

Implementation and Management of Vocational Life Skills Programs in Islamic Boarding School Education: A Library Research Study

Muhammad Rizkal Fajri,¹ Raihan Abdi Nugroho^{2*}

¹ Universitas Muhammadiyah Bandar Lampung, ² Institut Agama Islam Negeri Metro

ABSTRACT

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This research aims to examine the application and integration of life skills within the framework of Islamic boarding school education. The methodology employed is library research, which includes the comprehensive analysis of relevant scholarly literature and previous studies as primary data sources. The findings indicate that Islamic boarding schools have incorporated life skill development into their curriculum, encompassing both vocational and academic competencies. Vocational skills encompass abilities such as cooking, embroidery, cosmetology, and various forms of craftsmanship. Additionally, communication skills, inclusive of effective opinion articulation and speech delivery, are taught, along with other skill sets that serve as an attraction for the surrounding community. The benefits derived from this approach include enhancement in cognitive, emotional, and physical aspects of the students. Moreover, it contributes to the upliftment of the living standards of the community, promoting advancement and civilization. The program execution follows a three-step process: planning, implementation, and evaluation, in line with the proposed recommendations.



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CONTACT: ✉ raihanabdi@gmail.com

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INTRODUCTION

The life skills-based learning process in Islamic boarding schools is capable of producing quality and competitive student outputs. Education is also designed to equip students in facing and solving life problems (Pasi et al., 2020) (Mufarokah et al., 2022).. There are three things that Educational Institutions must do to provide quality education. First, combine various subject subjects into an integrated (integrated learning) and enjoyable (enjoy learning) learning activity. Second, do not look too much at the intelligence of students, but also to the creation of noble character. Third, creating the welfare of teachers, students as learning subjects, including understanding students as unique individuals with different intelligences.

The application of life skills learning in an Educational Institution aims to produce students who have a large competitive energy (Prasetyo & Al Qadri, 2023). With life skills, they will be more productive and able to compete in their world of work, and the Islamic boarding school can take the right steps to be able to convince that the Islamic boarding school is also one of the quality and competitive Educational Institutions. In this Islamic boarding school, not only teaching theory, but also practicing how to solve daily life problems. Many trainings that the students participate in to become their provision. Like holding training to utilize vacation time by college students, so the vacation time becomes a golden opportunity for the Islamic boarding school to fill empty time with training, such as cooking training, journalism, computer, and conflict resolution (Hinayatuloahi, 2018).

The tradition of this Islamic boarding school can be seen in several elements known to the world of Islamic boarding schools, including consisting of students, clerics, mosques, dormitories, and classic books (Bashori, Yusup, et al., 2022). The Islamic boarding school is an educational institution, namely the Islamic boarding school as the implementer of the learning process of Islamic religious knowledge and the Islamic boarding school as a propagator of Islamic da'wah. In this Islamic boarding school learning, someone can participate and form a resilient, harmonious Muslim individual, able to control his personal life, able to overcome cases, meet his needs, and manage and focus his life (Widjaja et al., 2022).

In line with that, we can make the Islamic boarding school as the main function that should be realized immediately. As we know, there are three main

functions of Islamic boarding schools: transmission of Islamic knowledge, preservation of Islamic traditions, and, fostering future scholars (Azra & Afrianty, 2005; Sanusi et al., 2021). In this case, the Islamic boarding school is demanded to make the following breakthroughs: first, it must create an integrated, phased, structured, equivalent, and upward curriculum (Ekaningrum et al., 2018). That is, the curriculum is no longer based on the habits of students, but by the habits of students (Salabi et al., 2022). Second, complete supporting facilities for the learning process. third, giving freedom to students who want to develop their talents, both related to thought, science, technology, and entrepreneurship. fourth, provide tools for self-actualization in the midst of society (Salabi, 2021).

Previously, Islamic boarding schools only played a role only to study classic Islamic books, and must be reconstructed immediately so that they can be used to the maximum (Kahar, 2021). The elements of Islamic boarding schools including teachers, clerics, mosques, students, classic books to new knowledge can be used in the life skills education process (Kahar, 2021).

