WALI ASUH COUNSELING SERVICE PROGRAM TO CREATE SANTRI'S INDEPENDENT AT AL HASYIMIYAH REGION OF NURUL JADID ISLAMIC INSTITUTE PAITON PROBOLINGGO

THESIS

Submitted as Partial Fulfillment of the Requirements for the Social Sarjana Degree of State Islamic University Sunan Ampel Surabaya (S.Sos.)

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ABSTRACT

Ummahatul Mu'minin (B53215059), *"Wali Asuh Counseling Service Program to Create Santri's Independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute Paiton Probolinggo*".

Pesantren is one of educational institution which is most chosen by parents for housing their children. An increasing number of santri every year with various problems, such as many violations committed by santri, activities are not conducive, and various kinds of santri problems, inspired advisor and organizer in Al Hasyimiyah Region of Nurul Jadid Islamic Institute for initiating *wali asuh* program. The executor of this program is student college who has certain criteria, then called *wali asuh*. The role of *wali asuh* is very complex because they will act as parents, especially the role of mother to take care of some santri intensely. It is hoped that santri can be more independent in living their life in *pesantren*.

This research has two problems of study, both are (1) how is the process of implementing *wali asuh* counseling service program to create santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute Paiton Probolinggo (2) how is the result of implementing *wali asuh* counseling service program to create santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute Paiton Probolinggo. The researcher used qualitative research methods with a case study format. Qualitative data is obtained by interview, observation, and documentation.

The results of this research are (1) Implementation of *wali asuh* counseling service program through seven services, namely orientation, information, placement and distribution, tutoring, individual counseling, group guidance, and group counseling. (2) While, the results of implementing this program through seven services of counseling are independent santri who have a religious, dynamic, and social personality.

Key Words: Counseling Service, *Pesantren*, Santri, *Wali Asuh*

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ABSTRAK

Ummahatul Mu'minin (B53215059), *"Program Layanan Konseling Wali Asuh untuk Membentuk Santri Mandiri di Wilayah Al Hasyimiyah Pondok Pesantren Nurul Jadid Paiton Probolinggo"*.

Pondok pesantren menjadi salah satu lembaga pendidikan yang saat ini banyak dipilih oleh orang tua untuk memondokkan anaknya. Bertambahnya santri setiap tahun dengan permasalahan beragam, seperti banyaknya pelanggaran yang dilakukan santri, kegiatan pesantren yang tidak kondusif, dan berbagai macam daftar cek masalah santri (DCMS) yang lain, membuat pengasuh dan pengurus di wilayah Al Hasyimiyah Pondok Pesantren Nurul Jadid untuk menginisiasi program wali asuh. Pelaksana program ini adalah pengurus berstatus mahasiswi yang telah memenuhi kriteria tertentu yang kemudian disebut wali asuh. Peran wali asuh sangat kompleks, karena mereka akan berperan sebagai *parents* khususnya peran ibu untuk mengasuh beberapa santri secara intens. Hal tersebut diharapkan agar santri bisa menjadi lebih mandiri dalam menjalani kehidupan di pesantren.

Penelitian ini terdiri dari dua rumusan masalah, yaitu: (1) Bagaimana proses penerapan program layanan konseling wali asuh untuk membentuk santri mandiri di Wilayah Al Hasyimiyah Pondok Pesantren Nurul Jadid (2) Bagaimana hasil penerapan program layanan konseling wali asuh untuk membentuk santri mandiri di Wilayah Al Hasyimiyah Pondok Pesantren Nurul Jadid. Dalam penelitian ini, peneliti menggunakan metode pendekatan kualitatif dengan format studi kasus. Data kualitatif diperoleh dengan cara wawancara, observasi, dan dokumentasi.

Hasil dari penelitian ini adalah (1) Penerapan program layanan konseling wali asuh melalui 7 layanan konseling, yaitu orientasi, informasi, penempatan dan penyaluran, bimbingan belajar, konseling perorangan, bimbingan kelompok, dan konseling kelompok. (2) Sedangkan hasil dari penerapan program ini melalui 7 layanan konseling tersebut adalah terbentuknya santri mandiri yang memiliki kepribadian religius, dinamis, dan sosial.

Kata Kunci: Layanan Konseling, Pesantren, Santri, Wali Asuh

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TABLE OF CONTENTS

DECLARATION ..... **ii**
THESIS ADVISOR'S APPROVAL ..... **iii**
THESIS EXAMINER'S APPROVAL ..... **iv**
PUBLICATION ..... **v**
ABSTRACT ..... **vi**
ABSTRAK ..... **vii**
TABLE OF CONTENTS ..... **viii**
LIST OF TABLES ..... **xi**
LIST OF FIGURES ..... **xii**

CHAPTER I INTRODUCTION **1**
A. Background of the Study 1
B. Problems of the Study 11
C. Objectives of the Study 12
D. Significance of the Study 12
E. Definition of Key Terms 13
1. Counseling Service 13
2. *Wali Asuh* Program 13
3. Santri's Independent 14
F. Research Method 15
1. Research Approach and Type 15
2. Research Target and Location 16
3. Type and Data Source 16
4. Research Stage 17
5. Data Collection Technique 18
6. Data Analysis Technique 20
7. Data Validity Checking 20
G. Systematic Discussion 21

CHAPTER II REVIEW OF LITERATURE **23**
A. Counseling Service 26
1. Orientation Service 23
2. Information Service 23
3. Distribution and Placement Service 24
4. Tutoring Service 24
5. Individual Counseling Service 24
6. Group Guidance Service 24
7. Group Counseling Service 25

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B. *Wali Asuh* Program 26
1. History of *Wali Asuh* Program 26
2. Definition of *Wali Asuh* 30
3. Operational Standard Program of *Wali Asuh* 30
4. Qualifications of *Wali Asuh* 32
5. Task Force of *Wali Asuh* 34
C. Santri's Independent 36
1. Definition of Santri 36
2. Definition of Independent 37
3. Definition of Santri's Independent 38
D. Relevant Previous Research 40

CHAPTER III PRESENTATION OF DATA 42
A. General Description of Research Object 42
1. Overview of Research Location 42
2. Description of Informant 49
3. Description of Problem 52
B. Description of Research Result 52
1. The Process of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent 52
2. The Result of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent 57

CHAPTER IV DATA ANALYSIS 63
A. The Process Analysis of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent 63
1. *Wali Asuh* 63
2. Counseling Service 66
B. The Result Analysis of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent 71
1. Religious Person 71
2. Dynamic Person 72
3. Social Person 72
C. The Development of *Wali Asuh* Counseling Service Program at Al Hasyimiyah Region of Nurul Jadid Islamic Institute 74
1. Strength 74
2. Weakness 75
3. Reflection 75

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CHAPTER V CLOSING 78
A. Conclusion 79
B. Suggestion 79

REFERENCES
APPENDICES

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LIST OF TABLES

Tabel 1.1 The Difference of Culture of Islamic Boarding School in East Java and Central Java 7
Table 2.1 Purposes and Content of Guidance and Counseling Services 25
Table 2.2 SOP of *Wali Asuh* Program 30
Table 3.1 Female's Region of Nurul Jadid Islamic Institute 43
Table 3.2 Area's Name at Al Hasyimiyah Region 44
Table 3.3 Profile of First Informant 49
Table 3.4 Profile of Second Informant 49
Table 3.5 Profile of Third Informant 50
Table 3.6 Profile of Fourth Informant 51
Table 3.7 Profile of Fifth Informant 51
Table 3.8 List of Santri's Problems 52
Table 4.1 *Wali Asuh* Counseling Service Program 77

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LIST OF FIGURES

Figure 1.1 *Pesantren* Statistics; Number of *Pesantren*, Number of Santri, and Data Distribution of *Pesantren* in Indonesia 5
Figure 2.1 Panca Kesadaran Santri and Trilogi Santri 40
Figure 3.1 Santri Pray Together at Musala of Al Hasyimiyah 58
Figure 3.2 *Muhasabah Santri* Book to Control Santri's Ubudiyah Activity 59
Figure 3.3 *Muhasabah Santri* Book to Control Santri's Personality Developmen61
Figure 3.4 *Muhasabah Santri* Book 62
Figure 4.1 The Personalities of Santri's Independent 73

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CHAPTER I

INTRODUCTION

A. Background of the Study

Human beings are creatures of Allah SWT who have many superiorities over other creatures. Those superiorities are best of stature (QS. At Tin [95]: 4)[1], ability in thinking and sensing (QS. Ali-Imran [3]: 190-191)[2], completeness of senses (QS. An-Nahl [16]: 78)[3], and owning potential of goodness (*fitrah*) (QS. Ar-Rum [30]: 30)[4]. The various superiorities mentioned above need to be optimized to develop their potential.

He created human beings with all the superiorities that exist in their selves for provision in carrying out their main duties as *abdullah* (QS. Az-Zariyat [51]: 56)[5] and *khalifatullah* (QS. Al Baqarah [2]: 30)[6]. So that, they need to develop their potential to carry out the main duties as *abdullah* and *khalifatullah*. Potential (*fitrah*) is what can be used to be a *taqwa* servant and provision to become His caliph. With those main duties, human beings especially muslim, need an enabling environment to optimize their potential. First education by parents is the first means for children to develop their potential. Over time, various kinds of the educational institutions have become parents' choice

[1] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus*, hal. 596.
[2] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus*, hal. 74.
[3] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus*, hal. 274.
[4] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus*, hal. 406.
[5] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus*, hal. 522.
[6] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus*, hal. 5.

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to develop the potential of their children. One of the educational institutions that are crazy about at the moment is islamic boarding school or called *pesantren*.

Distributed from the website www.nu.or.id, Abdur Rahman Wahid explained how important the house (*mondok*) is. He explained, when children study in *pesantren*, they will get some benefits. First, a clear scientific *sanad*, which it is prosecuted will connect to the Prophet Muhammad SAW. Second, do not think opposition-binner, by respecting any differences that exist. Third, introduce the concept of *barakah*. Fourth, learn to socialize. Fifth, which is the most important thing, namely improving moral.[7]

How important boarding school is also making Rabithah Ma'ahid Islamiyah (RMI) Pengurus Besar of Nahdlatul Ulama (PBNU) spearhead *"Ayo Mondok"* movement. This movement invites parents to house their children in islamic boarding school because this educational institution has become an excellent institution as a place to study.

Islamic boarding school as a cultural institution is born from initiative of community leader and is autonomous since its inception has become a strategic potential in people's life. It has three main functions that are being expectation and predicate of the community as:

1. Centre of excellence
2. Human resource

[7] Abdul Rahman Wahid, *Ayo Mondok: Beberapa Alasan Pentingnya Belajar di Pesantren* (http://www.nu.or.id/post/read/60052/ayo-mondok-beberapa-alasan-pentingnya-belajar-di-pesantren#, diakses tanggal 07 Juli 2019).

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3. Agent of development[8]

In addition to the three functions above, Islamic boarding school is also believed to be part of involved in social change in the midst of changing time. Mastuhu in Aguk Irawan explained that Islamic boarding school is traditional Islamic educational institution[9] has an important connection with the tradition of scientific teaching in Indonesia.

According to Saifuddin Zuhri, Islamic boarding school is not just an educational institution, dormitory, or *madrasah* as other educational institutions. In it taught ethic and norms that will not be found in other educational institutions. There are also broader systems, traditions, and values. Therefore, to understand Islamic boarding school, people have to *nyantri* first. The value and unique character of Islamic boarding school are about ethics.[10] Whereas according to Abdurrahman Wahid or famous known as Gusdur explained that Islamic boarding school is a subculture. This is Gus Dur's identification about Islamic boarding school which is distinctive, those are the difference between *pesantren* and society outside, a conception of *barakah*, teacher-student relation, the transmission of knowledge, and other characteristics.[11]

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[8] Halim dkk dalam Mangun Budiyanto dan Imam Machali, *Pembentukan Karakter Mandiri Melalui Pendidikan Agriculture di Pondok Pesantren Islamic Studies Center Aswaja Lintang Songo Piyungan Bantul Yogyakarta*, Jurnal Pendidikan Karakter UIN Sunan Kalijaga, Tahun 4, Nomor 2, Juni 2013, hal. 109.

[9] Aguk Irawan M.N., *Akar Sejarah Tradisi Pesantren di Nusantara*, (Tangerang Selatan: Pustaka IIMaN, 2018), hal. 52.

[10] Endang Saifuddin Zuhri, *Guruku Orang-Orang Pesantren*, (Yogyakarta: LKiS, 2001), hal. 113.

[11] Harus Halim H. S. dalam kata pengantar Abdurrahman Wahid, *Menggerakkan Tradisi Esai-Esai Pesantren*, (Yogyakarta: LkiS, 2001), hal. xiii.

