
40	Gegerbitung	1	3	95
41	Sagaranten	10	44	597
42	Curugkembar	19	62	549
43	Cidolog	5	53	496
44	Cidadap	7	22	182
45	Tegalbuled	36	182	1198

46	Cimanggu	18	86	1109
47	Ciambar	3	10	354
Jumlah 2018		661	2.861	35.260

Sumber/ Source : Kantor Kementrian Agama Kabupaten Sukabumi/Ministry of Religion Sukabumi

Salafiyah Riyadhlul Muta'alimin Islamic Boarding School is a pesantren educational institution located in KP. Cikaramat, Ciracap District, Sukabumi Regency, West Java was founded in 1991 by KH Surahmat. From the table data sourced from the office of the ministry of religion that Ciracap District is among the sub-districts that contribute to Sukabumi Regency which has the 4th largest number of students, meaning that Salafiyah Riyadlul Muta'alimin Islamic Boarding School also has a role as a compulsory education solution by not only holding non-formal education but also by paying attention to the needs of today by organizing the Wustha equalization program.

Salafiyah Riyadhlul Muta'alimin Islamic Boarding School for the surrounding community is still an institution that plays an important role in shaping virtuous humans. Salafiyah Riyadhlul Muta'alimin Islamic boarding school is assumed to be a workshop for humans who in their daily lives have deviant behavior. Many parents board their children with the reason that the child is cured of delinquency. But not a few parents who board their children for the sake of a lofty ideal, so that the child will one day become a member of society who is able to stand on religious teachings, become a citizen who is able to lead other members of society to remain standing on religious foundations, and apply religious teachings in his daily life. This is the reason that there are still many parents who entrust their children to receive education at the Salafiyah Riyadhlul Muta'alimin Islamic Boarding School. Based on data taken from bps.

Curriculum of Salafiyah Islamic Boarding School Wustha Equivalency Program

Seeing from the real conditions of the Salafiyah Riyadhlul Muta'alimin Islamic Boarding School which is located in a plantation population environment including transitional areas, it does not necessarily make the boarding school become left behind or old-fashioned. So the curriculum development at Salafiyah Riyadhlul Muta'alimin Islamic Boarding School is also adjusted to these conditions. The curriculum used at Salafiyah Riyadhlul Muta'alimin Islamic Boarding School is using the boarding school curriculum which is integrated with curriculum 13. With the subjects used in the wustha equalization program, among others: - Al Qur'an - Hadith - Aqidah - Akhlaq - Fiqh - SKI / SPI - Arabic - PPKN - Mathematics - Indonesian - English - Science - Social Studies. Meanwhile, the boarding school curriculum refers to further exploring the yellow book and strengthening ahlakul karimah and skills. The levels in the wustha level program.

- 1) Grade 7, the initial level of age 13 years, the number of students is 104 students.
- 2) Grade 8 middle level age 14 years, the number of students is 125 students.
- 3) Grade 9, the final level of wusthaus age 15 years, the number of students is 91 students.

The schedule of activities of the wustha students is as follows:

No	Time	Activities
1	03.00 -05.00 wib	Tahajud prayer, morning prayer

2	05.00 – 06.00 wib	Fajr recitation
3	06.00 – 08.00 wib	Bathing, washing and cooking
4	08.00 – 12.00 wib	Dhuha prayer then school
5	12.00 – 12.30 wib	Rest, prayer
6	12.30 – 14.00 wib	School
7	14.00 – 15.30 wib	Break, extracurricular activities
8	15.30 – 17.00 wib	Ashr prayers and recitation
9	17.00 – 18.00 wib	Break
10	18.00 – 19.45 wib	Maghrib prayer and recitation
11	19.45 – 21.00 wib	Prayer and mudzakah
12	21.00 --	Break