The purpose of this research is to improve the human ability of educational participants to experience their position in the future. Specifically, learning oriented to life skills aims to provide opportunities for school principals to improve education that is easily arranged in accordance with the principles of broad-based learning. And can optimize the use of resources in the school environment, by providing opportunities for the utilization of existing resources in the community, in accordance with the principles of school-based management. And can know the application of life skills in Islamic boarding schools.

METHODS

This research is a Literature Review that examines various literature or relevant research. The tool used to conduct this study is a reference, either by the researcher themselves or with the assistance of others. The results of this research indicate that Islamic boarding schools conduct activities that promote life skills. These include skills such as honesty, academic skills, and vocational skills, such as cooking, sewing, makeup, and other types of crafts. Additionally, students are also taught how to communicate effectively.

RESULT AND DISCUSSION

Learning Life Skills In Islamic Boarding Schools

There are various opinions regarding the definition of life skills and life skill education, but the essence remains the same (Fatkhuronji et al., 2015). According to Malik Fajar, life skills are learning tools used to work in the academic field, while the Team Broad Based Education of the Ministry of National Education defines life skills as the abilities possessed by individuals to actively and proactively face and solve various life situations. Slamet also defines life skills as the abilities and skills needed by individuals to live a joyful and fulfilling life. These skills encompass various aspects of human behavior and attitude, serving as a foundation for living their lives. Article 26, paragraph 3 of Law Number 20 of 2003 concerning the National Education System states that life skill education is a form of education that provides personal, social, intellectual, and vocational skills for work or independent endeavors.

Based on the comments above, learning life skills can be understood as providing basic knowledge and proper training to students regarding the values necessary for their personal growth and development. Therefore, life skills education should reflect real-life experiences in the teaching process, allowing students to acquire life skills within the community. Life skills education is not something new for Islamic boarding schools, as this type of education has always been a cornerstone of their teachings.

Thus, with the rapid development of science and technology in the global era, the traditional approach to life skills education in Islamic boarding schools needs to incorporate theoretical and technical elements to ensure that the institution's graduates can compete in the job market, which is constantly evolving. The implementation of life skills education in Islamic boarding schools is essentially derived from the theory of life skills education in formal education. This is because, fundamentally, the goal of life skills education is to prepare students (santri) to be capable, competent, and skilled in sustaining and advancing their lives in the future.

The implementation of life skills learning in Islamic boarding schools requires attention to several principles. First, it should not change the existing learning system or replace the current curriculum, but rather conduct a review

of the curriculum considering the socio-religious ethics of the nation. Second, life skills learning should not be neglected but can be integrated into the existing learning process. Third, the implementation of life skills learning in Islamic boarding schools should follow the Management Based on Islamic Boarding School principles and consider the conditions of the surrounding area in organizing the learning process.

Moreover, it emphasizes the concept of "learning for life and learning to work" to establish a connection between learning and the real-life experiences of the students. The importance of promoting a healthy and quality lifestyle is also emphasized in the implementation of the learning process. Additionally, comprehensive knowledge, understanding, and skills should be provided to the students, ensuring their access to a decent standard of living. By applying these principles, life skills learning in Islamic boarding schools can provide comprehensive preparation for the students' future lives (Bashori, Novebri, et al., 2022; Chondekar, 2019; Hinayatuloahi, 2018).

Goals and Benefits of Life Skills Education in Islamic Boarding Schools

Life skills education aims to utilize appropriate learning methods that enhance the human capabilities of students to prepare them for the future. Universally, life skills education aims to:

- (1) Actualize the students' abilities to solve the problems they encounter.
- (2) Provide opportunities for schools to enhance education that aligns with broad-based learning principles.
- (3) Maximize the utilization of energy resources within the school area by involving the community and adhering to school-based management principles.