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According to the perspective of national education, Islamic boarding school is one of educational subsystems that have special characteristics. Its existence has also been legally recognized in the spirit of Law of the Republic Indonesia Number 23 of 2003 concerning Article 3 of the National Education System which contains:

> National education functions to develop capabilities and create a dignified character and national civilization in order to educate the nation's life, aiming to develop the potential of student to become human being who believe and fear the Almighty Allah SWT, noble, healthy, erudite, capable, creative, independent, and become a democratic and responsible citizen.[12]

Based on the statement above, independence becomes one of the goals to be achieved in education process. Among the developing educational institution, Islamic boarding school is being a strong institution in creating santri's independent.[13]

The harmony between the function of national education and the existence of Islamic boarding school has made this institution is growing up, both inside of quality or quantity. Inside of quantity, Sub Direktorat Pendidikan Diniyah dan Pondok Pesantren Kementerian Agama Republik Indonesia in Pangkalan Data Pondok Pesantren (PDPP) Application explained there are 25.938 *pesantren* in Indonesia with 3.962.700 santri. The following is the percentage of Islamic boarding school in Indonesia:

1. Sumatra Island : 10.66%

[12] Undang-Undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, (Jakarta: Grafika, 2008), hal. 4.

[13] Uci Sanusi, *Pendidikan Kemandirian di Pondok Pesantren (Studi Mengenai Realitas Kemandirian Santri di Pondok Pesantren Al Istiqlal Cianjur dan Pondok Pesantren /bahrul Ulum Tasikmalaya),* Jurnal Pendidikan Agama Islam-*Ta'lim,* Vol. 10, Universitas Pendidikan Indonesia, 2012, hal. 124.

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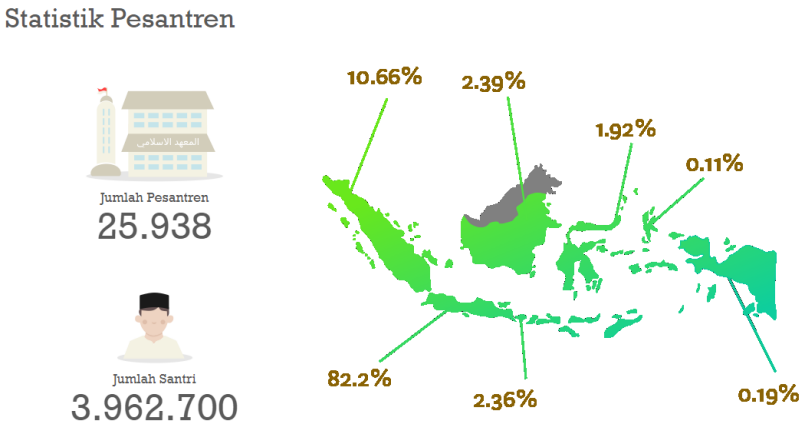
2. Java Island : 82,2%
3. Bali Island and its surrondings : 2,36%
4. Kalimantan Island : 2,39%
5. Sulawesi Island : 1.92%
6. Maluku Island : 0,11%
7. Papua Island : 0,19%[14]

Figure 1.1
***Pesantren* Statistics; Number of *Pesantren*, Number of *Santri*, and Data Distribution of *Pesantren* in Indonesia.**



The rapid growth of Islamic boarding school is undeniable that many parents keep their children in it for various reasons. According to PDPP Sub Direktorat PD Pontren explained that there are two types of *pesantren* in Indonesia, those are 13.016 *salafi* types (*salafi*) and 12.922 modern-*salafi* types (*khalafi*).[15]

[14] Aplikasi Pangkalan Data Pondok Pesantren (PDPP) Sub Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Statistik Pesanren*, diakses tanggal 15 Maret 2019.
[15] Aplikasi Pangkalan Data Pondok Pesantren (PDPP) Sub Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Statistik Pesanren*, diakses tanggal 15 Maret 2019.

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From the statistics explained that *pesantren* in Java were more numerous then other islands. This can not be separated from the history of islamization that exists in Indonesia. Javanese histography records a history that there was a *sultan* from Al Gabah sent 4000 muslim families to islamize Java. However, the process of Islamization was fairly sticky, which killed the immigrants, along with 2000 families.

That history explained the process of Islamization in Java island was very difficult. Until arriving at the time, when Chinese Muslim especially from Campa (Now, Cambodia-Vietnam) came to Java, the process of Islamization was very quick. When Islam and local wisdom began to be inculturated, then continued with the formation of educational institutions –in this case, is *pesantren*– the process of Islamization took place in a mass manner. The value, pattern, and system of the result of inculturation which later shaped ethics are still well maintained and preserved in number of traditional *pesantren* in Indonesia, especially in Java.[16]

East Java is one of the provinces in which stands for various types of Islamic boarding school, both *salafi* and *khalafi.* Although both are in Java, Islamic boarding schools in East Java have their characteristics. Raedu Basha, a *santri* from Madura, East Java, on his blog explained about his experiences while staying in *pesantren* in East and Central Java.

[16] Aguk Irawan M.N., *Akar Sejarah Tradisi Pesantren di Nusantara,* hal. 14-15.

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Tabel 1.1
The Difference of Culture of Islamic Boarding School in East Java and Central Java

No	***Pesantren* in East Java**	***Pesantren* in Central Java**
1	Prospective santri who will be staying, will be escorted by their big family – not infrequently, relatives and neighbors also participate– to *pesantren*. Upon arriving, they went to the advisor's house, then registered as santri in *pesantren*'s office.	Prospective santri sometimes only escorted by their father or mother. *Sowan* to the advisor was rarely anyone did. Sometimes prospective santri, immediately registered to the *pesantren* office for arranging their payment and dormitory, without *sowan* to *Kiai*.
2	About gesture and physical attitude in respecting to *Kiai*, santri will kiss *Kiai'*s hand with their both hands and their shoulders were lowered like doing bowing. Bowing in front of *Kiai* when shaking hands.	About gesture and physical attitude in respecting to *Kiai*, santri shaked hand as usual by holding his right hand, without kissing hand and bending over. However, if to the elder *Kiai*, Central Java santri did as East Java santri did.
3	When East Java santri passed in front of *Kiai's* house, they would *ngendak* (Madura Language) meant walk back with their hands almost touched their feet.	Central Java santri did not need to walk backed when he passed in front of *Kiai's* house.
4	*Kiai* in East Java planned their santri in doing *tirakat*, *dzikir*, waking up at night, and fasting in their activities.	*Kiai* ini Central Java planned their santri to be more dilligent in learning or more familiarly known as *ngungseng*.
5	The appearance of *Kiai* in East Java is usually well-groomed by carrying rosary everywhere. Even *Bu Nyai* is also not less well-groomed.	The appearance of *Kiai* in Central Java tended to be simple.

"If you want *barakah*, *nyantri* in East Java. If you want knowledge, *nyantri* in Central Java," said Raedu Basha on his website.[17] Certainly, the culture of the region is affecting *pesantren* type. Apart from that, even though *pesantren* in Indonesia is multifarious, but it has same goal of creating a great muslim generation. Abdullah Syafi'e in the book *Pesantren dan Transformasi Sosial* explained that the purpose of *pesantren* is in order santri have high knowledge in both religious and general science and have a good attitude. Besides, he hopes santri will

[17] Raedu Basha, *Membandingkan Santri di Jawa Tengah dan Jawa Timur*, (https://alif.id/read/raedu-basha/membandingkan-santri-di-jawa-tengah-dan-jawa-timur-b217309p/, diakses tanggal 07 Juli 2019).

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have qualified skills so that he can be independent in the midst of people's life.[18]

Even Islamic boarding school in East Java prioritize *barakah*, but by period development, it improves the quality of education, inside of the system, method, material, etc. There is who still use *salafiyah* system, by maintaining the tradition of teaching the classical book as the core of education and *madrasah* system to facilitate the teaching system. This *pesantren* type does not introduce general knowledge to santri. Its learning system is using *bandongan* and *sorogan* pattern and still maintaining the traditions and *aswaja* value. Examples of *salafi pesantren* are Al Falah Kediri Islamic Boarding School, Pacitan Tremas Islamic Boarding School, and so on.

Whereas modern *pesantren* or *khalafi pesantren* is *pesantren* that corporates general lesson in *madrasah* system by developing a formal school in its environment. Besides, *pesantren* that still maintains teaching classical book and in which there are formal institutions such as school, university, also belong to the category of *khalafi pesantren*. Examples of this type are Darussalam Gontor Modern Islamic Boarding School, Tebuireng Islamic Boarding School, Rejoso Islamic Boarding School.[19]

Certainly, various types of Islamic boarding school mentioned above are reasons for parents to house their children. If they want their children *takhassus* about religious knowledge, they should choose *salaf pesantren*.

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[18] Hasbi Indra, *Pesantren dan Transformasi Sosial*, (Jakarta: Penamadani, 2003), hal. 175.

[19] Aguk Irawan M.N., *Akar Sejarah Tradisi Pesantren di Nusantara*, hal. 18-19.

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But, if they want their children to study in formal institution while studying religious, they should choose modern *pesantren*. Of course, this decision depends on their necessity, both parents and children.

However, after choosing what they –parents and children- want, it will be a starting point for the children, whether they can adapt well or not. Because in *pesantren*, they will learn to take care of themselves, starting from preparing clothes, eating, washing, interacting with new people and environment, and learning. Of course, this is not an easy matter, because a child who is accustomed to being prepared for all needs and accompanied when studying by his parents, suddenly he has to do it himself. If the child has been provided and educated independently since childhood, it will not be a difficult thing. Then, what about children who have not received early independent education at home. He will be shocked.

Cultured shock and maladaptive become phenomena that need to be considered by parents and organizers of *pesantren*. Besides, another santri's problems need to get extra handlings, such as difficulties in reading Al quran and writing *pegon* to give meaning classical book, low motivation to learn, etc. Social problems are also being an important concern, such as santri who is always alone, unable to interact with new people, can not be morally good to others even to older or younger. If the number of santri and organizer is balanced, it will be easy to cope this phenomenon.

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Then, how about *pesantren* that has thousands of santri with only hundreds of organizers can control each santri optimally. It will be challenges for organizers to cope the various *daftar cek masalah santri* (DCMS).

Those problems are being a great concern by one of Islamic boarding school in East Java namely Nurul Jadid Islamic Institute exactly in Al Hasyimiyah region or usually called *dalem timur* (daltim). Al Hasyimiyah region is one of woman's region which belongs to category of a large area in this *pesantren*, with the number of santri around 1500 and number of organizer around 180, even then not all organizer become *wali asuh*, because they have to be region organizer.

> "... 45 or 46 people should be region organizer so that they can not hold santri as children. So it was reduced, then only 140 organizers who will be *wali asuh*. With 1500 santri and their complex problems, impossible (we can) cope it, because the number of organizer is a bit like that"[20]

Because the number of organizers and santri is not balanced to make supervising acitivities is not optimal. This way conveyed by Lu'luatul Maktumah as Head of Al Hasyimiyah Region.

> "... The number of santri in regular area is not following by the number of the organizer. For example, Abidah Ardelia area. One room can be filled with 60 or 40 santri. Because this area is really wide. Whereas, we see 60 santri must be handled by 2 organizers."[21]

Because of a limited number of the organizer in several areas, exactly in regular area. So that, evenly distributed organizers in each area,

[20] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada 20 Juni 2019.
[21] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada 20 Juni 2019.

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with the provision, an organizer is responsible for 15 santri, which is then called *wali asuh*. This action was done, because of various kinds of santri problems.

> "In the past, Abidah was very famous, then organizers of this area were afraid of their children. They were hit by their children and another bad attitude. Abidah needed more organizers, so that, there were additional organizers. For example, MAK, this area has more organizers, so that some of them were distributed to several areas. Abidah also got additional organizers from other areas that have more organizers."[22]

Besides the number of organizers is not evenly distributed, other santri problems such as broken home children and "unique" children who are reluctant to take part in pesantren activities become a background why this program was formed. Starting from those problems, so that this research was conducted to find out how is the process and the result of wali asuh counseling service program in creating santri's independent. So, the researcher took the title "*Wali Asuh* Counseling Service Program to Create Santri's Independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute Paiton Probolinggo".

B. Problems of the Study

Based on the background of the study described above, these problems of study which are obtained:

1. How is the process of implementing *wali asuh* counseling service program to create santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute?

[22] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada 20 Juni 2019.

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2. How is the result of implementing *wali asuh* counseling service program to create santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute?

C. Objectives of the Study

Based on the problems of study mentioned above, the purpose of study in this research are:

1. Knowing the process of implementing *wali asuh* counseling service program in creating santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute.
2. Knowing the result of implementing *wali asuh* counseling service program in creating santri's independent at Al Hasyimiyah Region of Nurul Jadid Islamic Institute.

D. Significance of the Study

This research was carried on to be useful, either it is useful in theoretical or practical side, as follows:

1. Theoretical Benefits
   a. Providing insight for academic activies about the implementation of *wali asuh* counseling service program to create santri's independent.
   b. Becoming a reference about how is this *wali asuh* counseling service program can create santri's independent.

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2. Practical Benefits

   a. This research is expected to help *pesantren* organizer in optimizing *wali asuh* counseling service program to create santri's independent.

   b. This research is expected to be able to help *pesantren* organizer in solving *pesantren's* problems by studying this program, exactly about creating santri's independent.