The extracurricular activities consist of: Da'wah, Qori, Shalawat, hadrah, marawis, terbang, mudzakah, tamrin-an, student council, muhadharah, English club, sports, scouts, paskibra, entrepreneurship, sewing. It is certainly an attraction for prospective students to continue their education at the Salafiyah Riyadlul Muta'alimin Islamic Boarding School. In this case, students are instilled with a religious culture characterized by Islamic habits. Such as being accustomed to performing fardhu prayers in congregation, dhuha prayers, tahajud sunat prayers, ba'diah and qobliyah sunat prayers, praying and reading the holy verses of the Qur'an after each fardhu prayer, always echoing sholawat in the mosque or majlis before performing fardhu prayers, performing the fasting service on Monday and Thursday, studying the yellow book. In ethical habits they are also taught 3s, namely smile, greeting and greeting. Where every santri must get used to shaking hands and saying greetings with anyone they meet, especially to ustadz and ustazah. And the students are also accustomed to lowering their gaze when meeting with the opposite sex, both the ustadz and people they don't know while lowering some of their bodies. In terms of how to dress, they are regulated and accustomed to female students or female students wearing gamis complete with headscarves, while for male students they wear sarongs, koko and caps.

Learning Methods of Pondok Pesantren Salafiyah Wustha Equivalency Program

Islamic education based on pesantren with classical learning methods typical of salaf pesantren combined with modern pesantren learning methods focused on the ability of students, as a motivation to improve the abilities / skills, talents and interests of students, carried out with various learning innovations, fun extra activities, instilling akhlakul karimah, deepening the yellow book, improving the quality of learning and providing learning facilities. To support it all, namely using bandongan, sorogan, halaqoh and classical methods.

Attractiveness of Islamic Boarding Schools

Many parents entrust their children to continue studying at this Salafiyah Riyadlul Muta'alimin Pondok Pesanten. This researcher can summarize its attractiveness into several aspects; First, the cost of education is quite cheap. Compared to today's boarding schools in Sukabumi Regency, of course in terms of cost it is very much different. This is a solution for the people of Sukabumi Regency who want their children to continue their

education but do not have the money. Secondly, if you look at the post-19 covid, there are a lot of children who do not go to school to study while at home sometimes lack of attention from their parents regarding education which results in neglect of moral and scientific education. Pondok Pesantren Riyadlul Muta'alimin is a solution for children who still want to get education, both moral and knowledge education, because this Pondok does not implement online programs (online learning), instead students are tightened not to leave the cottage and mingle with others.

Third, the cultivation of a religious culture in the cottage or getting used to doing good things so that when students return to their families, their environment they still carry out daily activities carried out while in the cottage because it becomes a habit. Fourth, students are prepared to become religious cadres so that when they return to their families and neighborhoods they can spread the goodness that has been taught while in the boarding school, especially students who are ready to become preachers. Fifth, even though they are basically in boarding schools, they can still get a certificate at the end of their education which can make the students able to continue their education to a higher level and can still make them confident by getting the certificate. Sixth, get a broader education. Of course, it is an advantage of an Islamic boarding school education that organizes the equalization of the wustha program, where apart from a piece of paper certificate as a form of recognition they carry out education they also get general knowledge for their provision in the world and also religious education for their provision in the afterlife. Seventh, according to the researcher, the attractiveness of an Islamic boarding school is inseparable from the leader of the boarding school, in this case the charismatic leader of the boarding school is the attraction for parents to entrust their sons / daughters to study at the boarding school.

Eighth, a comfortable and peaceful learning atmosphere. In the district of Sukabumi itself geographically is still classified into a cool, beautiful, and comfortable area. Moreover, the existence of the location of the Riyadlul Muta'alimin Islamic Boarding School is in the countryside which is still far from the worldly hustle and bustle. Ninth, There is skills training for santri, so that santri have qualified skills to be developed both in terms of talent and interest skills and entrepreneurial skills.

CONCLUSION

Salafiyah Riyadlul Muta'alimin Islamic Boarding School is a boarding school that provides a solution for people who want to send their children to school while attending pesantren. The curriculum used is a combination of the integrated boarding school curriculum with the government curriculum. The learning methods used are bandongan, sorogan, halaqoh and classical. The quality of graduates of the wustha equalization program at Riyadlul Mutha'alimin Islamic Boarding School is said to be good because they continue their education to a higher level at Riyadlul Muta'alimin Islamic Boarding School and then perform a minimum of 1 year of service at the boarding school and also for the certificates they get can be accepted in the community and can be used as a requirement if they will continue formal education such as SMA, MA or equivalent. This

Riyadlul Muta'alimin Islamic Boarding School has become a solution for the community, especially those in Sukabumi Regency to make its citizens aware of education in terms of learning obligations, of course because the cost of education is quite relatively cheap compared to other schools or Islamic Boarding Schools.

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