

**DEVELOPMENT OF SOCIAL SKILLS AT SANTRI**  
**(A Case Study of Pondok Pesantren Sabilurrosyad Gasek Malang)**

THESIS

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**TARBIYAH AND TEACHING TRAINING FACULTY**  
**MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY**

**January, 2019**

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**(A Case Study of Pondok Pesantren Sabilur Rosyad Gasek Malang)**

THESIS

Presented to Tarbiyah and Teaching Training Faculty of Maulana Malik Ibrahim  
State Islamic University Malang

In Partial Fulfillment of the Requirement for the Degree of Sarjana Ilmu  
Pengetahuan Sosial (S.Pd.)

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**January, 2019**

**APPROVAL SHEET**

**DEVELOPMENT OF SOCIAL SKILLS AT SANTRI A CASE STUDY OF  
PONDOK PESANTREN SABILUR ROSYAD GASEK MALANG**

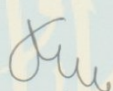
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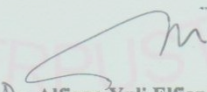
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PAGE OF VALIDATION

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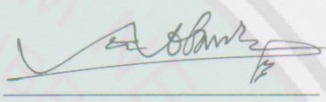
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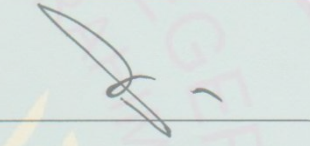
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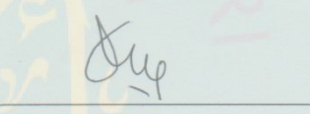
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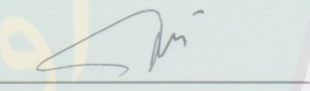
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## PAGE OF DEDICATION

With the blessing of Allah SWT and His mercies,  
I am grateful and I want to thank to:

My beloved mother and father, who support me with their great efforts,  
*Rabb, irhamhuma kamaa rabbayani shoghiro...*

My beloved family, I won't forget their kindness

My Kyai who teach me the meaning of this world,  
Hopefully their knowledge always lighten up Islam

All of the teacher who sincerely educated me,  
Thanks for the priceless knowledge

My friends at Pondok Pesantren Sabilur Rosyad Gasek Malang,  
Keep finding that absolute truth, until we reach the eternal happiness

My little family, Social Studies Education Program P.IPS ICP Class of 2014,  
Thanks for your smile, you are my spirit during my study in this University

And all of the parties who supported me in this thesis finishing process,  
Thanks for your time in helping me during the process

## MOTTO

So by mercy from Allah, [o Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]<sup>1</sup>



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<sup>1</sup> (Q.S. Ali 'Imran : 159

Ulfah Muhayani, M.PP

Lecturer of Tarbiyah and Teaching Training Faculty  
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*Assalam'alaikum Wr.Wb*

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is considered acceptable to be defended after being intensively read and regularly  
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*Wassalamu'alaikum Wr.Wb*

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**CERTIFICATE TO THESIS AUTHORSHIP**

I hereby declare that this thesis is originally written by Itsna Shofwatuddlia, student of Social Studies Education Program (P.IPS) as the requirement to acquire (S-1) first degree Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teaching Training of Maulana Malik Ibrahim Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other sarjana status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, 30 November 2018

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## PREFACE

All praise and thanks to ALLAH SWT, who has given grace and bestow a variety of favors and gift, especially to the author, so that he can complete the writing of a thesis proposal entitled “Development of Social Skills at Santri a Case Study of Pondok Pesantren Sabilur Rosyad Gasek Malang” as well. Sholawat and greetings hopefully always be upon to our Prophet Muhammad SAW, as well as his family, his companions, as well as the people who follow him until the Day of Judgment.

The authors is aware the existence of aids from various parties, such as prayers, support, motivation, criticism, suggestions for the completion of this thesis proposal until it can be resolved properly and smoothly. With the completion of the drafting of this thesis, the author wants to say sincere thanks to all those who have helped the author, either moral or material, especially to:

1. Prof. Dr. H. Abdul Haris, M.Ag, as the Rector of Maulana Malik Ibrahim State Islamic University Malang, who has given me opportunity, so that this thesis can be well finished.
2. Dr. H. Agus Maimun, M.Pd, as the Dean of Tarbiyah and Teaching Training Faculty who has given me permission to conduct this research.
3. Alfiana Yuli Elfiani, M.A, as Head of Social Studies Education Program who also has given me permission in finishing this thesis.
4. Ulfah Muhayani, M.PP, as Advisor who has guided me patiently, she has provided direction, guidance, academic insight for me. Although she is always in the bustle of some business, she’s still willing to take the time to me.
5. All my lecture of Maulana Malik Ibrahim State Islamic University Malang, thanks to you all for giving the gold-knowledge to me.
6. The big family of Pondok Pesantren SAbilur Rosyad who have given me inspiration and opportunity to finishing this research.

7. My mother and father as well as all of my family who have given affection, encouraging moral, sincere prayer and everything which cannot be replied by the author.
8. My entire classmate on ICP P.IPS 2014, thank you so much, all of you are the best partner ever
9. All party who have helped me, both directly and indirectly who have great contribution in this thesis finishing process.

There are many parties cannot be mentioned here that actually the deserve to be thanked. Those unmentioned parties have also the numerous merits for completing of this thesis proposal. The author says thanks to all of them. Finally, the author hopes guidance and mercy of Allah, and he submits all business to Him.

Malang, 30 November 2018

Itsna Shofwatuddlia

## TRANSLITERATION GUIDELNES OF ARAB LATIN

Transliteration of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

### A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ظ	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

### C. Diphthong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إِي	=	î

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## ABSTRAK

Shofwatuddlia, Itsna. 2014. *Development of Social Skills at Santri a Case Study of Pondok Pesantren Sabilur Rosyad Gasek Malang*. Skripsi, Jurusan Pendidikan Ilmu Pendidikan Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Maulana Malik Ibrahim Malang. Dosen Pembimbing: Ulfah Muhayani, M.PP

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Pondok Pesantren sebagai salah satu lembaga pendidikan yang menyediakan tempat bagi generasi Islam dalam membantu menghadapi situasi kehidupan dunia yang semakin sulit dan rumit. Salah satunya adalah mengembangkan keterampilan sosial santri dengan baik, karena keterampilan sosial sangat penting bagi setiap individu termasuk santri untuk menjaga hubungan sosial yang positif dengan keluarga, teman sebaya, dan lingkungan. Agar dapat mengembangkan keterampilan sosial yang baik di pesantren, maka diperlukan program dan usaha dari kyai, ustadz/ustadzah, maupun pengurus untuk mengembangkan keterampilan sosial tersebut.

Tujuan penelitian ini adalah untuk: (1) mendeskripsikan implementasi program pengembangan keterampilan sosial santri di Pondok Pesantren Sabilur Rosyad, (2) mendeskripsikan usaha kyai/bu nyai, ustadz/ustadzah, dan pengurus pondok pesantren dalam mengembangkan keterampilan sosial santri di Pondok Pesantren Sabilur Rosyad

Untuk mencapai tujuan di atas, digunakan pendekatan penelitian kualitatif dengan jenis penelitian studi kasus. Teknik pengumpulan data yang dilakukan adalah observasi, wawancara, dan dokumentasi. Data dianalisis dengan cara mereduksi data yang tidak relevan, memaparkan data, dan menarik kesimpulan.

Hasil penelitian menunjukkan bahwa, (1) implementasi program pengembangan keterampilan sosial diantaranya, adalah; a) safari diba', b) pengajian rutin Jumat pagi c) piket masak manaqib, burdah dan Jumat pagi serta makan talaman,2) usaha yang dilakukan kyai/bu nyai, dengan menjadi panutan santri dan membelajarkan keterampilan sosial melalui pengajian kitab kuning, ustadz/ustdzah dengan memberikan motivasi dan dorongan agar santri terus dapat mengembangkan keterampilan sosial, pengurus pondok dengan memberlakukan aturan dan sanksi.

**Kata Kunci:** Pondok Pesantren, Keterampilan Sosial

## ABSTRACT

Shofwatuddlia, Itsna. 2014. *Development of Social Skills at Santri a Case Study of Pondok Pesantren Sabilur Rosyad Gasek Malang*. Thesis, Social Studies Education Program, Tarbiyah and Teaching Training Faculty, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Ulfah Muhayani, M.PP

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Pondok Pesantren is one of the educational institutions that provide a place for generations of Islam to help face increasingly difficult and complicated world life situations. One of them is to develop social skills *santri* well, because social skills are very important for every individual including *santri* to maintain positive social relations with family, peers, and the environment. In order to develop good social skills in boarding schools, programs and efforts are needed from *kyai*, *ustadz / ustadzah*, and organizer of pesantren to develop these social skills.

The objectives of this study are to: (1) describe the implementation of the *santri* social skills development program at Pondok Pesantren Sabilur Rosyad, (2) describe the efforts of *kyai / bu nyai*, *ustadz / ustadzah*, and organizer of pesantren in developing social skills *santri* at Pondok Pesantren Sabilur Rosyad.

To achieve the above objectives, a qualitative research approach is used with the type of case study research. Data collection techniques carried out were observation, interviews, and documentation. Data were analyzed by reducing irrelevant data, describing data, and drawing conclusions.

The results of the study indicate that, (1) the implementation of social skills development programs including, is; a) safari diba ', b) regular recitation on Friday morning c) cooking pickets *manaqib*, *burdah* and Friday morning and eating out, 2) efforts carried out by *kyai / bu nyai*, by being a role model of *santri* and teaching social skills through reciting *kitab kuning*, *ustadz / ustdzah* by providing motivation and encouragement so that students continue to be able to develop social skills, and organizer of pesantren by enforcing rules and sanctions.

**Keywords:** Pondok Pesantren, Social Skills

## ملخص

صفوة الضياء، إثني. ٢٠١٨. المهارات الاجتماعية في سننري دراسة حالة مدرسة الإسلامية  
سبيل الرشاد غاسيك الداخلية الصعود مالانج. أطروحة ، برنامج تعليم الدراسات الاجتماعية  
، التربية والتعليم ، كلية التربية ، جامعة مولانا مالك إبراهيم الإسلامية الحكيمة مالانج .  
المستشار : أولفة محاياني الماجستير.

### كلمات البحث: مدرسة داخلية إسلامية ، المهارات الاجتماعية

المدارس الداخلية الإسلامية هي واحدة من المؤسسات التعليمية التي توفر مكاناً  
لأجيال من الإسلام للمساعدة في مواجهة أوضاع الحياة العالمية الصعبة والمعقدة بشكل  
متزايد. واحد منهم هو تطوير المهارات الاجتماعية جيداً ، لأن المهارات الاجتماعية مهمة  
جداً لكل فرد بما في ذلك الطلاب للحفاظ على العلاقات الاجتماعية الإيجابية مع العائلة  
والأقران والبيئة. من أجل تطوير مهارات اجتماعية جيدة في المدارس الداخلية ، هناك حاجة  
لبرامج وجهود من مربي ، أستاذ / أستاذة ، ومنظمي المعهد.  
لتطوير هذه المهارات الاجتماعية. (1) وصف تنفيذ برنامج تطوير المهارات  
الاجتماعية في مدرسة السبيل رضويا الإسلامية الداخلية ، (2) وصف جهود كيمي مربي ،  
أستاذ / أستاذة ، ومنظمي المدارس في تطوير المجتمع مهارات الساننري في المعهد سبيل  
الرشاد.

لتحقيق الأهداف المذكورة أعلاه ، يتم استخدام نهج البحث النوعي في نوع دراسة الحالة. كانت تقنيات جمع البيانات هي المراقبة والمقابلات والوثائق. تم تحليل البيانات عن طريق الحد من البيانات غير ذات الصلة ، واصفا البيانات ، واستخلاص النتائج. تشير نتائج الدراسة إلى (1) تنفيذ برامج تطوير المهارات الاجتماعية بما في ذلك ؛ أ) دبا سفاري "، ب) تلاوة العادية يوم الجمعة الصباح ج) الأوتاد الطبخ مناقب، بردة والجمعة صباحا وتناول الطعام في سالفير، (2) الجهود التي قامت بها مديرة مربّي/مربية، من خلال كونهم قدوة للطلاب وتعليم المهارات الاجتماعية من خلال تلاوة الكُتّاب ، أستاذ / أستاذة من خلال توفير الحافز والتشجيع بحيث يستمر الطلاب في القدرة على تطوير المهارات الاجتماعية ، ومنظمي المدارس الدينية من خلال إنفاذ القواعد والعقوبات.

## CHAPTER I

### INTRODUCTION

#### A. Background

*Pondok Pesantren* as one of the non-formal education institutions seeks to provide a place for generations of Islam in the face of an increasingly difficult life situations and complicated. One of them is to help develop the understanding that *santri* have the ability to develop problem solving in context, have the ability to choose appropriate actions, and have a deep awareness of the consequences of all their actions, either which is related to his own expectations, the wider community, especially with regard to prevailing norms, as well as with God as his place of servitude.

In the order of *pesantren* life, a "Kyai" (*pesantren* leader) always directs the students to always be in a good environment and beneficial to the surrounding. *Kyai's* demands on the behavior of the *santri* are very reasonable, because they are the successors of the *Kyai* in the days to come who have the duty of preaching to Muslims. In carrying out its duties, the students will face a variety of complex human life problems. Therefore the demand for competence for a *santri* lies not only in understanding and mastery about the relationship with the creator, but also how to relate to fellow human beings. Because of the noble man, those who are able to relate well with God are also human.<sup>2</sup>

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<sup>2</sup> Istihana, *Keterampilan Hubungan Sosial Santri di Pesantren*, Dosen Fakultas Tarbiyah dan Keguruan IAIN Raden Intan Lampung, page 39

*Pondok Pesantren Sabilur Rosyad* not only focuses on religious learning, but also how to make *santri* able to develop social skills well. It is expected that those who have been studying at *pesantren* are acceptable and connected with the environment, and the surrounding community. *Kyai* or *pesantren* leaders work together with all administrators to create a program or activity that can train the development of social skills of *santri*. Seen when the authors made preliminary observations, the students are following the program at this *pesantren*. One of which is “*pengajian rutin*an Friday morning”, which also involves people around Gasek in order to establish relationships and good communication between the students and citizen around the *Pondok Pesantren Sabilur Rosyad*. Some rules are made by the organizer of *pesantren* to be obeyed by the students in order to survival in *Pondok Pesantren Sabilur Rosyad* run well. It aims to see how far *santri* are able to develop social skills especially in terms of compliance. The *santri* must choose to obey the rules, or violate the rules that will be sanctioned for the violation.

Gresham and Elliot defined social skills as socially acceptable learned behaviors that enable a person to interact with others in ways elicit positive responses and assist in avoiding negative responses.<sup>3</sup> Therefore social skills are very important competencies for every one including *santri*, in order to maintain positive social relationships with family, peers, society and the wider environment. Social skills include the ability to

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<sup>3</sup> S.G. Little, *Defining Social Skills*, Springer International Publishing, page 10

communicate, connect with others, listen to opinions or complaints from others, give or receive feedback, give or take criticism, act according to norms and rules. If social skills are dominated by the individual, then the individual will be able to adjust to his social environment. In this research there are 5 dimensions will be used to analyze development of social skills at *santri*; peer relation, self-management, academic ability, compliance, and assertive behavior.

In this case the researcher focuses on how *pesantren* develops social skills in *santri*. So based on the above problems it becomes the background for researchers to conduct research entitled "Development of Social Skills *Santri* in Pondok Pesantren Sabilur Rosyad Gasek Malang".

## **B. Research Focus**

Based on the above background, the focus of this study is development of social skills *santri* in *Pondok Pesantren Sabilur Rosyad Gasek Malang*. The more specific focuses of this study can be listed as follow:

1. What is the implementation program to develop social skills at *santri* in *Pondok Pesantren Sabilur Rosyad* ?
2. How is the effort of *kyai/bunyai, ustadz /ustadzah* and organizer of *pesantren* to develop of social skills *santri* in *Pondok Pesantren Sabilur Rosyad*?

### C. Objectives of the Study

Based on the research focuses, the objectives of the study are:

1. Understand the programs implementation to develop social skills at *santri* in *Pondok Pesantren Sabilur Rosyad*
2. Describe the efforts of *kyai/bunyai*, *ustadz / ustadzah* and organizer of pesantren to develop of social skills *santri* in *Pondok Pesantren Sabilur Rosyad*

### D. Significances of Study

1. Theoretical benefits

Research and writing can be scientific work can add insight and knowledge about the development of social skills students in *pesantren*.

2. Practical Benefits

- a. For the Institute, the existence of the research is expected to provide inputs to improve the social skill of *santri* in accordance with the *pesantren* character
- b. For the Development of Science, the results of research is expected to increase the scientific treasures of how to develop social skills *santri* in *pesantren*
- c. For the author, the results of the study is expected to increase the science of writers in the world of education, especially on how the role of *pesantren* to develop social skills *santri*.



- d. For the Department, the results of the study are expected to be used as documentation of Social Science Education Department in an effort to develop social skills.

#### **E. Originality of Research**

Original research presented on the results of past research that will be referred to the manufacture of research and to determine and find things that are relevant to the research that is used by researchers today, called originality. With the purpose of writing or repeating the same free style (plagiarism), then some research and use relevant to the research that the author will describe, as follows:

First, research by Tita Setiani 2014 student of State University of Yogyakarta with title "*Peningkatan Keterampilan Sosial Siswa melalui Penerapan metode Simulasi pada Pembelajaran IPS Kelas V SD Negeri Pakem 2 Sleman*". This study is a classroom action research that focuses on improving students' social skills through the simulation method on fifth grade in IPS learning. Research result; 1) Simulation methods can improve students' social skills. 2) Improvement of the students' social skills compared pre-cycle to cycle I is 22%. 3) Improvement of student social skill of cycle II compared to cycle I is 62%. 4) Improvement of social skills of students can be seen from the increasing dimensions of students' social skills, increased skills related to student friends, self-regulation skills, and student compliance skills. The similarity on this research is

about social skills. The difference on this research is implementation of simulation to develop social skills student.