The objectives of implementing life skills education in the Islamic boarding school environment are to assist students (santri) in:

- (1) Improving their thinking skills and eliminating inappropriate thinking patterns or habits.
- (2) Enhancing their self-empowerment to constructively, innovatively, and creatively solve life problems, leading to a fulfilling life both externally and internally.
- (3) Developing decision-making skills to address the challenges they face.

Nearly all (Amirudin & Muzaki, 2019; Mufarokah et al., 2022) programs share the common goal of improving the students' abilities to tackle the problems they encounter. Life skills education serves as a direction for educational progress in this country. Its benefits for students include equipping them with the necessary skills to navigate and solve real-life problems as independent individuals, members of society, and citizens of the nation. The benefits of life skills education extend to improving students' cognitive, emotional, and physical well-being. Moreover, it contributes to the advancement and civility of the community in which the students reside. This can be observed through indicators such as social welfare improvement, reduction of destructive behaviors leading to a decrease in social problems, and the harmonious development of the community.

Elements of Life Skills Learning in Islamic Boarding Schools

1. Kiai and Ustaz (Religious Scholars)

The term 'kiai' refers to someone who is believed to possess blessings or sacred powers. It means that they have distinct qualities and stand out from others. Kiai, or the caretaker of the boarding school, is a fundamental element of any pesantren (Islamic boarding school). In Java and Madura, where pesantren thrive, the figure of the kiai greatly influences, is charismatic, and commands respect from the community in the pesantren zone. In essence, a kiai is a title given to someone who possesses knowledge in the field of religion, specifically in Islam. Regardless of the sacred connotations associated with the title of kiai, the term has emerged in the world of pesantren (Fajri & Sukatin, 2021; Ilham, 2021).

The existence of pesantren is closely intertwined with discussions about the role of the kiai. This is because the kiai is a leader, where the pesantren engages in dialectics and plays significant roles in the history of Islam in the Indonesian archipelago. The presence of the kiai in pesantren is crucial. An Islamic educational institution is referred to as a pesantren when it has a central figure known as a kiai. Thus, the kiai in the world of pesantren is regarded as the driving force in carrying out and improving the pesantren according to the desired model. Another aspect of pesantren is the role of the teacher or ustaz. The ustaz is a kiai entrusted with teaching religion to the students (santri) and is guided and supervised by

the kiai. Ustaz face several challenges in the life of pesantren, including serving, seeking livelihoods, and pursuing a career.

2. Santri (Students)

Santri refers to students who study in pesantren. A scholar can be called a kiai if they have a pesantren and students living in the pesantren to study Islamic knowledge through the yellow books (traditional Islamic texts). Therefore, the existence of the kiai is generally associated with the presence of santri in the pesantren. The term 'santri' is only used in pesantren as a manifestation of the presence of students who thirst for knowledge imparted by a kiai leading a pesantren. Thus, santri is fundamentally related to the existence of the kiai and pesantren. In the world of pesantren, santri are divided into two groups: permanent santri and non-permanent santri.

3. Life Skills Modules in Pesantren

As an Islamic educational institution, pesantren primarily focuses on religious studies, particularly the study of the Quran with its recitation rules (tajwid) and exegesis, creed and theology, Islamic jurisprudence and its principles, and so on. However, unlike pesantren that solely focus on religious teachings, pesantren with a life skills approach strike a balance between worldly and spiritual modules. They emphasize on how to address real-life situations, enhance skills, and teach strategies for future resilience. The coverage of life skills learning modules in pesantren includes the following:

- a. Personal Skills
- b. Rational Thinking Skills
- c. Social Skills
- d. Pre-Vocational Skills
- e. Specialized Skills

These specialized skills refer to the mastery of one or several specific types of skills that can be utilized in community life. The selection of these skills should be closely related to the area and functionality.