E. Definition of Key Terms

1. Counseling Service

Counseling is part of guidance, either in service or technique. This counseling service is the heart of guidance.[23] In Islam, an individual who wants to be achieved by counseling process is *kaffah* person. So that, to create a *kaffah* person, counseling service needs to be optimized well. There are seven services are used, those are orientation, information, placement and distribution, tutoring, individual counseling, group guidance, and group counseling.[24]

2. Wali Asuh Program

This program adopts parenting concept applied by the parent to their children and becomes a superior program at Al Hasyimiyah region. This program was initiated by *Bunda* Hamidah Wafi, who at time was entrusted by *Bunda* Masruroh Hasyim as Advisor of Al

[23] Dewa Ketut Sukardi, *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah*, (Jakarta: PT Rineka Cipta, 2000), hal. 20-21.

[24] Dewa Ketut Sukardi, *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah*, hal. 43-49.

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Hasyimiyah Region. In 2015, this program was formed after *Bunda* Hami and some organizers observed and identified for 2 months in this region.[25] Then, this program is under the supervision of The Coordinator of Guidance and Counseling of Al Hasyimiyah Region. The organizers who are in charge as *wali asuh* must undergo several tests in order they can be qualificated *wali asuh*. Then, they must take care of 13-15 santri as their children.

3. Santri's Independent

The term "santri" in Indian language comes from word "shastri" which means people who know the holy book of Hinduism.[26] From that understanding can be taken a meaning of the word "santri", people who are contacting religious knowledge.[27] Whereas, if it is viewed from Sanskrit language, word "santri" comes form word *sant* which means a good person, then it is connected with word *tra* which means helping.[28] According to Zamakhsyari Dhofier, there are 2 groups of santri in *pesantren* tradition. First, santri *kalong* who do not stay at *pesantren*, but they still attend the study at *pesantren*. Second, santri *mukim* who stay at *pesantren*.[29]

Santri *mukim* who come from various regions and stay at *pesantren* have their challenges to survive in it. They are expected to

[25] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 09 Mei 2019.

[26] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai,* (Jakarta: LP3ES, 1994), hal. 18.

[27] Aguk Irawan M.N., *Akar Sejarah Tradisi Pesantren di Nusantara,* hal. 18.

[28] Thayib dan Yusria Ningsih, *Konseling Pesantren,* tt., hal. 7.

[29] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai,* hal. 51-52.

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be independent and useful people if they should return to society in the next day. According to Desmita, there are several indicators where a person can be said independent, these are; he has a competing desire to advance his goodness, can take decision and initiative to overcome problems faced, has trust in carrying out his duties, and be responsible for what he did.[30] But in the realm of *pesantren* as Islamic education institution, *Bunda* Hamidah Wafie categorizes the criteria of independent santri with several levels, those are the basic level, the second level, and the third level.[31]

F. Research Method

Science is increasingly developing, a sense of human curiosity is constantly increasing toward the phenomenon of life. To research this scientifically, we need a certain study that will examine deeply. Research method is the way to find or explore something already exists, then test the truth that may still be in doubt.[32] With this research method, researcher hopes to be able to find, develop, explore, and test the truth. So for this study, the researcher used the approach and type of research as follows:

1. Research Approach and Type

Based on cases that were encountered in the field, the researcher used a qualitative approach. This approach focuses on a case or phenomenon that needs to be investigated deeply to get a

[30] Budi Hermawan, *Upaya Meningkatkan Kemandirian Santri*, (Skripsi FKIP Universitas Muhammadiyah Purwekerto, 2018), hal. 7-8.

[31] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 09 Mei 2019.

[32] Suharsini Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis*, (Jakarta: Rineka Cipta, 1997), hal. 120.

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comprehensive understanding of the case and phenomenon.[33] This research uses a qualitative approach with a case study format.

According to Suharsimi in Tohirin explained a case study is an approach which is used intensively, detailed, deep toward an organization, institution, and certain symptoms.[34] The researcher tries to investigate santri's condition of Al Hasyimiyah Region before and after *wali asuh* counseling service program is applied.

2. Research Target and Location

a. Research Target

The target of this research is advisor and organizers as executor of *wali asuh* counseling service program.

b. Research Location

This research was conducted in Al Hasyimiyah Region of Nurul Jadid Islamic Institute Paiton Probolinggo.

3. Type and Data Source

The type of data in qualitative research is non-statistic data. According to Lofland, the main data source of qualitative research are words and actions, the additional data are documents and others.[35] If it is viewed from the source, there are two kinds of data sources:

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[33] Muhammad Idrus, *Metode Penelitian Ilmu Sosial Pendekatan Kualitatif dan Kuantitatif*, (Jakarta: Erlangga, t.t.), hal. 26-27.

[34] Tohirin, *Metode Penelitian Kualitatif dalam Pendidikan dan Bimbingan Konseling*, (Depok: Rajagrafindo Persada, 2012), hal. 20.

[35] Lexy J. Moleong, *Metode Penelitian Kualitatif (Edisi Revisi)*, (Bandung: PT. Remaja Rosdakarya, 2016), hal. 248.

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a. Primary Data

The primary data is the first data source that was obtained by the researcher as a reference for conducting the next step of the research process. In this study, the primary data source was the advisor and organizer of Al Hasyimiyah Region. It was obtained through an in-depth interview with informants about the implementation of *wali asuh* counseling service program to create santri's independent.

b. Secondary Data

Secondary data in this study was obtained through the results of location obsevation and interview with santri. Also, this secondary data was obtained from official *pesantren* documents, either hard file or soft file.

4. Research Stage

a. Pre-Field Stage

At this stage, the researcher prepared several components to explore research activities, such as location observation, preparing of research permits, selecting informants, preparing interview guidelines. Then, the researcher prepared research support tools, such as book, pen, documentation tool, and flash disk.

b. Field Work Stage

The researcher collected data which was obtained by understanding the research field, preparing self to enter the

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research field, establishing familiarity with research subject. The determination of research time was also carried out, in order the research could be done effectively and effciently. Well, the field research process that will be done by researcher were collecting data from advisor and organizer by interview, observation, field note, and using the document.

c. Data Analysis Stage

Data analysis was a step to find and organize the results of interview, observation, and supporting documents systematically to increase understanding of the researcher about case researched and present it as finding for others.[36] Data analysis was carried out was a descriptive comparative that comparing the condition of santri's independent before and after the program was implemented.

5. Data Collection Technique

Qualitative research could not be separated from humans as a research instrument.[37] Researcher entitled to determine the scenario in collecting data. These data collection techniques that were conducted by researcher:

a. In-Depth Interview

In-depth interview is a process of obtaining data carried out with question and answer between researcher and informant.

[36] Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 1996), hal. 104.

[37] Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif, dan R&D*, hal. 222.

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Researcher as an interviewer at the same time act as a leader in interview process.[38] In this technique, the researcher and informant were involved in social life for a quite long time which then becomes a characteristic of this technique. This interview was conducted to explore primary data from:

1) Advisor: about the background of *wali asuh* counseling service program created, *wali asuh* qualification, and santri's independent.
2) *Pesantren* Organizer: about the technical implementation of *wali asuh* counseling service program in creating santri's independent.

b. Observation

The researcher conducted observation to observe how the environment and santri's activities after this program were applied. The researcher also stayed in *pesantren* to maximize the process of observing the research subject.

c. Documentation

The researcher used this technique to obtain data from private and official documents[39], such as data of santri and *wali asuh*, report of *wali asuh* activity from *pesantren* organizer. Besides, the researcher also obtained data from *pesantren* official website.

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[38] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, (Jakarta: Kencana Prenada Media Group, 2011), hal. 111.

[39] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, hal. 125-126.

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6. Data Analysis Technique

Analyzing data process was begun by examining all available data from various sources, such as interview, observation, and documentation. There were two things to be achieved in analyzing these qualitative data:

a. Analyzing the process of a social phenomenon to obtain a complete picture of that process
b. Analyzing the meaning behind information, data, and process of a social phenomenon[40]

In this study, the researcher used a comparative descriptive analysis technique, an analysis that compared two variables or status phenomena with sentences, then separated according to their categories for obtaining a conclusion. The essence of this technique is to compare events and carry out continuously throughout this research.[41]

7. Data Validity Checking

Qualitative research data could be said to be reliable data if it had a degree of validity. This validity test was needed because many qualitative research results were doubtful which caused by many reasons, such as the subjectivity of researcher, weakness of research tool moreover it was used openly without controlling, less credible

[40] Burhan Bungin, *Penelitian Kualitatif*, (Jakarta: Kencana Prenada Media Group, 2010), hal. 153.

[41] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, hal. 222.

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data source would affect accuracy or research result.[42] Therefore, a technique was needed to check the validity of data that has been obtained, those were:

a. Perseverance Observation

The researcher made intense observation during the study in obtaining a high degree of validity. Perseverance observation relied on the ability of senses, feelings, and researcher's instincts. By carrying out perseverance observation, data obtained will have a high degree of validity.

b. Triangulation

Triangulation was a data validity checking technique that utilized something else to check and compare data obtained. The researcher asked help to another person to do direct checking, re-interview, and recording the same data as a verification process toward research result that was conducted by a researcher.

G. Systematic Discussion

The research will be easy to understand if it is arranged systematically by researcher. Therefore, the researcher made an arranged as follows:

CHAPTER I: INTRODUCTION

An introduction is the beginning part of this research. In this chapter, the reader will be given a general explanation of research data, those are

[42] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, hal. 261-262.

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background of the study, problems of the study, objectives of the study, significance of the study, definition of key terms, and research method.

CHAPTER II: REVIEW OF LITERATURE

This chapter will explain about the theoretical study which can be a reference in analyzing the phenomenon examined by the researcher. Also, this chapter will present the previous research that is relevant to this research.

CHAPTER III: PRESENTATION OF DATA

Chapter III will explain about description of the research object; location of study, informant description, problem description. This chapter also will explain the research process and result.

CHAPTER IV: DATA ANALYSIS

This chapter contains an analysis research process and result conducted by the researcher.

CHAPTER V: CLOSING

This last chapter is a closing that contains a conclusion and suggestion. In this section, the researcher will conclude the results that have been done to get the read thread based on her understanding.

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CHAPTER II

REVIEW OF LITERATURE

A. Counseling Service

Guidance and counseling is humanity's service in which carried out by professionals who hold on its principles, basis, foundation so that they can set a going function properly to achieve the objectives process. Counseling service is one of guidance service. So it can be said that counseling is the heart of guidance.[43]

Various services and activities need to be made as a form of guidance and counseling service toward the object namely student, while in this research will be aimed as santri. These types of services and activities are adjusted with 4 fields of guidance, those are personal, social, learning, and career guidance. The followings are counseling services:

1. Orientation Service

This service will help santri in understanding their new environment, namely *pesantren*. Besides, it can be a media to understand parents and santri about *pesantren*. The type of service is according to santri's condition.

2. Information Service

This service will help santri and parents when they need information about *pesantren*. This information will be used as material

[43] Dewa Ketut Sukardi, *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah*, hal. 20-21.

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for daily consideration and decision making as santri (student), family member, and society.

3. **Distribution and Placement Service**

   This service will help santri about follow up from potential development. They will be assisted in distributing and placing their selves according to their potential, talent, interest, and personal condition.

4. **Tutoring Service**

   This service will help santri in developing themselves adjusting to a good attitude and learning habits, learning material in which matches the speed and difficulty of learning, and other aspects that are appropriate with the development of science, technology, and art.

5. **Individual Counseling Service**

   Santri will get direct service face to face with a counselor who will be acted out by *wali asuh* to solve their problems. This service will be more intense means for *wali asuh* and santri.

6. **Group Guidance Service**

   Through this service, some santri will get material from *wali asuh* in which be useful to support their daily life, as a student, family members, and society.

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7. Group Counseling Service

This service will help santri in alleviating their problems through a group dynamic with other santri.[44] In a group dynamic discussed are personal problem experiences intensely and constructively, then followed by group members under the guidance of group leader (counselor).

Those various services have purposes and contents are followings table:[45]

Table 2.1
Purposes and Content of Guidance and Counseling Services

No	Type of Service	Purpose of Service	Content of Service
1	Orientation	Helping individual to adjust her self with a new environment and situation	Things that relate to new condition, environment, and object for individual
2	Information	Helping individual to know and master information that will be used for the daily needs and development of her independent	Various, it suits individual needs. Service content must cover about 4 fields of guidance and counseling
3	Placement and Distribution	Helping individual to get a suitable place in developing her potential	This service has two sides content. *First*, individual potential side. *Second*, the environment condition side.
4	Tutoring	Helping individual in developing about attitude and habits, learning material in which suitable with her speed and difficulty of learning, various aspects of learning purposes	The development of understanding about self, skill communication, learning orientation, and family life orientation
5	Individual Counseling	Helping individual in order she can solve her problem independently	It will be known after identifying the problems

[44] Dewa Ketut Sukardi, *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah*, hal. 43-49.

[45] Tohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah (Berbasis Integrasi)*, (Depok: PT Rajagrafindo Persada, 2013), hal.153-185.