Second, research conducted by Nur Masyrifatul Maulidah (2016) entitled "*Strategi Guru IPS dalam Mengembangkan Keterampilan sosial siswa di SMP Negeri 4 Malang*". This research is a qualitative research with results; 1) Strategies by IPS teachers in developing social skills; a.) Use of curriculum 2013, b.) Use of student centered learning model (student center), c.) Provide advice and understanding of antisocial behavior to the students by providing concrete examples that occur in the community, d.) The application of an exemplary attitude by the teacher. 2) constraints faced by teachers in developing students' social skills; a. a personality that is shy or not open social ability b. Technology, students become indifferent when already dealing with the use of mobile phones c. family relationships, students who have a lack of communication family relationships and interaction does not work well it will hinder the social skills of students d. peer relationships, many children learn to develop good social skills by modeling the behavior of parents and peers. The similarity on this research is about developing social skills. The difference on this research is how the strategy of social studies teacher to develop social skills students.

Third, research conducted by Dani Asmara (2013) student of University of Indonesia Education with title "*Pengembangan Keterampilan Sosial bagi Calon Guru*" ("*Studi Kasus pada Program*

*Praktik Kependidikan dan Khidmat Jamiyyah di Pesantren Muallimin Persatuan Islam 3 Pameungpeuk Kabupaten Bandung*". This research is a qualitative research with results; 1) The structure of the Muallimin curriculum contains lessons on social skills development and activities undertaken in *pesantren*, 2) Development of social skills in Muallimin Persatuan Islam 3 is insufficient in the classroom, but is more qualified to be held outside the classroom through the PKKJ program, 3) Planning the PKKJ program is planned by the school by involving curriculum, *santri* parents, pilgrims and peoples at PKKJ location, 4) IPS learning in the classroom, activities of habituation and involvement of students in community activities and *da'wah* education activities through PKKJ program. The similarity on this research is about developing on social skills. The difference on this research is developing social skills at the prospective social studies teacher through PKKJ program.

Fourth, research by Laras Nur Aini Pratiwi (2016) student from University of Lampung with the title "*Perbandingan Keterampilan Sosial antara Siswa yang Pembelajarannya Menggunakan Model Pembelajaran Kooperatif Tipe Time Token dan Jigsaw dengan Memperhatikan Kecerdasan Interpersonal dan Intrapersonal pada Mata Pelajaran Ekonomi Kelas X SMA Persada Bandar Lampung Tahun Pelajaran 2015/2016*". This research is experimen research and the result are: 1) There is a difference social skills of students who learn to use models time token learning with students who learn to use jigsaw learning model, 2)

There are differences in social skills between students who have intrapersonal intelligence with students who have interpersonal intelligence, 3) There is an interaction between learning models with intelligence intrapersonal and interpersonal intelligence on economic subjects.

Fifth, research by Parji and Reni Eka Andriani (2016), student from IKIP PGRI Madiun with the title "*Upaya Peningkatan Keterampilan Sosial Siswa Melalui Permainan Tradisional Congklak*". This research use classroom action research and the result are: the use of congklak traditional games on social studies subjects can improve the social skills of students in class IV B SDN 03 South Nambangan Madiun City 2015/2016 Academic Year. This is shown in cycle I, namely 7 students who get very good and good criteria (research criteria) reach 33.3% with enough criteria average. In cycle II, there were 17 students who obtained very good and good criteria (research criteria) reached 81% with good criteria. In addition, student grades also experienced an increase in the first cycle, namely the class average 72.4 with sufficient criteria (66.7%) with number of 14 students. In cycle 2, the class average is 82.4 with the criteria of good (85.7%) with the number 18 students. The results of student grades in cycle 1 to cycle 2 have increased with students who have already complete reaching  $\geq 80\%$  of the total number of students.

Table 1.1 Originality of Research

No	Researcher and Title	Similarity	Differentiation	Originality
1.	Skripsi Tita Setiani (2014), " <i>Peningkatan Keterampilan Sosial Siswa melalui Penerapan metode Simulasi pada Pembelajaran IPS Kelas V SD Negeri Pakem 2 Sleman</i> "	Research on social skills	Implementation of simulation methods and using classroom action research types	Development of social skills of santri in pesantren
2.	Skripsi Nur Masyrifatul Maulidah (2016), " <i>Strategi Guru IPS dalam Mengembangkan Keterampilan sosial siswa di SMP Negeri 4 Malang</i> "	Research in the development of social skills	Social studies teacher strategy	Development of social skills of santri in pesantren
3.	Skripsi Laras Nur Aini Pratiwi (2016), " <i>Perbandingan Keterampilan Sosial antara Siswa yang Pembelajarannya Menggunakan Model Pembelajaran Kooperatif Tipe Time Token dan Jigsaw dengan Memperhatikan Kecerdasan Interpersonal dan Intrapersonal pada Mata Pelajaran Ekonomi Kelas X SMA Persada Bandar Lampung Tahun Pelajaran 2015/2016</i> "	Research about social skills	Comparison of social skills through learning models	Development of social skills of santri in pesantren
4.	Tesis Dani Asmar (2013), " <i>Pengembangan Keterampilan Sosial bagi Calon Guru (Studi Kasus pada</i>	Research in the development of social skills	Development of social skills for teachers	Development of social skills of santri in pesantren

	<i>Program Praktik Kependidikan dan Khidmat Jamiyyah di Pesantren Muallimin Persatuan Islam 3 Pameungpeuk Kabupaten Bandung)</i> ”			
5.	Journal from Parji and Reni Eka Andriani (2016), “ <i>Upaya Peningkatan Keterampilan Sosial Siswa Melalui Permainan Tradisional Congklak</i> ”	Research in the development of social skills	Enhancing Student Social Skills Through Games	Development of social skills of santri in pesantren

#### F. Definition of Key Terms

To get a clear description about the direction of this thesis research, it is better researchers first explain the keywords contained in this discussion:

1. *Santri* is a call for someone who is studying Islamic religious education over a certain period of time by settling in a boarding school.
2. *Pesantren* is a traditional education that the students live together and study under the guidance of teachers who are better known as *Kyai* and have a dormitory for place to stay students.
3. Social skills is the ability of individuals to communicate effectively with others both verbally and nonverbally in accordance with the

situation and conditions that exist at that time in order to adapt and be accepted by the environment through the learning process.

## G. Structure of Study

To facilitate the reader and writer in understanding this research need a systematic restrictions. Therefore in this study the authors include systematic discussion in accordance with the existing problems:

### 1. CHAPTER I Introduction

This chapter includes of background the study, focuses of the study, objectives of the study, significance of the study, theoretically and practically research originality, definition of the terms related to topic of the research, and structure of the study.

### 2. CHAPTER II Literature Review

In this chapter, the researcher present theoretical framework used to analyze development of social skills at *santri* in *pesantren*. It involves explanation about *pesantren*, *santri* and social skills theory.

### 3. CHAPTER III Research Method

This chapter covering several matters concerning approach and type of research, researcher's attendance, location of research, data and data source, data collection technique, data analysis, checking of invalidity of findings, and research stages.

### 4. CHAPTER IV Research Finding

This chapter is description of research data, it's contain about the description of *Pondok Pesantren Sabilur Rosyad*, answer research questions about what are the programs in developing social skills at *santri*, and how are the leader of *pesantren*, *ustadz/ustadzah* and boarding board in developing social skills at *santri*.

#### 5. CHAPTER V Discussion

Discussion chapter includes descriptive explanation about developing social skills at *santri* analyzed by social skill theory.

#### 6. CHAPTER VI Closing

Closing chapter contains two part, both are conclusions and suggestions. Conclusions are intended to determine the core of the research discussions undertaken, whereas the suggestions are intended for materials evaluation and input for the parties concerned.



## CHAPTER II

### THEORITICAL BACKGROUND

This literature review in this study is employed to explain the foundation of analysis that is going to be utilized in this research. The framework of this study and its roadmap would be explained below;

#### A. Theoretical Framework

##### 1. Pondok Pesantren

In the opinion of scientists, the term cottage *pesantren* is a term that contains one meaning. Javanese call it "*pondok*" or "*pesantren*". Often also called as *pondok pesantren*. The term cottage comes from the sense of boarding of *santri* called cottages or dwellings made of bamboo or derived from the Arabic language "*funduq*" meaning large dormitory provided for stay.<sup>4</sup>

Etymologically derived from the students who received pe- prefix and suffix -an to be pe-santri-an meaningful word "*Shastri*" which means student. C.C. Berg argues that the term *pesantren* comes from the word *shastri* which in the Indian language means one who knows the sacred open-book of Hinduism, or an expert scholar of Hindu scriptures. The word *shastri* comes from the word *shastra* which means holy books, religious holy books or books on science.<sup>5</sup>

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<sup>4</sup> Abdullah, *Epistimologi Pendidikan Kaum Santri*, Tesis Universitas Islam Negeri Sunan Ampel, page 24

<sup>5</sup> Sa'id Aqil Sirajd, *Pesantren Masa Depan*, (Bandung : Pustaka Hidayah, 1999), page 14

The means of understanding between the *pondok* and *pesantren* obviously are two words that are identical (have the same meaning), the dormitory is a place for *santri* to learn.

There are two opinions regarding the establishment of Islamic boarding schools in Indonesia. The first opinion revealed that Islamic boarding schools are sourced from the Islamic tradition itself, and the second opinion reveals that the education system of Islamic boarding schools is native to Indonesia.

In the first opinion there were two versions, which argued that Islamic boarding schools had begun since the time of the Prophet's life. In the early days of his preaching, the Prophet carried out secretly with a group of people, carried out in homes, as recorded in history, one of which was the house of Arqam bin Abu Arqam. This group of people belonging to *As-Sabiqunal Awwalun* will later become pioneers and pave the way for the spread of Islam in Arabia, Africa, and eventually spread throughout the world.

The second version states that Islamic boarding schools have a close connection with a place of education that is typical of Sufis. This opinion is based on the fact that the broadcasting of Islam in Indonesia in the beginning was more widely known in the form of tarekat activities which carried out certain deeds of *dzikir* and *wirid*. The gifted leader is called a cleric, who requires his followers to do *suluk* for 40 days in one year by living with fellow members in a mosque to carry

out worship services under the guidance of the clerics. For the purposes of this suluk, the clerics provide a special room for lodging and cooking places located on either side of the mosque.<sup>6</sup>

The second opinion revealed that the Islamic boarding school known today was originally a takeover of the Islamic boarding school system held by Hindus in the archipelago. This is based on the fact that long before the arrival of Islam in Indonesia, the institution of Islamic boarding schools at that time was intended as a place to teach Hindu teachings.

Islamic boarding schools in Indonesia are only known for their existence and development after the 16th century. Classical Javanese works such as Serat Cobolek dan Serat Centini reveal found institutions that teach various Classical Islamic books in the field of Fiqh, Tasawuf, and become centers for Islamic broadcasting, namely Islamic boarding schools.<sup>7</sup>

According to Binti Maunah in the *pondok pesantren* environment will be found vital elements that are in it. For that there are 5 characteristics of boarding school that also shows the main elements are:<sup>8</sup>

- a. *Kyai*, as a steward, teacher and educator
- b. *Santri*, who studied the *kyai*

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<sup>6</sup> Ibid, page 9

<sup>7</sup> Ibid, page 16

<sup>8</sup> Hamzah Fansuri, *Pelaksanaan Metode Sorogan dalam Pembelajaran Kitab Kuning di Pondok Pesantren Darussalam* (IAIN Tulungagung: Teras, 2015), page 19

- c. Mosque, place to hold education, prays together, etc.
- d. *Pondok*, the place to stay the *santri*
- e. The study of the classic book
- a. Goals and Function

Each educational institution has a goal to be achieved which is the key to the founding of the institution. So is the case where the purpose of the establishment of *pondok pesantren*.

According to Ahmad Barizi "in general the purpose of holding a *pesantren* is to guide *santri* become human beings who have an Islamic personality",<sup>9</sup> with their religious knowledge they can be a *muballigh* to spread the religion of Islam in surrounding communities through science and charity.

From the explanation of *pesantren's* purpose above, it can be concluded that the purpose of establishment of *pesantren* is to form the personality of Moslem who master the science and practice it so that it is useful for religion, society, and religion.

Along with the passage of time and the development of non-formal education institutions has increased significantly from time to time, which in this institution presents a traditional and modern studies. It is undeniable that the existence of *pesantren* has a positive impact on the development of science in this country. So the presence of *pesantren*

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<sup>9</sup> Ahmad Barizi, *Dimensi-Dimensi Pendidikan Islam*.(Malang:UIN Malang Press, 2008), page 243

brought by ancient *ulama'* clearly and clearly helps the government in educating and improving the nation's morale.

Binti Maunah thought "*pesantren* was born to respond to the social situation and condition of a society that is faced with the goodness of the moral"<sup>10</sup>. In the *pesantren* is emphasized the values of moral education and manners that will shape the character and attitudes and behavior of *santri* who are polite, polite, good, and civilized and useful. The presence of supervision from *Kyai* and boarding board to the students who make attitudes and behaviors increasingly formed and grow stronger that eventually became the character of *santri* as a good habit.

Pondok *pesantren* as an Islamic educational institution has experienced the development of shape in accordance with the changes and the development of the times, especially the impact of scientific and technological progress. Abdul Munir Mul Khan explains that factually there are several types of *pesantren* pondok that develop in society, including:<sup>11</sup>

1) *Pesantren salaf*, this model has some characteristics such as *pengajian* only limited to *kitab kuning (salaf)*, intensification *musyawarah bahtsul masa'il, diniyah* system (classical). In Javanese we often encounter models of *pesantren salaf* such as

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<sup>10</sup> Op.Cit., Hamzah Fansuri. page 30

<sup>11</sup> Ibid., hlm.24

Lirboyo, Al-Anwar Rembang, Al Falah Ploso, Pacit Gowang Jombang, and others.

2) Modern *pesantren*, the characteristic of this *pesantren* is the acquisition of foreign languages (Arabic and English), no preaching of *kitab kuning*, the curriculum adopts the modern curriculum, the emphasis on rationality, the future orientation, the competition of life and the mastery of technology. Some *pesantren* that follow this model include; Darussalam Gontor, Darun Najah and Darur Rahman Jakarta, Al Amien Prenduan Sumenep.

3) *Pesantren* semi-modern semi-salaf, the characteristics of this *pesantren* is the study of salaf (such as Taqrib, jurumiyah, ta'limul muta'allim), there is a modern curriculum (such as English, physics, mathematics, etc.) wide-open creativity for *santri* (such as organizing, making mading, performances here, and so on). Some of the *pesantren* that follow this model are *pesantren* Tebuireng, and Mathaliul Falah Kajen.

## 2. Social Skill

Social skills are the ability of the individual to be able to communicate with others effectively both verbally and nonverbally in accordance with the circumstances of the moment, in which social skills are a learned behavior. Adolescent who have good social skills are more capable and easier in expressing positive or negative feelings, in interpersonal relationships, without hurting other people's feelings.

Compared to teenagers who do not have good social skills they will tend to easily hurt someone's feelings.<sup>12</sup>

Phillips defined “social skills as socially acceptable learned behaviors that enable a person to interact with others in ways that elicit positive responses and assist in avoiding negative responses”.<sup>13</sup>

Mu'tadin points out that "One of the developmental tasks that teenagers have to master in the developmental phase of adolescence and late adolescence is to have the social skills to adapt to life." Social skills, either directly or indirectly, help adolescents to adjust to the expectations of society in all the prevailing norms around them.<sup>14</sup>

Such social skills include communication skills, relationships with others, respect for self and others, listening to opinions or complaints from others, giving or receiving feedback, giving or accepting criticisms, acting according to the norms and rules applicable in the environment and community. When adolescents have mastered the social skills, then he was able to develop psychosocial aspects with the maximum.

However, the lack of social skills can lead to problems in everyday life. These events are evidence that brutal action is often used as an

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<sup>12</sup> Nur Masyrifatul Maulidah, *Strategi Guru IPS dalam Mengembangkan Keterampilan Sosial Siswa di SMP Negeri 4 Malang*, Skripsi (UIN Maulana Malik Ibrahim Malang), page 22

<sup>13</sup> S.G. Little, *Defining Social Skills*, Springer International Publishing, page 10

<sup>14</sup> Imelda Riris Anugraheny. *Pengaruh Konsep Budaya Organisasi Intra Sekolah terhadap Keterampilan Sosial siswa kelas X SMA Xaverius Pahoman Bandar Lampung*. Skripsi Fakultas Keguruan dan Ilmu Pendidikan Universitas Lampung. 2013, page 22

alternative to solve problems. As if there were no more humane, polite, and humanitarian efforts to solve the problems.

Based on the description it can be concluded that social skills is the ability of a person to dare to speak and opinion or express feelings, also can solve problems adaptively, have responsibility in everything, full consideration before doing something, able to reject and express disapproval of negative influence from the environment.

a. Characteristics of Social Skills

Gresham & Reschly identifies social skills with several characteristics, including:<sup>15</sup>

1) Interpersonal Behavior

Interpersonal behavior is a behavior that concerns the skills used during social interaction called friendship skills.

2) Self-Relating Behavior

This behavior is characteristic of a person who can manage himself in social situations, such as: stress coping skills, understanding other people's feelings, controlling anger and so on.

3) Behavior Associated with Academic Success

This is related to the things that support learning achievement in school, such as: listening to teachers, doing school work well, and follow the rules that apply in school.

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<sup>15</sup> Tita Setyani, *Peningkatan Keterampilan Sosial Siswa Melalui Penerapan Metode Simulasi Pada Pembelajaran IPS Kelas V SD Negeri Pakem 2 Sleman*, Skripsi (UNY), 2014, page, 15



#### 4) Acceptance Peers

This is based on the fact that individuals with low social skills will tend to be rejected by their friends, because they can't get along well. Some forms of behavior in question are: giving and receiving information, can be able to capture exactly the emotions of others, and so on.

#### 5) Communication Skills

This skill is indispensable for good social relationships, in the form of giving feedback and attention to the other person, and being a responsive listener.