Etymologically, "tata cara" comes from the words "met" and "hodes," which mean "through." However, in terms of definition, "tata cara" refers to the path or method that must be taken to achieve a certain goal. On the other hand, "pendidikan" means interactive teaching and learning activities that take place between students as learners (muta'allim) and religious leaders or teachers (kiai or ustaz) in a pesantren (Islamic boarding school) as educators (learners or mu'allim), which are structured based on a curriculum designed to achieve specific goals. ("Model Manajemen Pendidikan Life Skill Pada Anak Berkebutuhan Khusus,

Thus, the term "tata cara pendidikan" refers to the ways that must be taken in the teaching and learning activities between students and religious leaders to achieve specific goals. As an Islamic learning institution, pesantren primarily focuses on religion, while the sources of study or subjects are Arabic books (kitab kuning). There are also common methods used in pesantren learning, such as Wetonan or Bandongan, Sorogan, Hafalan, Halaqoh, and Fathul Kutub.

Facilities for Life Skills Learning. Life skills learning requires suitable facilities to stimulate the enthusiasm of students in exploring and enhancing their potential. The equipment needed should be adjusted according to the desired skills. It is essential to ensure that the required equipment and tools are available during the educational process. Recognizing the importance of facilities in education, it is crucial to prepare the necessary materials to avoid disrupting the educational activities.

Evaluation. Assessment is an evaluation method used by a religious leader to assess the students' knowledge (cognition), behavior (affect), and skills in relation to the provided educational modules. Evaluation is not only beneficial for identifying the level of students' skill growth but also serves as feedback for the religious leader to review the specific teaching methods used. Therefore, the success of education for the students depends greatly on their learning abilities and the guidance provided by the religious leader or teacher.

Implementation of Life Skills Education in Islamic Boarding Schools

The implementation of life skills education in Islamic boarding schools consists of three sessions: planning session, implementation session, and assessment session.

Planning

For Gaffar, planning can be understood as the process of organizing various decisions that will be implemented in the future to achieve predetermined goals. Not only that, planning is the process of determining and utilizing energy resources in an integrated manner, with the aim of supporting activities and efforts to be carried out efficiently and effectively in achieving the goals. Thus, planning is the target for moving from the current situation to a future condition as a process that involves collaboration to improve organizational efforts evenly. Islamic learning planning is the systematic preparation of activities that will be carried out to achieve the formulated and approved goals of Islamic education. There is a wise saying, "the success of an activity depends heavily on the maturity of the planning." This sentence means that everything must be carefully planned.

Similarly, in life skills education, everything must be well planned. There are also steps in planning for implementing life skills education in Islamic boarding schools, which include setting goals for life skills education, identifying needs, and developing the curriculum for life skills education. The purpose of implementing life skills education in the boarding school is to help students improve their thinking skills, eliminate inappropriate mindset or habits, and enhance their self-ability to constructively, innovatively, and creatively solve life problems, so that they can experience a fulfilling life, both physically and spiritually.

The curriculum in the boarding school is the life that exists within the boarding school itself. In other words, the twenty hours of students' daily life is a process and representation of learning. Learning in the boarding school does not end with the completion of studying religious texts. When the students rest, eat, pray, sleep, and wake up in the middle of the night, all of these activities are intrinsic parts of learning. Therefore, when the students engage in their activities, the supervising kiai carefully observes the alignment of the students' activities with the learning modules they have received.

The implementation session is the stage of execution from the planning phase. In this implementation session, there are several aspects to consider:

Organizing Students

Students are the main component in achieving the goals of life skills education in the pesantren institution. It is important to organize them to create a participatory educational activity, where the learners (students) can gain concrete experiences. Students in one class have varying abilities: good, moderate, and poor. Therefore, teachers need to arrange when students work individually, in pairs, groups, or in a classical manner.

Classroom Management

The success of a teacher in conducting educational activities depends not only on understanding the subject matter, teaching strategies, and the use of educational media and equipment. A teacher must also have other skills, namely creating a conducive and interesting learning atmosphere. A conducive and interesting classroom atmosphere can be achieved if the teacher is able to control the learning atmosphere, direct students to learn, use learning facilities, and create an engaging atmosphere to achieve educational goals.