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6	Group Guidance	Helping individual in developing socialization skill, verbal and non-verbal communication skill, and building an effective attitude	A general topic in which covering four fields of guidance and counseling
7	Group Counseling	Helping individual in developing socialization skill in communication skill and help them to solve the problems through a group dynamic	Personal problems experienced by each member of a group which is then conveyed at the moment, then which ones will be solved first.

B. *Wali Asuh* Program

1. History of *Wali Asuh* Program

Starting from the essence of "home" as the center education of building the initial character of a child, which is carried on by parents; father and mother, since she was in the womb until teenager. By these years, parents take care of them with various knowledge and parenting that they have chosen. So, the statement "*the fruit does not fall far from the tree"* is not excessive. Because a child will inherit character from the parents, both genetically and habitually.

The importance of building character early with the best parenting so that they have good character and personality. Until on time, the child does not stay with them in a place with a long enough period, which caused by many reasons. Learning is one reason that keeps parents and children alive, with hope that the children can learn independently even they do not stay with the parents in a same place and time. *Pesantren* is one of the parents' choices to "entrust" their children to learn.

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In *pesantren*, children will stay within 24 hours for a long period, they will be far from their parents. Certainly, it is not an easy thing for children to do, moreover, the role of parents is not optimal because they are not in the same place. So parents are needed to guide them in actualizing themselves for 24 hours like their parents.[46]

That inspired *Bunda* Hamidah Wafie and *pesantren* organizer of Al Hasymiyah to make new program namely *wali asuh*. In 2015, *Bunda* Masruroh as the main advisor of Al Hayimiyah region ordered her (*Bunda* Hami) to accompany *pesantren* organizer in taking care of santri. For the first time, *Bunda* Hami observed and surveyed Al Hasyimiyah condition which at the time was led by Hilyatul Hasanah as head of eegion. She found several problems, then made a list of DCMS. Then she discussed it with the regional head to take a concrete step in solving the problems.

At the time the number of santri around 1500 with a total of 180 organizers. Comparison of the number of organizer and santri who are far away is also one of the factors of untidy system and activity. Finally, *Bunda* Hami made a special team to make big changes in this region. That team consisted of 9 people who become known as "Tim 9". They were chosen based on their strong posture, strong dedication, and visionaries.

[46] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 09 Mei 2019.

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Meeting after meeting become a new routine activity for “Tim 9” to solve the problems that were led by *Bunda* Hami as a leader. They did the mapping to find the root of the problem by dividing tasks. The massive reshuffle did, starting from *pesantren* structural management which was transformed into a multilevel system as one of solving of the problems.

Besides the structural change, to train and increase organizer quality, *Bunda* with several chosen organizer conducted a comparative study to several *pesantren* known for their good system. Darussalam Gontor Islamic Boarding School is one of destination for comparative study, which was followed by another comparative study in other *pesantren* for three days. At Darussalam Gontor Islamic Boarding School, *Bunda* Hami and organizers were explained about parenting system that implemented there, where an organizer cared for several children.

After returning from the comparative study, *Bunda* Hami and “Tim 9” arranged a parenting concept that was adopted from the results of comparative study. Then, this program named “wali asuh” and the executor of this program called *wali asuh*. This program adopted the concept of parenting applied by parents to their children.

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There were three types of parenting pattern, those are authoritarian parenting, democratic parenting, and permissive parenting.[47]

Actually, *wali asuh* program was implemented in Al Mawaddah Region, but the capacity of this region was small, so that it was less legible.[48] Because it was considered effective, finally it was implemented in Al Hasyimiyah by improving many things.

The concept was arranged in such a way, starting from the program operational standard (SOP), task force, *wali asuh* qualification, and all operational needs. This program is the responsibility of the Regional Guidance and Counseling Section, which at the time Madinatul Munawwarah was mandated as head of this section.

After the "Tim 9" was trained, then finally the gradual training was conducted on 45 organizers. *Wali asuh* selection process was held to select who deserve to be *wali asuh*. Then, they were given some training to improve quality human resources, commitment, skill as parents, so that they can be parents.[49]

The objectives of *wali asuh* program are :

a. Santri can be supervised well
b. Santri will be more conditioned in each activity

[47] Rodliatun Hasanah, *Pola Pengasuhan Santri di Pondok Pesantren Al Furqon Sandel Bantul*, (Skripsi Fakultas Ilmu Pendidikan Universitas Negeri Yogyakarta, 2014), hal. 18-20.
[48] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 09 Mei 2019.
[49] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 09 Mei 2019.

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c. Regional activities and conditions are more condusive[50]

2. Definition of *Wali Asuh*

Wali asuh has 2 meanings. *First*, *wali asuh* as a program and an executor. *First*, *wali asuh* as program means this is a superior program that functions as the solver of problems at *pesantren*. Wali asuh program has an operational standard program, task force, and qualification for the executor. Then, this program is under the supervision of the Guidance and Counseling Division of Al Hasyimiyah.

Second, wali asuh as executor means the executor of this program called *wali asuh* who is in charge to take care of several santri for about 13-15 people in their area. *Wali asuh* must be student college who have qualified from predetermined qualification. For the qualification of *wali asuh* will be explained in the next explanation below.

3. Operational Standard Program of *Wali Asuh*

This program has an operational standard program (SOP) which is a guide for *wali asuh* as field executor. The SOP will be explained in the table below:

Table 2.2
SOP of *Wali Asuh* Program

No	Activity	SOP
1	*Pelayanan Bimbingan Konseling*	This guidance and counseling stage is carried out for the first time by wali asuh as a first counselor. If the initial counseling process has not been effective, it will be handled by the organizer in the next stage. The next stage will be done by the

[50] Hasil wawancara dengan Ustazah Madinatul Munawwarah pada tanggal 21 Juni 2019.

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		head of an area, counselor, (BK's organizer), Region Advisor. Wali asuh have to guide their children by 3 times of guiding in 2 weeks. The characters of counselee are following: - Santri who are not actively participating in pesantren activities - Santri do not have a good attitude - Santri do not mingle with other surroundings - Santri who are demotivated in learning - Santri do not care about personal hygiene and the environment - Santri are not discipline - Santri violate *pesantren*'s role - Santri who are confused in developing their interest and talent
2	*Pengontrolan Buku Muhasabah Santri*	Guidance and Counseling Organizer divided *muhasabah santri* book and appointed their member organizer in every area. They coordinate with the head of area and wali asuh in controlling *muhasabah santri* book. Every wali asuh who is in charge of controlling the development of santri is tasked to monitor the condition of santri through this *muhasabah santri* book. The aspects monitored are as followed: - Attitude - Spirituality - Attendance of all activities - Cleanliness
3	*Sharing Pengurus Daerah*	Guidance and Counseling Organizer divided 15 areas into 4 groups with a determined schedule. Kabid III and Region Advisor also attended in this sharing session. Every head of area delivered the general condition of their area, then continued by reporting from *wali asuh* about the development of santri.
4	*One on Ones*	One on ones is carried out by wali asuh to each santri at least once in two weeks. Form one on ones is given by GC Organizer.
5	*Motivasi Abdi Santri*	This activity is *tausiyah* that delivered by Advisor of *Pesantren* and followed by *wali asuh*. It is held once in a month on Jumat (first week). *Wali asuh* will get motivation from advisors to increase their dedication to pesantren. This activity also aims for santri at a different time.
6	*Leaders Club Meeting*	GC Organizer held a meeting with *wali asuh* and head of area every the end of month on Thursday. *Wali asuh* are obligated to bring *muhasabah* santri book and head of area is obligated to bring menstrual data collection and *muhasabah wali asuh* book.
7	*Sharing bersama Anak Asuh*	This activity held once a week on Monday night. *Wali asuh* and santri share each other in a group.

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4. Qualifications of *Wali Asuh*

Regional Guidance and Counseling organizer as supervisor of this program have a duty to control *wali asuh's* work. They are assisted by the head of each area in this region. Region organizer and head are not charged as *wali asuh*. Then, this program could not run optimally when *wali asuh* who is in charge as the executor does not fulfill the special qualification. The qualification of *wali asuh* as follows:

a. Have Good Attitude and Character

Character is a description of behavior in showing the values (true-wrong, good-bad) both explicitly and implicitly.[51] A person's character is built from habits he repeatedly does. Good character and attitude are absolute requirement to become *wali asuh*. *Wali asuh* whose figure will be figure for santri must fulfill this qualification in order to be a good role model. When *wali asuh* have a good attitude and character, santri will respect them.

b. Have Commitment and Responsibility

Everyone is a leader for himself, in which he will be asked a responsible for what he leads. Being *wali asuh* must have strong commitment and responsibility. If they do not have strong commitment and responsibility, then their tasks will be abandoned and their children will be neglected.

[51] Alwisol, *Psikologi Kepribadian*, (Malang: UMM Press, 2016), hal. 7.

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c. Have Good Religious Competence

The main foundation and basic of *pesantren* is religious competence. Therefore, *wali asuh* must have good religious competence, because they will educate and guide santri. Moreover, santri's aim in staying at *pesantren* is to study about religious knowledge and improve attitude.

d. Have Good Communication Skill

The implementation of *wali asuh* counseling service program is inseparable from the communication process between two parties, namely *wali asuh* and santri. Good communication will create a harmonious relationship. *Wali asuh* will be easy in taking care of their children if they have good skill communication.

e. Have Good Spirituality

Continuity (*istiqamah*) of worship is considered as one of the requirements to be *wali asuh*. For example, if *wali asuh* are not *istiqamah* in praying together and reciting, then they have not graduated. Prospective *wali asuh* will get guidance in order they can fulfil these qualifications. Hopefully, *wali asuh* can be a good figure for their children in worship and religious matter.[52]

Prospective *wali asuh* will be trained at orientation time, namely *Masa Perkembangan Potensi Kader* (MPPK). This activity held by

[52] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 22 Juli 2019.

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Diklat Division collaborates Guidance and Counseling Division.[53] Various training was given to prospective *wali asuh*, such as leadership, time management, problem-solving, public speaking, *kewaliasuhan*, and parenting.

After going through this regeneration period, the regional organizer will test the student college who fulfilled the requirement as *wali asuh*. Then, selecting and placing the process of *wali asuh* are carried out by the regional organizer by considering their competence and mentality. If in MPPK some are not escaped, then they will get more intense coaching by the organizer to achieve the requirement as wali asuh.[54]

5. Task Force of *Wali Asuh*

After *wali asuh* joined MPPK process and declared as *wali asuh*, they will be given task force to set a going of this program. The following are *wali asuh's* task force:

a. *Wali asuh* are fully responsible for the development of santri, including:
   1) The ability in reading and writing Al quran
      a) *Wali asuh* can receive memorizing and evaluate recitation of the Quran
      b) *Wali asuh* can guide writing Quran and *pegon*
   2) The ability of *furudul ainiyah* and *amaliyah*

[53] Hasil wawancara dengan Pengurus Bimbingan Konseling Wilayah Al Hasyimiyah pada tanggal 20 Juni 2019.

[54] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 06 Juli 2019.

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a) *Wali asuh* can guide and control *furudul ainiyah* and *amaliyah* of santri

b) *Wali asuh* can evaluate *furudul ainiyah* ability and *amaliyah* of santri

3) The development of morality

a) *Wali asuh* can become a good role model for santri

b) *Wali asuh* guide santri's attitude

c) *Wali asuh* can control the moral development of santri

4) The development of learning motivation

a) *Wali asuh* can motivate santri to study hard

b) *Wali asuh* can control the learning activity of santri

c) *Wali asuh* facilitate santri's difficulties in learning

5) Cleanliness

a) *Wali asuh* can direct santri to behave clean living

b) *Wali asuh* can control the development of santri's clean living

6) *Wali asuh* are obligated to know the existence of santri in every activity (morning, noon, night) through attendance book

b. *Wali asuh* provide guidance counseling service to santri

c. *Wali asuh* coordinate with Regional Guidance and Counseling Division, Head of Region if there are problems that can not be handled

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d. *Wali asuh* report on santri's progress to Regional Guidance and Counseling Division every week

C. Santri's Independent

1. Definition of Santri

"Santri" was come from the word "shastri" which means people who know about the holy books of Hinduism.[55] From this understanding can be taken from the meaning of the word "santri", that people who had contacted with religious knowledge.[56] Whereas, if it has taken form Sanskrit, the word "santri" come from word *sant* which meant a good person and is connected with word *tra* means helping.[57]

Reported from the website of www.nu.or.id, when *Kiai* Hasyim preached in *haflah akhiris sanah* dan *harlah* Az Zahra XI at *pesantren* Az Zahra Jepara explained that word santri (سنتري) come from 5 arabic letters which meant:

a. Letter *Sin* (س) : *salik fi ibadah* means the line of worship must be straight.

b. Letter *Nun* (ن) : *naaibun 'anis syuyukh* means the successor of elders struggle. Santri must spend the time well in learning so that they can continue the elder's aspiration and struggle.

c. Huruf *Ta'* (ت) : *taaibun 'anidz dzunub* means repent of mistakes made.