#### b. Dimension of Social Skills

There are several dimensions in social skills, Caldarella and Merrel put forward the most common 5 dimensions found in social skills:<sup>16</sup>

1) Peer relations (Peer- relation), shown through positive behaviors toward peers such as praising or counseling others, offering help to others, and playing with others.

2) Self-management, reflecting a good emotional student who is able to control his emotions, adheres to the rules and restrictions, can take criticism well.

3) Academic ability (academic), demonstrated through self-fulfilling tasks, completing individual tasks, running the teacher's direction well.

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<sup>16</sup> Ibid., page. 17

4) Compliance, showing a student who can follow rules and expectations, spend time well, and share something.

5) Assertive behavior (Assertion), dominated by abilities that allow teens to display appropriate behavior in expected situations.

Table 2.1

Dimensions of Social Skills (Categories from Gresham, Sugai, & Horner)

	Peer relational skills	Self-management skills	Academic skills	Compliance skills	Assertion skills
<b>General Social Skills</b>					
Being on time		X		X	
Using appropriate loudness and tone of voice		X			
Encouraging everyone to participate	X				
Learning and using people's names	X				
Looking at the person who is speaking	X				
Making eye contact with others when speaking	X				
Checking one's own understanding and asking appropriate questions			X		X
Describing one's own feeling when appropriate	X	X			X
Keeping remarks to an appropriate length		X	X	X	
Building on others comments and ideas	X		X		
Supporting others, both verbally and nonverbally	X				
Asking for direction or assistance		X	X		
Participating appropriately in small	X				

talk					
Initiating and responding to humor	X				

### Additional Social Skills Needed for Cooperative Learning

Moving into work groups without disturbing others				X	
Saying with one's own group		X		X	
Keeping hands and feet to oneself		X		X	
Respecting time limits		X		X	
Setting group norms, such as "no put downs"				X	
Staying on the topic		X	X		
Offering to explain or clarify			X		X
Critizing ideas, not people	X				X
Including everyone	X				

### Additional Social Skills Needed for Work Environments

Giving and responding to instruction				X	X
Greeting Customers	X				
Responding to criticism				X	X

**Source:** Bremer dan Smith, *Teaching Social Skill*. International Center on Secondary Education and Transition Information Brief, October 2004. Vol., Issue5. hlm 1

#### c. Factors Influencing Social Skills

The results of Davis and Forsythe studies in Mu'tadin have four aspects that affect social skills, namely:

##### a. Family

Family is an important thing in the development of children, because the family is the first place in obtaining the right to education. Psychic children conditions experienced in a family are very influential, how children react in a community environment. Children who tend to be difficult to develop social

skills, those who grew up from a family that is not in harmony where the child does not get sufficient psychological satisfaction. A thing to consider by the family is to create a democratic atmosphere, attentive and loving saying, so that children can establish good communication in the family. With good communication in the family between children and parents, then all conflicts within the family will be easily resolved. Conversely, if there is no good communication within a family, then the various conflicts will be difficult to resolve. This can cause inter-family social relations to be damaged which will affect the lack of social skills of children.

b. Environment

From an early age a child should be introduced to the environment, both the physical environment (home, yard) and social environment (neighbors). The environment also includes the family environment (family primer and secondary), school environment and the wider community environment. With the introduction of the environment from an early age, until he grows up already know that he has a wide social interest, not only consisting of parents, siblings or grandparents only.

c. Persnality

In general appearance is often identified with the manifestation of a person's personality, but it is not. What comes

up does not always describe the real person (not me). In this case it is important for teenagers not to judge a person by appearance alone, so that people who have an unattractive appearance tend to be excommunicated. This is where the importance of parents giving the planting of values that value the dignity and dignity of others without basing on physical things such as material or appearance.

#### d. Self-Adjustment Capability

To help grow the ability to adjust, then from the beginning the child is taught to better understand himself (the advantages and disadvantages) so that he is able to control himself so that it can react fairly and normatively. In order for children and adolescents to easily adapt to the group, the task of parents / educators is to equip themselves with the child to familiarize him to accept himself, accept others, and know and admitted the mistakes, and so forth. In this way, adolescents will not be surprised to accept criticism or feedback from other people / groups, easily blend in groups and have a high solidarity so easily accepted by others / groups.

#### e. Social Skills in an Islamic Perspective

Allah explained that one purpose of human creation besides worshiping Him (Q.S. Adz-Dzariyaat [51]: 56) is to unite all people in the Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتَقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

“O mankind! Surely We have created you from a male and a female, and made you nations and tribes, that you may get acquainted with one another (your lineage). Surely the most honorable of you in the Presence of Allah is he who is the most pious of you (not by your race or lineage). Surely Allah is All-Knowing, All-Aware.”

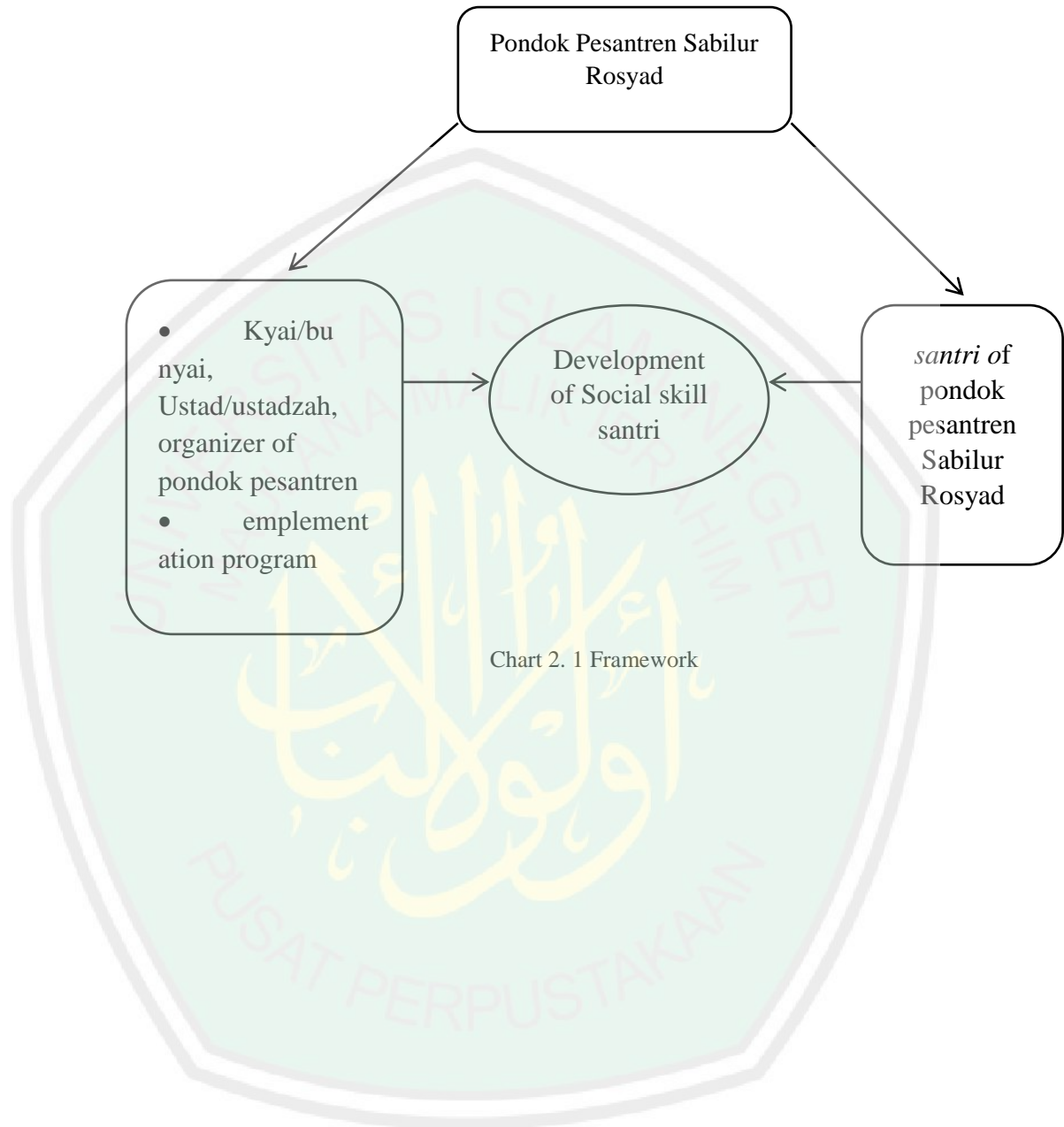
The above verse explains that in addition to worshipping Him, God's purpose is to create human beings as well so that people can engage in social interaction (interfaith, interaction, communication), between people, between human communities, between tribes, nations and countries. This means God has given the human potential to be smart in social interaction or social intercourse.

Thabrani narrated that the Messenger of Allah explains the position of the beloved man among men before God are the ones who can adapt and can be followed by his adjustment, while the most hated man in the presence of God are the people who run to spread the sheep and like to divide between fellow human beings.<sup>17</sup>

From the above explanation, it can be concluded that in Islam social skills is important to interact well between humans and can adapt to others in order to avoid fragmentation.

<sup>17</sup> Op.,Cit., page 41

## B. Research Roadmap



## CHAPTER III

### METHOD OF RESEARCH

#### A. Approach and Research Design

This research uses a qualitative approach, that's without using statistical figures but with descriptive exposure of trying to describe a symptom, events that occur in the present, in which the researcher try look at these events and who happens to be the focus of attention for then described as is.

The method used is case study method. The case study is used as a comprehensive explanation related to various aspects of a person, a group, an organization, a program, or a social situation investigated, sought and examined as deeply as possible. Case study as well has an understanding with regard to a detailed study of a person or a social unit for a certain period of time.

The case study according to Robert K Yin is an empirical inquiry investigating phenomena in a real-life context, when; boundaries between phenomena and context do not appear firmly and where: multiple sources evidence is exploited. As a case study inquiry does not have to be done in a long time and should not depend on ethnographic data or participant observation. Even according to Yin a researcher can just do valid and



high-quality case studies without leaving the literature, depending on the topic to be investigated.<sup>18</sup>

In this study, researchers conducted research on a case about how the implementation of social skills development *santri*. With this case study research is expected the researcher can collect the data obtained, then analyze it, so that researcher get deep knowledge how process development of social skill at *santri* at *pesantren*.

### **B. Attendance of the Researcher**

In qualitative research, presence is definitely necessary because the instrument of research is the researcher.<sup>19</sup> The presence of the researcher is characteristic of qualitative research; the research role determines the overall scenario. Researchers are tasked to plan, execute and collect data to interpret data, in the end researchers also become pioneers of research results. It aims to better understand the research background and research context.

The attendance of researchers in the research location and observe the activity or program, which always observe to find out how the developing social skills *santri* in *Pondok Pesantren* Sabilur Rosyad.

### **C. Location of Study**

This research was conducted in *Pondok Pesantren* Sabilur Rosyad Gasek Karangbesuki Malang. The reason of choosing *Pondok Pesantren*

<sup>18</sup> Robert K. Yin, *Studi Kasus: Desain dan Metode*. (Jakarta: PT. Raja Grafindo Persada, 2008), page 18

<sup>19</sup> Sugiono, *Metode Penulisan Kualitatif, Kuantitatif dan R&D*, (Jakarta: Alfabeta, 2010), hlm 222

*Sabilur Rosyad* is because not only learning about religion but there are programs to develop social skills *santri*. *Santri* in *Sabilur Rosyad* trained to be able to establish good relationships with the community around the *pesantren*. *Pondok Pesantren Sabilur Rosyad* is located in Jl. Candi VI/C No. 303 Gasek, Karangbesuki, Sukun, Malang.

#### **D. Data and Data Sources**

There are two kinds of data. First is primary data, which is taken directly from *Kyai* or *Bu Nyai* ustadz/ustadzah also the organizer of *pesantren*. The primary data will be obtained from observation process and interview guideline. Observation will be conduct all day until the data is sufficient to the *santri* of *Pondok Pesantren Sabilur Rosyad*. It will be observed from the development social skills program, observing why that program was held. Interview conduct is how to run the development social skills programs and the reason of why those programs run in *Pondok Pesantren Sabilur Rosyad*.

Second is the secondary data, will be taken after the primary data. Function of secondary data source is helping to give complementary data as comparator material for primary data. In this research, a secondary data obtained by searching for books, articles or journal that can be used as a sources of research.

#### **E. Technique of Collecting Data**

Data collection in this research is done by using technique as follows:

- 1) Observation

Observation is a deliberate, systematic observation of social phenomena with psychic symptoms for later recording. Observation as a data gathering tool that can be done spontaneously can also with pre-prepared list of fields.<sup>20</sup>

In this study, field observations conducted by researchers by looking directly to the location that has been selected by researchers namely *Pondok Pesantren Sabilur Rosyad Malang*. The purpose of this observation is to obtain a clear description of the object of research both physically, geographically, and socially.

Direct observation is an appropriate method of data collection because the researcher can see the real reality in the research location. Data collection on this method is at the time of researcher doing observation about activity of social skill development process of *santri* at *Pesantren Sabilur Rosyad*.

## 2) Documentation

This documentation method used to obtain data about *pesantren* profile, condition of *santri*, vision and mission of *pesantren*, organizational structure of *pesantren Sabilur Rosyad*, researcher take document related to social skill development of *santri* in *pesantren*. In addition, for other documents such as photos of programs in *pesantren* that can develop the social skills of students, as well as how the programs run well.

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<sup>20</sup> Joko Subagyo, *Metode Penelitian dalam Teori dan Praktek*, (Jakarta : PT. Rineka Cipta,2004). hlm 63

### 3) Interview

Interviews are a method of collecting data by asking questions orally to the subject under study.<sup>21</sup> In the interview there are always two parties namely the information seekers and resource persons.

In this study the researchers conducted interviews with the leader of *pesantren*, and organizer of *pesantren* in developing social skills at *santri*, researchers also conducted interviews with *santri* about the process of developing social skills through the programs or activities in *pesantren*.

To sum up, here is the list of interviewee and the data gathering;

Table 3.1  
List of interview and data to be collected

Formulation	Interviewee	Data to be collected
Program implementation to develop social skill <i>santri</i>	<ul style="list-style-type: none"> <li>• <i>Kyai/Bunyai</i></li> <li>• <i>Ustadz/ustadzah</i></li> <li>• boarding board</li> </ul>	To know and to describe what and how are the programs implementation to develop social skills <i>santri</i> in <i>Pondok Pesantren Sabilur Rosyad</i> .
The efforts of <i>kyai</i> , <i>ustadz/ustadzah</i> , and organizer of <i>pesantren</i> to develop social skills <i>santri</i> .	<ul style="list-style-type: none"> <li>• <i>Kyai/Bunyai</i></li> <li>• <i>Ustadz/Ustazah</i></li> <li>• Organizer of <i>pesantren</i></li> </ul>	To know and to describe how are the efforts of <i>kyi/bunyai</i> , <i>ustadz/ustadzah</i> , and organizer of <i>pesantren</i> to develop social skills <i>santri</i> in <i>Pondok Pesantren Sabilur</i>

<sup>21</sup> Wijaya Kususma, Dwitagama Dedi, *Mengenal Penelitian Tindakan Kelas* (Jakarta:PT Indeks, 2010), page 85

		Rosyad
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## F. Technique of Data Analysis

Data analysis is basically the effort to select, sort, discard, and classify data to answer two main points:<sup>22</sup>

- What themes can you find on the data you have collected?
- How far can the data support the research theme?

Data analysis in this study directly simultaneously with the data collection process. Among them is through three stages, namely data reduction, data presentation, and verification. However, these three stages take place simultaneously.<sup>23</sup>

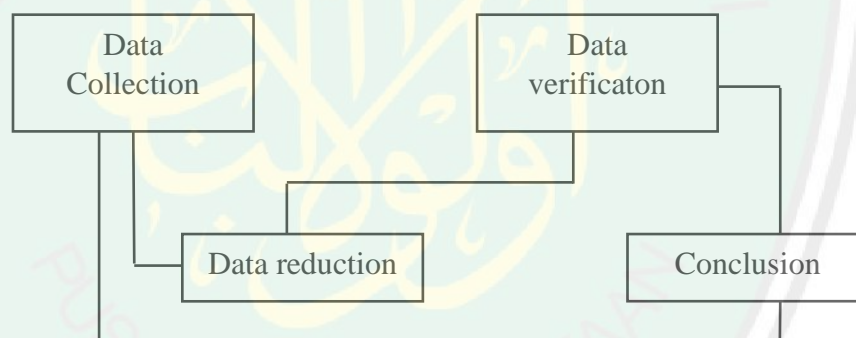


Chart 3. 1 The process of presenting the data

### a. Data collection

Data collection, data sought and collected all. At this stage, researcher also could begin the process of he initial

<sup>22</sup> Mansur Muslikch, *Melaksanakan PTK (Penelitian Tindakan Kelas) Itu Mudah* (Jakarta: Bumi Aksara, 2009), page 91

<sup>23</sup> Burhan Bungin, *Metodologi Penelitian Kualitatif* (Jakarta: PT Raja Grafindo Persada 2007), page 144-145

classification (in general). In this Press ideally a researcher also do tracking, record keeping, organizing revelant data to focus on the problemswhic is researched. In this research, researcher collcts da thought interview, observation and documentation.

b. Data reduction

Data reduction, i.e. the selection of data, focus and simplification of data, from all the data already obtained. After that the data is not needed and set aside important data for research collected so one, and are classified into moe specific.

c. Data Verification

Data verification is done by means of data triangulation that is comparing data obtained from observation with interview result, then compared with result of questionnaire or compared with other data source. The purpose is to check whether the information from the data collected is accurate.<sup>24</sup>

d. Conclusion

The conclusion is an effort to provide an assessment or interpretation based on the exposure of data has been done. As is the case in qualitative research, data analysis is conducted throughout the action research process.

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<sup>24</sup> Daryanto, *Penelitian Tindakan Kelas dan Penelitian Tindakan Sekolah*, (Yogyakarta: Gava Media,2011), page 84

## G. Checking and Validity of Data

Implementation of data validity test or testing the credibility of data in this study, the authors carry out the extension of participation, improvement perseverance, observations in research, and triangulation.<sup>25</sup>

### a) Checking Opt-in

Extension of participation means the researcher until the field of research until saturation in the process of collecting data.