Learning Procedures

Learning procedures are the steps that must be taken in the teaching and learning activities between students and religious leaders (kiai) to achieve specific goals. Methodically, learning and teaching in pesantren are carried out through sorogan, bandongan, halaqah, and memorization. The teaching procedures of sorogan and bandongan are characteristic of pesantren, and some educational experts consider these procedures as static and traditional. However, this does not mean without innovation. The sorogan procedure actually emphasizes maturity, attention, and individual skills. The procedures applied by pesantren essentially reflect the educational policies established by the religious leaders.

Facilities and Learning Resources

Life skills education requires representative facilities and infrastructure to motivate students in exploring and enhancing their potential. The necessary equipment should be in line with the specified skills. It is important to ensure that the required facilities and equipment are available when the educational process is carried out. Facilities and infrastructure in pesantren are part of the supporting factors of the pesantren. These facilities can be divided into two

categories: physical facilities, such as mosques, kiai's houses, teacher's houses and dormitories, and other sports facilities. The second category is non-physical facilities, such as educational goals, curriculum, evaluation, regulations, teaching methods, library, documentation center, lighting, expertise, and other learning tools.

Evaluation

The final component of life skills learning design is the assessment system. Assessment is an evaluation method attempted by a ustaz (Islamic religious teacher) to recognize the students' proficiency in the aspects of knowledge (cognition), behavior (affect), and skills towards the provided educational modules. Evaluation is attempted not only to identify the level of students' skill growth but also to serve as feedback for a kiai (Islamic cleric) or ustaz to review the methods they have employed in a specific learning approach. The success of education for the students is greatly determined by their learning abilities and the skills of the guiding ustaz.

However, in pesantrens (Islamic boarding schools), the assessment system often receives less attention. In Salaf pesantrens, assessment or tests are frequently overlooked. Students acquire knowledge from teachers until they complete the recommended book, then they move on to another larger book without evaluating the educational outcomes of the previous book. This can be understood considering that in early education, the teaching objectives are not clearly stated, making it difficult to evaluate the achieved results. In terms of assessment, the success of learning in pesantrens is determined by the performance of teaching the book to others. This means that if the audience is satisfied, it signifies that the student has passed, and their graduation legitimacy is the approval of the kiai. Another form of assessment is the completion of studying a specific book within a certain period in the pesantren, followed by the issuance of an ijazah (certificate) which requires the student to be ready to read the book whenever the kiai calls them to read it. In this case, usually the intelligent students are asked by the kiai to act as substitutes (badal).

In addition to the two aforementioned forms of assessment, the pesantren assessment system is primarily focused on the students' proficiency in transforming religious teachings into knowledge within the community. This allows for self-evaluation, enabling objective evaluation through the students'

self-measurement of learning achievements. Based on the above reflection, it can be understood that the assessment system in pesantrens has not been formally implemented.

CONSLUSION

The Islamic boarding school, has long been conducting activities focused on life skills. In this boarding school, not only religious knowledge is emphasized, but also various life skills offered to the students, both general and specific skills. These skills include vocational skills such as cooking, sewing, makeup artistry, and various other crafts. Additionally, the students are also taught how to engage in effective dialogue, both in expressing their opinions and delivering speeches, as well as other skills that are attractive to the surrounding community.

The learning of life skills can be understood as providing the necessary foundations and appropriate exercises to the students regarding the values of life that are needed and beneficial for their growth. Thus, the learning of life skills should reflect real-life situations in the teaching process so that the students can acquire practical life skills within society. The benefits include improving the quality of thinking, conscience, and physical well-being of the students. Furthermore, this learning of life skills can also enhance a progressive and civilized life for both the students and the surrounding community.

In Pesantren, there are three sessions for implementing the learning of life skills, namely the planning session, implementation session, and assessment session. These three sessions aim to ensure that the learning is in accordance with the established guidelines. Pesantren strongly supports the development of life skills for the students through comprehensive and structured learning of life skills.

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