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[55] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*, hal. 18.

[56] Aguk Irawan M.N., *Akar Sejarah Tradisi Pesantren di Nusantara*, hal. 18.

[57] Thayib dan Yusria Ningsih, *Konseling Pesantren*, hal. 7.

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d. Huruf *Ra'* (ر) : *raghibun fil khairat* means to be happy in positive things.

e. Huruf *Ya'* (ي) : *yaqiin 'ala man an'amahu ma'ah* means he must be sure if Allah has given livelihood if he still wants to try.[58]

From the definition mentioned above, it can be concluded that santri is a successor of ulama who are active in worshiping, helpful, doing a positive thing, and always believing in Allah if the assistance will be given to him.

2. Definition of Independent

Oxford Learner's Pocket Dictionary explained that independent means able to walk alone.[59] Another definition told that independent is the attitude and behavior of someone who is not easily dependent on others in completing his task.[60] Raymond J. Corsini defined that:

> "...acting more in accordance with one's own needs, perceptions, or judgments than in response to the demands of the environment or the influence of other persons ."[61]

According to Desmita, there are several indicators where a person can be said to be independent, those are:

a. He has a competing desire to advance his goodness

b. He can take decision and initiative to overcome problems faced

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[58] Syaiful Mustaqim dan Alhafiz K, *Inilah Kepanjangan Sebutan Kata Santri*, (http://www.nu.or.id/post/read/68362/inilah-kepanjangan-sebutan-kata-santri, diakses pada tanggal 20 Juli 2019).

[59] Victoria Bull (Ed.), *Oxford Learner's Pocket Dictionary*, (Oxford: Oxford University Press, 2008), hal. 225.

[60] Husamah, A to Z *Kamus Psikologi Super Lengkap*, Yogyakarta: CV Andi Offset, 2015, hal. 233.

[61] Raymond J. Corsini, Ed., *Encyclopedia of Psychology (Second Edition)*, Canada: John Wiley & Sons Interscience Publication, 1994, hal. 222.

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c. He has trust in carrying out his duties

d. He is responsible for what he did.[62]

3. Definition of Santri's Independent

Zamakhsyari Dhofier explained that there are 2 groups of santri in *pesantren* tradition. First, santri *kalong* who do not stay at *pesantren*, but they still attend the study at *pesantren*. Second, santri *mukim* who stay at *pesantren*.[63]

The purpose of *pesantren* has explained in the background of study before, advisor, and organizer are expected to be able in educating santri's independent in order they have already ready when they "returned" to the society. *Bunda* Hamidah Wafie categorized the characteristics of santri's independent below:

a. Basic Level, santri can fulfill their basic needs, such as washing, eating, and taking care of their belongings.

b. Second Level, santri can improve their quality, such as learning management, time management, and choosing for their future.

c. Third Level, santri can optimize their potential for their environment. Then, they can work and be useful in their surroundings.[64]

The concept of santri's independent refer to QS. At Taubah [9]: 122 which reads:

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[62] Budi Hermawan, *Upaya Meningkatkan Kemandirian Santri,* (Skripsi FKIP Universitas Muhammadiyah Purwekerto, 2018), hal. 7-8.

[63] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai,* hal. 51-52.

[64] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 09 Mei 2019.

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وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي

ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ١٢٢

> And it is not for the believers to go forth (to battle) all at once. For there should separate from every division for them a group (remaining) to obtain understanding in the religion and warn their people when they return to them that they might be cautious.[65]

The *ayat* is divided into two different contexts in its application. First context, *liyatafaqqahu fiddin*. Second context, *wa li yundziru qawmahum*. First context -*liyatafaqqahu fiddin*- refer to the concept of the basic and second level of independent. The independence is needed to be honed, guided, optimized in the context of *tafaqquh fiddin*, the framework of learning, optimizing the potential, and having awareness in managing themselves.

Then, the next context -*wa li yundziru qawmahum*-, santri are expected to do not only think about themselves. When they own good quality and quantity, good independent, good management, so they have to think about their environment and other people. It needs mental independent.

So, independence is not only about doing something by self but how it entered to productivity level. People who are not independent, they are not going to be productive. They can be productive because they have already finished in fulfilling their needs. Then, they try to

[65] Ma'had Tahfidh Yanbu'ul Qur'an, *Al-Qur'an Al-Quddus*, hal. 205.

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explore the abilities to produce a useful thing for themselves and others. Hopefully, the values of *panca kesadaran santri* are realized by paying attention to *trilogi santri* as a guide at Nurul Jadid Islamic Institute.

Figure 2.1
Panca Kesadaran Santri* and *Trilogi Santri

Source: Official *Instagram* of Nurul Jadid Islamic Institute.

D. Relevant Previous Research

1. Arvica Agustina Syah Putri. 2015. *Efektifitas Pembinaan Kemandirian Santri Melelui Program Kewirausahaan dan Implikasinya Terhadap Karakter Kerja Keras di Pondok Pesantren Aswaja Lintang Songo Piyungan Bantul*. Skripsi UIN Sunan Kalijaga Yogyakarta. This research is explained about how to cultivate santri through entrepreneurship program in order they have the character of hard

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work. The thesis equation written by Arvica is a model of creating santri's independent through a special program.

2. Sanusi, Uci. 2012. *Pendidikan Kemandirian di Pondok Pesantren (Studi Mengenai Realitas Kemandirian Santri di Pondok Pesantren al-Istiqlal Cianjur dan Pondok Pesantren Bahrul Ulum Tasikmalaya).* Jurnal Pendidikan Agama Islam-*Ta'lim*, Vol. 10. Universitas Pendidikan Indonesia. This research discussed santri's indepedent in *pesantren*. The similarity of this discussion in this program is about the independence of santri.
3. Ilmy, Alfi Najmatil, dkk. 2018. *Urgensi Keterlibatan Wali Asuh dalam Dinamika Pendidikan di Pesantren*. Jurnal Pendidikan Agama Islam, Vol. 6 No. 1. Universitas Nurul Jadid Paiton Probolinggo. This research explained the important role of *wali asuh* in *pesantren* dynamic education. Similar to this research is a discussion about *wali asuh* who have an important role in the dynamic of *pesantren*, especially about activities of santri.

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CHAPTER III

PRESENTATION OF DATA

A. General Description of Research Object

1. Overview of Research Location

a. Profile of Al Hasyimiyah Region

Nurul Jadid Islamic Institute was founded by K.H. Zaini Mun'im in Tanjung hamlet, Karang Anyar village, Paiton subdistrict, Probolinggo regency in 1950. He built a *pesantren* in Pamekasan Madura. But, because he was mandated as Commander of *Laskar Sabilillah*, in 1947 (Dutch Aggression II), he and his family had to hold themselves up. Sukerjo Islamic Boarding School was chosen as their destination to live, at the time this *pesantren* was still taken care of by K.H. Syamsul Arifin.

During the staying at Sukorejo Islamic boarding school, he continued to carry out his struggle and *da'wa*, then he had desired to *da'wa* in Yogyakarta. One day, K.H. Syamsul Arifin asked him to look for a place to live. Finally, on the 10th Muharram 1948, K.H. Zaini Mun'im found a suitable location in Tanjung Village. At the place, he re-established *pesantren*, after he previously left his *pesantren* at Galis Pamekasan. Over time, a lot of *santri* come to learn in his place. After consulting to his teachers, in 1950,

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Nurul Jadid Islamic Institution officially established at Tanjung village, Paiton subdistrict, Probolinggo regency.[66]

Sixty nine years this p*esantren* was established, which is currently led by The Fourth Advisor, namely K.H. Zuhri Zaini (2000 up to now) with K.H. Abdul Hamid Wahid as Head of *Pesantren*. Change after a change was done along with the development of the time, such as area expansion, building addition, improvement of organizational governance system, and improving the quality of human resources.

In 2017, the total number of santri at Nurul Jadid Islamic Institute was 6.824 with 2.549 male santri and 4275 female santri. If it is added with 3.230 students who do not stay at *pesantren*, the overall total of students will be 10.054 people.[67]

Based on the number of santri in which increased every year, area expansion was carried on especially in females's area. Now, there are 7 female regions and 1 male region as the main region of santri's domicile. Here, the female's region is divided to be:

Table 3.1
Female's Region of Nurul Jadid Islamic Institute

No	Location	Name of Region	Regional Advisor
1	Western Region	Az Zainiyah	- K.H. Zuhri Zaini - Ny. Hj. Bisyaroh Suhud - Ny. Hj. Zubaida Thoha - Ny. Hj. Nuri Firdausiyah - Ny. Hj. Sadidah Thoha

[66] Booklet Pondok Pesantren Nurul Jadid.
[67] Dokumen Progress Report Pondok Pesantren Nurul Jadid Paiton Probolinggo.

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2	Eastern Region	Al Hasyimiyah	Ny. Hj. Masruroh Hasyim
3	Southern Region	Fatimatus Zahro	Ny. Hj. Aisyah Zaini
4	Southern Region	Al Mawaddah	- K. H. Malthuf Siraj - Ny. Hj. Hamidah Wafie
5	Southern Region	Zaid Bin Tsabit	- K. H. Hefni Mahfudz - Ny. Hj. Nur
6	Southern Region	Al Lathifiyah	- K. H. Romzi Al Amiri Mannan - Ny. Hj. Lathifah Wafie
7	Northern Region	An Nafi'iyyah	- K. H. Hefniy Razaq - Ny. Hj. Hanunah Nafi'iyah

Al Hasyimiyah region is one of females' region with a large capacity after Az Zainiyah Region. This region is rapid growth with a total of 1.595 santri.[68] The everage interest of this region is a student (Junior and Senior High School Student), while student college prefers to stay at Az Zainiyiah, An Nafi'iyah (STIKES Student), and Al Lathifiyah (Ma'had Aly). Even the number of organizer is far compared with the number of santri, it does not make the organizer of this region surrender in devoting themselves to *pesantren* by taking care hundreds of santri.

There are 15 areas (gang) in Al Hasyimiyah region in which be santri's residence. Each area is stayed by santri who has determined by *pesantren* organizer. The following is a map area of santri's residence with their respective name.

Table 3.2
Area's Name at Al Hasyimiyah Region

No	Area's Name	Explanation	Level of Student (Santri)
1	Zahra Safira	Dormitory for regular student of SMP Nurul Jadid (class IX)	Junior High School
2	Riyadlul Jinan	Special dormitory for	Senior High

[68] https://www.nuruljadid.net/998/sekilas-tentang-wilayah-al-hasyimiyah diakses tanggal 07 Juli 2019.

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		religious program student of MA Nurul Jadid (class X-XII)	School
3	El Farodis	Special dormitory for santri who want to learn religious knowledge and study classic book, or better known as Lembaga Studi Keislaman Al Hasyimiyah (LSK)	Junior and Senior High School
4	Al-Maziyah	Dormitory for new student college who are not the organizer	Student College
5	Zahra Elbatul	Special dormitory for Language Acceleration (LA) program student of SMA Nurul Jadid (class X-XII)	Senior High School
6	Laila United	Special dormitory for santri who want to develop Arabic or English skills, or better known as Lembaga Pengembangan Bahasa Asing (LPBA).	Senior High School
7	An Najwa	Dormitory for regular student of SMP Nurul Jadid (class VIII)	Junior High School
8	Al Munawwarah	Dormitory for regular student of MTs Nurul Jadid (class VIII)	Junior High School
9	Khaula Al Azwar	Special dormitory for santri who want to develop religious knowledge such as *tauhid, akhlak, fikih, hadis,* dan etc.	Junior and Senior High School
10	Abidah Ardelia	Dormitory for regular student of SMA Nurul Jadid (class X-XII)	Senior High School
11	As-Shofwah	Special dormitory for Language Intensif Program of SMP (LIPS) program student of SMP Nurul Jadid (class VII-IX)	Junior High School
12	Syafiqoh El-Nabila	Dormitory for regular student of MA Nurul Jadid (class X-XII)	Senior High School
13	Rumaisha Al Milhani	Special dormitory for Unggulan IPA (UI) program student of MA Nurul Jadid (class IX-XII)	Senior High School
14	An-Nuriyah	Special dormitory for santri who want to focus in *tahfidz, tahsin al qirah, dan madrasatul quran* (MQ)	Junior and Senior High School
15	Al-Masruriyah	Special dormitory for new *santri* who have not mastered *furudul ainiyah*	Junior and Senior High School

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b. Vision and Mission

Vision and mission of Al Hasyimiyah region refer to the vision and mission of Nurul Jadid Islamic Institute. However, each region has owned its motto. The following will explain about vision and mission of *pesantren*, and the motto of Al Hasyimiyah region.

1) Vision

To create people who are faithful, devoted, good attitude, broad-manded, forward-looking, capable, skilled, independent, creative, have a work ethic, tolerant, responsible, social, and useful for religion, nation, and country.

2) Mission

a) Cultivation of faith, the devotion of Allah, and moral character development

b) Education, science, and insight development

c) Interest and skill development

d) Skill and expertise development

e) Development of healthy awareness and science concern[69]

3) Motto

Soft in speaking, polite in being honest, and simple in life.