### b) Increase the persistence of observations

In enhancing perseverance, researchers are making more careful and continuous observations. In this way the data certainty and sequence of events will be recorded in a certain and systematic way.

As the provision of researchers to increase perseverance is by reading a variety of reference books and research on how to develop social skills *santri* at *pesantren*.

### c) Triangulation

Triangulation of data is to check the validity (validation) data by confirming the same data from different sources to ensure validity (degree of trust). To check and compare the data obtained by researchers doing things as follow;

1. Comparing data of the interviews of caregivers and administrators with the observation of researchers about the

<sup>25</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2010), page 370

impleentation of social skills development process *santri* at *Pesantren Sabilur Rosyad*

2. Comparing data on the results of interviews of caregivers and administrators with data *santri* interviews about the process of social skills development of *santri* at *Pesantren Sabilur Rosyad*.

#### H. Research Procedures

The stages in this study consist of three stages, namely:

1. Pre-Research

Prepare a research proposal: this research is very a beginning that conducted before having the field research. In this step is preparation, such as to request permission to the relevant institution in accordance with the necessary data source.

2. Research

This step is the main of a research because the researchers collect the necessary data and information related to the research topic about the development of social skills at *santri*.

This stage can be divided into several parts;

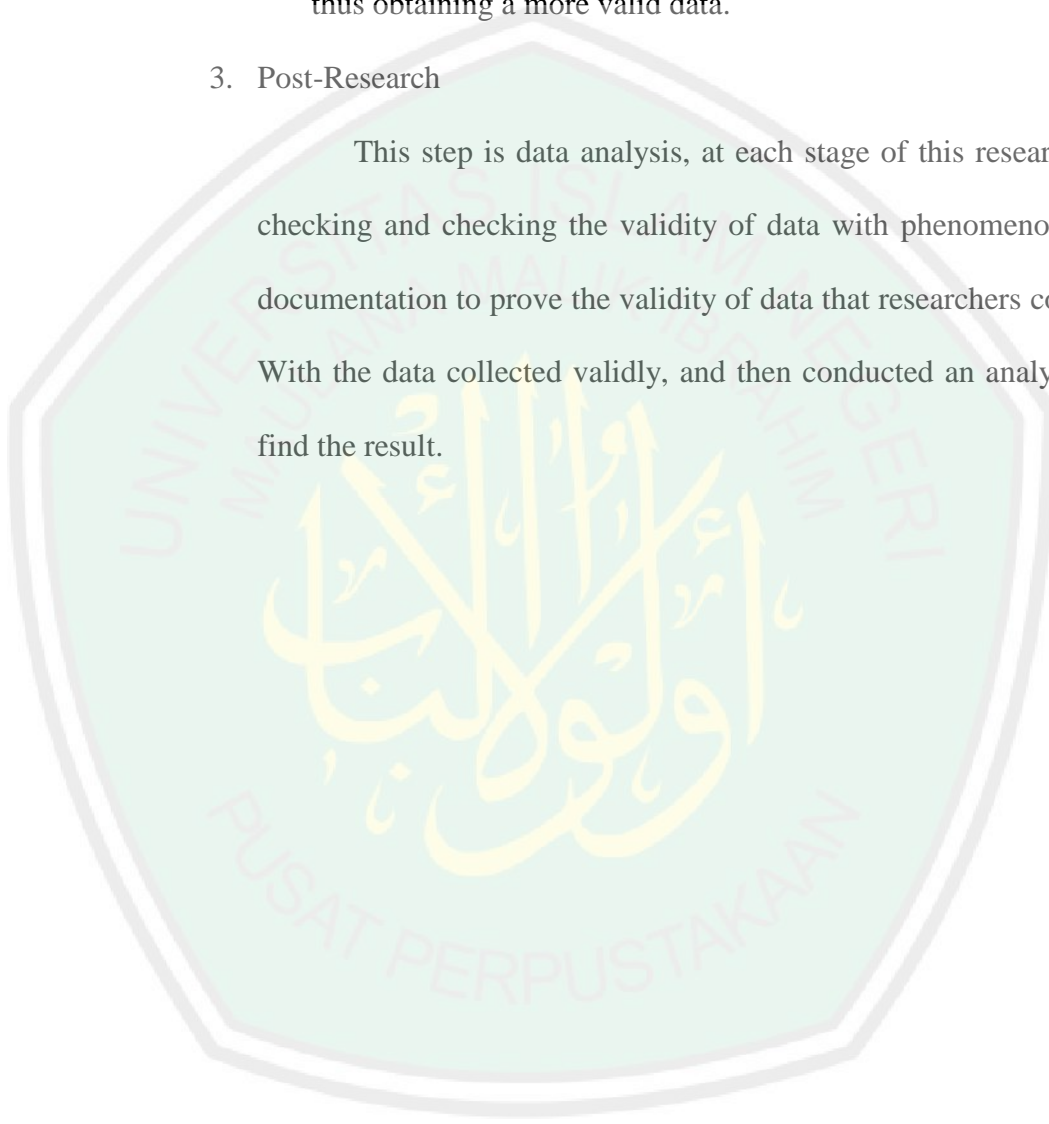
- a. Researchers conducted direct interviews to leader of *pesantren* and boarding boards at *pesantren Sabilur Rosyad* about programs and efforts undertaken by leader and boarding board in developing the social skills of *santri*.



- b. Researchers re-check the result of research to be completed soon.
- c. The researcher extends the study to complete the missing data, thus obtaining a more valid data.

### 3. Post-Research

This step is data analysis, at each stage of this research by checking and checking the validity of data with phenomenon and documentation to prove the validity of data that researchers collect. With the data collected validly, and then conducted an analysis to find the result.



## CHAPTER IV

### EXPOSURE DATA AND RESEARCH FINDING

#### A. Exposure Data

##### 1. General Description of *Pondok Pesantren Sabilur Rosyad Gasek Malang*

*Pondok Pesantren Sabilur Rosyad* is located on Candi VI / C Street number 303 in Karangbesuki village, Gasek village, Sukun Subdistrict, Malang Regency. Before this *pesantren* was established, the majority of the population was non-Muslim. Especially in this village the process of Christianization has developed. Seeing this situation, some religious leaders in this village feel concerned and give rise to the desire to establish a *pesantren*, for reasons; to defend Islam, and fortify the community so that it is not affected by the teachings of Christianity.<sup>26</sup>

*Pondok Pesantren Sabilur Rosyad* was established under the auspices of the "Sabilurrosyad" foundation. The name Sabillurrosyad is a proposal by one of the founders of the foundation, namely KH. Dahlan Tamrin. Since signed the notary deed precisely on March 23, 1989 by several *kyai*, namely KH. Dahlan Tamrin, H. Moh. Anwar, H. Mahmudi Zainuri and M. Rifa'i Chaliq, this foundation was officially established.<sup>27</sup>

<sup>26</sup> Sayida Zulafaul Laiyina. *Hubungan Religiusitas dan Kontrol Diri dengan Kepatuhan Santri pada Aturan di Pondok Pesantren Sabilur Rosyad Karang Besuki Sukun Malang*. Skripsi. Fakultas Psikologi Universitas Negeri Maulana Malik Ibrahim Malang. page 66

<sup>27</sup> Ibid, page 66

The basis, nature, purpose of the establishment of this foundation are in accordance with article 3 of the notary deed made, as follows: First, this foundation is based on Pancasila, 1945 Constitution, and GBHN, second, this foundation is open, family and mutual cooperation, third, the aims and objectives of this foundation are; organizing formal and non-formal education based on religion, conducting socio-religious research, organizing da'wah for recitation and other media, organizing cadre education, and organizing activities in the socio-religious field. Based on these objectives, the target of this activity is the students in Malang and surrounding areas as well as the Muslim community in general.<sup>28</sup>

Because the days of the santri progressively increased and the cottage had no caregiver and was still under the supervision of the Sabilur Rosyad foundation, then KH Marzuki Mustamar, who previously had 21 male and female students living in rented houses, was asked by the foundation to be caregiver of *Pondok Pesantren Sabilur Rosyad*. Finally K.H Marzuki Mustamar and his students moved in the cottage environment. But only the male students occupied this hut, bearing in mind that the Sabilur Rosyad foundation only set up a special hut for boys. However, female students continue to be cared for by K.H Marzuki and release the responsibility of the foundation with several local dormitories to

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<sup>28</sup> Ibid, page 67

live as female students. Several years later the caregivers of the *Pondok Pesantren Sabilur Rosyad* increased, namely; K.H Murtadlo Amin and K.H Abdul Aziz Husein.<sup>29</sup>

This boarding school uses the salaf method since it was founded. Madrasah diniyah is a form of education as well as improving the quality of religious learning in Sabilur Rosyad Islamic Boarding School which was born in the month of Sya'ban 1422 H. This education system emphasizes the aspect of moral development, in which santri are taught *kitab kuning* containing values and norms to be used as provisions to obtain the salvation of the world and the hereafter. *Kitab kuning* taught to the santri have the theme of *tauhid*, morals, Sufism, hadith, and *nahwu and shorof* is expected to be able to understand *kitab kuning* independently.<sup>30</sup>

Madrasah diniyah at *Pondok Pesantren Sabilur Rosyad* classically implemented using bandongan and sorogan system, as well as using a tiered book in terms of the depth of the material. The santri are classified according to their respective abilities. Until now the Sabilur Rosyad diniyah madrasa has six levels, namely the Idaadiyah class (pa / pi), class I (pa / pi), class II (pa / pi), class III (pa / pi), class IV, and class V.<sup>31</sup>

<sup>29</sup> <http://ponpesgasek.blogspot.com/2016/10/sejarah-berdirinya-pondok-pesantren.html>, accessed on 5 August 2018 at 09.00 pm

<sup>30</sup> Ibid

<sup>31</sup> Ibid

According to Kyai Marzuki Mustamar as the caregiver of *Pondok Pesantren Sabilur Rosyad*, this *pesantren* aims to encourage students to apply their knowledge that has been obtained in the *pesantren* so that it can be beneficial to the wider community when they have returned to their homeland. More specifically, the *santri* can understand the yellow book correctly to understand the yellow book in a independently so that it is expected that the *santri* who have extensive knowledge can also make them human beings who have noble character. In addition, the *pesantren* also aims to strengthen the understanding and traditions of Islamic religion properly and correctly for Islamic communities around the *pesantren*, considering that the *pesantren* is located in the middle of the Christianization process. Therefore, the activities in the *pesantren* are not only for the students who study at the *pesantren*, but there are some activities that involve the Islamic community around this *pesantren*.<sup>32</sup>

This study is conducted at Pondok Pesantren Sabilur Rosyad Gasek Malang, where the *pesantren* is a foundation which later turns into *pondok pesantren*. The foundation which initially had a goal, one of which was engaged in social and religious fields, continued until now even though it had become a boarding school. Therefore the existing activities in the *pesantren* are not only to

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<sup>32</sup> Interview result with Marzuki Mustamar, kyai of Pondok Pesantren Sabilur Rosyad, August 2, 2018

deepen the knowledge of religion especially for *nahwu and shorof* lessons, but also activities and lessons that can trigger santri to be able to establish good relations with the community both now and in the future when they return to their community at home. Having a noble character, strengthening the teachings of Islam in the midst of society is also able to provide benefits to others for the knowledge that has been learned in *pondok peantren* is an important goal of this *pesantren*. sekarang walau sudah menjadi suatu pondok pesantren.

## **2. The programs implementation to develop social skills *santri* in *Pondok Pesantren Sabilur Rosyad Gasek Malang***

The social skills were developing in Pondok Pesantren Sabilur Rosyad, seen from several program or activities in this pesantren. This pesantren make a program that can train and develop of social skills *santri*, because it's a one of important skill must we have as a society. Being a good society required to have a several skills one of which is social skill, so that can be well received by the surrounding community. As explained by Umi Saidah S.Ag as a wife of caregivers Pondok Pesantren Sabilur Rosyad says that;

“keterampilan sosial merupakan hal yang sangat penting untuk kita miliki dalam diri kita sebagai makhluk sosial. Karena keterampilan sosial ini mengarahkan baagaimana cara kita berinteraksi dengan orang lain dengan baik, bagaimana sikap kita bisa diterima ditengah-tengah masyarakat sesuai dengan nilai dan norma yang berlaku didalamnya. Apabila kita tidak memiliki keterampilan

sosial, kita akan sulit menjalin hubungan dan terjun dalam masyarakat dengan baik. Apalagi santri disini mbak, yang kebanyakan dari mereka berasal daerah desa, masyarakat akan menganggap mereka baik, baik dalam hal akademis umum maupun dalam hal agama, dalam hal bersikap, maupun dalam berkomunikasi. Masyarakat mengharapkan dan mempercayai agar santri-santri yang ada dapat menjadi kader untuk membantu dan memperbaiki apabila ditemui suatu persoalan atau permasalahan ditengah-tengah masyarakat. Orang tua santri yang telah mengamanahkan anaknya untuk mondok disini juga berharap agar nantinya ketika anaknya telah pulang kembali ke rumahnya menjadi pribadi yang baik, yang dapat diterima oleh masyarakatnya. Oleh karena itu, kami selaku pengasuh mengupayakan bersama ustadz dan ustadzah juga pengurus pondok, bagaimana agar mereka menjadi santri yang diharapkan dan dipercaya baik oleh masyarakat”<sup>33</sup>

From the results of the interview above, it can be concluded that social skills are very important for all *santri*, because with social skills *santri* can establish good relations with the community and their environment when they return to their homes. This is also supported by the statement of *ustadzah* Novia who expressed the importance of social skills in a pesantren, that:

“Jika berbicara mengenai pentingnya mengembangkan keterampilan sosial bagi setiap santri disini, jelas bahwa hal itu merupakan hal yang sangat penting. Bagaimana tidak, jika santri tidak mempunyai keterampilan sosial mereka akan sulit menjalin hubungan dengan masyarakat juga lingkungannya. Disini mereka harus diberi bekal untuk mengembangkan keterampilan sosial sebelum mereka terjun langsung dalam masyarakat, bahkan sejak usia dini harus dilatih untuk mengembangkan keterampilan sosial tersebut. Keterampilan sosial ini merupakan hal yang dapat dipelajari, membutuhkan latihan juga pembiasaan, oleh karena itu di pesantren ini harus ada sebuah program atau kegiatan yang dapat menunjang perkembangan keterampilan sosial santri. Dari program atau kegiatan

<sup>33</sup> Interview result with Umi Saidah, caregiver of Pondok pesantren Sabilur Rosyad, August 2, 2018

tersebut diharapkan sebisa mungkin para santri sebelum berbaur langsung dengan masyarakat, mereka sudah memiliki keterampilan sosial yang baik.”<sup>34</sup>

An interview with Ustadzah Novia gave an answer to the importance of developing social skills in *santri in a pesantren*. This will be realized by the existence of a program or an activity that is deliberately created for the development of *santri* social skills. The program will become a habit and a place to practice so that later it is expected to support the development of *santri* social skills.

There are several programs that have been implemented and have been implemented in this pesantren which aim to develop *santri* social skills, namely; a) *Diba'* safari in the mosque around Gasek, b) regular recitation on Friday morning with the community around Gasek, c) cooking pickets Friday, *Manaqib*, and *Burdah* and eating *talaman*. Some of these things have an important role that is very much needed for the *santri*, because the program is an activity that will be very useful in the community as well as their means to learn so that later they will be able to establish good relations with the environment and society.<sup>35</sup>

To be able to establish a good relationship with the community, both in the way of communicating and behaving requires adequate learning and habituation. Someone who has never done things in the community, they will find it difficult to

<sup>34</sup> Interview result with Novia Akromus, ustadzah of Pondok Pesantren Sabilur Rosyad, August 2, 2018

<sup>35</sup> interview result with Hayyin Farikha, lurah pondok putri Pondok Pesantren Sabilur Rosyad, August 8, 2018



adjust themselves to their community environment. Therefore, some of the programs in Islamic boarding schools are daily activities commonly carried out by Islamic society in general. This is where the role of *pesantren* has an important meaning for the generation of Islam to help develop the understanding that *santri* should also have the ability to solve problems in certain contexts, be able to choose appropriate actions, also have awareness of all their actions with consequences related to norms and values applies in society and with God as a place of servitude.<sup>36</sup>

In accordance with the results of interviews with Hayyin as *lurah pondok putri* of the Sabilur Rosyad Islamic Boarding School which revealed that there were several programs that were expected to develop the social skills of the *santri*

“di pondok ini ada beberapa program atau kegiatan yang dengan terlaksananya program tersebut, diharapkan keterampilan sosial *santri* dapat berkembang dengan baik. Beberapa program tersebut antara lain; a) safari *Diba'* di musholla sekitar Gasek, b) pengajian rutin Jum'at pagi bersama masyarakat sekitar Gasek, c) piket masak Jum'at, *Manaqib*, *Burdah* dan makan talaman. Program ini merupakan kegiatan yang sering kita temui di tengah-tengah masyarakat muslim, sehingga program-program yang ada di pondok ini untuk membekali mereka agar dapat menyesuaikan diri dengan masyarakat sehingga dapat diterima dengan baik oleh masyarakat tersebut.”<sup>37</sup>

Some of the programs mentioned are briefly and clearly

explained how the program can develop *santri* social skills. The

<sup>36</sup> Interview result with Ach. Sirojul Munir, *lurah pondok putra* Pondok Pesantren Sabilur Rosyad, August 8, 2018

<sup>37</sup> interview result with Hayyin Farikha, *lurah pondok putri* Pondok Pesantren Sabilur Rosyad, August 2, 2018

first about the *Diba'* safari around mosque Gasek, where the program was held in one month of the Maulid, namely the month of Rabiul Awal in the year of the hijriyah. The safari was held at the time after the *magrib* prayer. Every day there are representatives of *santri* who go to the mosque around Gasek, which is a different mosque every day. The *santri* representatives are based on a schedule per room that has been made by the management during the month of Mawlid. This program is collaboration with the Gasek community so that the program continues to run from year to year. Just like in previous years, the opening of the *Diba'* safari was always held at the Nur Ahmad mosque which took place at the *Pondok Pesantren Sabilur Rosyad*, which of course also invited the Gasek people to take part in the activity.<sup>38</sup>

This program aims to make the *santri* learn how to read *Diba'* because it does not rule out activities like this are often carried out in the Islamic community in general, so we will easily adapt to the environment because they already have provisions in terms of reading in'. In addition, the aim of this safari was to establish good relations between the boarding school and the Gasek community through the intermediaries of the *santri*.

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<sup>38</sup> interview result with Hayyin Farkha, *lurah pondok putri* Pondok Pesantren Sabilur Rosyad, August 10, 2018

The program was held with the background of two factors, the first is the Islamic boarding school wants the students to master how to read 'good and right', where to read in this is something that is often found in Muslim communities. This taught the students to have social skills in the form of behavior associated with academic success. If this has been taught to the santri, then if one day they return to their community and are appointed to read in 'they already have the ability and mastery regarding reading in the book.' The second, program aims to teach students to have social skills to establish good communication especially with the people they have just met in a new place. Practicing to establish good communication with new people is very important, because this will determine whether our existence is well received or not by the community. If the program runs smoothly, then this helps the santri understand how to communicate well with new people who are just known.

The interview with Nayla *santri* from Makssar emphasized that the *Diba'* safari program was an activity that gave an opportunity for the social skills of the santri to develop well.

“program safari Diba’ merupakan program yang ditunggu-tunggu oleh teman-teman kamar saya, karena program ini merupakan kesempatan kita untuk berkenalan dan berinteraksi langsung dengan masyarakat Gasek. Hal seperti ini penting mbak bagi kami sebagai santri yang merantau ke tempat ini, karena memberi kesempatan pada kita untuk melakukan hal positif agar keberadaan kita disini dapat diterima dengan baik oleh masyarakat Gasek. Oleh

karena itu, program ini membantu para santri mengembangkan keterampilan sosial yang baik”.<sup>39</sup>

The second program is a routine Friday morning recitation program with the community around Gasek. This program is a weekly activity that is held on Friday morning after the *shubuh* prayer which does not only involve the santri, but jama'ah is from the community around Gasek too. In this program the activities begin with istighosah, tahlil, and recitation of sholawat diba 'which are led directly by caregivers. After that, recitation with caregivers with the book *Taghrib wa Tarhib*. In this recitation, the caregiver not only reads the contents of the book, but is associated with daily life; there is also advice from caregivers to become men who always try to do things that are good at everything. After the recitation was completed, continued with the Dhuha prayer and supplication for Jama'ah, the residents of Gasek, and the *walisantri* who had died in the past. This kind of thing is a form of mutual care and sympathy also contributing to the death of fellow Muslims who have left us in the world first.<sup>40</sup>

At the end of the recitation, it was closed by eating together which had been provided by *pondok pesantren*. This joint meal is a tradition that has become a habit in this lodge, by eating in one *talam* for four to five people. This helped the students and

<sup>39</sup> Interview result with Nayla Fitriani, *santri* of Pondok Pesantren Sabilur Rosyad, August 10, 2018

<sup>40</sup> Interview result with Hayyin Farikha, *lurah pondok putri* Pondok Pesantren Sabilur Rosyad, August 10, 2018

congregation of the residents of Gasek to become more familiar, because the santri could also eat as deeply as the residents of Gasek. That way, the students will communicate directly to get to know more closely with the residents of the gasek.<sup>41</sup>

There are two probable cause of the background for this program which aims to teach to the students to have some social skills. The first is the reason for exercising sensitivity and empathy for the feelings of others. This program will train the self-relating skills of the students. That way, it is expected that the santri will become human beings who care for others and love to help with the difficulties of others. The second reason this program is held is to teach students to have social skills in the form of holding back or reducing selfishness, controlling anger. This is trained in this program by eating together in one plate.

Siti Halimah santri of Pondok Pesantren Sabilur Rosyad revealed that

“pengajian rutin Jumat pagi ini bukan pengajian yang seperti biasanya, karena dalam pengajian ini terdapat beberapa hal positif yang bukan hanya menambah ilmu agama tetapi juga melatih kita untuk berkomunikasi dengan masyarakat Gasek dengan baik, mempunyai rasa kepedulian yang besar terhadap seseorang yang sedang berduka dengan mengirim do'a dan sholat ghaib. Hal nyata seperti inilah yang membatu kita untuk mengembangkan keterampilan sosial yang sesungguhnya. Belajar berkomunikasi yang baik, peduli terhadap rasa duka orang lain, sifat simpati dan empati yang memang seharusnya ada dalam diri manusia. Karena jika hal-hal tersebut telah tertanam dalam diri kita,

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<sup>41</sup> Ibid,

kita akan mudah menjalin hubungan yang baik dan mudah diterima dengan siapapun baik orang yang baru kita kenal maupun yang sudah kita kenal sejak lama”<sup>42</sup>.

The third program is cooking pickets Friday, *manaqib* and *burdah* and eating *talaman*. Picket cook, there are weekly, others monthly, namely monthly picket cooking *manaqib* and *burdah*, while picket weekly cooking ie cooking picket on Friday. In this cooking picket the management has divided the *santri* into several groups. For female students the duty is to cook side dishes and vegetables, while the male *santri* is tasked with cooking rice and washing the *talam* which has been used for the meals of the *santri* after the *manaqib*, *burdah* and routine recitation sessions on Friday morning. For female students, one group consisted of 12-15 people, because in this cooking picket the students had to cook as many as a large number of *santri* in this pesantren, which numbered around 650 students.<sup>43</sup>

This program is a place to greet one another and get acquainted with one student with another *santri*. Because this pesantren is a pesantren for collage students who study on several campuses in Malang, it does not allow all students to know each other. From this program, cooking pickets and eating places help them to get acquainted with training. In this cooking picket, each group has a coordinator in charge of finding and inviting members

<sup>42</sup> interview result with Siti Halimah, *santri* of Pondok Pesantren Sabilur Rosyad, August 10, 2018

<sup>43</sup> Interview result with Novi, organizer of ubudiyah devision of Pondok Pesantren Sabilur Rosyad, August 15, 2018

of the group for cooking pickets. This made them know the names of each group member, as well as getting acquainted with those who did not know between one *santri* and another *santri*. Even in the middle of the cooking process they will automatically start communicating, starting from asking for names, what rooms, lectures where there will be a long conversation. It is this group program that can train them to communicate and gets to know one student with another *santri*, because it is impossible in a group activity they do not make a communication. The important thing in a work or group assignment requires a good communication so that the work runs well. Similarly, eating *talaman*, the situation forces us to get closer to people. With such circumstances, we will easily communicate again with other people.<sup>44</sup>

There is recognition from one of *santri* that the picket cook program and eat *talaman* has been successful and helped him get to know more *santri* and add friends. As said Adin *santri* from Blitar

“jujur saja mbak, saya mondok di sini awalnya tidak mengenal siapapun selain teman kamar dan pengurus inti yang memang harus dikenal karena kebutuhan saya sendiri. Dengan adanya program picket masak ini saya mengenal lebih banyak santri yang lain. Yang awalnya tidak mengetahui siapa namanya, sejak picket masak bersama dalam satu kelompok saya menjadi tahu siapa namanya dan menjadi kenal setelah picket masak ini. Jadi ketika bertemu di jalan, ketika mengantri mandi ataupun yang kebetulan satu kampus, kita akan bertegur sapa. Hal ini membantu sekali untuk menjalin komunikasi dengan orang baru sekaligus menambah teman baru. Jika saja program picket

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<sup>44</sup> Ibid

masak ini tidak ada, maka mungkin saya hanya mengenal beberapa santri saja. Padahal mengenal banyak santri sangatlah penting, karena jika kita membutuhkan bantuan kita akan mudah mendapatkannya. Karena yang saya tahu, kita ini manusia yang sangat membutuhkan orang lain, jadi mengenal banyak orang, sangat membantu saya jika suatu saat membutuhkan bantuan. Makan talam juga sangat membantu kita untuk saling mengenal. Karena dengan keadaan makan di satu talam untuk empat orang memaksa kita untuk lebih dekat, dengan begitu dengan sengaja atau tidak akan ada komunikasi antara yang satu dengan yang lain”.<sup>45</sup>

### 3. The efforts of *kyai*, *ustadz* / *ustadzah* and organizer of pesantren to develop of social skills *santri* in Pondok Pesantren Sabilur Rosyad

The figure of a *Kyai* / *bu nyai*, *ustadz* / *ustadzah* and boarders is a role model for his *santri* to continue to develop social skills. *Kyai* / *bu nyai*, *ustadz* / *ustadzah* and organizer of *pesantren* have their own efforts in developing the social skills of their *santri*.

*Kyai* / *bu nyai* who is the caregiver of *pondok pesantren* is the main figure to be a role model for a *santri*. Advice is things that are very much needed for *santri*. Giving examples of each of his actions is also important to be used as a role model for his *santri*. Interview results with *bu nyai* who revealed that a caregiver of *pondok pesantren* must always give advice and remind the *santri*. Some efforts made by caregivers to develop the social skills of *santri* in this *pesantren* include, being model, a good model of how one should be well received in his community, through the recitation of classical books or *kitab kuning* which discuss a lot

<sup>45</sup> interview result with Addiniyatul, *santri* of Pondok Pesantren Sabilur Rosyad, August 15, 2018



about morals. *Kitab kuning* on learning in these pesantren when researchers conducted observations is *Taysirul khalaq* directly read by kyai. Social skills and moral of human are close together. If in social science social skills are a way of communicating or behaving properly so that they can be accepted by society, in the science of religion is often associated with morals. Teaching moral that is commendable through classical books also aims that all our words, actions, or attitudes can be well received by someone around us. Therefore classical books that teach a lot about morals are often studied in addition to strengthening the religion of the santri, as well as to help and strengthen the *santri's* continuing social skills.<sup>46</sup>

The results of the author's interview with one of the santri related to how a kyai / educator taught social skills revealed that it is true that a kyai / bunyai is the number one role model in a pesantren. All attitudes and actions of a kyai / bunyai will be considered by the students. That way, if kyai/bunyai exemplifies attitudes and actions that teach and reflect a social skill, it is very possible to be copied and made a role model by the students. Unlike the teaching of classical books that teach about values and norms, how to behave both with oneself and others related to social skills. This does not affect the development of santri social skills. Because many of them, just come to recite and interpret the book

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<sup>46</sup> Interview result with Umi Saidah, *bu nyai* of Pondok Pesantren Sabilur Rosyad, September 7, 2018

but not to make learning to develop social skills. They just obey an obligation in following the recitation.

Ungkapan seorang santri bernama Siti Halima, “kyai/bunyai disini merupakan panutan utama bagi saya, karena beliau orang nomor satu yang penting di pondok pesantren ini. Setiap yang dilakukan beliau menjadi perhatian para santri, jadi untuk mengajarkan keterampilan sosial yang baik bagi para santri adalah mencontohkan sikap-sikap dan perilaku yang dapat dipelajari oleh seorang santri untuk terus mengembangkan keterampilan sosial. Lain hal dengan mengajarkan keterampilan sosial melalui pengajian kitab klasik, karena dalam pengajian ini kebanyakan dari para santri termasuk saya sendiri hanya untuk melaksanakan kewajiban saja bahkan sering datang terlambat, tidak untuk dijadikan sebuah pelajaran dalam mengembangkan keterampilan sosial”

Likewise, *ustadz / ustadzah* are someone who has a higher level of knowledge than his *santri* but is closer to his *santri* than a *kyai*. *Ustadz / ustadzah* know more about the daily life of his *santri*, starting from his attitude or actions and knowledge. That way, an *ustadz / ustadzah* is easier to advise or remind how a proper *santri* in behaving is easily accepted in his community. *Ustadz/ustadzah* also encourage the *santri* and always give motivation to continue developing the social skills. Same with a *kyai* who has higher knowledge than *santri*, *ustadz / ustadzah* also teaches classical books about morals. *Ustadz / ustadzah* are also model for the *santri*.<sup>47</sup>

The organizer is also important to take part in developing *santri* social skills. The organizer of *pesantren* is also very

<sup>47</sup> Interview result with Novia Akromus, *ustadzah* of Pondok Pesantren Sabilur Rosyad, September 2018

important to participate in developing social skills of students. The organizer of *pesantren* which regulates all matters and activities in *pondok pesantren* has been given a mandate by the *kyai* and nurtured by an *ustadz/ustadzah*. The organizer of *pesantren* regulates the activities of students in order to walk orderly discipline also.

Ahamd Sirojul Munir revealed “pengurus itu bagaikan tangan kanan pengasuh, karena tidak mungkin pengasuh secara langsung ikut campur mengkondisikan semua santri. Pengurus diamanahi pengasuh agar menertibkan segala kegiatan yang ada di pesantren ini. Agar tetap tertib dan disiplin dalam menjalankan segala kegiatan, pengurus telah merumuskan segala aturan dan tata tertib juga sanksi bagi para santri yang melanggar aturan agar keberlangsungan kegiatan di pondok pesantren ini berjalan dengan baik. Saya kira, tata tertib dan sanksi yang dilaksanakan dengan baik akan membantu para santri mengembangkan keterampilan sosialnya. Karena nanti ketika para santri pulang ke rumahnya masing-masing dan berada di tengah-tengah masyarakat, seorang santri harus mengerti apa saja yang seharusnya dilakukan, dan apa saja yang harusnya ditinggalkan. Dengan begitu, mereka para santri akan mudah diterima oleh masyarakatnya.”<sup>48</sup>

From the results of interviews with Ahmad Sirojul Munir, researchers can capture important points from the efforts made by the board of management, namely a rule and sanctions imposed on all santri. From here the *santri* will be trained how to manage the time so that they can fulfill all applicable rules and avoid sanctions.

## B. Research Findings

1. **The programs implementation to develop social skills *santri* in *Pondok Pesantren Sabilur Rosyad Gasek Malang***
  - a. *Diba’ Safari*

<sup>48</sup> Interview result with Ach. Sirojul Munir, lurah pondok putra Pondok Pesantren Sabilur Rosyad, September 7, 2018

Diba'an is a tradition of reading or reciting prayers to the Prophet Muhammad conducted by the NU community. Prayer readings are carried out together alternately. There are regular readings, but the other parts use more songs. The term diba'an refers to the book diba 'containing compliments of the works of al-Imam al-Jaliil as-Sayyid as-Shaykh Abu Muhammad Abdurrahman ad-Diba'y asy-Syaibani az-Zubaidi al-Hasaniy. The book is popularly known as the Mawlid Diba book. The recitation of these praise verses is usually carried out in the month of Maulud (Rabiul Awal) as a memorial to the Prophet..<sup>49</sup>

The book diba 'is one of the many classical books that are not included in pesantren teaching, but are familiar and popularly used by the pesantren community. The tradition of reading these praise verses from the Mawlid Diba 'book (besides al-Barzanji and al-Burdah) is one of the traditions that was subjected to puritan criticism. Puritans reject Mawlid warnings especially accompanied by rituals of recitation of praise. They consider the Mawlid commemoration done by reading the books is an act of bid'ah. Aside from being considered as not exemplified by the Prophet, the sons and daughters also consider the content or what is read in the

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<sup>49</sup> <http://www.nu.or.id/post/read/40569/dibaacircan> accessed on September 10,2018

tradition of diba'an false stories and excessive praise so that it is shirk.<sup>50</sup>

In the middle of the event diba'an or berzanjen there is a standing ritual or popularly called the term "srakalan" or "marhabanan" which is when the reading of the book reaches the phrase "asyraqal badru ru alaina".

*Diba' Safari* is a routine activity every year in the month of Maulid or the month of Rabiul Awal in Hijri. The program is that the santri get their room turn according to the schedule that has been made by the Diba' safari administrators' in the musholla which have been determined around Gasek. This Diba Safari is held after the evening prayer. Every year, the opening of the Diba safari is held at the Nur Ahmad mosque located in *Pondok Pesantren Sabilur Rosyad*.

From the results of interviews of researchers with one of the students, finding that the program at 'safari' was an activity that was very much awaited by the santri. This program provides opportunities for students who migrate to the Gasek environment to participate in carrying out positive activities in order to establish good relations with the residents of Gasek.

Diba' safari was carried out with the aim that the students learn to read Diba 'while training the santri to be able to

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<sup>50</sup> Ibid,

communicate well with the people of Gasek, so that they can establish good relations and be well received by the existence of *santri Pondok Pesantren Sabilur Rosyad* by the Gasek community.

#### b. Recitation Classical Kitab on Friday morning

Classical books in Islamic religious education refers to the books of the traditional with the lessons of Islam (*dirasaah al-Islamiyah*) is taught in boarding schools, ranging from jurisprudence, beliefs, morals / mysticism, Arabic grammar ( 'science *nahwu* and 'science *shorof*', *hadith*, *tafsir*, '*ulumul qur'an*, up to social and social sciences (*mu'amalah*). Also known as "*kitab gundul*" because it does not have a *harakat* (*fathah*, *kasrah*, *dhammah*, *sukun*), unlike the book of the Qur'an.<sup>51</sup>

In general, the study of classical books in *pesantren* applies two systems; the first, *sorogan* is an active method of learning *santri* in the presence of a teacher by means of the *santri* reading out teaching material to get corrections and *tashih*. The second, *bandongan* is the learning method of active teachers by the way the teacher reads the teaching material to then be listened to and recorded by the students.<sup>52</sup>

In the Friday morning study, the applied learning method is a bandwagon system. The book which is read or studied by the *kyai*

<sup>51</sup> [https://id.wikipedia.org/wiki/Kitab\\_kuning](https://id.wikipedia.org/wiki/Kitab_kuning) accessed on September 08, 2018 at 09.00 pm

<sup>52</sup> <https://lirboyo.net/pengajian-kitab/> accessed on September 08, 2018 at 09.00 pm

is the book *Tarhib wa Tarhib* which contains the basics of basic Islamic learning based on the Qur'an and *As-Sunnah*.

Recitation Classical Kitab on Friday morning is a weekly activity that also involves Jama'ah from the residents of Gasek, which was held after shubuh prayer in Nur Ahmad mosque. This recitation, beginning with the recitation of *tahlil istighosah* and *diba'* followed by the reading of the classical kitab *taghrib wa tarhib*, ended with the prayer of dhuha, and the supernatural prayer for jama'ah or the jama'ah family who died. And the last one is closed by eating together with the yard.