[69] Brosur Santri Baru Pondok Pesantren Nurul Jadid tahun 2019.

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c. *Pesantren* Activities

Al Hasyimiyah of Nurul Jadid Islamic Institute region has 2 mains activities for building santri's faith, scientific, and insight development. The 2 mains activities are about santri education and santri development.

1) Santri Education

Al Hasyimiyah region uses an integrated education system, between *salaf* and modern education. This region accommodates santri who are studying at various formal institution under auspices of Nurul Jadid Foundation. To develop santri's interest and talent as a realization of *pesantren's* mission, Al Hasyimiyah region established several non-formal institutions, those are:

a) Lembaga I'dadiyah. This institution is an obligatory institution in which going through for about a year by new santri to learn about furudul ainiyah deeply and build character.

b) Lembaga Pengembangan Bahasa Asing (LPBA). This institution is specifically for students who want to develop Arabic and English skills well.

c) Lembaga Studi Keislaman (LSK) Al Hasyimiyah. This institution focuases on the development of religious knowledge and classic book studies.

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d) Lembaga Pendidikan Al quran (LPQ) Al Hasyimiyah. This institution is special for santri who want to focus on doing *tahfidz* activity, *tahsin al qiraah*, and *madrasatul quran*.

e) Madrasah Diniyah Al Hasyimiyah. This institution is specifically in deepening about *tauhid, akhlak, fikih, ilmu alat, hadis*, etc.

2) Santri Development

a) Religious Development

This training is the responsibility of *Ubudiyah* Division, *Al quran* division, and Learning Activity Division such as praying together, religious activity, *Al quran* fostering, *furudul ainiyah* fostering, reciting classical book in morning and afternoon.

b) Scientific and Skill Development

This training is the responsibility of Training and Skill Division by mapping them in which appropriate with their skill and talent, including calligraphy, journalistic, cooking, sewing, qiraah art, etc.

c) Moral and Mental Development

This training is carried on by Guidance and Counseling Division. They divided santri become 13-15 people who will be taken care by the special organizer, namely *wali*

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asuh. *Wali asuh* will be their parents who have a duty to train santri's attitude and mental.[70]

2. Description of Informant

a. Profile of First Informant

The first informant is the main person who initiates this *wali asuh* program. As for the identity as follows:[71]

Table 3.3
Profile of First Informant

Name	Ny. Hj. Hamidah Wafie
Work Experience	Pembina/Pengasuh Wilayah Al Mawaddah PP Nurul Jadid

b. Profile of Second Informant

The second informant is The Coordinator of Guidance and Counseling and Wali Asuh (BK WA) Division of Nurul Jadid. As for the identity as follows:[72]

Table 3.4
Profile of Second Informant

Name	Madinatul Munawwarah
Place and Date of Birth	Sumenep, 26 April 1993
Age	26
Father's Name	Mursaha
Mother's Name	Insiyah
Child of	1 from 2 siblings
No HP/WA	081233518365
Email	madinah.basya16@gmail.com
Address	Jalan Nangka, Dusun Krajan, Paiton Probolinggo
Education	- MI Miftahul Ulum Batang-Batang Sumenep - MTs Miftahul Ulum Batang-Batang Sumenep - MA PK Nurul Jadid Paiton Probolinggo - S1 IAI Nurul Jadid Paiton Probolinggo - S2 Universitas Nurul Jadid Paiton Probolinggo

[70] https://www.nuruljadid.net/998/sekilas-tentang-wilayah-al-hasyimiyah dikases tanggal 07 Juli 2019.
[71] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 22 Juli 2019.
[72] Hasil wawancara dengan Ustazah Madinatul Munawwarah pada tanggal 12 Juli 2019.

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Organization Experience	- Bagian Pendidikan OSIS MTs MU - Ketua MSS MA PK Nurul Jadid - Bendahara HMJ PBA IAI Nurul Jadid - BEM-I IAI Nurul Jadid - Kabag Konveksi Al Hasyimiyah - Kabag BK Al Hasyimiyah - Wakil Kepala Wilayah Al Hasyimiyah - Kabid BK-WA Nurul Jadid - Lembaga Motivasi Nurul Jadid (LMNJ)
Work Experience	Abdi Nurul Jadid

c. Profile of Third Informant

The third informant is Head of Al Hasyimiyah Region of Nurul Jadid Islamic Institute. As for the identity as follows:[73]

Table 3.5
Profile of Third Informant

Name	Lu'luatul Maktumah
Place and Date of Birth	Sumenep, 16 Juni 1996
Age	23
Father's Name	A. Mukhlash Bisri
Mother's Name	Ramdiyah
Child of	3 from 5 siblings
No HP/WA	082139416207
Email	maktumahlulu96@gmail.com
Address	Sumenep – Madura
Education	- MI Nasy'atul Mutaallimin - MTs Nasy'atul Mutaallimin - MA Nurul Jadid - S1 Universitas Nurul Jadid
Organization Experience	Pengurus Wilayah Al Hasyimiyah PP Nurul Jadid 2017-2019
Work Experience	Mahasiswa

d. Profile of Fourth Informant

The fourth informant is The Coordinator of Guidance and Counseling Division of Al Hasyimiyah. As for the identity as follows:[74]

[73] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 06 Juli 2019.
[74] Hasil wawancara dengan Elma Habibah Naila pada tanggal 06 Juli 2019.

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Table 3.6
Profile of Fourth Informant

Name	Elma Habibah Naila
Place and Date of Birth	Lumajang, 25 Mei 2000
Age	19
Father's Name	Baihaki
Mother's Name	Musyrifah
Child of	1 from 3 siblings
No HP/WA	085259461634
Email	-
Address	Lor Kanal, Sukosari, Jatiroto, Lumajang
Education	- MI Nurul Huda - MTs Nurul Huda - MA Nurul Jadid
Organization Experience	- OSIM MTs Nurul Amin - Pengurus Wialyah Al Hasyimiyah 2017 – sekarang
Work Experience	Mahasiswi

e. Profile of Fifth Informant

The fifth informant is The Secretary of Guidance and Counseling Division of Al Hasyimiyah Region. As for the identity as follows:[75]

Table 3.7
Profile of Fifth Informant

Name	Syafiatul Maulida
Place and Date of Birth	Probolinggo, 07 Oktober 1997
Age	22
Father's Name	Imam Syafi'i
Mother's Name	Hayatul Mala
Child of	2 from 9 siblings
No HP/WA	082331556725
Email	maulidahassyafaah@gmail.com
Address	Muneng Wetan, Sumberasih, Probolinggo
Education	- SDN Muneng Kidul - MTs Wali Sanga - MA Zainul Hasan 1 Genggong - S1 Universitas Nurul Jadid Prodi PAI
Organization Experience	- PMII Universitas Nurul Jadid - BEM Universitas Nurul Jadid
Work Experience	Sekretaris BK PP. Nurul Jadid Wilayah Al Hasyimiyah

[75] Hasil wawancara dengan Syafiatul Maulida pada tanggal 06 Juli 2019.

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3. Description of Problem

There were various problems before this program existed. Starting from the complex problem, finally, this program was created. The following is a list of santri's problem at Al Hasyimiyah region in which the researcher summarized from the results of interview and observation.

Table 3.8
List of Santri's Problems

No	List of Problems
1	Rarely in praying together
2	Rarely in praying *tahajud*
3	Do not join *wirid* after praying together
4	Not able to read *Al quran* properly
5	Not mastering *furudul ainiyah* properly yet
6	Do not join reciting classical book (morning and afternoon)
7	Dismotivation in learning
8	Play hooky in school and *diniyah's* time
9	Confused in developing interest and talent
10	Lie
11	Late in the monthly payment
12	Bothering other people
13	Steady
14	Wasteful
15	Impolite to other people
16	Bullying
17	Seniority
18	Often alone
19	Do not care about personal cleanliness and environment
20	Can not take care of personal basic needs well

B. Description of Research Result

1. The Process of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent

After conducting interview and observation with several informants who know how this program was formed, how is the technicality of this program solve santri's problems during 4 months

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(March, May, June, July 2019). So, the researcher will explain data about how those problems mentioned above are solved by *wali asuh* counseling service program.

a. Orientation Service

This service aimed to help santri in order they can adapt well to their new environment and atmosphere. Every santri who have joined Orientasi Santri Baru (OSABAR), they will get *wali asuh* as their mother in every area. Wali asuh have to help santri in adapting *pesantren's* environment, activity, and regulation. This service helps santri to follow initial activity, those are *Al quran* and *furudul ainiyah* training as the first provision for new santri. Then, santri also get more intense guidance to follow new activities, such as reciting classical book, Friday night activities, etc.

b. Information Service

In *pesantren*, santri will face a new phase in their lives in which they must be able to fulfill their needs well, such as washing, managing money, eating, taking care of their bodies, and organizing their belongings. Many santri can not face this phase well. So that, through this service *wali asuh* have to help santri in order that they can fulfill their basic needs independently by giving any information that needed by them. For example, *wali asuh* will teach them how to wash properly, reminding time for eating, and

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holding their money, helping to arrange their personal belongings neatly arranged in their cupboard.

There was a case, a new santri never took a bath, so that *wali asuh* taught her how to take a bath while bathing her.[76] This service as a means in order santri know and master information that will be used for daily life as their basic needs.

c. Placement and Distribution Service

After santri can take care about their basic needs, they will be guided by *wali asuh* to develop their potential. Through this service, *wali asuh* who have built harmonious relationships with the children will direct them in developing their potential. Elma Habibah Naila, one of santri who had been being a child of *wali asuh* explained that her mother was very attentive. Her *wali asuh* understood that actually Elma had talent in singing, but Elma was not still confident about her potential.[77]

> "... I heard that Elma liked to sing, is not it right? Try you join *nasyid* and compose a song for *nasyid*. That's nice."[78]

After getting motivation from her *wali asuh*, Elma tried to be brave in exploring her skill through *nasyid* group. She was already brave if she was appointed to take part in *nasyid* competition. So that the role of *wali asuh* is most important in

[76] Hasil wawancara dengan Pengurus Bimbingan Konseling Wilayah Al Hasyimiyah pada tanggal 20 Juni 2019.
[77] Hasil wawancara dengan Elma Habibah Naila pada tanggal 20 Juni 2019.
[78] Hasil wawancara dengan Elma Habibah Naila pada tanggal 20 Juni 2019.

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developing santri's potential. Because sometimes many santri are not still confident about their potential.

d. Tutoring Service

Santri do not participate in *pesantren* activities only, they also attended in formal institution either junior or senior high school. Sometimes, their learning spirit has decreased in which has impacted their daily activity and academic achievements. Every night *wali asuh* will accompany and motivate them in studying when study club activity was begun, in order that they will be spirit to study.[79]

Besides, study club activity, if *wali asuh* met the children at the street, they will ask what the children have studied in school, how were they in school, etc. So that, the children who were asked by *wali asuh* about that, would be being paid attention and increase enthusiasm in learning.

e. Individual Counseling Service

This service is done to help santri in solving personal problems by face to face. Problems are coped on such as playing hookey in school, lie, steady, etc. The first step is identifying the problems. After knowing the background of the problems, *wali asuh* will counsel them. If *wali asuh*, could not handle it, the counseling process will be transferred to the leader of area. If it is

[79] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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still unresolved, then it will be assisted by Guidance and Counseling Division Organizer, and the last by Al Hasyimiyah Advisor.

f. Group Guidance Service

The discussion of group guidance service is free in scope which covers four areas of guidance and counseling that aim to develop good socializing and communicating skill to create effective behavior. It is provided when sharing *wali asuh* that held every Monday night. *Wali asuh* with all santri gather in a place to talk anything. The sharing activity is expected in order santri recognize their friend and build a harmonious relationship. The topics discussed are various. For example, santri will tell about their experience, whether unique, happy, sad, or other experience.[80]

g. Group Counseling Service

This service aims to help santri in solving their problems through group dynamics. Santri who have problems will tell their problem at the sharing section, then, which problem will be chosen first. Problem-solving is not only done by *wali asuh*, but other children can also help to solve those problems. Problems are resolved by this service are why santri rarely in praying together, praying *tahajud*, personal problem, etc.

[80] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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2. The Result of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent

The santri's problems which have been qualified in which solved by various counseling services, produced the independent character of santri who have religious, dynamic, and social personality. Its explanation follows:

a. Religious Person

As explained before, santri's independent are who have completed their basic needs and survived for their good. In this case, spirituality aspect is the most important aspect for self-development of santri. Because the main purpose of staying at *pesantren* is learning religious and building a good attitude.

Firstly, conditioning activities related to santri's personality was very difficult. Because the organizers who have a duty to control *ubudiyah* and *amaliyah* santri had limited energy in conditioning hundreds of santri. After *wali asuh* program is implemented, it helps First Head Sector (Kabid) who have a responsibility toward pesantren activities, such as *tarbiyah wat ta'lim*, *ubudiyah, Al quran* training, reciting classical book, library, and linguistics.[81]

Wali asuh have a duty as controller santri's activities and protect them intensely. Certainly, skill communication is the main

[81] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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key in order santri can carry out this activity until they can do it without having to be told again. Finally, after *wali asuh* made them accustomed, santri can do spiritual activities by themselves.