Regular recitation of this Friday morning taught the *santri* to continue to establish good communication with the people of Gasek. This was an exercise for the *santri* before they finally returned to their homes and had to establish good relations with their communities. In addition, this routine Friday morning recitation also teaches the *santri* to have a sense of care, sympathy, or empathy for the sadness or grief of others. We are accustomed to supernatural prayer as proof of our concern for the grief of others. At the end of the recitation it is closed by eating together in a *talam* where one *talam* consists of 4 people. This will make the *santri* or *santri* with the Gasek citizens more familiar. That way our existence as *santri* in Gasek will be more easily accepted by the people.

**c. Cook picket Manaqib, Burdah on Friday morning, and eat *talaman***

In this program, there are monthly cooking pickets; cooking pickets where qib and burdah, and weekly cooking pickets; cooking pickets Friday morning. If there is a cooking picket, of course at the end of the *manaqib, burdah* program, the Friday morning recitation is eating out. This program makes the students demanded to know one another. This cooking activity is a group activity that requires us to know each other and communicate with others, because group activities or work cannot be good without good communication.

This cooking picket helps the *santri* who initially do not know each other; with this cooking picket they become familiar with each other. This program is place to greet one another and get acquainted with one *santri* with another *santri*. Even in the middle of the cooking process they will automatically start communicating; starting from asking names, rooms, and collage there will be a long conversation. That way, the *santri* will continue to know more about other *santri*, and begin to get used to learning to communicate and connect with new people well. The important thing in a work or group assignment requires a good communication so that the work runs well.

Eat *talaman* or commonly called *mayoran* is a term used by *santri* to show one activity of eating together in one large container,



can be from *talam* or banana leaves. The tradition of eating together with many hands in one large container is actually the teachings of the Prophet. In a hadith that came from a friend of Wahsyi bin Harb and narrated by Abu Dawud mentioned:<sup>53</sup>

عَنْ وَحْشِيِّ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلَا نُسَبِّحُ؟ قَالَ: فَلَعَلَّكُمْ تَفْتَرِفُونَ قَالُوا: نَعَمْ قَالَ فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ يُبَارِكْ لَكُمْ فِيهِ رَوَاهُ أَبُو دَاوُدَ

Indeed the companions asked the Prophet Sallallaahu 'alaihi Wasallam, "(Why)" we eat but are not satisfied? "The Messenger of Allah asked back, Did you eat individually?" They replied, "Yes (we eat individually)". The Prophet replied, "Eat you together and read the basmalah, then Allah will give blessings to all of you." (Narrated by Abu Dawud)

One hand tray is a valuable lesson. The lesson builds together and egalitarian character in the pesantren. This is what later a harmony preservative between them became. Differences in principles, opinions and income will not be able to shake the sense of family between them. Because eating one hand with many hands is too strong to just face different principles and choices.

The findings obtained by the researchers through interviews with one of the santri, revealed that eating out helped the santri to get to know each other with other unknown students. Because one

<sup>53</sup> <http://www.nu.or.id/post/read/75826/mayoran-ajaran-rasulullah-satu-nampan-banyak-tangan>  
 accesed on September 08, 2018 at 09.10 pm

talam consisting of 4-5 people, the santri will carry out a conversation in the group. If in one group there is one who is not yet known, they will ask questions or get acquainted even if they just ask for the name and where they go to college. It was from this routine program that the santri would continue to know more about other santri, whom he had not known before.<sup>54</sup>

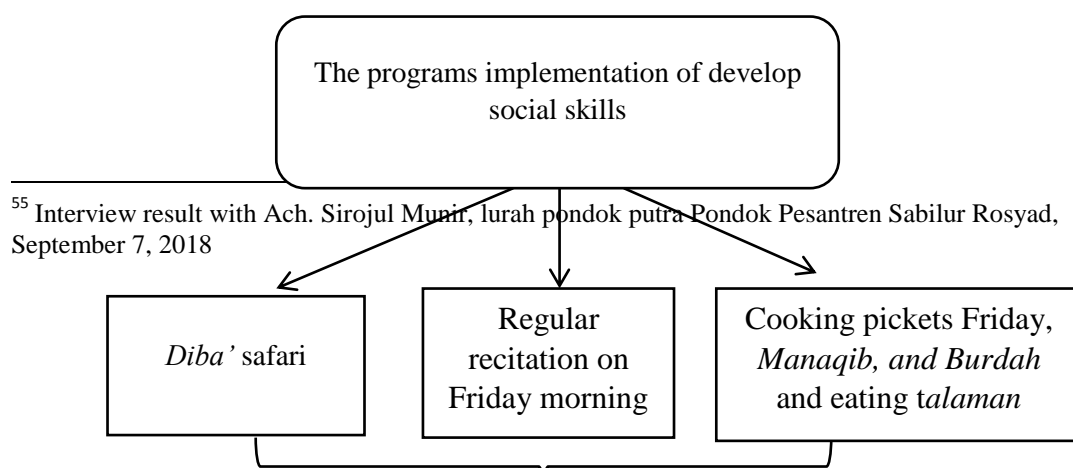
## 2. The effort of *kyai/bunyai*, *ustadz /ustadzah* and organizer of pesantren to develop of social skills *santri* in *Pondok Pesantren Sabilur Rosyad*

Kyai / bu nyai who is the caregiver of *pondok pesantren* is the main figure to be a role model for a *santri*. Advice is things that are very much needed for *santri*. Charisma is something that is inherent in the kyai so that he has a ready to submit and does not want to refute what the clerics do. Santri accepted the leadership of the clerics because he believed in the concept of Baraka based on the Sufi doctrine of emanation. Santri saw his kyai as a continuation of the genealogies of the scholars' heirs of science during the glory of Islam. For this reason, inevitably the santri will do what is ordered or exemplified by the kyai, otherwise the santri will not do things that are prohibited by the kyaai. The figure of the kyai is very influential on the behavior of the santri, therefore behavior that reflects a development of social skills is very important for the kyai to show or show the santri.

<sup>54</sup> Interview result with Addiniyatul, *santri* of Pondok Pesantren Sabilur Rosyad, August 15, 2018

*Ustadz / ustadzah* know more about the daily life of his *santri*, starting from his attitude or actions and knowledge. That way, an *ustadz / ustadzah* is easier to advise or remind how a proper *santri* in behaving is easily accepted in his community. Giving motivation to encourage *santri* for do things that can develop social skills, it can by giving assignments to practice the responsibility as a *santri*. Same with a *kyai* who has higher knowledge than *santri*, *ustadz / ustadzah* also teaches classical books about morals. *Ustadz / ustadzah* are also role model for the *santri*.

The organizer of *pesantren* is important to participate developing social skills *santri*, which regulates all matters and activities in *pondok pesantren* has been given a mandate by the *kyai* and nurtured by an *ustadz/ustadzah*. The rules and sanctions imposed by organizer of *pesantren* for the purposes of activities in *pondok pesantren* to run well. As a *santri* they must understand the limits of things to do and things you don't have to do. This is so important also for the social life, so there is no rejection by the community if they are accustomed to living in orderly in *pondok pesantren*<sup>55</sup>





## CHAPTER V

### DISCUSSION

This study collected data from interviews, observations, and documentation. Furthermore, the researcher will conduct an analysis to explain more clearly the results of the research. Data obtained from research results are presented in accordance with the focus of the research; the programs implementation and the efforts of Kyai / Bu Nyai, Ustadz / Ustadzah, and the organizer of the pesantren to develop social skills at the Islamic Boarding School Sabilur Rosyad Gasek Malang. Below is an analysis of research results;

#### **A. The programs implementation develop of social skills *santri* in *Pondok Pesatren Sabilur Rosyad***

Social skills as part of life skills that are needed by every child to establish a harmonious relationships. The ability to accept and appreciate differences must be realized early. In other words, a child must learn to accept and deal with differences in social life. Social skills are the capital of life in society and the state to resolve various conflicts..<sup>56</sup>

The implementation of the *santri* social skills development program is a facility of Islamic boarding schools for students who aim to develop good communication, behavior that is in accordance with the values and norms, awareness, and concern for fellow human beings and the environment. Therefore, social skills are needed by someone as a means of living in a society so that their existence is well received in society.

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<sup>56</sup> Farida Agus Setiawatidkk, *SocialLife Skill Untuk Anak Usia Dini (Afiliasi Konflik dan Resolusi Konflik)*, (Yogyakarta: Tiara Kencana, 2007), page 7

Based on the results of the research that the authors did there were several conclusions regarding the implementation of social skills development programs in santri, including:

### 1. Diba' safari

Kosasih Djahiri stated several things that need to be considered in determining social participation activities including: Community activities involving students / adolescents have reciprocal uses for both students / youth and the local community; Activity 4 will receive assistance / support from other parties as long as the activity is positive; these activities will stimulate, help, and develop the intellectual, ethical and moral of students / adolescents; Social participation activities will shape students to have maturity and the ability to work in the community; and so that the activity is successful, the learning program should be arranged systematically, organized so that it matches the level of knowledge, abilities and development of students.<sup>57</sup>

Diba' safari was carried out with the aim that the students learn to read Diba 'while training the santri to be able to communicate well with the people of Gasek, so that they can establish good relations and be well received by the existence of *santri Pondok Pesantren Sabilur Rosyad* by the Gasek community

On the basis of the vision of the Islamic boarding school to make the santri able to master diba 'which is one of the religious activities in

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<sup>57</sup> Sapriya, *Pendidikan IPS Konsep dan Pembelajaran*, (Bandung: Remaja Rosda Karya), page 186

Muslim communities, the safari program in this place is applied in this boarding school. It is intended that the santri when appointed by the community to read *diba* ', he is able to do it well. The ability to read in the santris is included in the effort to develop social skills in the academic success field, if the santri are able to do so, they will easily interact and adapt themselves to their environment and society.

In accordance with the characteristics of social skills proposed by Gresham and Reschly about behaviors related to academic success. In this safari program, it trains *santri* to be able to read *diba* 'which is an activity that is mostly done in Muslim communities. With the existence of this program, students are expected to be able to adjust their reading skills in the community. That way, *santri* will be more easily accepted for their ability to read *diba* '.

In this program the opportunity for the santri and the Gasek community to meet on one occasion. This taught the santri to practice establishing good communication with people he had just met. In establishing a relationship in the community, there needs to be a good way of communication so that good relationships are established. The santri who are immigrants in the Gasek area must have good relations so that their existence is well known and accepted by the Gasek community. This program gives the students the opportunity to establish good communication in order to achieve a good relationship between the santri and the people of Gasek.

## 2. Recitation classical kitab on Friday morning

This program is a classic book reading activity, which was preceded by the reading of prayer *tahlil*, *istighosah*, reading of the classic book, prayer *dhuha* and prayer *ghoib*, then ending with eating *talaman*. In this program, there are a number of things that are very petrifying to develop social skills.

In this program a series of activities followed by the santri did not only develop one character from social skills, but could be more than that. Reading *tahlil* and *istighosah* is common and commonly found in the community. This habit of reading the *tahlil* and philosophy can develop the academic success field of the santri. Because of this habituation, one day when the santri were appointed to lead an *istighosah* and *tahlil* in their society, they would do it with courage and confidence.

Self-related behavior is a characteristic of social skills, in which it discusses how individuals manage themselves and understand the feelings of others. *Ghoib* prayer is real evidence in the form of prayer to understand the sadness of others who have lost one of their family members.

## 3. Cook picket *Manaqib*, *Burdah*, On Friday morning, and eat *talaman*

Social skills are the ability to create relationships harmonious and satisfying social, adjustments to the social environment and solving social problems faced and able to develop aspirations and present themselves, with the characteristics of mutual respect, independence,



knowing the purpose of life, discipline and being able to make decisions. Social skills can include communication skills, angry management, solutions to conflict, situations of friendship and being together with coworkers and roommate.

In this program students are trained to develop how to communicate well with new people who are peers. In accordance with the characteristics of social skills namely interpersonal behavior, how students can establish good communication and establish a friendship. Characteristics of acceptance of peers are also trained in this program, santri will start a conversation and hear information from one santri to another santri in the group.

The acceptance of adolescents by their peers will make one of their needs fulfilled. This is because the recipient of peer age is one group of adolescent needs, in addition to the needs related to parents. The direct result of peer acceptance for a teenager is feeling happy, happy, satisfied and even happy, which in turn gives a great sense of confidence. This favorable situation has a positive influence on the development of personal and social adjustments that it brings to adulthood.

Eating talaman also an activity in this pesantren ang very helpful for students to develop skills sosialya. Recognition from one of the santri revealed that from this activity, he helped to get to know more santris, learning to communicate well by seeing the eyes of his interlocutors with

people who were not yet known, it all became a learning within a santri to continue developing skills social.

**B. The efforts of kyai/bu nyai, ustadz/ustadzah, and organizer of pesantren to develop of social skills santri in *Pondok Pesantren Sabilur Rosyad***

Kyai / bu nyai who is the caregiver of *pondok pesantren* is the main figure to be a role model for a *santri*. Advice is things that are very much needed for *santri*. Interview results with *bu nyai* who revealed that a caregiver of *pondok pesantren* must always give advice and remind the santri. Some efforts made by caregivers to develop the social skills of *santri* in this pesantren include, being model

The Kyai / bunyai as a role model for the santri has a positive influence on the development of the skills of the santri. This was revealed by one of the students who stated that the figure of kyai/bunyai who was the first person in pondok pesantren had brought many changes in him. No exception changes that lead to the development of the skills of the santri. The process of developing social skills can be seen from the figure of kyai/bunyai who show attitudes that lead to social skills which are then imitated by the santri. The attitudes or behaviors that are displayed by a kyai / bunyai, for example, being friendly to anyone, discipline in doing something such as time to recite should be recited, have responsibility in everything that is done. All of that can be seen directly by the santri. So, the clerics who were used as role models by the santri had a great influence in developing the skills of the santri.

Role models are often seen as a way of motivating individuals to perform novel behaviors and inspire them to set ambitious goals. In educational and occupational settings, this is especially true for members of underrepresented and stigmatized groups. In these contexts, role models are often regarded as a panacea for inequality, by the general public, policymakers, and the academic literature alike.<sup>58</sup>

*Ustadz / ustadzah* know more about the daily life of his *santri*, starting from his attitude or actions and knowledge. That way, an *ustadz / ustadzah* is easier to advise or remind how a proper *santri* in behaving is easily accepted in his community. Giving motivation to encourage *santri* for do things that can develop social skills, it can be by giving assignments to practice the responsibility as a *santri*.

The motivation and encouragement given by the religious teacher both verbally and in the form of tasks is an exercise for the *santri* so that he can develop self-management. Self-management is self-control of thoughts, speech, and actions taken, so as to encourage avoidance of things that are not good and increase good and right actions.

The rules and sanctions imposed by organizer of *pesantren* for the purposes of activities in *pondok pesantren* to run well. As a *santri* they must understand the limits of things to do and things you don't have to do. Rules and sanctions are important things that are applied in Islamic boarding schools to develop behaviors related to academic success. In the enactment of

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<sup>58</sup> Kim Peters, Michelle K. Ryan, *The Motivational Theory of Role Modeling: How Role Models Influence Role Aspirants' Goals*, (American Psychological Association; 2015) page 1

a rule and sanctions we can see how far the students can obey all the rules that apply in the Islamic boarding school. The more obedient he obeys the rules, the better the social skills that develop in him are related to his academic success.

Rules and sanctions imposed on boarding schools lead to the development of their personality and their personality. For example, expressed by one of the students, the sanctions in the form of reading diba 'or al-quran helped them to launch their reading because this was mandatory so that there was an element of coercion which made it continue to read until finally smooth. In addition, these sanctions will make them more responsible for doing things so they will not be sanctioned.

## CHAPTER VI

### CONCLUSION

#### A. Conclusion

Based on the formulation of the problem from the study with the title "Development of Social Skills in Santri Case Study of Sabilur Islamic Boarding School Rosyad Gasek Malnng" The research findings from the research results can be used to find out the results of this study;

1. Program for the implementation of social skills development in students; (1) safari diba ', (2) regular recitation of Friday morning, (3) manaqib, burdah, Friday morning cook icket and eating *talaman*
2. The effort carried out by the kyai / bu nyai in developing the social skills of the santri is as a role model, ustadz/ustadzah as an encouragement for the santri to continue to develop social skills, organizer of pesantren by enforcing rules and sanctions.

#### B. Recommendation

Based on the results of the research and the conclusions above, there are several suggestions that can be submitted at the end of the study, including the following:

1. In order for social skills to develop, there needs to be a program that gives students the opportunity to exchange ideas and broaden knowledge about both religious and public knowledge, such as syawir which has been widely applied in salaf pesantren.

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## **Appendix**



## Appendix 1

### Observation Guidelines

The researcher will observe the development of social skills in the *santri* at the *Pondok Pesantren Sabilur Rosyad*. The details that will be observed include the implementation of a social skills development program, and any efforts made by a *kyai / bu nyai, uztadz / ustdzah, or organizer pesantrem* in developing social skills of *santri*. Following is the full explanation:

1. Implementation of the *santri* social skills development program
  - a. What programs are implemented in *pondok pesantren*
  - b. Knowing the process of the program
  - c. The involvement of students in participating in the program
  - d. The reaction of the *santri* to the implementation of the program
2. The effort of *kyai / bu nyai, ustadz / ustadzah, and administrators* in developing *santri* social skills
  - a. Behavior or actions that become role model of *santri*
  - b. How to teach social skills to *santri*

## Appendix 2

### Interview guidelines

1. What do you think about social skills?
2. How important is the social skills in *santri* developed in Islamic boarding schools?
3. Are there programs that lead to the development of *santri* social skills in *pesantren*?
4. How is the implementation of the development program for social students in *pondok pesantren*?
5. What is the reaction of the *santri* in implementing the social skills development program?
6. How do *kyai / bu nyai, ustadz / ustadzah*, and administrators teach social skills to *santri*?

## Appendix 3

### Interview Result

#### Interview result with Bu Nyai Umi Saidah, August 2, 2018

##### *1. What do you think about social skills?*

Keterampilan sosial menurut saya adalah keterampilan seseorang untuk mampu menjalin komunikasi dan berinteraksi dengan seseorang baik dalam cara ia bersikap maupun berbicara dengan lawannya. Sehingga jika ia telah mampu berkomunikasi dan berinteraksi dengan baik, maka seseorang akan mudah menjalin hubungan yang baik dengan manusia lain dan lingkungannya

##### *2. How important is the social skills in santri developed in Islamic boarding schools?*

Keterampilan sosial merupakan hal yang sangat penting untuk kita miliki dalam diri kita sebagai makhluk sosial. Karena keterampilan sosial ini mengarahkan bagaimana cara kita berinteraksi dengan orang lain dengan baik, bagaimana sikap kita bisa diterima ditengah-tengah masyarakat sesuai dengan nilai dan norma yang berlaku didalamnya. Apabila kita tidak memiliki keterampilan sosial, kita akan sulit menjalin hubungan dan terjun dalam masyarakat dengan baik. Apalagi santri disini mbak, yang kebanyakan dari mereka berasal daerah desa, masyarakat akan menganggap mereka baik, baik dalam hal akademis umum maupun dalam hal agama, dalam hal bersikap, maupun dalam berkomunikasi. Masyarakat mengharapkan dan mempercayai agar santri-santri yang ada dapat menjadi kader untuk membantu dan memperbaiki apabila ditemui suatu persoalan atau permasalahan ditengah-tengah masyarakat. Orang tua santri yang telah mengamanahkan anaknya untuk mondok disini juga berharap agar nantinya ketika anaknya telah pulang kembali ke rumahnya menjadi pribadi yang baik, yang dapat diterima oleh masyarakatnya. Oleh karena itu, kami selaku pengasuh mengupayakan bersama ustadz dan ustadzah juga pengurus pondok, bagaimana agar mereka menjadi santri yang diharapkan dan dipercaya baik oleh masyarakat

*3. Are there programs that lead to the development of santri social skills in pesantren?*

Disini ada beberapa program yang menurut saya akan membantu para santri agar dapat mengembangkan keterampilan sosialnya , yakni; kegiatan safari diba' pengajian rutin Jumat, dan juuga piket masak

*4. How is the implementation of the development program for social students in pondok pesantren?*

Kegiatan safari diba'ini dilaksanakan pada bulan Maulid, santri safari ke musholla-muslla sekitar gasek, pengajian rutin Jumat merupakan pengajian yang dilaksanakan pada Jumat pagi bersama waa sekitar Gasek, piket masak dilakukan setiap ada acara manaqib, burdah dan pengajian Jumat pagi. Untuk lebih jelasnya, bagaimana proses kegiata ini silahkan berkomunikasi dengan pengurus.

*5. What is the reaction of the santri in implementing the social skills development program?*

Dari apa yang saya lihat, setelah berjalannya program pengembangan keterampilan sosial ini, para santri sangat antusias dalam melaksanakan program tersebut. Karena mereka sadar, bahwa keterampilan sosol sangatlah penting untuk dapat menjalin hubungan dengan masyarakat dan lingkungan dengan baik

*6. How do kyai / bu nyai, ustadz / ustadzah, and administrators teach social skills to santri?*

Pengasuh adalah orang utama dalam pondok pesantren, sehingga unuk mebelajarkan santri untuk terus mengemangkanketerampilan sosialnya adalah dengan cara menjadi sosok panutuna bagi para santrinya dalam berbagai hal, utamanya tangmenyangkut tentang berkembangnya keterampilan sosial santri. Disampin itu, pengasuh juga membelajarkan melalui pengajian kitab-kitab kuning yang berkaitan dengan pengembangan keterampilan sosial santri.

## **Interview result with Ustadzah Novia Akromus, August 2, 2018**

### *1. What do you think about social skills?*

Menurut saya, keterampilan sosial ini adalah salah satu keterampilan yang harus ada dalam diri seseorang untuk bekal ia agar memiliki hubungan yang baik dengan manusia lain maupun dengan lingkungannya

### *2. How important is the social skills in santri developed in Islamic boarding schools?*

Jika berbicara mengenai pentingnya mengembangkan keterampilan sosial bagi setiap santri disini, jelas bahwa hal itu merupakan hal yang sangat penting. Bagaimana tidak, jika santri tidak mempunyai keterampilan sosial mereka akan sulit menjalin hubungan dengan masyarakat juga lingkungannya. Disini mereka harus diberi bekal untuk mengembangkan keterampilan sosial sebelum mereka terjun langsung dalam masyarakat, bahkan sejak usia dini harus dilatih untuk mengembangkan keterampilan sosial tersebut. Keterampilan sosial ini merupakan hal yang dapat dipelajari, membutuhkan latihan juga pembiasaan, oleh karena itu di pesantren ini harus ada sebuah program atau kegiatan yang dapat menunjang perkembangan keterampilan sosial santri. Dari program atau kegiatan tersebut diharapkan sebisa mungkin para santri sebelum berbaur langsung dengan masyarakat, mereka sudah memiliki keterampilan sosial yang baik.

### *3. Are there programs that lead to the development of santri social skills in pesantren?*

Disini ada beberapa program yang menurut saya akan membantu para santri agar dapat mengembangkan keterampilan sosialnya , yakni; kegiatan safari diba' pengajian rutin Jumat, dan juuga piket masak

### *4. How is the implementation of the development program for social students in pondok pesantren?*

Program-program untuk penembangan keterampilan sosial santri membelajarkan bagaimana ia berkata dengan baik, bersikap yang sesuai dengan nilai dan nрма

yang ada di masyarakat, belajar mengenai kegiatan-kegiatan yang ada di masyarakat muslim ahlus Sunnah wal jama'ah pada umumnya seperti manaqib dan burdah, juga melatih untuk mempunyai rasa empati terhadap seseorang yang berduka seperti sholat ghoib yang dilaksanakan pada pengajian Jumat pagi

*5. What is the reaction of the santri in implementing the social skills development program?*

Reaksi para santri dalam program-program yang membantu mereka untuk terus mengembangkan keterampilan sosial sangatlah baik, karena mereka mempunyai kesadaran bahwa keterampilan sosial merupakan salah satu keterampilan yang harus ada dengan baik dalam diri mereka

*6. How do kyai / bu nyai, ustadz / ustadzah, and administrators teach social skills to santri?*

Sebagai ustadzah, cara untuk mengembangkan keterampilan sosial santri dengan memberikan nasihat dan dorongan untuk para santri agar terus mengembangkan keterampilan sosial dengan baik

#### **Interview result with *lurah* Hayyin Farikha, August 2, 2018**

*1. What do you think about social skills?*

Yang ada dipikiran saya tentang keterampilan sosial adalah keterampilan untuk berinteraksi dengan masyarakat maupun lingkungan

*2. How important is the social skills in santri developed in Islamic boarding schools?*

Sangat penting, karena keterampilan sosial ini menyangkut hal tentang bagaimana kita dapat menjalin hubungan yang baik atau tidak dengan masyarakat maupun dengan lingkungan disekitar kita

*3. Are there programs that lead to the development of santri social skills in pesantren?*

Di pondok ini ada beberapa program atau kegiatan yang dengan terlaksananya program tersebut, diharapkan keterampilan sosial santri dapat berkembang dengan baik. Beberapa program tersebut antara lain; a) safari *Diba'* di musholla sekitar Gasek, b) pengajian rutin Jum'at pagi bersama masyarakat sekitar Gasek, c) piket masak Jum'at, *Manaqib*, *Burdah* dan makan talaman.

*4. How is the implementation of the development program for social students in pondok pesantren?*

Program-program untuk pengembangan keterampilan sosial merupakan kegiatan yang sering kita temui di tengah-tengah masyarakat muslim, sehingga program-program yang ada di pondok ini untuk membekali mereka agar dapat menyesuaikan diri dengan masyarakat sehingga dapat diterima dengan baik oleh masyarakat tersebut

*5. What is the reaction of the santri in implementing the social skills development program?*

Para santri mengikuti program-program pengembangan keterampilan sosial dengan baik, karena hal ini merupakan kebutuhan mereka untuk hidup sebagai makhluk sosial

*6. How do kyai / bu nyai, ustadz / ustadzah, and administrators teach social skills to santri?*

**Interview result with Nayla Fitriani Husain santri of Pondok Pesantren Sabilur Rosyad, August 10, 2018**

*1. What do you think about social skills?*

Keterampilan sosial adalah suatu keterampilan yang sangat penting untuk manusia sebagai makhluk sosial untuk berinteraksi dengan manusia yang lain.

*2. How important is the social skills in santri developed in Islamic boarding schools?*

Sangat penting, karena jika kita tidak memiliki keterampilan sosial yang baik, maka kemungkinan kita untuk dapat menjalin hubungan yang baik dengan manusia yang lain sangatlah sedikit

*3. Are there programs that lead to the development of santri social skills in pesantren?*

Safari *Diba'* di musholla sekitar Gasek, pengajian rutin Jum'at pagi bersama masyarakat sekitar Gasek, piket masak Jum'at, Manaqib, Burdah dan makan talaman.

*4. How is the implementation of the development program for social students in pondok pesantren?*

Safari *diba'* ini dapat melatih kita untuk belajar membaca *diba'* dan berkomunikasi dengan masyarakat sekitar Gasek, dengan begitu kita dapat mengembangkan keterampilan sosial dengan baik

*5. What is the reaction of the santri in implementing the social skills development program?*

Program safari *diba'* merupakan program yang ditunggu oleh teman-teman santri, karena program ini merupakan kesempatan untuk berkenalan dan berinteraksi langsung dengan masyarakat Gasek. Hal seperti ini penting bagi santri yang merantau ke tempat ini, karena memberi kesempatan untuk menjalin hubungan yang baik dengan mengikuti kegiatan yang positif ini. Melalui perantara program ini, diharapkan para santri belajar berkomunikasi yang baik dengan orang baru yakni masyarakat Gasek

**Interview result with Siti Halimah santri of Pondok Pesantren Sabilur Rosyad, August 10, 2018**

*1. What do you think about social skills?*

Keterampilan sosial adalah keterampilan untuk dapat menjalin hubungan yang baik dengan manusia dan lingkungan sekitarnya



*2. How important is the social skills in santri developed in Islamic boarding schools?*

Sangat penting, karena keterampilan sosial menyangkut tentang eksistensi manusia sebagai makhluk sosial

*3. Are there programs that lead to the development of santri social skills in pesantren?*

Safari *Diba'* di musholla sekitar Gasek, pengajian rutin Jum'at pagi bersama masyarakat sekitar Gasek, piket masak Jum'at, Manaqib, Burdah dan makan talaman.

*4. How is the implementation of the development program for social students in pondok pesantren?*

Pengajian rutin Jumat pagi, selain lematih kita berkomunikasi yang baik dengan masyarakat Gasek, memiliki pengetahuan Islam tentang bagaimana bersikap dan berperilaku yang baik melalui pengajian, pengajian Jumat pagi melatih kepekaan kita untuk berempati terhadap kedukaan manusia yang lain

*5. What is the reaction of the santri in implementing the social skills development program?*

pengajian rutin Jumat pagi ini bukan pengajian yang seperti biasanya, karena dalam pengajian ini terdapat beberapa hal positif yang bukan hanya menambah ilmu agama tetapi juga melatih kita untuk berkomunikasi dengan masyarakat Gasek dengan baik, mempunyai rasa kepedulian yang besar terhadap seseorang yang sedang berduka dengan mengirim do'a dan sholat ghaib. Hal nyata seperti inilah yang membatu kita untuk mengembangkan keterampilan sosial yang sesungguhnya. Belajar berkomunikasi yang baik, peduli terhadap rasa duka orang lain, sifat simpati dan empati yang memang seharusnya ada dalam diri manusia. Karena jika hal-hal tersebut telah tertanam dalam diri kita, kita akan mudah menjalin hubungan yang baik dan mudah diterima dengan siapapun baik orang yang baru kita kenal maupun yang sudah kita kenal sejak lama.

**Interview result with Addiniyatul santri of Pondok Pesantren Sabilur Rosyad, August 15, 2018**

*1. What do you think about social skills?*

Keterampilan sosial yaitu keterampilan yang berkaitan dengan cara manusia agar dapat berkomunikasi dan berinteraksi dengan manusia yang lain dengan baik

*2. How important is the social skills in santri developed in Islamic boarding schools?*

Sangat penting, karena keterampilan sosial merupakan bagian dari manusia sebagai makhluk sosial

*3. Are there programs that lead to the development of santri social skills in pesantren?*

Safari *Diba'* di musholla sekitar Gasek, pengajian rutin Jum'at pagi bersama masyarakat sekitar Gasek, piket masak Jum'at, Manaqib, Burdah dan makan talaman.

*4. How is the implementaation of the development program for social students in pondok pesantren?*

Piket masak merupakan tempat para snatri belajar untuk berkomunikasi dan melakukan kewajiban dan tugas dengan baik dalam cara berkelompok. Disamping itu, piket masak juga menjadi tempat untuk berkenalan dan mendapatkan teman baru yang sebelumnya belum pernah kenal. Dari situ, para santri akan menambah teman yang akan membantu apabila menemui suatu masalah.

*5. What is the reaction of the santri in implementing the social skills development program?*

jujur saja mbak, saya mondok di sini awalnya tidak mengenal siapapun selain teman kamar dan pengurus inti yang memamng harus dikenal karena kebutuhan saya sendiri. Dengan adanya program piket masak ini saya mengenal lebih banyak santri yang lain. Yang awalnya tidak mengetahui siapa namanya, sejak piket masak bersama dalam satu kelompok saya menjadi tahu siapa namanya dan

menjadi kenal setelah piket masak ini. Jadi ketika bertemu di jalan, ketika mengantri mandi ataupun yang kebetulan satu kampus, kita akan bertegur sapa. Hal ini membantu sekali untuk menjalin komunikasi dengan orang baru sekaligus menambah teman baru. Jika saja program piket masak ini tidak ada, maka mungkin saya hanya mengenal beberapa santri saja. Padahal mengenal banyak santri sangatlah penting, karena jika kita membutuhkan bantuan kita akan mudah mendapatkannya. Karena yang saya tahu, kita ini manusia yang sangat membutuhkan orang lain, jadi mengenal banyak orang, sangat membantu saya jika suatu saat membutuhkan bantuan. Makan talam juga sangat membantu kita untuk saling mengenal. Karena dengan keadaan makan di satu talam untuk empat orang memaksa kita untuk lebih dekat, dengan begitu dengan sengaja atau tidak akan ada komunikasi antara yang satu dengan yang lain

**Interview result with Ach. Sirojul Munir *lurah* Pondok Pesantren Sabilur Rosyad, August 2, 2018**

*1. What do you think about social skills?*

Keterampilan sosial adalah keterampilan untuk menjalin hubungan yang baik dengan manusia yang lain baik dalam hal bersikap maupun berkomunikasi

*2. How important is the social skills in santri developed in Islamic boarding schools?*

Sangat penting, karena jika kita tidak memiliki keterampilan sosial dengan baik maka kemungkinan kita untuk menjalin hubungan yang baik dengan orang lain sangatlah kecil, karena keterampilan sosial ini mengajarkan cara-cara bagaimana berinteraksi dengan manusia yang lain

*3. Are there programs that lead to the development of santri social skills in pesantren?*

Safari *Diba'* di musholla sekitar Gasek, pengajian rutin Jum'at pagi bersama masyarakat sekitar Gasek, piket masak Jum'at, Manaqib, Burdah dan makan talaman.

*4. How is the implementation of the development program for social students in pondok pesantren?*

Program-program untuk pengembangan keterampilan sosial merupakan kegiatan yang sering kita temui di tengah-tengah masyarakat muslim, sehingga program-program yang ada di pondok ini untuk membekali mereka agar dapat menyesuaikan diri dengan masyarakat sehingga dapat diterima dengan baik oleh masyarakat tersebut

*5. What is the reaction of the santri in implementing the social skills development program?*

Reaksi dari para santri untuk program pengembangan keterampilan sosial sangatlah baik, dilihat dari antusias kehadiran para santri dalam mengikuti program tersebut

*6. How do kyai / bu nyai, ustadz / ustadzah, and administrators teach social skills to santri?*

pengurus itu bagaikan tangan kanan pengasuh, karena tidak mungkin pengasuh secara langsung ikut campur mengkondisikan semua santri. Pengurus diamanahi pengasuh agar menertibkan segala kegiatan yang ada di pesantren ini. Agar tetap tertib dan disiplin dalam menjalankan segala kegiatan, pengurus telah merumuskan segala aturan dan tata tertib juga sanksi bagi para santri yang melanggar aturan agar keberlangsungan kegiatan di pondok pesantren ini berjalan dengan baik. Saya kira, tata tertib dan sanksi yang dilaksanakan dengan baik akan membantu para santri mengembangkan keterampilan sosialnya. Karena nanti ketika para santri pulang ke rumahnya masing-masing dan berada di tengah-tengah masyarakat, seorang santri harus mengerti apa saja yang seharusnya dilakukan, dan apa saja yang harusnya ditinggalkan. Dengan begitu, mereka para santri akan mudah diterima oleh masyarakatnya.