For example is praying together, before there was this program, santri were very difficult to order for praying together at *musala*. Usually, the only santri who come from certain of areas do it. Their reason is various, such as they stayed at the bathroom for a long time, pretend to be sick, etc. If now, this rarely found as stated by Lu'luatul Maktumah as Head of Al Hasyimiyah region as follows:

P : Now, are the children still ordered if pray together Miss?

I : If the bell is rung, they directly go to *musala*. Sometimes, we have to order them, but it is not as difficult as it used to be. In the past, most of them were pretending to be sick. But now, children do it soon.[82]

Figure 3.1
Santri Pray Together at *Musala* of Al Hasyimiyah

[82] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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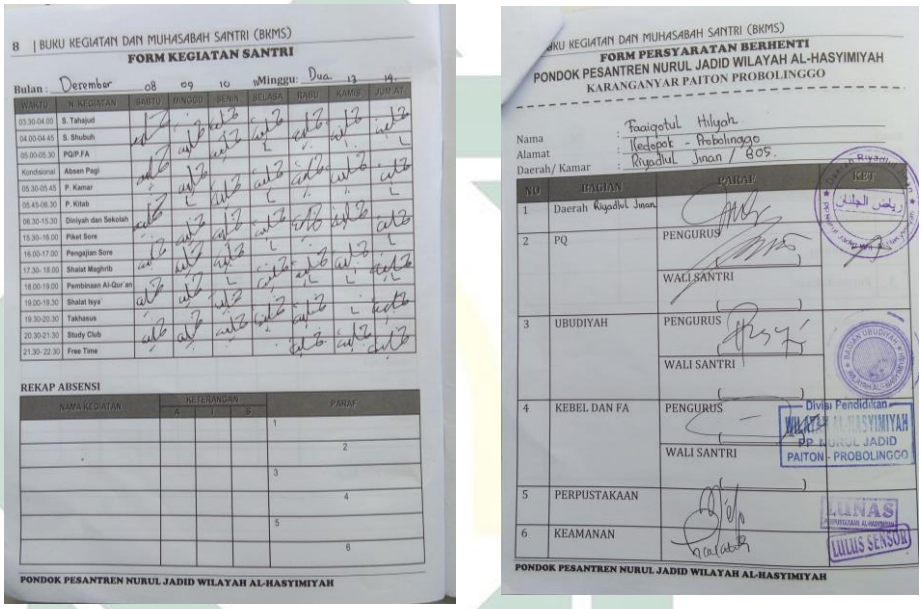
Besides, the conducive conditioning of praying together, now santri also pray *tahajud* and *dhuha*. It is supported by *muhasabah* santri book as a written report of santri about *ubudiyah* and religious program.

Figure 3.2
***Muhasabah Santri* Book to Control Santri's Ubudiyah Activity**



b. Dynamic Person

Building santri's character to be better is not easy. *Wali asuh* must have good character in order can be the best example for santri. By having good character, they will be easy to take care of santri. Santri are expected to be independent in managing their learning time. Besides, caring for their spirit to study in school is a matter that needs attention. Because, sometimes their enthusiasm is down, they get problems from their house, and the influence of their friend.

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Wali asuh as their mother have a duty to control santri's learning, motivate them, and facilitate santri's learning. Elma is one of santri who has experienced a decreased enthusiasm in learning. After being encouraged by her *wali asuh*, she felt good and being motivated.[83]

Elma also received guidance from her *wali asuh* to develop her potential about singing. She was able to be confident in pursuing her talent. She often joins *nasyid* competition which drilled her ability to sing.

c. Social Person

The human being is a social creature who need other people to live. *Pesantren* is a mini form of diversity that exist in Indonesia, either in term of ethnicity, culture, race, and so on. Santri will meet various kinds of people with different characters. *Pesantren* is a new environment for them after they are far from their house. Of course, in dealing this diversity, they need to adapt well. Sometimes, they have to face many problems in *pesantren* such as bullying, bossy, etc. *Wali asuh* have to solve those problems in various ways, in order santri can do their activity well.

An example, there was a child who liked to bother her friends. When her wali asuh trace the background of her family, finally it was known why she did that. In fact, she needed attention

[83] Hasil wawancara dengan Pengurus Bimbingan Konseling Wilayah Al Hasyimiyah pada tanggal 20 Juni 2019.

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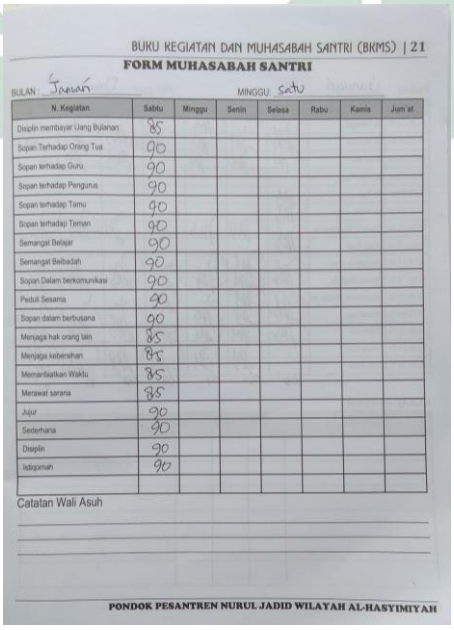
and love, because her "bag of love" was empty. Her parents looked for a job in another country, so that her love needs was fulfilled by bothering her friends.[84]

Besides that, in *muamalah* case with the organizer. In the past, santri in several areas were not followed what the organizer told to them. Since this program was applied, they become more be obedient when given direction. Because their personality are also controlled by their *wali asuh* through *muhasabah santri* book.

In fact, they considered their *wali asuh* as a mother. In their daily life, they were accustomed to call their wali asuh by *Ibu, Bunda, Mama, Ummah, Mami*. It showed that they can socialize well.[85]

Figure 3.3
***Muhasabah Santri* Book to Control Santri's Personality Development**


BUKU KEGIATAN DAN MUHASABAH SANTRI (BKMS) | 21

FORM MUHASABAH SANTRI

BULAN : Januari MINGGU: satu

N. Kegiatan	Sabtu	Minggu	Senin	Selasa	Rabu	Kamis	Jum'at
Disiplin membayar Uang Bulanan	85						
Sopan Terhadap Orang Tua	90						
Sopan terhadap Guru.	90						
Sopan terhadap Pengurus	90						
Sopan terhadap Tamu	90						
Sopan terhadap Teman	90						
Semangat Belajar	90						
Semangat Beibadah	90						
Sopan Dalam berkomunikasi	90						
Peduli Sesama	90						
Sopan dalam berbusana	90						
Menjaga hak orang lain	85						
Menjaga kebersihan	85						
Memanfaatkan Waktu	85						
Merawat sarana	85						
Jujur	90						
Sederhana	90						
Disiplin	90						
Istiqomah	90						

Catatan Wali Asuh

PONDOK PESANTREN NURUL JADID WILAYAH AL-HASYIMIYAH

[84] Hasil wawancara dengan Ustazah Madinatul Munawwarah pada tanggal 21 Juni 2019.
[85] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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The intensity of meeting between *wali asuh* and santri is also supported by the regulation of safekeeping santri's money to *wali asuh*. So every time they will go to school, they will ask for their pocket money that has been deposited by *wali asuh* in *wadiyatul mal*.

Figure 3.4
***Muhasabah Santri* Book**

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CHAPTER IV

DATA ANALYSIS

A. The Process Analysis of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent

The process of providing *wali asuh* counseling service program is intended to help santri to be independent in solving their problems, both problems relate to themselves or surrounding the environment. It is inseparable from the role of *wali asuh* as a main executor of this program. Therefore, the researcher will also analyze the competence of *wali asuh* other than about counseling service.

1. Wali Asuh

Being a *wali asuh* is not easy. Their main task is replacing the role of parents for santri, exactly the role of mother. Because of their complex task, so that, need a certain qualification in selecting wali asuh. The urgency of *wali asuh* makes researcher interested in analyzing these qualifications.

a. Have Good Attitude and Character

Wali asuh have to be the best model (*uswah*) for their children. Of course, it needs to be supported by their good attitude and character. *Pesantren* organizer who must select *wali asuh* conduct interview to their area organizer about how character and attitude of prospective *wali asuh*.

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> "For the beginning, we didn't test them by official test. But, it comes from opinion and assessment of the organizer."[86]

A person's judgment could be a subjective judgment. Therefore, to assess the character and attitude of prospective *wali asuh*, *pesantren's* organizer need to observe them intensely.

b. Have Commitment and Responsibility

Wali asuh must be student colleges who have an obligation to study also. When they become *wali asuh*, of course, they must have a strong sense of commitment and responsibility. To know about their commitment and responsibility, *pesantren* organizers interview their previous *area* organizer about how they were a student. Whereas, for student college who already have stay at *pesantren*, they must follow the forming of cadres first.

> "When student college have already entered, Diklat Division with us (Guidance and Counseling Division) would organize an activity namely MPPK, *Masa Perkembangan Potensi Kader*. There, new student college, included alumni, will be trained as *wali asuh*. But, actually it is specialized for newcomers, so, if alumni want to come alone, it's fine. The last agenda, it was synchronized, in order that it will be even better. They were taught how to be *wali asuh*, how it works, how to be an organizer, etc. That was their foothold, before being a real *organizer*."[87]

c. Have Good Religious Competence

Prospective *wali asuh* have to join religious competence that tested by the professional tester. While the thing tested is about *Al quran* and *furudul ainiyah*. This competency is very important

[86] Hasil wawancara dengan Bunda Ny. Hj. Hamidah Wafie pada tanggal 09 Mei 2019.
[87] Hasil wawancara dengan Pengurus Bimbingan Konseling Wilayah Al Hasyimiyah pada tanggal 20 Juni 2019.

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because *wali asuh* is the one who will help santri who are still not good in reading *Al quran* and *furudul ainiyah*.

> "There was recite test (Al quran), because it is very important. If *wali asuh* could not be able to recite, how then they can teach their children. So, before the training was held (MPPK), we have to clarify their Quran and *furudul ainiyah* first."[88]

The tester of this test is expected to be careful in examining *wali asuh*, because the main basic of *pesantren* is religion, which will then be entrusted to *wali asuh* as santri's mother.

d. Have Good Communication Skill

The key of all wali asuh activities is communication. Effective communication can help the process of implementing this program. Through the interview process, *pesantren* organizer will assess the skill communication of a prospective organizer. In addition, *pesantren* organizer recommends *wali asuh* to join STIFiN test as a foothold for understanding their children's character.[89]

e. Have Good Spirituality

Ubudiyah and *amaliyah* of prospective *wali asuh* are important assessment in the selection process. *Pesantren* organizer must be observe their spirituality intensely, how about his *istiqamah* in worship, prayer, etc. Besides, an interview with

[88] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.
[89] Hasil wawancara dengan Ustazah Madinatul Munawwarah pada tanggal 21 Juni 2019.

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Ubudiyah Division is needed, because they are the one who handles *ubudiyah* activity of all santri.

2. Counseling Service

The counseling services applied in this program amount 7 services as a solution to solve various problems of santri, those are orientation, information, placement and distribution, tutoring, individual counseling, group guidance, and group counseling.

a. Orientation Service

A new environment and condition make santri need guidance in adjusting themselves. *Wali asuh* who act as parents will guide santri –especially new santri- in taking care of themselves in this adjusting period. Through this service, *wali asuh* should build a close relationship with their children first, in order that they fell someone is paying attention to them in that new environment.

P : Would you share to me Miss, exactly you have been being a *wali asuh* right, how was the first process in getting on together with your children?

I : Firstly, if we didn't know each other, for example new santri. We greeted them, "Are you new santri?". "Yes, *Ustazah*". "What's your name?". Then, we sat together with upset style, without making formal conditions like circle style. After that, introducing with them, what her name is, whose organizer is. Then, the next day, we

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wake them up. The easiest relationship or chemistry we make with children is when we wake them up."[90]

After the introduction, *wali asuh* will help santri to participate in *pesantren* activities. Starting by awakening them to pray *tahajud*.

> "...when we woke them up, they would feel, Oh this *Ustazah* the one who woke me up. It was the easiest chemistry to build."[91]

Santri who are awaken by their *wali asuh*, would feel someone is paying attention to them as they got new parents. Besides, when santri were getting sick, *wali asuh* would take care of them, so that the chemistry between *wali asuh* and santri will be established. In this stage, skill communication of *wali asuh* will be an important aspect of building chemistry with santri. Because communication is the bridge of a harmonious relationships.

b. Information Service

Santri who are accustomed to being prepared about their necessity at home will be surprised when they are in *pesantren*. They have to take care of themselves, such as managing money, washing, managing personal belongings, and so on. If this basic thing is not trained well, santri would not survive in living at *pesantren*.