معهد سبيل الرشاد الإسلامي السلفي

**PONDOK PESANTREN SABILURROSYAD  
GASEK KARANGBESUKI SUKUN MALANG**

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Tlp: 0341-564446 NSPP: 51935731025 website: ponpesgasek.com

**SURAT KETERANGAN**

Nomor: 0 /SK/PPSR/I/2018

Yang bertanda tangan dibawah ini:

Nama : Hayyin Farikha

Jabatan : Ketua/Lurah Pondok Pesantren Sabilur Rosyad Gasek Malang

Dengan ini menerangkan bahwa:

Nama : Itsna Shofwaruddin

NIM : 14130112

Jurusan : Pendidikan Ilmu Pengetahuan Sosial

Yang bersangkutan di atas telah melaksanakan penelitian guna menyusun skripsi pada bulan Agustus-Oktober di Pondok Pesantren Sabilur Rosyad Gasek Malang, dengan judul "Development of Social Skills at Santri a Case Study of Pondok Pesantren Sabilur Rosyad Gasek Malang"

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Malang, 5 Nopember 2018

Ketua/Lurah PP Sabilur Rosyad

Hayyin Farikha

**JADWAL SAFARI MAULID**  
**DUSUN GASEK RW.06 KEL. KARANGBESUKI**  
**TAHUN 2018**

NO.	HARI	TANGGAL		TEMPAT	
		MASEHI	HJRIAH	PUTRA	PUTRI
1	JUM'AT	9-Nov-18	2 Robi'ul Awwal 1440	<b>PEMBUKAAN SAFARI MAULID DI MASJID NUR AHMAD PP. SABILURROSYAD</b>	
2	SABTU	10-Nov-18	3 Robi'ul Awwal 1440	Mushollah Al-Arif RT. 09	Mushollah Maqomul Ijabah RT. 01
3	AHAD	11-Nov-18	4 Robi'ul Awwal 1440	Mushollah Al-Firdaus RT. 08	Mushollah Huda Tauhid RT. 02
4	SENIN	12-Nov-18	5 Robi'ul Awwal 1440	Mushollah Nurul Hidayah RT. 08	Mushollah Roudhotul Jannah RT. 03
5	SELASA	13-Nov-18	6 Robi'ul Awwal 1440	Mushollah Khoirul Hidayah RT. 07	Mushollah Al-Arif RT. 09
6	RABU	14-Nov-18	7 Robi'ul Awwal 1440	Mushollah Salman	Mushollah Nurul Hidayah RT. 08
7	JUM'AT	16-Nov-18	9 Robi'ul Awwal 1440	Mushollah Maqomul Ijabah RT. 01	Mushollah Al-Firdaus RT. 08
8	SABTU	17-Nov-18	10 Robi'ul Awwal 1440	Mushollah Roudhotul Jannah RT. 03	Mushollah Salman
9	AHAD	18-Nov-18	11 Robi'ul Awwal 1440	Mushollah Huda Tauhid RT. 02	Mushollah Khoirul Hidayah RT. 07
10	SENIN	19-Nov-18	12 Robi'ul Awwal 1440	<b>PENUTUPAN SAFARI MAULID DI MASJID HIDAYATUL KHOIR</b>	

**CATATAN:**

1. SAFARI MAULID PUTRA DIMULAI BA'DA SHOLAT ISYA'
2. SAFARI MAULID PUTRI DIMULAI BA'DA SHOLAT MAGHRIB
3. PADA HARI KAMIS MALAM JUM'AT KEGIATAN YASIN & TAHLIL

Mengetahui,

Ketua Ranting NU  
Gasek

Ketua Takmir Masjid  
Hidayatul Khoir,

Ketua Muslimat NU  
Gasek,

H. Sholehuddin

H. Ahmad Warsito

Fitratul Uyun

**JADWAL MASAK (JUM'AT, BURDAH, & MANAKIB) SANTRI PUTRI  
SYABILURRASAD2017/2018**

Kelompok 1	Kelompok 2	Kelompok 3	Kelompok 4	Kelompok 5
Hayyin Farikha (1)	Mukmila (2)	Nurul Irmira (10)	Afifah Alfiyanti (KB 1)	Anis faizah (3)
Vicky Husna A. (KBB)	Silfia Maftuhatur Ni'mah (KBB)	Im Yuliasutik (7)	Fazat Arifatul (9)	Isma Harika Nurrohmah (20)
Fathimatuz Zahra (8)	Nurul Muhiyatus Solikhah (PHQ 1)	Lailatul Fitri N. (16)	Avivatunnisa (37)	Lilin Rofiqotul Ilmi (KMM)
Alisa Sri wijayanti (KB 4)	Lailatul Khasanah (KB2)	Azimatus Solikhah (KBB)	Kisrina Novianti (KCB 1)	Vahimmatul Choirul Ilma Nur Hakiki (5)
Dewi Adelia Nandasari (KB 2)	Lailatul Nur Azizah (4)	Waldati bariroh (KB 4)	Aida M. Nur (KBB)	Irsyadatul Mahmudah (KB 2)
Agnea Tahta Wahyu (PHQ 1)	Fina Mawahib (PHQ 2)	Tif Nur Sholihah (PHQ 2)	Liya Sabila BS. (KCB 1)	Albila Nurfadilah (PHQ 2)
Amisatur Rohmah. (PHQ LAMA)	Husna Devita (KB 5)	Hajar Illiyin (KB 1)	Dewi Mardiyah (36)	Cholilatun Nabila (KB 5)
Fairuz Afida Khalidia (11)	Khusnul Khasanah (36)	Siti khalimatus sa'diyah (36)	Zuhrotun nisa' (KMM)	Noviatu Rofiah (2)
Naili Kharitrotul Afiana (KB 4)	Vida Ainun Fitriyah (36)	Maslihatul Rohmah (14)	Siti Mutmainah (6)	Titis Rahmawati (KCB 1)
Afra Nur Afifah (36)	Rohmatul Azizah (16)	Zulfa Hidayatul Laila (PHQ LAMA)	Wildah Al Munawaroh (37)	Nurul Hidayati (35)
Asri Afi Utami (9)	Luki Lailatul H. (KB 5)	Siska Wahyuni (KB 5)	Fina Atifatul Husna (KB 2)	Rahmi Kartikawangi (PHQ 2)
Ni'ma Luthfiana (KB 3)	Septia Nurul (PHQ LAMA)	Vina Nihayatul Husna (KB 1)	Zulfa Badrotul (PHQ LAMA)	Isti Puji Rahayu (KMM)
Kholila Fauziah (35)	Anniswatu Lathifah Aini (KB 1)	Ulue Armala (KB 2)	Eky Rilista N. (3)	Novia Akromus (KCB 1)
Rofiqoh ilma (KMM)	Siti Nur Halimah (KB 2)	Vahimmatul Choirul Ilma Nur Hakiki (5)	Yusroh El Yasmin (KMM)	Nurma Wahidiyah (PHQ 2)
Latifatul Khyiaroh (KB 2)				

Kelompok 6	Kelompok 7	Kelompok 8	Kelompok 9	Kelompok 10
Yeni Rahma (17)	Tutut Hartina (1)	Barrotul Taqiyah (37)	Naila Zahrotul (36)	Afidatun Nisa' (PHQ LAMA)
Muzammil Ilmi Nabilah (37)	Maulida Fikria Nasol (17)	Bella Sasa Yunita (KB 3)	Atiq Robi'atul A. (13)	Nur Indah Hadiyanti (KCB 2)
Siti Suwaibatul (KB 4)	Lina Mawaddah Zakkiyah (37)	Zuhurina Nur Azizah (36)	Rani Maysaputri (PHQ 2)	Lisaudaturrohmah (PHQ 2)
Nihayatul M. (KBB)	Uswatun Hasanah (12)	Miratus Nisa' (KMM)	Zahrotul Mila (37)	Mazidatur Rohmah (35)
Nur Azzatul Taqiyah (KB 1)	Laelatul zuhriyah (KMM)	Riska Putri D. (4)	Salsabila Indana M (KB 2)	Lailatus Sa'diyah (KB 3)
Anny Shobichah R. (6)	Siti Amisatus S. (KB 3)	Im Novitasari (35)	Sri Ardi Astuti (KB 4)	Umi Sa'diyah (13)
Nur Ifadah Lailiyah (KB 2)	Nabila Nur Balkah Nazrina (KCB 1)	Siti Mariam Okta M (KB 5)	Fajri Fuadah Mazamy (KCB 2)	Zahrotul Azizah (14)
Auliya Fiqrotul (36)	Siti aisyah F. (KB 4)	Hidayatul Maghfiroh (PHQ 1)	Nia Aprilia Devi (KB 4)	Siti Halimah (KCB 1)
Lizah Diana Manzil (KB 5)	Farhatul Atiqoh (PHQ 2)	Isnaini Nur Afni (KB 1)	Ita Diana Sari (36)	Fitrotul Izah (KB 4)
Ilham Rahmawati (KB 3)	Nurun Nafiatul L. (KB 1)	Ayu Dewi Citra (36)	Rosabiela Irfah (14)	Aulia Dini (KB3)
Dyah Hafidatul Mushafi (KB 5)	Nurul Hidayati Dwi Lestari (37)	Nafisah oktaviany (35)	Nila Qur'atun Sahala (PHQ 1)	Deny Wahyu Fitriani Sulistyawati (PHQ LAMA)
Elvi Nuraini (35)	Krismon Lestari (36)	Dewi Septia Ningrum (37)	Indah Ratna Dewi (KCB 2)	Kurnia Arum Dani (11)
Lala Tsabita (KCB 1)	Lailatul Maghfiroh (37)	Ida Rahayu (36)	Nida'ul Hilmi Cholidah (37)	Aidatul Fikriyah (KBB)
Nia rahmi setiawati (20)	Tita Aniko Wardani (36)	Sindi Dwi Adiyanti (37)	Siti Halima (KCB 1)	Nur Rofiqoh (15)
Siti Shobihah (KCB 2)	Karomatus Sa'adah (37)	Naili Dwi Syakiroh (KCB 1)	Maulydia Alfi R. (KB 4)	Bait Imala (KB 4)
Atik Suciati (PHQ 1)	Saagnia Khumairo (KB 2)	-	-	-

Kelompok 11	Kelompok 12	Kelompok 13	Kelompok 14	Kelompok 15
Salma Afifah (KB 5)	Qumil Laila (KBB)	Mufidatul Ilmi (KB 2)	Nufusul Hidayati (KB 4)	Siti Hartina P. (1)
Riski Kurniawati (PHQ 2)	Isniatul Sauma F. (KB 2)	Latifani Rahmania (8)	Nilai Ilyyatuz (KB 1)	Ummu Lailatul F (37)
Dinda Anggi (PHQ 1)	Nur Laili S. (7)	Munirotnu Na'imah (4)	Himayatuz Z. (KB 1)	Nurul Hidayah (36)
Nimik Puji A. (PHQ 2)	Nailus Sufriyah (KB 5)	Jihan Nur Milasari (5)	Tri Efi (KMM)	Dewi Nur 'Azizah (KCB 2)
Roro Alfi H. (16)	Zuana Habibaturrohman (37)	Mufidah (KB 3)		Binti Chabibah (14)
Nanda Mustaghfirotul (KB 4)	Siti Fauziyah (KCB 1)	Reni Wisudawati (37)	Fikriyyah Qothrun Nadaa (PHQ 2)	Adha Yuniar Ayu P. (36)
Ria Dwi Rahmawati (KB 3)	Siti Laila Zakiyatus (MM)	Mutiarami Rizqi (35)	Lutfi Khoirul Umami (KB 2)	Anisah Ramadhani (KB 3)
Fidya Ulya (KCB 1)	Rita Zenik Mjala (8)	Elka Nova Melinda (KBB)	Ninda Hidayatul (13)	Hikmatul Mukarromah (9)
Ifitahur Rohmah (10)	Rofi'atul Jannah (PHQ 1) (CO)	Aulia Hamidah (35)	Isna Afidatul Muna (KB 1)	Endah Setyo H. (PHQ LAMA)
Eka Melina (KB 2) (CO)	Kamalita Puspitasari (KCB 1)	Emi Nur Baii (KB4)	Qotrun Nada M. (20)	Vivin Anggraeni (17)
Ida Agustina (KMM)	Nia Nur Azizah (19)		Amelia Cahyani (20)	Mellazita A'yuni (13)
Nova Putri Diana (17)	Ittaqie Tafuzie (PHQ 2)	Muhabbatul Ilmi (KB 2)	Arina Rosyada (35)	Lailatul Istiqomah (PHQ 1)
Rara Siti Masruroh (8)	Sofi Melenia (KB 3)	Siti Rohmatuz Z. (37)	Naila Rahma Dayyana (KB 5)	Elis Rifiatu Solikhah (9)
Yulianti Rukmana (KCB 1)	Siti Vivi Rohmawati Q.U (KB 3)	Nur Isma Izza (35)	Arini Ayu Kurnia (KB 5)	Zuda Karomatur (10)
Robi'ah Adawiyah (6KCB 1)	Dimi Sri Wahyuni (35)	Rizki Amalina Laili Nur Azizah (35)	Puput Mayasari (37)	

Kelompok 16	Kelompok 17	Kelompok 18	Kelompok 19	Kelompok 20
Sholihatin Hanifah (35)	Nadya Lailatul Fitri (36)	Nur Farida Maulidina (1)	Nilai Nafisatul L. (5) (CO)	Reny Maziatul Ilmi (1)
Mirwahah (37)	Nihayatul Hidayah (kb3)	Arina Manasikana (KB 1)	As Syifa (MM)	Maslihatul Mustafida (KB 1) kb 1
Efi Irhamillah (11)	Mujlawidzatul Husna (12)	Qurroti A'yun (12)	Fikria Rifki Z. (6)	Sayyidah Hafshah Husainiyah (35)
Asma'ul Hidayah (KCB 2)	Indy Fungsihan (7)	Khalida Idzihar Rasyida (KB 2)	Noraishah (10)	Qouu Maziya (PHQ 1)
Dewi Kholilatur R. (KB 5)	Halimatus Sifa Fauzia (KMM)	Efi Khoirunisan' (19)	Wasi'atul Qolbi (KB 1)	Nadia Farah (PHQ 1)
Ummi Dlatu Salamah (PHQ 2)	Rofifah Durrotul Hikmah (KB 1)	Dwi Izki Aizzah A (KMM)	Eva Mazidatul Hidayah (KB 1)	Binti Alfi Sa'adah (12)
Addiniyatul I. D (35)	Siti Nur Khasanah (PHQ 2)	Rina Lovia Agustina (KB 4)	Wahyu Lailatul Baridah (KB 2)	Ismatul Mufidah (MM)
Durrotun Nafiah (10)	Ziyadah Sholihah (KCB 1)	Faizah Nur A (KMM)	Shilfi Khoirotn K. (PHQ 2)	
Intan Kurnia Sari (KB 1)	Dwi Rifkah Imroatul (35)	Nisa Izzarotun Nuronia (PHQ 1)	Fika Aming Tiara (14)	Iva Khoirun Nisa' (19)
Ruhul Amun Husna (KB 5)	Elisa Nur Hidayah (KB 1)	Khoirun Nisak (19)	Kumillaela (11)	Rohmatul Ummah (KB 3)
Nanda Eka (KB 4)	Husnul Khotimah (KBB)	Dewi Robi'ah Al 'Adawiyah (KB 5)	Zahrotun Nafi'ah (KCB 1)	Naila Fitriani (PHQ lama)
Lailatul Luthfiyah (11)	Siti A'imatus (KBB)	Nurrotul 'Izza (36)	Silvia Retno W. (KCB 2)	Ivadatul Khoiriyah (36)
Dewi Roro Anjani (KB 4)	Lailatul Fitri Nur Jannah (16) (CO)	Nazla Ayuni Banat (KB 5)	Rosalina Noor Rizky (16)	Malihatul Khoiriyah (KB 2)
Alda Adelia Putri (KB 4)	Mamik Rokhimah (KB3)	Sirotruziky Amalia (KB 3)	Alda Faridatur Rohmah (KB 5)	Mutmainnah (KCB 2)
Faridatul Aliyah (KB 3)	Nur Alaviyah Alhikmah (15)	Arina Nur Laila (KB 5)	Lailatul Fitriyah (6)	Rindia Meirisa Aris Taufani (KCB 2)



Kelompok 21	Kelompok 22	Kelompok 23
Riya Luthfiana (19)	Farida Aidina (KB 5)	Anikul Amaniyah (KB3)
Fina Rahmatika (PHQ 1)	Sukma Yunia (20)	Nurwati (KCB 2)
Nurhasanah (KBB)	Diah Monica (KMM)	Ria Zulaeha (KCB 2)
Hulyatul Mu'arifah (36)	Luailik Mufida (KBB)	Rofil Nabila (KMM)
Siti Nuryati Rahayu (KCB 2)	Dewi Aminatus (KB 3)	Siti Fatonah (PHQ LAMA)
Barotus Salakah (PHQ LAMA)	Siti Halimatus (4)	Kharisma (PHQ LAMA)
Nur Alfi Syahriana (17)	Fitri Zakiyya Althofunnisa (KCB 2)	Sabila Yasroh (16)
DiYana Khoirun (5)	Siti Munawaroh (36)	Zakiyah Darajah (15)
Mihmidati Hilmia (15)	Dwi Dian Wigati (PHQ 1)	Fatimatuz Zahro (35)
Himmatul Ulya A. (PHQ 2)	Yeri Masdalena (KB 1)	Puspita (9)
Oktavia Lailul (KCB 2)	Ni'matul Ummah (KB 4)	Mahmudah (8)
Aniqotun Nisa' (15)	Nila Aisatul (2)	Salma Chudhor (7)
Linda Ayu Lestari (KCB 2)	Naila Ni'matul Fuadiyah (KCB 1)	Zahro'ul Aini (3)
Mauludiyah Nurul Izzah (13)	Binti Muifatun N (KCB 2)	Iysna Amaliya (KB 1)
Dewi Riflatu Nabila (KMM)	Fitria Ni'matussholihah (20)	





Santri eating talaman



Santri cook picket manaqib



Santri get sanction because they break the rule



Safari Diba' follow by santri and citizen of Gasek



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EVIDENCE OF CONSULTATION

Name : Itsna Shofwatuddlia  
Number of Student : 14130112  
Department : Social Science Education  
Advisor : Ulfah Muhayani, M.PP  
Title of Skripsi : Development Of Social Skills At Santri  
(A Case Study Of Pondok Pesantren Sabifur Rosyad  
Gasek Malang)

No	Date of Consultation	Consultation Material	Signature
1.	28 June 2018	Chapter 1	
2.	4 July 2018	Chapter 2	
3.	12 July 2018	Chapter 3	
4.	3 September 2018	Chapter 4	
5.	19 September 2018	Chapter 5	
6.	1 October 2018	Chapter 6	
7.	30 November 2018	All of Chapter 1-6	

Acknowledged by,  
Head of Department,

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## DATA OF THE RESEARCH



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