> "In an area, there was serious problem Miss. One of santri rarely bathed. She is never shampooed, then her *wali asuh*

[90] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.
[91] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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shampoo her hair and took a shower of her. Until like that Miss."[92]

Even a simple thing like taking a bath, need to be considered by *wali asuh* to train santri in order they can care about their cleanliness. *Wali asuh* sometimes help santri to tidy up their belongings.

"There was santri's messy cupboard, her clothes were everywhere. Then, *wali asuh* who help her to tidy her clothes."[93]

Patience is a necessary thing that has to be owned by *wali asuh* in this service. Because they must be able to help santri in completing their basic needs in *pesantren*.

c. Placement and Distribution Service

After taking care about the basic needs of santri, *wali asuh* have a responsibility to help santri in developing their potential. Elma Habibah Naila explained that her *wali asuh* was very attentive toward her self. When her *wali asuh* knew about Elma's potential in singing, she persuaded in order Elma wanted to develop her skill.

P : At the time, Did Miss Evi (Elma's Wali Asuh) support you about your interest and talent?

I : I was once asked by Ustazah Evi like this, "Said, Elma likes to sing. Isn't it right? Please, try to join *nasyid*.

[92] Hasil wawancara dengan Pengurus Bimbingan Konseling Wilayah Al Hasyimiyah pada tanggal 20 Juni 2019.

[93] Hasil wawancara dengan Pengurus Bimbingan Konseling Wilayah Al Hasyimiyah pada tanggal 20 Juni 2019.

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Then, try to participate in composing a song." After that, I was brave to join *nasyid*.

P : Are you serious? Then you keep bravingly to do that Sist?

I : Yes Miss, before that, I was only silent. Nobody invited me. Then, Miss Yatqi invited me and Ustazah supported me. Finally, I joined.

P : So, you already starting to believe, that you could do it, after being motivated? Isn't it right?

I : Yes Miss, when *Ustazah* stopped, I felt so sad. Then she was changed by *Ustazah* Ipek, I felt good again. I didn't feel alone anymore, Miss.[94]

To find out santri's potential, *wali asuh* need to observe their children's personalities. After knowing their potential, *wali asuh* must be smart in guiding them to develop their potential.

d. Tutoring Service

Study club is obligatory activity that held by *pesantren*, in order santri have a special time to prepare their lesson for formal school the next day. *Wali asuh* will help them when they got difficulties in learning.

> "Their school was also paid attention. Here, if in regular area, study club will be begun at 08.00 P.M to 09.00 P.M. *Wali asuh* would accompany them." [95]

[94] Hasil wawancara dengan Elma Habibah Naila salah satu santri yang pernah menjadi anak asuh pada tanggal 20 Juni 2019.

[95] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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Every 08.00 P.M., the researcher saw there were many students make a *halaqah* in their area. They studied together which accompanied by wali asuh during the activity was going on.

e. Individual Counseling Service

If there are santri who have problems, *wali asuh* have to already help them to solve their problems. If *wali asuh* could not solve santri's problem, they will ask for help to Guidance and Counseling Officer and *pesantren* organizer. It happened because *wali asuh* did not get counseling education, so that, they need other people to help them in solving their santri's problem.

f. Group Guidance Service

Sharing with santri is being a gathering moment between *wali asuh* and their children. This moment will be held once a week in which helping *wali asuh* to strengthen their relationship. When the researcher observed this activity, it was a very interesting view. Each child told their personal experience then it was gathered and listened carefully by *wali asuh* and other children.

g. Group Counseling Service

This activity is also held when sharing with santri moment to help santri in solving their problem by group dynamics. In this moment, the researcher observed how *wali asuh* listened to

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children's story carefully. When *wali asuh* could not be able to solve a child's problem, they will ask opinions from other children.

B. The Result Analysis of Implementing *Wali Asuh* Counseling Service Program to Create Santri's Independent

The independence of santri is one of the main things in *pesantren* education purpose. Hopefully, through this program, santri is expected can solve their problem independently, in order that they could be *kaffah* people. Therefore, the output of implementing this counseling service program is santri's independent who were characterized as religious, dynamic, and social personalities.

1. Religious Person

Wali asuh have a duty as controller of santri's activities, including their *ubudiyah* and *amaliyah* activities. W*ali asuh* will control them through *muhasabah santri* book in which contained about attendance list of religious activity, praying together, praying sunnah, reciting classical book.

After carrying out those activities, santri will ask for *wali asuh's* signature as a sign if they have done the duty. In the beginning, santri are still reminded to do *pesantren's* activity. Along with the time, santri can do their obligation, directly after the organizer rang the bell. Indeed, there were a lot of santri do that with their eyes open.

> "When the bell rang, they walked directly. Sometimes, they needed to be ordered also, but it is not too difficult as it used to

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> be. In the past, they were ordered, but pretend to be asleep. Now, they do it soon."[96]

The researcher observed when *magrib* and *isya* praying time, santri arrived in great numbers to pray together at *musala*. The bathroom and their room condition were quite.

2. Dynamic Person

Role of *wali asuh* can help santri to be enthusiastic and easy to adapt to their environment. He will be guided to be more confident person. It could be happened, when *wali asuh* supported them in developing their self-confidence. Elma was one of santri who began to believe her potential in singing because of support from her *wali asuh*. She was not longer ashamed when asked to be part of *nasyid* competition which was usually held by *pesantren*.

3. Social Person

Communication skill that was given by *wali asuh* to santri, influenced their social and personal life. Nice greetings in which given made santri felt comfortable. So that, nowadays, santri prefer to call their wali asuh with the title *Ibu, Bunda, Mama, Mami, Ummah,* and another title. It was proof, if santri considered them as an influencer people in their life.

> "Their call was not *Ustazah*, it changed to *Mama, Mami, Bunda, Ibu.* it was depended on the close relationship between *wali asuh* and *santri*."[97]

[96] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.
[97] Hasil wawancara dengan Ustazah Lu'luatul Maktumah pada tanggal 20 Juni 2019.

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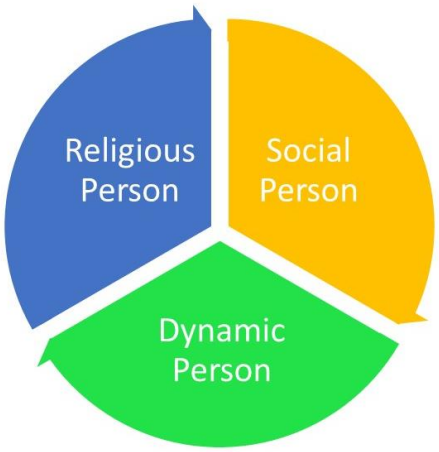
However, it returned to *wali asuh* personality and how they care for the children. Based on the research results explained above, santri's independent were those who have religious, dynamic, and social personality.

Figure 4.1
The Personalities of Santri's Independent



If it associated with the understanding of independent santri that based on *Bunda* Hami's opinion, santri are still in the second stage of independent category. It could be seen from their ability to fulfill their basic needs and develop their qualities. Whereas for the third level, even they were still processing in developing their potential, but they have not yet reached the productivity stage. Because a productive person is someone who had fulfilled her basic needs herself, then explored her ability to be the product, and producing value something that useful for herself and others.

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C. The Development of *Wali Asuh* Counseling Service Program at Al Hasyimiyah Region of Nurul Jadid Islamic Institute

After the researcher doing research, here she would explain about strengths, weakness, and reflection of this program, in order that it can be useful for better development of this program.

1. Strength

a. The assistance of santri was more intense, because each *wali asuh* had a responsibility to take care of several santri with a ratio 1 to 15 people for about 24 hours.

b. *Pesantren* activities were more conducive, because each *wali asuh* had a duty to guide and control santri's daily life, included in carrying out *pesantren* activities.

c. Santri would get "new parents" who supported them to develop their interest and talent at *pesantren*.

d. Santri's parents could know about the latest report of their daughters through *muhasabah santri* book and *wali asuh* report about them, both directly or by social media.

e. *Wali asuh* would be better prepared to have a family when they stopped from *pesantren*, because they had experience in taking care of children before.

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2. Weakness

a. The ratio of 1 *wali asuh* and 15 children are still not balanced. It happened because of minimum numbers of the organizer and increase numbers of santri.

b. Minimum numbers of organizers also impacted their works. Because most of them had two jobs, as *wali asuh* and a member of regional organizer. Their energy and time would be reduced so that the interaction with their children was less.

c. The busy of *wali asuh* as student college and activist made their children lost their mother love.

d. If there were *wali asuh* who had to stop from *pesantren* (boyong, Java), their children would felt a loss. When she was replaced by other people, they might explore again with a new *wali asuh*.

e. *Wali asuh* counseling ability was less. When they counseled their children, they could not do the duty well. Due to their less understanding of counseling knowledge.

3. Reflection

Parenting is not an easy duty, some selfsacrifices need to be worked in order that the children can grow well. Physical, heart, and mind become consumed. If this duty is not followed by good intention, parenting will be a hard thing to do.

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In *pesantren*, taking care of many santri is not easy duty, moreover, they have different backgrounds and characters. So that, the researcher proudly appreciates this *wali asuh* program.

This program really help to control personal santri individually, so that santri can live easily at *pesantren* because they have "new parents". Hopefully, the strength of this program can be increased in order that it can be a better program. While the weakness of this program can be repaired.

Therefore, the researcher suggest a lot of things to develop this program better, such as:

a. Maximizing quarantine and training for prospective *wali asuh* in order their competencies are more developed
b. Providing counseling workshop in order they can improve their counseling skill better even though they do not do learning process formal about counseling
c. Optimizing sharing moment with santri in order that a harmonious relationship will be formed well
d. Increasing coordination with santri's parents in order they can participate proactively to control their daughters report through *muhasabah santri* book.

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Table 4.1
Wali Asuh Counseling Service Program

***WALI ASUH* COUNSELING SERVICE PROGRAM**

PROCEDURE

Advantages
- Santri assistance is more intensive
- *Pesantren* activity is more conducive
- Minimizing santri's problems
- Parents know about the progress report of their children

Weakness
- There are too many santri and few organizer
- *Wali asuh's* busy life at campus
- *Wali asuh* get *double job* as a member of regional organizer
- Santri's parents who are not proactive in coordinating with *wali asuh* of their children

TARGET

Advantages
- Santri more independent
- Santri can develop their talents and interest on the direction of *wali asuh*
- *Pesantren* activities are conditioned

Weakness
- There are some "unique" *santri* who like bothering their friend
- *Wali asuh* can not identify the children potential
- *Wali asuh* stop while their duty have not been carried out properly

PERIOD

Advantages
- Santri will be supervised for 24 hours by *wali asuh*
- Regular meeting once a week will increase intimacy between *wali asuh* and santri
- Completing *muhasabah santri* book will make harmonious relationship between *wali asuh* and *santri*

Weakness
- *Wali asuh* can not manage their time well, then the supervision of santri can not be optimal
- Wali asuh do not control *muhasabah santri* book routinely

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CHAPTER V

CLOSING

A. Conclusion

1. The process of *wali asuh* counseling service program is implemented through 7 services of counseling, namely orientation, information, placement and distribution, tutoring, individual counseling, group guidance, and group counseling in which implementing in santri's daily life at *pesantren*.

   a. Orientation service help santri to understand their new environment, namely *pesantren*.

   b. Information service help santri who need information about *pesantren* either *pesantren* activity or tradition.

   c. Placement and distribution service help santri in developing their potential.

   d. Tutoring service help santri who get difficulty in studying.

   e. Individual counseling service help santri to solve their problems, face to face.

   f. Group guidance service is sharing section between *wali asuh* and santri about free topics to increase familiarity among them.

   g. Group counseling service help santri to solve their problems through a group dynamics.

   These services are inseparable from the role of *wali asuh* as the main executor of this program. Therefore, *wali asuh* are

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required to carry out special tests in order to fulfill the ideal competency as *wali asuh*.

2. The final result of *wali asuh* counseling service process is santri's independent who have religious, dynamic, and social personality. Assesment of this service output is through *muhasabah santri* book as reporting book their daily activity and personality.

B. Suggestion

Suggestions for this study are as follow:

1. *Pesantren* Organizer

   This program has been running for 4 years when this research was conducted. Trial and error in process have been passed by *pesantren* organizer, then proved if this program is a solution in solving problems that exist in Al Hasyimiyah region. The researcher hopes this program will be continued by doing improvements for improvement, especially about the quality and competency of *wali asuh*. Counseling training is needed to be done to train them in solving santri's problem.

2. Next Researcher

   This research is still far from perfection, there are still many lacks in it. If anyone wants to do researching about this program, you can focus in researching *wali asuh* as main executor of this program. Because, the key success of this program in creating santri's independent is the role of *wali asuh*.

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Halim dkk dalam Mangun Budiyanto dan Imam Machali. *Pembentukan Karakter Mandiri Melalui Pendidikan Agriculture di Pondok Pesantren Islamic Studies Center Aswaja Lintang Songo Piyungan Bantul Yogyakarta.* Jurnal Pendidikan Karakter UIN Sunan Kalijaga. Tahun 4. Nomor 2. Juni 2013.

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